

Open English Translation of the Bible

The Bible with deuterocanonical and other books

Readers' Version

OET book order

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Open English Translation · Translation draft v0.48.94 · https://OET.Bible

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The Readers' Version presents the meaning in modern English. The Literal Version helps readers examine the wording of the source languages. The two versions are designed to be read together.

This translation is still a draft. The overall draft version is shown above; the end of each book shows the Readers' Version book revision or the Literal Version set release, or both in the parallel edition.

Project and publication guidelines: https://OpenEnglishTranslation.Bible/About/Licence

Source files: https://github.com/Freely-Given-org/OpenEnglishTranslation--OET

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https://Freely-Given.org/OBD/OET/bySec/

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Preliminary preface

It is our prayer that the *Open English Translation* of the Bible will give you a clear understanding of the accounts and messages written by the god-inspired Biblical writers.

Note: This is still an early look into the unpolished text of the Open English Translation of the Bible. Please double-check the text in advance before using in public. Some things (like capitalisation of 'him' referring to Yeshua, or of 'father' referring to God) in the *OET-RV* haven't been decided yet so we're still testing both ways.

Introduction

The *OET Literal Version* (OET-LV) is a technical document that presents the Hebrew and Greek texts to the English reader in words of their own language. It's not especially nice to read, but every original language word is represented in the text so you can focus on the exact words that were written (and the exact numbers and units that were used if you're tracing Biblical symbolism, etc.). It's like holding an English magnifying glass over the original documents, and sometimes these technical details are important.

In contrast, this *OET Readers' Version* (OET-RV) is designed to help you see the big picture. Remember that one of Jesus/Yeshua's strengths was using stories and word-pictures to help his listeners understand spiritual truths. Remember that as we look back to the real-life stories of Biblical characters like Abraham and Isaac, Mosheh and the exodus from Egypt, Yonah/Jonah and many others, we can see that those narratives were also prophetic and taught about the coming messiah. So when you read this *Readers' Version*, we want you to be able put aside the magnifying glass and stand back and focus on the stories and the big picture, and then on what effect they should have on your chosen lifestyle. We want those stories and their deeper meanings to stick in your mind so that you'll be excited to share the *Good Message* with others via gripping stories that they can relate to.

Goals and intended audience

The *OET* has the following goals:

The primary goal of the *Open English Translation* is **to make the Bible more accessible to this current generation** with the best of a free-and-open, easy-to-understand *Readers' Version* alongside a faithful *Literal Version* so that readers themselves can checkout what was said and what is interpreted by the translators.

Part of the motivation comes from our work on the street and door-to-door where we worked hard to explain the Good Message about Yeshua to people without any church background. The *Readers' Version* strives to replace jargon and terminology that's only heard at church with words and phrases that should be understood by modern English speakers.

A further goal is to expose more people to some of the background of where our Bibles come from and how translators make decisions, i.e., **to teach** a little more about original manuscripts and to challenge a little more about English translation traditions (some going back to the 1500's) that can possibly be improved.

Finally, we also want a translation that can be read by Christians with many years of Bible reading experience, but who might benefit by reading the accounts in slightly different words that make it fresh and interesting, and hopefully it will provoke deeper thought into what the original speakers or writers likely meant.

Distinctives

The *OET* has the following distinguishing points:

An easy-to-understand *Readers' Version* alongside a very *Literal Version*.

A generous open license so that the *Open English Translation* can be freely used in any Bible app or website, or printed in your church Bible-study notes without any verse limits and without even needing to request permission.

This *Readers' Version* speaks like people around you. Because the history and legacy of English Bibles now goes back for hundreds of years, many things have been carried over that readers don't even realise. For example, we all smile at Yoda saying, "Strong is the force." That's because naturally we would say, "The force is strong." So think about "Great is your faithfulness." We don't normally talk like that in natural English. (At least Miles Coverdale improved it in his

version in 1535 if you look carefully.) But our aim isn't at all to criticise those who came before (because we very-much build on their shoulders)—we just want our readers to be able to share the Good Message of Yeshua the messiah with others, without them thinking that Christians speak like dinosaurs (or Yoda)!

The *Readers' Version* has section headings and cross-references and most of the other features that help modern Bible readers.

The *Readers' Version* uses modern units for all measurements (easy to understand and visualise), whereas the *Literal Version* retains the ancient units (useful for historical and symbolic studies).

The *Readers' Version* uses well-known figures of speech, or if the original figure of speech is not readily understandable, explains the point that the author appears to be trying to express. On the other hand, the *Literal Version* retains the original figurative language (even if it's not a figure of speech that most modern readers are familiar with).

Up and *down* in the original languages (and thus in the *Literal Version*) refer to *uphill* and *downhill* (which you might expect in cultures where most people walked or rode animals). However, in the *Readers' Version*, *up* and *down* are used to refer to *north* and *south* respectively as per our modern norm (with computerised maps).

The *Readers' Version* is less formal than most modern English Bible translations, for example, we would use contracted words like *we'll* and *didn't*, especially when it's in direct speech. (Always remember that the Bible was written in the languages of the common people.)

The *Readers' Version* uses section headings which are very helpful to skim through when trying to locate a certain passage. However, you'll quickly notice that they are formatted in such a way as not to break the flow of the narrative or letter. This is to visually help the reader to appreciate the full context of the part they're reading, and avoid breaking the connections with what came before and what follows.

> We've also tried to focus our section headings on principles that are being taught, rather than just focusing on the events happening at the time.
>
> We also provide a list of these section headings that you can quickly skim through (including extra, alternative headings to help with searches for familiar words like 'leper' and 'scribe' which we don't use in the *OET-RV*).

Being a 21st century translation done in an era when there is much more effort in general to respect speakers of other languages (including the languages of ethnic minorities in our own countries) and to pronounce their names and placenames correctly, the *OET* attempts to do the same for Biblical names and placenames. (All this is a little complex when we have both Hebrew and Greek versions of names and placenames—more below.) Certainly by showing a little more respect for Hebrew names, we hope to make this Bible translation a little more 'Jew-friendly'. If you have difficulty following the names in the *Literal Version*, you can always look across to the *Readers' Version*. (Most English readers looking at names in the Bible all the way from *Jericho* to *John* would have no idea that there's no **J** letter or sound in either Hebrew or Greek, plus there's absolutely no such name as *James* in the New Testament manuscripts—it's a historical accident carried through from the Latin from an inconsistency by John Wycliffe—see https://www.biblicalarchaeology.org/daily/biblical-topics/bible-versions-and-translations/james-or-Jacob-in-the-bible/ for example.)

In addition to wanting to get names and placenames more accurate, we've also attempted to modernise and simplify the spelling (transliterations) of these names to make it easier for readers to pronounce them as they come across them, e.g., using **f** instead of **ph**, so *Epafras* instead of *Epaphras*. (Oddly, even traditional English Bible translations surprisingly do use *Felix* and *Festus*.) However, we sometimes choose to leave the traditional **ph** spelling in words that are well-known in secular history, e.g., *Euphrates*.

With regular words, we've tried to do the opposite, i.e., to use less Greek rather than more wherever possible. So a word like *baptise* (which is an adapted transliteration of the Greek verb), actually gets translated, so this example becomes *immerse*.

Italics are only used for *emphasis*, not to indicate *added words* as historically done in older translations due to limitations of the original printing processes. The *OET* fixes the problem where most modern typesetting uses *italics* for *emphasis* whereas older Bibles use *italics* for the words which should actually be **deemphasised**, i.e., the words which actually **aren't** in the original manuscripts! (We use a lighter colour for added words.)

Bolding is used for *nomina sacra*. This is a feature of the early Koine Greek manuscripts that isn't marked in most Bible translations (or even in most Greek New Testaments). *Nomina Sacra* (which is Latin for 'Sacred Names') appears to be a scribal marking that usually indicate words that the scribes considered to refer to God.

The English *Christ* is an adapted transliteration of the Koine Greek word *Kristos* used for the original Hebrew *messiah*. (It's not Jesus'/Yeshua's surname!) It seems to make sense to only use one word consistently rather than using two words for the same thing (just because they came from two different languages), so the *OET* has elected to only use *messiah*. However, these words actually have a meaning, just as *President* is not just a title, but someone who *presides* over governmental meetings. So going a step further, we have chosen to use the contemporary **meaning** of the word in the *Literal Version*. The original meaning is *one who is anointed* (by pouring a hornful of oil over them), but we use the extended meaning which is *one who is selected/chosen (by God)*.

Most readers living in modern democracies have never been familiar with the concept of an ancient king or *lord* who has the power of life and death over them. Thus the title *Lord Jesus/Yeshua* is easily said, yet relatively few actually live with Yeshua as the lord of their thoughts and actions and daily activities. (Just think how many would embarrassingly rush to turn off the video they're streaming if Yeshua appeared in the room.) As a reaction to the word *Lord* seemingly becoming so cliché for many Christians, we use the translation *master* as a way to get readers to at least think a little more about what the concept might mean. (The word *boss* felt a little too informal.)

The *Literal Version* tries to add as little as possible that's not actually there in the original manuscripts. Of course, we add spaces between words so we can read it faster, and we add capitals at the start of sentences as per standard, modern English, but we don't capitalise words like *Kingdom of Heaven* or even *He* when it refers to Jesus/Yeshua, because the concept of capital and small letters didn't even exist when original manuscripts like the portion visible at https://GreekCNTR.org/manuscripts/images/1G20001/1G20001-262r.jpg were written. (Our policy has more to do with accuracy and education than it does with 'lack of respect' or any such thing. Often this goes against religious tradition of the last few centuries, but just because something is traditional, does not necessarily mean that it is correct or even helpful.)

Most dialects of modern English don't distinguish between *you (singular)* referring to just one person, and *you (plural)* referring to a group of people. However, the original languages clearly distinguish these, so in order to indicate this to our readers the *Literal Version* uses *you_all* for the plural form (although we are aware that some modern dialects now prefer *y'all* or *yous*).

Because the *Literal Version* so closely follows the original languages, it's important to remember that words often don't match one-to-one between languages. This is one reason why the *OET-LV* reads strangely: because we try to avoid using different English words if we can; knowing that the *OET-LV* will not be natural English. Again, this is because we want the *OET-LV* to be a window into what's actually written in the original languages. For fluent English (like in the *Readers' Version*) the same Greek word might require several different translations when used in different contexts. For example, the Greek word translated *raise* in the *OET-LV* would likely require the following changes:

to *raise* from sitting, we'd want: *stand up*
to *raise* from bed, we'd want: *get up*
to *raise* from the grave, we'd want: *come back to life*
to *raise* an object, we'd want: *lift up*
to *raise* a person, we'd often want: *exalt* or *praise*

Alert readers might be aware that there's a play on words here in the gospels. When Yeshua talked about himself *being raised up*, it was deliberately ambiguous because his hearers didn't understand until right near the end that he was going to be executed. So we, looking back in history, know that he was talking about coming back to life, but at the time, they were just very confused and didn't understand what he meant. But amazingly, as well as referring to his resurrection, *raising* also refers to his crucifixion as the victims on the stakes were also *raised up* from the ground. (See John/Yohan 3:14.) Sadly, it's not usually possible to make a translation easy to read and understand in our current times, without losing some of the underlying meaning or ambiguities or word-plays that were presented to the original hearers. That's exactly why it's good to have *two* different translations right there side-by-side in front of you!

These particular pages use British spelling, but American spelling will also be available in the future.

Our preference in most editions is to place *The Gospel according to John/Yohan* **before** *Matthew*. This has a couple of advantages:

The Old Testament starts with "In the beginning, Elohim created..." and the New Testament starts with "In the beginning was the Messenger...".

Acts ends up right after the first book by its author *Luke*.

It just reminds readers that the order of the 'books' in the Bible is not set by sacred degree—only by tradition.

Some do complain that the traditional order of the first four gospel accounts represent the lion, the calf, the man, and the eagle of Rev 4:6-7 which allegedly match with the banners (not described in the Bible) of the four divisions of the tribes of Israel mentioned in Numbers 2.

Beware of some traps interpreting the *Literal Version*. Because it's not designed to be used alone (but rather alongside the *Readers' Version*), it's **much more literal** than most other 'literal versions'. You'll quickly notice lighter colours that mark the deemphasis of words that had to be added to make the English sentences even make sense. But there's at least two other things that aren't necessarily changed in the English *Literal Version*:

Other languages use the negative differently, especially when it's doubled or tripled in the sentence. If you don't understand this, you could easily think that the original means the opposite of what the words actually appear to say. For example the double negative: "You are_ not _caring_about no one." (adapted from Matthew 22:16). In natural, fluent English, we would have to reverse the second negative to get the expected meaning, ending up with *anyone* as you'll find in the *Readers' Version*. But in Greek, the second negative adds emphasis rather than reversing

the first negative. So our *Literal Version* shows you the words that are actually there (in the Greek in this case). Other languages may omit (or *elide*) words which are clearly implied to the original reader, but which the modern English reader finds strange, e.g., a son may be divided against his father, and a daughter her mother. The elided words are 'may be divided against' which should follow 'daughter'.

Note: always check the *Readers' Version* carefully for how it is translated into modern, idiomatic English before jumping to any conclusions of your own about what the original language or the *Literal Version* says or doesn't say (especially if you're not very familiar with the culture around the original language, and its idioms).

Genesis

Introduction

The meaning of the English name *Genesis* is 'source' or 'beginning'. Hebrew readers call this document 'Bereshit' which is the first word in the Hebrew and means 'In the beginning'. Some European and other translations call it 'The first book of Mosheh/Moses'.
This document describes the creation of space and of our planet and its contents, the origin of people, and the beginning of sin and suffering here in the world. This account also describes how God chose one particular people group and how he brought them to the land that he had promised them.
This document has two main parts:
1. The making of world and the account of the first two people, and then the first ten generations of their descendants. We read about the foundations of human culture, beginning with Adam and Havah (Eve) and their banishment from the garden, about Kayin (Cain) killing his brother Hevel (Abel), about Noah and the worldwide flood, and about the construction of the tower at Bavel.
2. The lives of the ancestors of the Jewish people: Avraham the first ancestor became famous due to his faith and trust, and his obedience of God's commands. Following that is the account about his son Yitshak (Isaac), and his grandson Ya'akov (Jacob, also named 'Yisrael' or 'Israel'), and then Ya'akov's twelve sons who became the founders of the twelve tribes of Yisrael. That account also includes the part about Ya'akov's son Yosef and what happened him when he was sold into Mitsrayim/Egypt by his brothers as a slave.
We also read the accounts here about the various people groups that proliferated across the continent and formed into nations.
There in final parts of this account, we're told about God's eternal promise of God to the people group that he chose. God doesn't forget his promises, but he also judges and punishes those who disobey him.

Main components of this account

God's creation of space and the earth *1:1–2:25*
The beginning of sin and suffering *3:1-24*
The accounts of Adam through to Noah *4:1–5:32*
Noah and the worldwide flood *6:1–10:32*
The tower at Bavel *11:1-9*
The accounts of Shem through to Avraham *11:10-32*
The Hebrew patriarchs: Avraham, Yitshak, and Ya'akov *12:1–35:29*
The descendants of Esav (Esau) *36:1-43*
Yosef and his brothers *37:1–45:28*
The Ivrim in Mitsrayim *46:1–50:26*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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The six days of creation

1:1 In the beginning, God[1] created the heavens and the earth. **2** The earth was formless and empty and darkness covered the surface of the deep waters and God's spirit was hovering over the waters' surface. **3** Then God said, "Let there be light,"[2] and light came into existence, **4** and God observed that the light was good. Then he separated the light from the darkness. **5** God named the light *daytime*, and the darkness he named *nighttime*. Then evening came, and later morning came, and that was the end of the first day.

6 Then God said, "Let there be a large space[3] in the middle of the waters, and let it separate the two lots of waters."[4] **7** So God made the large space and separated between the waters that were underneath from the waters that were above it.[5] Everything happened exactly as he commanded, **8** and he named the space *sky*. Then evening came, and later morning came, and that was the end of the second day.

9 Then God said, "Let the waters under the sky be gathered to one place, and let the dry ground appear." Everything happened exactly as he commanded, **10** and he named the ground that appeared *land*, and he named the gathered waters seas, and he saw that what he had done was good. **11** Then God said, "Let the land sprout vegetation: every plant yielding seed, every fruit tree bearing its own fruit that has its seed inside it, on the earth." Everything happened exactly as he commanded, **12** so the land started producing vegetation, every plant producing its own seed, and every tree bearing fruit that has its seed inside it. And God saw that what he had done was good. **13** Then evening came, and later morning came, and that was the end of the third day.

14 Then God said, "Let there be lights in the sky to separate daytime from nighttime, so they'll be signs, and for indicating seasons, and for tracking days and years. **15** They must function as lights in the sky that shine light on the earth." Everything happened exactly as he commanded, **16** so God made the two large lights, the larger, brighter light to rule the day, and the smaller light to rule the night, and he also made the stars. **17** He put those lights in the sky to shine light on the earth, **18** and to oversee the daytime and the nighttime, and to distinguish between the light and the darkness. And God saw that what he had done was good. **19** Then evening came, and later morning came, and that was the end of the fourth day.

20 Then God said, "Let the waters be full of with swarms of living creatures, and let birds fly in the sky above the earth." **21** So God created the great sea creatures and every kind of living creature that moves which the waters swarm with, and every kind of winged bird. And God saw that what he had done was good, **22** and he blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let the birds multiply on the earth." **23** Then evening came, and later morning came, and that was the end of the fifth day.

24 Then God said, "Let the land bring forth every kind of living creature: livestock and every crawling creature and every kind of living thing on the earth." Everything happened exactly as he commanded, **25** so he made every kind of creature of the earth, and every kind of livestock, and every kind of crawling creature on the ground. And God saw that what he had done was good.

26 Then God said, "Let us make man in our image, according to our likeness,[6] and let them rule over the fish in the sea and over the birds in the sky and over the livestock and over all the earth, and over every creature moving on the earth." **27** Then God created humankind in his image, yes, created in the image of God—male and female he created them.[7] **28** Then God blessed them and told them, "Be fruitful and multiply, and fill the earth and take control of it. You're in charge of the fish in the sea and the birds in the sky and over every living thing that moves on the earth." **29** Then God said, "Look, I've given you every plant throughout the whole earth that yields seed, and every tree that has fruit with a seed or seeds inside it. They will be yours for food, **30** and to every living thing on the earth, and to every bird in the sky, and to everything moving on the earth that has living breath in it, I've given every green plant for food." Everything happened exactly as he commanded, **31** and he saw everything that he'd made, and wow, it was *very* good. Then evening came, and later morning came, and that was the end of the sixth day.

2:1 So the heavens and the earth were completed, along with everything in them. **2** By the seventh day God had finished his work, so he rested on the seventh day from all his

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1 RV 1:1 · Note As per common practice, we use 'God' through the Hebrew scriptures for the word 'elohim'. Note that 'elohim' is a Hebrew language plural, and is translated more literally as 'gods' in a few places. However the connected Hebrew verb translated 'created' here is clearly a singular form, so the singular noun 'God' fits better here and everywhere where 'elohim' is used with other verbs marked as being singular. The mysterious plurality of God is confirmed in v26 where 'our' is used to refer to him/them.

2 RV 1:3 · Cross-ref. 2Cor 4:6.

3 RV 1:6 · Note The Hebrew word here is sometimes translated 'firmament' (from the Latin Vulgate), or even 'dome', but God names it as 'sky' in v8 so it's obviously not intended to be anything solid-like.

4 RV 1:6-8 · Cross-ref. 2Pe 3:5.

5 RV 1:6 · Note It's not clear how large or wide this separation is: if the waters below are the oceans (as distinct from subterranean water), then the waters above could be anything from rain clouds in the atmosphere, to water in space or at the edge of the universe or somewhere??? (Song/Psalm 148:4 refers to 'the waters that are above the heavens/skies'.)

6 RV 1:26 · Cross-ref. 1Cor 11:7.

7 RV 1:27-28 · Cross-ref. Gen 5:1-2.

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work that he'd done.[8] 3 Then God blessed the seventh day and declared it to be different from the other days, because on that first Saturday, he rested from all his work of creating.

The garden at Eden

4 What follows tells[9] more details about the history of what God did when he created the heavens and the earth:

During the time when Yahweh God[10] made the earth and the heavens, 5 there weren't yet any bushes growing on the earth, and no plants had yet sprung up in the countryside, because Yahweh God had not yet made it rain, and nor were there any people yet to till the ground. 6 However, a mist came up from the ground and watered the entire surface of the land.

7 Then Yahweh God formed the first man out of the dust on the ground and he breathed into his nostrils the breath of life, and the man became a living person.[11]

8 Now in the east, Yahweh God had planted a garden in Eden, and he put the man there that he had formed. 9 He also caused all kinds of trees to grow there—some that are pleasant to look at and good for food. In the middle of the garden was the tree of life[12] and the tree of the knowledge of good and evil

10 A river flowed out of Eden to water the garden, and then from there it split into four rivers. 11 The first river was named Pishon, and it winds around through the entire region of Havilah, where there's gold. 12 The gold from there is very pure, and there's also a type of fragrant resin and onyx gemstones there. 13 The second river was named Gihon, and it winds through the entire region of Kush (Ethiopia). 14 The third river was named Hidekel, and it flowed east of the Ashur (Assyria) region, and then the fourth river was named Perat (Euphrates).

15 Yahweh God took the man and put him in the garden at Eden to cultivate and maintain it 16 and instructed him, "You can eat as much fruit as you want from any tree in the garden, 17 but you mustn't eat from the tree of the knowledge of good and evil, because the day you eat its fruit you'll certainly die."

18 Then Yahweh God said, "It's not good for the man to be alone, so I'll make a suitable helper for him."

19 Now Yahweh God had formed every living thing of the countryside and every bird of the sky from the ground, so he brought them to the man to see what he would call them, and whatever the man called each living creature, that would become its name. 20 The man gave names to all the various livestock and to the birds of the sky and to every living creature in the countryside, but none of them was a suitable companion to help him.

21 So Yahweh God caused the man to go into a deep sleep, and then while he was sleeping, he removed one of his ribs and closed up over its place with flesh. 22 Then Yahweh God used the rib which he had taken from the man to form into a woman, and he brought her to the man, 23 and the man said:

"Now this is bone from my bones
  and flesh from my flesh.
She'll be named 'woman'
  because she came from a man."

24 So that's why a man leaves his father and mother, and becomes united to his wife, and the two of them become one being.[13]

25 At that time, both the man and his wife were naked, but they had no sense of shame.

The couple disobey God

3:1 Now the snake[14] was the craftiest of all the wild animals that Yahweh God had created, and one day he asked the woman, "Did God really command you to not eat fruit from any of the trees in the garden?"

2 "No," answered the woman, "we can eat the fruit from any of the trees in the garden, 3 except from the tree that is in the centre. He commanded us to not eat that fruit or even touch it, because if we do, we will die!"

4 But the serpent said to the woman, "It's not definite that you'll die. 5 Actually, God knows that as soon as you eat fruit from that tree, you'll understand new things, so that you will know what's right and what's wrong just like God does."

6 The woman saw that the tree's fruit looked good to eat and that the tree itself was very attractive, plus she wanted to eat the fruit so that it would make her wise. So she picked some of the fruit and ate it and she also gave some of it to her husband who was there with her, and he ate it too. 7 Immediately they both had new understanding and

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8 RV 2:2-3 · Cross-ref. Exo 20:11.

9 RV 2:4 · Note This little formula is sometimes known as a 'toledoth' (or 'tōlədōt', from the Hebrew word) and seems to mark a new section, but it's debated whether this part belongs at the bottom of the previous section, or at the top of the following section. We're assuming the later here.

10 RV 2:4 · Note This is the first occurrence of the Hebrew letters 'יהוה' (YHWH) in the Bible, which we find out later (in Exodus 3, also compiled by Mosheh/Moses) is God's actual name. Although the vowels which go with those four consonants have been lost over the millennia, most scholars believe 'Yahweh' to be the best guess that we can make. (It's certainly NOT 'Jehovah', which was a historical mistake made by confusing the vowels of two different words.) Some older translations use LORD which is NOT a translation of 'יהוה' (which means 'I am'), but which represents confusion over the more recent Jewish (but non-Biblical) custom of not pronouncing God's name (and which makes one wonder what's the use of telling people your name if they're then not allowed to use it).

11 RV 2:7 · Cross-ref. 1Cor 15:45.

12 RV 2:9 · Cross-ref. Rev 2:7; 22:2,14.

13 RV 2:24 · Cross-ref. Mat 19:5; Mrk 10:7-8; 1Cor 6:16; Eph 5:31.

14 RV 3:1 · Cross-ref. Rev 12:9; 20:2.

Readers' Version

they felt their nakedness. So they sewed some fig leaves together and made skirts for themselves.

8 Late that afternoon, during the cool time of the day, the man and his wife heard Yahweh God's voice as he walked in the garden, but they hid from him behind some trees in the garden, **9** so Yahweh God called out to the man, "Adam, where are you?"

10 "I heard you walking in the garden," he replied, "but I was scared because I was naked, so I hid myself."

11 "Who told you that you're naked?" Yahweh God asked. "Have you eaten the fruit that I told you not to eat?"

12 "The woman that you put here beside me," answered the man, "she gave me some fruit from the tree and I ate it."

13 Then Yahweh God asked the woman, "What did you do?"

"The snake tricked me, so I ate some of the fruit,"[15] the woman replied.

God's judgements after they disobeyed

14 Then Yahweh God said to the snake,

"Because you've done this you'll be cursed more than all the livestock,
and more than every wild animal.
Now you'll move along on your belly,
and you'll eat dust all the rest of your life.
15 I'll put hostility between you and the woman
between your descendants and hers.[16]
He will crush your head
and you'll strike his heel."
16 To the woman God said,
"I'll sharply increase your pain in childbirth.
You'll produce children in pain.
Your desire will be for your husband
and he will rule over you."
17 Then God said to the man,
"Because you did what your wife told you
and ate from that tree
that I'd told you not to eat from,
then the ground will be cursed because of you.[17]
You'll have to work hard to get food from it
all the rest of your life.
18 It'll produce thorns and thistles for you
although you'll eat the crops from the countryside.
19 You'll eat bread with sweat drops on your nose
until you return to the ground
because you were taken out of the ground.
Yes, you were created from dust,
and you'll return back to dust."
20 Then the man named his wife 'Havah' (Eve) (which means 'living') because she would become the mother of all future people. **21** Then Yahweh God made clothes from animal skins for Adam and his wife and he dressed them.

The humans get expelled from the garden

22 Then Yahweh God said, "See, the man has become like one of us, being aware of good and evil. But now, he mustn't be allowed to reach out his hand and also take fruit from the tree of life and eat it and live forever."[18] **23** So Yahweh God expelled them out of the garden in Eden to work the soil from which Adam had been taken.

24 After he expelled them, he placed sentries on the east side of the garden in Eden, as well as a fiery sword that swung around in every direction to guard the path to the tree of life.

Kayin (Cain) murders Hevel (Abel)

4:1 Then Adam slept with his wife Havah (Eve), and she conceived and in due course gave birth to Kayin (Cain). "Yahweh has enabled me to produce a man," she said. **2** Eventually she also gave birth to Kayin's brother, Hevel (Abel). Hevel became a shepherd, while Kayin became a crop farmer. **3** Some months later, Kayin brought some of what he'd grown in the ground as an offering to Yahweh, **4** and also Hevel brought the best portions from some of the firstborn of his flock. Now Yahweh was pleased with Hevel and his offering,[19] **5** but he didn't even look towards Kayin and his offering. Kayin got very angry and his face showed his displeasure. **6** Then Yahweh said to Kayin, "Why are you so angry? And why are you frowning like that? **7** If you do what's right, won't you be honoured? But if you don't do what's right, sin is crouching in the doorway wanting to have you, but you have the control over it."

8 One day, Kayin spoke to his brother Hevel when they were out in the countryside, and then Kayin attacked him and killed him.[20]

9 Later Yahweh asked Kayin, "Where's your brother Hevel?"

"I don't know," he replied, "It's not my job to look after my brother."

10 "What have you done?" Yahweh asked. "Your brother's blood is calling out to me from the ground.[21] **11** So now you're cursed and banished from the soil that your brother's blood soaked into as a result of your actions. **12** Whenever you till and plant the ground, it will no longer produce good yields for you. You'll be a fugitive and wandering refugee on the earth."

13 "My punishment is more than I can bear," Kayin complained to Yahweh. **14** "Look, you're now driving me away from the ground I've been cultivating to somewhere where you won't be able to see me. I'll be a wandering refugee on

15 **RV 3:13 · Cross-ref.** 2Cor 11:3; 1Tim 2:14.

16 **RV 3:15 · Cross-ref.** Rev 12:17.

17 **RV 3:17-18 · Cross-ref.** Heb 6:8.

18 **RV 3:22 · Cross-ref.** Rev 22:14.

19 **RV 4:4 · Cross-ref.** Heb 11:4.

20 **RV 4:8 · Cross-ref.** Mat 23:35; Luk 11:51; 1Yhn 3:12.

21 **RV 4:10 · Cross-ref.** Heb 12:24.

Readers' Version

the earth, and anyone who finds me will kill me."

15 "Very well,", replied Yahweh and declared, "If anyone kills Kayin, then that person will receive a seven times greater sentence." Then Yahweh marked Kayin so that no one who found him would kill him, 16 and Kayin left Yahweh's presence and settled in the land of Nod to the east of Eden.

Kayin's descendants

17 Then Kayin (Cain) slept with his wife and she conceived and gave birth to Hanok (Enoch). Then Kayin founded a town and named it Hanok after his son. 18 Eventually Hanok fathered Irad, and Irad fathered Mehuyael, and Mehuyael father Metushael, and Metushael fathered Lemek (Lamech). 19 Lemek had two wives: the first was named Adah and the second was Tsilah (Zillah). 20 Adah gave birth to Yaval who became the ancestor of people who live in tents and rear cattle. 21 His brother's name was Yuval and he became the ancestor of people who play stringed and wind instruments. 22 Tsilah gave birth to Tuval-Kayin who forged all kinds of tools out of bronze and iron. His sister was named Na'amah. 23 Then Lemek said to his wives:

"Adah and Tsilah, listen to me.
My wives, take notice of my words;
I killed a man who had wounded me;
I killed a young man who hurt me.
24 If killers of Kayin (Cain) would be sentenced seven times as much,
then anyone who kills me should be sentenced *seventy-seven* times as much."

Shet's descendants

25 Then Adam slept with his wife again and she bore a son and named him Shet (Seth) (which means 'given') because she had said, "God has given me another son in place of Hevel (Abel) who was killed by Kayin (Cain)." 26 Eventually Shet also had a son and named him Enosh. That was when people began using Yahweh's name when they prayed for help.

Adam's (important) descendants[22]

5:1 This is the list of Adam's descendants. When God had created humankind, he made them in his own likeness.[23] 2 He created them as male and female,[24] and he blessed them and named them 'humans'. 3 When Adam was 130 years old, he had a son who was like him in many ways, and he named him Shet (Seth). 4 After Shet's birth, Adam lived another 800 years and had other sons and daughters. 5 So Adam lived a total of 930 years, and then he died.

6 When Shet was 105 years old, he had a son named Enosh. 7 After Enosh's birth, Shet lived another 807 years and had other sons and daughters. 8 So Shet lived a total of 912 years, and then he died.

9 When Enosh was 90 years old, he had a son named Keynan. 10 After Keynan's birth, Enosh lived another 815 years and had other sons and daughters. 11 So Enosh lived a total of 905 years, and then he died.

12 When Keynan was 70 years old, he had a son named Mahalalel. 13 After Mahalalel's birth, Keynan lived another 840 years and had other sons and daughters. 14 So Keynan lived a total of 910 years, and then he died.

15 When Mahalalel was 65 years old, he had a son named Yered (Jared). 16 After Yered's birth, Mahalalel lived another 830 years and had other sons and daughters. 17 So Mahalalel lived a total of 895 years, and then he died.

18 When Yered was 162 years old, he had a son named Hanok (Enoch). 19 After Hanok's birth, Yered lived another 800 years and had other sons and daughters. 20 So Yered lived a total of 962 years, and then he died.

21 When Hanok was 65 years old, he had a son named Metushelah (Methuselah). 22 After Metushelah's birth, Hanok walked with God for 300 years and had other sons and daughters. 23 So Hanok lived a total of 365 years. 24 Hanok walked with God, and then he was not there, because God took him away.[25]

25 When Metushelah was 187 years old, he had a son named Lemek (Lamech). 26 After Lemek's birth, Metushelah lived another 782 years and had other sons and daughters. 27 So Metushelah lived a total of 969 years, and then he died.

28 When Lemek was 182 years old, he had a son 29 and he named him Noah (which sounds like the Hebrew word for 'relief') because he said, "This son will give us relief from the difficult work that we have to do because Yahweh has cursed the ground." 30 After Noah's birth, Lemek lived another 595 years and had other sons and daughters. 31 So Lemek lived a total of 777 years, and then he died.

32 After Noah was 500 years old, he had sons whose names were Yefet (Japheth), Shem, and Ham.[26]

Humankind's evil

6:1 When people began to multiply on the earth's surface, and they were having daughters, 2 God's sons[27] saw that men's daughters were beautiful, and they took any that they wanted for themselves as wives. 3 Then Yahweh said, "My Spirit won't tolerate people forever, because they are physical beings, therefore their remaining time will be 120 years." 4 The NEFILIM[28] were on the earth in those days and also after that, when the sons of God went to the daughters of humankind and they bore children for them. INVESTIGATE They were the mighty warriors of long ago—those famous men.

5 Then Yahweh saw that the humankind's wickedness on the earth was extensive, and that every inclination of their

22 **RV 5:1 · Parallel** 1 Chr. 1:1-4

23 **RV 5:1-2 · Cross-ref.** Gen 1:27-28.

24 **RV 5:2 · Cross-ref.** Mat 19:4; Mrk 10:6.

25 **RV 5:24 · Cross-ref.** Heb 11:5; Yud 14.

26 **RV 5:32 · Note** Gen 10:21 indicates that Yefet was the eldest, and Gen 9:24 indicates that Ham was the youngest.

27 **RV 6:2 · Cross-ref.** Yob 1:6; 2:1.

28 **RV 6:4 · Cross-ref.** Num 13:33.

inner thoughts was only evil all day long.[29] 6 So Yahweh regretted that he had made humankind on the earth and he was deeply saddened, 7 so he said, "This humankind that I created, I will completely destroy them from the surface of the ground, along with the animals, and crawling creatures and the birds of the sky, because I regret that I made them." 8 However, Yahweh noticed Noah and was pleased with him.

Noah makes a barge

9 This is the account of Noah:[30] He was a man who obeyed God, blameless among the people of his time and he walked around with God. 10 Noah had three sons: Yefet (Japheth), Shem, and Ham.

11 Now God noticed that humankind was corrupt and very violent. 12 Yes, God looked at the earth, and wow, all the living creatures on the earth had corrupted their behaviour.

13 So God told Noah, "I've decided to put an end to all people on earth because the earth is filled with violence because of them. So listen, I myself am going to destroy all of them, along with the earth. 14 Make yourself a wooden chest[31] out of cypress. Build rooms inside it, and seal it both inside and outside with resin. 15 These are the dimensions for it: 140m long, 23m wide, and 14m high. 16 It must have a roof, but the last half a metre between the sides and the roof should remain open. Put the door in its side, and build lower, middle, and upper decks. 17 You see, I'm going to flood the earth with water to destroy every creature that breathes. Everything that's on the earth will die. 18 But I'll make an agreement with you, so you must go into this chest along with your wife and sons and their wives, 19 and you must take a pair, male and female, of everything that lives into the chest to keep alive with you. 20 Pairs of every kind of bird and animal, including every kind of creature that moves on the ground, will come to you so that you keep them alive, 21 and you must take with you some of every different kind of food and store it in there for you and them to eat. 22 So Noah did that exactly as God had specified.[32]

The global flood

7:1 Then Yahweh said to Noah, "Go into the ark, you and all your household, because I've seen that you're the only one who obeys me in this generation. 2 Take in seven male and female pairs of every kind of 'clean' animal, and one male and female pair of the 'unclean' animals, 3 as well as seven male and female pairs of every kind of flying bird in order to preserve their kinds on the earth. 4 Seven days from now I'll send forty days and nights of rain on the earth, and I'll eliminate every living thing that I've made that's still on the ground. 5 So Noah did everything that Yahweh had instructed him to do.

6 Noah was 600 years old when the flood covered the earth, 7 and he went into the wooden chest along with his wife, his three sons and their wives, in order to escape from the floodwaters.[33] 8 'Clean' and 'unclean' animals, the birds, and everything that lived on the ground 9 came to Noah in male and female pairs and went into the chest, just like God had instructed Noah. 10 Then when the seven days were up, water started to flood the earth.

11 When Noah was 600 years old (and around the beginning of May), deep underwater geysers in the ocean started spouting out water, and the skies began to drop heavy rain[34] 12 that continued day and night for forty days. 13 That was the very day that Noah and Yefet (Japheth) and Shem and Ham and their wives had all entered the wooden chest. 14 They had with them every kind of living creature, including every kind of livestock and every other kind of creature that lives on the land, and every kind of bird and everything else that flies. 15 They had come to Noah in order to enter the chest—two by two of every creature with the breath of life. 16 So pairs of males and females of every creature entered just as God had instructed Noah, then Yahweh closed the door and they were shut in.

17 Then the flood came onto the earth for forty days, and the water rose so that the wooden chest was lifted up right off the land. 18 The water continued to rise and get deeper on the earth, and the chest floated along on top of the water. 19 Eventually the water on the earth got so deep that all the high mountains everywhere under the sky were under water— 20 in fact the water rose over seven metres above the tops of them. 21 By then every living creature that lived on the earth had drowned—birds, livestock, animals, every creature that swarms on the earth, and all humankind. 22 Everything that had the breath of the spirit of life in its nostrils, everything that lived on dry land, died. 23 That's how Yahweh completely annihilated every living creature off the earth, including humankind and livestock and crawling creatures and even the birds. Everything was annihilated except for Noah and those with him in the floating chest, 24 and the earth remained in full flood for 150 days.

Waiting for the land to dry

8:1 Then God considered Noah and all the living things and all the livestock that were with him in the floating chest, and he caused a wind to pass over the earth, and the waters

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29 **RV 6:5-8 · Cross-ref.** Mat 24:37; Luk 17:26; 1Pe 3:20.

30 **RV 6:9 · Cross-ref.** 2Pe 2:5.

31 **RV 6:14 · Note** The reader might have expected the word 'ark' here, but sadly the Latin word 'arca' meaning 'large box, chest' led to the English word 'ark' being invented, and why we can't use it here, is that now for most English readers, they picture a large boat in their minds when they hear that word. If you think about the 'ark of the covenant' that uses the same word, hopefully you can understand how anything like a 'boat' is the wrong word picture, hence we've gone back to translating the actual Hebrew word here.

32 **RV 6:22 · Cross-ref.** Heb 11:7.

33 **RV 7:7 · Cross-ref.** Mat 24:38-39; Luk 17:27.

34 **RV 7:11 · Cross-ref.** 2Pe 3:6.

Readers' Version

started to subside 2 and the underwater geysers and the rain was stopped. 3 Then the water steadily receded from the earth and after five months the water had gone down enough 4 that by October the wooden chest was left sitting on one of the Ararat mountains. 5 The water continued to recede until December when the tops of the mountains became visible.

6 Then after another forty days, Noah opened a window near the top of the chest 7 and he released a raven which kept flying out and returning until the land started to dry out. 8 Then Noah also released a dove to see if the land was really out of the water, 9 but the dove didn't find anywhere to land so it returned to the window because the surface of the earth was still wet, and he stretched out his arm and brought the dove back inside. 10 Noah waited another week and then he released the dove again 11 and it returned to him in the evening and wow, it had a fresh, green olive leaf in its beak. So now Noah knew that the land was out of the water. 12 Then he waited another week, and released the dove again, but this time it didn't come back to him.

13 So it was when Noah was 601 years old (in the month of WHAT MONTH on the first day of the Jewish new year) the land was still drying out. So Noah made an opening in the top of the wooden chest and saw that the land surface there was almost dry. 14 By the end of the next month, the land was fully dry.

15 Then God said to Noah, 16 "Leave the wooden chest along with your sons and each of your wives. 17 Take out all the living creatures that are with you, including the birds and livestock, and everything that crawls (CHECK FOR WORD CONSISTENCY) on the ground, so that they'll proliferate and increase their numbers all over the earth. 18 So Noah went outside, along with his sons and each of their wives. 19 Every living creature, every crawling thing and every bird, everything moving on the earth, went outside kind by kind.

Noah's sacrifice and Yahweh's promise

20 Then Noah built an altar to Yahweh, and he took some of every kind of clean animal and every kind of clean bird, and he offered them as burnt offerings on the altar. 21 When Yahweh smelt the pleasing aroma, he said to himself, "I'll never curse the ground because of humankind again, even though the humankind's hearts are inclined from their youth to do evil things. And I'll never again destroy every living thing again like I've just done.

22 As long as the earth continues to exist,
seedtime and harvest time,
cold and heat,
summer and winter,
day and night,
will never stop happening.

God's agreement with Noah

9:1 Then God blessed Noah and his sons and said to them, "Be fruitful and multiply and fill the earth.[35] 2 Now every living creature on the earth will be afraid and terrified of you, including every bird that flies in the sky, along with every creature that moves on land, and all the fish in the ocean. I have put them all under your authority. 3 From now on every creature that is alive and moves can be eaten as food—just like I previously provided you green plants for food, now I provide you everything for food— 4 the only exception is meat with its life blood still in it.[36] 5 Also, I will certainly require blood as payment for people's lives: if anyone murders another person, I require that the murderer must die, and even if an animal kills a human being, I require that it must die. 6 Yes, if anyone sheds human blood, the others must shed the murderer's blood, because God made human beings in his image.[37] 7 So then, be fruitful and multiply—have children on the earth and become numerous.[38]

8 Then God said to Noah and his sons, 9 "Now listen, I am making an agreement with you and your future descendants, 10 and it's also with every living creature that is with you: with the birds, the livestock, and every living thing on the earth with you, from all that came out of the wooden chest to every future living thing on the earth. 11 My agreement that I'm establishing with you is that all living things will never die from a flood again. That's right, I will never use a flood again to destroy everything on the earth." 12 Then God added, "This is how I'll show everyone that I've made this agreement with you and with all the living creatures that are with you, along with all future generations: 13 I'll place my rainbow among the clouds, and it'll be a sign of the agreement between me and all life on the earth. 14 So whenever I cause clouds to form in the sky and a rainbow is visible in the clouds, 15 then I'll remember my agreement that's between me and you and every kind of living creature, and a flood will never again destroy everything living. 16 So whenever a rainbow appears among the clouds, I'll see it and remember my permanent agreement with every living creature that lives and will live on the earth." 17 Then God said to Noah, "The rainbow is the sign of the agreement that I have established between me and every living thing on the earth."

Noah's children

18 Noah's sons who came out of the wooden chest after the flood were Yefet (Japheth), Shem, and Ham. (Ham became Kena'an's (Canaan's) father). 19 They were Noah's three sons and from them the whole earth became populated.

20 After a while, Noah, who was a farmer, planted some grape vines, 21 and in due course he drank some of his wine and got drunk, and he fell asleep naked in his tent. 22 Then Ham (Kena'an's father) saw his father's nakedness

35 **RV 9:1 · Cross-ref.** Gen 1:28.

36 **RV 9:4 · Cross-ref.** Lev 7:26-27; 17:10-14; 19:26; Deu 12:16,23; 15:23.

37 **RV 9:6 · Cross-ref.** Exo 20:13; Gen 1:26.

38 **RV 9:7 · Cross-ref.** Gen 1:28.

Readers' Version

then went outside and told his brothers what he'd seen.
23 So Shem and Yefet took a robe, and holding it between
their shoulders they walked backwards into the tent and
covered their father's nakedness. (Their faces were to-
wards the tent entrance, so they didn't see his nakedness.)
24 Eventually, Noah woke up from his drunken sleep and
found out what his youngest son (Ham) had done to him
25 and said, "May Kena'an be cursed and become a slave of
slaves to his brothers!" 26 Then he added, "Praise Yahweh
who's Shem's god. May Kena'an become Shem's slave.
27 May God expand Yefet's territory and may he live in
Shem's tents. May Kena'an also become a slave of Yefet."
28 After the flood, Noah lived another 350 years, 29 and so
he was 950 years old when he died.

Noah's grandchildren and their clans[39]

10:1 These are the generations of
Noah's sons, Yefet (Japheth), Shem,
and Ham, and their descendants
born to them after the flood:

Yefet's (Japheth's) descendants

2 Yefet's (Japheth's) sons were
Gomer, Magog, Maday, Yavan, Tuval,
Meshek, and Tiras. 3 Gomer's sons were Ashkenaz, Rifat,
and Togarmah. 4 Yavan's sons were Elishah and Tarshish,
and Kitim[40] and Dodanim. 5 From all those descendants,
people spread out into areas near the coast, each group
with their own language, and with all the clans making up
their nations.

Ham's descendants

6 Ham's sons were Kush, Mit-
srayim, Put, and Kena'an (Canaan). 7 Kush's sons were
Seva, Havilah, Savtah, Raemah, and Savteka. Then
Raemah's sons were Sheva and Dedan. 8 Kush was also the
father of Nimrod who became a mighty warrior on the
earth. 9 Nimrod also became a terrific hunter noticed by
Yahweh, so people said, "Like Nimrod, a terrific hunter no-
ticed by Yahweh." 10 His kingdom began in the cities of
Bavel, Erek, Akad, and Keleneh, all in the Shin'ar region.
11 From that area he extended to Ashur (Assyria)[41] where
he built the cities of Nineveh, Rehovot-Ir, Kelah, 12 and Re-
sen, between Nineveh and the large city of Kelah.
13 Mitsrayim fathered Ludim, Anamim, Lehavim, Naf-
tuhim, 14 Patrusi, and Kasluhim (who the Pelishtim came
from), and Kaftorim.
15 Kena'an (Canaan) fathered Tsidon (Sidon) his first-
born, then Het,[42] 16 Yevusi, Amori, Girgashi. 17 Hivi, Arki,
Sini, 18 Arvadi, Tsemari, and Hamati. Later on, the Kena'an
clans spread in all directions 19 and their border went from
Tsidon toward Gerar as far as Azah (Gaza), and then toward
Sedom, Amorah (Gomorrah), Admah, and Tsevoim, as far
as Lesha. 20 Those are Ham's descendants according to
their clans, languages, regions, and nations.

Shem's descendants

21 Shem (the younger brother of
Yefet (Japheth)) also had some sons and became the ances-
tor of all the descendants of Ever. 22 Shem's sons were Ey-
lam, Ashur, Arpakshad, Lud, and Aram. 23 Aram's sons were
Uts (Uz), Hul, Geter, and Mash. 24 Arpakshad fathered She-
lah, then Shelah fathered Ever. 25 Ever's two sons were Pe-
leg and Yaketan. (Peleg's name means 'division', because it
was during his lifetime that the earth was divided.[43])
26 Yaketan fathered Almodad, Shelef, Hatsarmavet, Yerah,
27 Hadoram, Uzal, Diklah, 28 Oval, Avimael, Sheva, 29 Ofir,
Havilah, and Yovav. (All of those were the sons of Yaketan.)
30 They lived in the area from Meysha then to Sefar in the
eastern hills. 31 Those are Shem's descendants according
to their clans, languages, regions, and nations.
32 All of those are the clans of Noah's sons, according to
their generations and nations, and from them the nations
spread out across the earth after the flood.

The tower at Bavel

11:1 Now the whole world had a sin-
gle language and the same words, 2 and as they migrated
from the east, they discovered a plain in the Shin'ar region
and settled there. 3 Then they said to each other, "Come
on, let's make bricks and cure them with fire." So they had
bricks instead of stones, and they had tar for mortar.
4 Then they said, "Come on, let's build a city for our-
selves and a tower with its top in the sky, and let's make a
reputation for ourselves, so that we don't get scattered all
over the whole earth." 5 Then Yahweh came down to see
the city and the tower that the humans were building
6 and he said, "Look, they're just one people group, and
they all speak the same language. This is only the begin-
ning of what they can do together—soon they'll be capable
of doing anything they plan to do. 7 Come on then, let's go
down and confuse their language so that they won't be
able to understand each other's words." 8 So then they
stopped building the city and Yahweh caused them to scat-
ter over the whole world. 9 That's why they named the city
'Bavel' (meaning 'mixed-up') because it was there that
Yahweh mixed up everyone's language and then scattered
them over the whole world.

Shem's descendants[44]

10 This is the record of Shem's de-
scendants: Two years after the flood,
when Shem was 100 years old, he had a son named Arpak-
shad. 11 After Arpakshad was born, Shem lived another 500
years and had other sons and daughters.
12 When Arpakshad was thirty-five years old, he had a
son named Shelah. 13 After Shelah was born, Arpakshad
lived another 403 years and had other sons and daughters.
14 When Shelah was thirty years old, he had a son named
Ever. 15 After Ever was born, Shelah lived another 403

39 RV 10:1 · Parallel 1 Chr. 1:5-23

40 RV 10:1 · Note These names ending with '-im' (the Hebrew plural) are possibly the names of the ensuing *tribes* (e.g., 'Kittites') and not the individuals. (Similarly for v13-14.)

41 RV 10:11 · Note Known to us as 'Assyria'.

42 RV 10:15 · Note The ancestor of the Hittim.

43 RV 10:25 · Note Often believed to refer to the division of languages after the building of the tower described in chapter 11.

44 RV 11:10 · Parallel 1 Chr. 1:24-27

years and had other sons and daughters.
16 When Ever was thirty-four years old, he had a son
named Peleg. 17 After Peleg was born, Ever lived another
430 years and had other sons and daughters
18 When Peleg was thirty years old, he had a son named
Re'u. 19 After Re'u was born, Peleg lived another 209 years
and had other sons and daughters.
20 When Re'u was thirty-two years old, he had a son
named Serug. 21 After Serug was born, Re'u lived another
207 years and had other sons and daughters.
22 When Serug was thirty years old, he had a son named
Nahor. 23 After Nahor was born, Serug lived another 200
years and had other sons and daughters.
24 When Nahor was twenty-nine years old, he had a son
named Terah. 25 After Terah was born, Nahor lived another
119 years and had other sons and daughters.
26 After Terah was seventy years old, he had sons whose
names were Avram, Nahor, and Haran.

Terah's descendants

27 This is the record of Terah's de-
scendants: Terah's sons were Avram, Nahor, and Haran and
Haran had a son named Lot. 28 While his father was still
alive, Haran died in the land where he was born, in the city
of Ur where the Kasdim (Chaldeans) lived. 29 Meanwhile
Avram married Saray (Sarai) and Nahor married Milkah.
(Milkah and her sister Yiskah were the daughters of Na-
hor's brother Haran.) 30 However, Saray wasn't able to get
pregnant so they didn't have any children.
31 Then one day, Terah gathered his son Avram and his
grandson Lot (who was Haran's son), and his daugh-
ter-in-law Saray (who was Avram's wife), and they all left
from the city of Ur (where the Kasdim lived), to travel to
the region of Kena'an (Canaan), but when they arrived at
the city of Haran, they decided to live there. 32 Then when
Terah was 205 years old, he died there in Haran.

God commissions Avram to go

12:1 Then Yahweh said to Avram,
"You must leave your land and your
relatives and your father's house and go to the land that
I'll show you.[45] 2 I'll bless you and make you into a great
nation. I'll make you famous and you'll be a blessing to
others. 3 I'll bless everyone who blesses you, but I'll curse
anyone who curses you. All the families on the earth will
be blessed because of you.[46]
4 So Avram left there just as Yahweh had told him, and
Lot also went with him. Avram was seventy-five years old
when he left the city of Haran. 5 He took his wife Saray
(Sarai) and his nephew Lot and all their possessions that
they had accumulated and the people who they had ac-
quired in Haran, and they set out to go to the land of
Kena'an (Canaan).
When they arrived in the Kena'an region, 6 they contin-
ued travelling as far as the city of Shekem, to Moreh's oak
tree. (The Kena'anim (Canaanites) were still living in that
region at that time.) 7 Then Yahweh came to Avram and
told him, "I'll give this land to your descendants."[47] So
Avram built an altar there and made a burnt offering to
Yahweh, who had appeared to him. 8 Then from there he
went on to the hills to the east of Beyt-El (Bethel) and
pitched his tents, with Beyt-El on the west and Ay on the
east. He built an altar to Yahweh there, and sacrificed and
prayed to Yahweh 9 before continuing south down toward
the Negev desert.

Avram goes to Mitsrayim

10 One time when there was a
drought causing a severe food short-
age, Avram and his household travelled west across to Mit-
srayim (Egypt) to stay there. 11 Just before they arrived in
Mitsrayim, Avram said to his wife Saray (Sarai), "Listen,
you're a very beautiful woman, 12 so when the Mitsrim
(Egyptians) see you they'll say, 'This is his wife,' and they'll
kill me but let you live. 13 Please tell them that you're my
sister[48] so they'll treat me well because of you and let me
live." 14 So that's what happened when they entered Mit-
srayim—the Mitsrim indeed noticed that Saray was very
beautiful, 15 and when Par'oh's (Pharaoh's) officials saw
her, so they told him about her beauty, and she was taken
into Par'oh's palace. 16 He treated Avram well (thinking he
was the brother), so he was given flocks and herds, male
and female donkeys, male and female slaves, and camels.
17 But Yahweh directed terrible deadly diseases onto
Par'oh and his household because of his taking Avram's
wife Saray. 18 So Par'oh called for Avram and said, "What's
this you've done to me? Why didn't you tell me that she's
your wife? 19 Why did you say, 'She's my sister,' so that I
took her in as a wife? Now then, here's your wife. Take her
and get out of here." 20 Then Par'oh commanded his offi-
cers, and they sent Avram and his wife away and every-
thing that belonged to him.

Avram and Lot part ways

13:1 Then Avram left Mitsrayim
(Egypt) with his wife and everything
that belonged to him, and their nephew Lot. They re-
turned to the Negev 2 and now Avram had become very
wealthy, with both livestock, and silver and gold. 3 Then
they continued north through the Negev as far as Beyt-El
(Bethel), to the place where his tents had been at the be-
ginning—between Beyt-El and Ay— 4 to the place where
he'd previously built an altar,[49] and Avram sacrificed and
prayed to Yahweh there.
5 Now Lot, who was travelling with Avram, also had
flocks and herds and tents, 6 but the land couldn't support
them all while they stayed together. Because the needs of
their combined assets were so demanding, they couldn't
all thrive in one place 7 and that led to strife between
Avram's and Lot's herdsmen. Also, the Kena'anim (Canaan-

45 **RV 12:1 · Cross-ref.** Acts 7:2-3; Heb 11:8.
46 **RV 12:3 · Cross-ref.** Gal 3:8.
47 **RV 12:7 · Cross-ref.** Acts 7:5; Gal 3:16.
48 **RV 12:13 · Cross-ref.** Gen 20:2; 26:7.
49 **RV 13:4 · Cross-ref.** Gen 12:8.

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ites) and the Perizim were living in the land at that time.
8 So Avram said to Lot, "Let's not have quarrelling between you and I, or between yours herdsmen and mine, because we're relatives. **9** Isn't the whole land available to you? So let's separate. If you go to the left then I'll go right, or if you go to the right then I'll go left." **10** Lot looked all around and saw that all the plain of the Yarden (Jordan) river valley was well-watered through towards Tsoar, just like Yahweh's garden[50] had been before he destroyed Sedom and Amorah (Gomorrah), and like the land of Mitsrayim (Egypt). **11** Lot chose all of the Yarden plain for himself, and so he travelled to the east and they separated from each other. **12** So Avram settled in the land of Kena'an (Canaan), and Lot settled in the cities of the plain and moved his tents as far as Sedom. **13** However, the people of Sedom were extremely wicked, constantly disobeying Yahweh.

God promises Avram the land

14 After Lot had left, Yahweh told Avram, "Look all around you towards the north, the south, the east, and the west, **15** because all that land that you can see, I'll give it to you and to your descendants to have forever.[51] **16** I'll make your descendants as numerous as dust particles. Your descendants will only be able to be counted if someone's able to count all the dust particles on the earth. **17** So, go and start walking throughout the land—through its length and its width, because I'm giving it all to you." **18** So Avram moved his tents and went and settled by the terebinth trees at Mamre (near Hevron), and he built an altar to Yahweh there.

Five kings defend against four attackers

14:1 At the time when Amrafel was king of Shin'ar, Areyok was king of Elasar, Kedorla'omer was king of Eylam, and Tid'al was king of the Goyim, **2** they went to war against Bera king of Sedom, Birsha king of Amorah (Gomorrah), Shin'av king of Admah, Shem'ever king of Tsevoim, and the king of Bela (also known as Tsoar).
3 Those latter five kings joined forces in the Siddim valley (also known as the Salt Sea valley). **4** They had been subject to King Kedorla'omer for twelve years, but in the thirteenth year they rebelled.
5 Then in the fourteenth year, Kedorla'omer and the kings who were with him went and attacked the Refaim in Ashterot-Karnayim, and the Zuzim in Ham, and the Emim in Shaveh-Kiryatayim, **6** and the Horim in the hill country of Se'ir as far as El Paran, which is near the wilderness.
7 Then those four kings turned back and went to Eyn Mishpat (also called Kadesh) and they attacked the entire territories of the Amalekim and also the Amorim, who were living in Hazezon Tamar.
8 Then the king of Sedom, the king of Amorah, the king of Admah, the king of Tsevoim, and the king of Bela (also called Tsoar) went out into the Sidim Valley and arranged their troops for battle **9** against Kedorla'omer king of Eylam, Tid'al king of Goyim, Amrafel king of Shin'ar, Areyok king of Elasar—five kings defending themselves against the four. **10** Now the Sidim Valley had many tar pits, and when the kings of Sedom and Amorah fled, they fell into the pits, but the rest fled up into the hills. **11** Then the four attacking kings took all the peoples' possessions from Sedom and Amorah and all their food and left.

Avram rescues Lot

12 Avram's nephew Lot and all his possessions also got taken because he was living in the city of Sedom, **13** but someone who escaped came and reported this news to Avram the Ivri (Hebrew). At that time, Avram was still living by the terebinth trees of Mamre the Amori, the brother of Eshkol and the brother of Aner, and the three of them had formed an alliance together. **14** When Avram heard that his nephew had been taken captive, he led out his 318 trained men who'd all been born in his house, and he pursued his enemies as far as the town of Dan. **15** During the night, Avram split in his slaves into groups and they attacked the four kings and their soldiers and pursued them to Hovah (north of Damesek (Damascus)). **16** They were able to bring back all the possessions, as well as his nephew Lot and his possessions, and also the women and the other people who'd been captured.

Malki-Tsedek blesses Avram

17 After Avram returned from defeating Kedorla'omer and his allied kings, the king of Sedom went out to meet Avram in Shaveh valley (also called the king's valley) . **18** Then Malki-Tsedek (Melchizedek) the king of Shalem brought out bread and wine—he was a priest to the most high God.[52] **19** Malki-Tsedek blessed Avram, saying:

"May Avram be blessed by the most high God,
the owner of heaven and earth.
20 Praise the most high God,
who enabled you to defeat your enemies."

Then Avram gave to Malki-Tsedek a tenth of everything he had recovered.
21 Then the king of Sedom said to Avram, "Give my people back to me, but keep the possessions for yourself."
22 But Avram said to the king of Sedom, "I promise by Yahweh, most high God, the owner of heaven and earth, **23** that I won't take anything of yours, not even the strap of a sandal, so that you won't be able to say that it was you who made me wealthy. **24** I'll take nothing, except what the young fighters have eaten, and the share of the other men who went with me: Aner, Eshkol, and Mamre. Let them take their share."

God agreement with Avram

15:1 After those events, Yahweh spoke to Avram in a vision, telling him, "Don't be afraid, Avram, because I'll protect you and I'll generously and richly reward you."
2 "My master Yahweh," replied Avram, "what will you give me, since we have no children and it's Eliezer (my chief slave from Damesek (Damascus)) who'll inherit all my

50 **RV 13:10 · Cross-ref.** Gen 2:10.
51 **RV 13:15 · Cross-ref.** Acts 7:5.
52 **RV 14:18-20 · Cross-ref.** Heb 7:1-10.

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possessions?" 3 Then he continued, "Yes, you haven't given me a child so wow, my heir is a slave from my household!"

4 Then listen, Yahweh's word came to Avram saying, "That man won't be your heir, but on the contrary, it'll be your biological son." 5 Then Yahweh took Avram outside and said, "Look up at the sky and see if you can count the stars." Then he said to him, "Your descendants will be like that."[53]

6 Avram believed in Yahweh, and Yahweh considered that faith of Avram's as an act of obedience.[54]

7 Then Yahweh told Avram, "I'm Yahweh who brought you out of Ur (where the Kasdim (Chaldeans) lived) so I could give you this land to possess it."

8 "My master Yahweh," Avram asked, "how will I know that I will possess it?"

9 "Bring me a three-year-old heifer," Yahweh replied, "and a three-year-old she-goat and a three-year-old ram and a turtledove and a young pigeon." 10 So Avram brought all those to Yahweh, and then he cut the animals (but not the birds) in half down the middle and laid the halves opposite to each other. 11 Then some birds of prey flew down to the carcasses, but Avram shooed them away.

12 Later as the sun was going down, Avram fell into a deep sleep, and it suddenly became completely dark and he became terrified,[55] 13 and Yahweh said to Avram, "Know for certain that your descendants will be strangers in a land that doesn't belong to them, and they'll serve the rulers of that land and those rulers will persecute them for 400 years.[56] 14 But just as certain, I'll punish the nation that they serve and after that they'll come out with many possessions.[57] 15 And as for you, you'll go to your ancestors in peace—you'll be buried at a good old age. 16 Then in the fourth generation your descendants will come back here, because the Amorim' sins won't be complete until then."

17 Then the sun went down and darkness came, and wow, there was a smoking fire pot and a flaming torch that passed between those animal halves. 18 On that day Yahweh made an agreement with Avram, saying, "I've given this land to your descendants, from Mitsrayim's (Egypt's) river to the famous Perat (Euphrates) River.[58] 19 That includes the land of the Keynim, the Kenizim, the Kadmoni, 20 the Hitim, the Perizim, the Refaim, 21 the Amorim, the Kena'anim (Canaanites), the Girgashim, and the Yevusim."

Hagar and her son Yishmael

16:1 Now Avram's wife Saray (Sarai) hadn't been able to give him any children, but she had an Mitsri (Egyptian) slave named Hagar, 2 so Saray said to Avram, "Listen, Yahweh has prevented me from having children so please sleep with my slave. Perhaps I can have a family through her." Avram agreed to what Saray had suggested. 3 So Saray, the wife of Avram, took Hagar, her Mitsri slave, after Avram had lived ten years in the land of Kena'an (Canaan), and gave her to Avram her husband as a wife for him. 4 So he slept with Hagar and she got pregnant, but once she realised that she began to despise her mistress.

5 So Saray complained to Avram, "This is all your fault. I let you sleep with my slave, but now that she's pregnant she looks down on me. May Yahweh judge between me and you."

6 "Listen," Avram replied, "She's *your* slave to do what she's told. Do whatever you think best." So Saray started mistreating Hagar, and so she ran away.

7 Then Yahweh's messenger found her in the wilderness at a spring—the spring beside the road to Shur, 8 and asked her, "Hagar, Saray's slave, where have you come from and where are you going?"

"I am running away from Saray, my mistress," she replied.

9 Then Yahweh's messenger instructed her, "Return to your mistress and do whatever she tells you," 10 then added, "I'll give you so many descendants that they won't even be able to be counted because there'll be so many."

11 Then the messenger told her,

"Listen here: you're pregnant and will give birth to a son,
and you'll name him 'Yishmael' (Ishmael) (which means 'God hears')
because Yahweh has heard your cries of misery.
12 He'll be a wild donkey of a man
and he'll be hostile to everyone
and everyone will be against him.
He'll live right in front of his brothers."

13 Then Hagar realised that it was Yahweh who had spoken to her and said, "You're 'The god who sees me'," because she thought, "Did I really just see the back of the god who sees me?" 14 So that's why that well between Kadesh and Bered is now called 'The well of the living one who sees me'.

15 Then Hagar gave birth to a son for Avram, and Avram named him Yishmael (Ishmael).[59] 16 Avram was eighty-six years old when Hagar bore Yishmael for him.

Circumcision as a confirmation of the agreement

17:1 Many years later when Avram was ninety-nine years old, Yahweh appeared to him and said, "I'm the all-powerful God. Obey me and don't disobey 2 and I'll establish my agreement with you and will cause you to have very many descendants." 3 Then Avram knelt down with his face to the ground and God told him, 4 "Listen, my agreement with you is that you'll become the father of

53 **RV 15:5 · Cross-ref.** Rom 4:18; Heb 11:12.

54 **RV 15:6 · Cross-ref.** Rom 4:3; Gal 3:6; Jam 2:23.

55 **RV 15:12 · Cross-ref.** Yob 4:13-14.

56 **RV 15:13 · Cross-ref.** Exo 1:1-14; Acts 7:6.

57 **RV 15:14 · Cross-ref.** Exo 12:40-41; Acts 7:7.

58 **RV 15:18 · Cross-ref.** Acts 7:5.

59 **RV 16:15 · Cross-ref.** Gal 4:22.

many nations, 5 so you'll no longer be called 'Avram', but now your name will be 'Avraham' (which means 'father of many nations') because I'm making you the father of many nations.[60] 6 I'll make you and your descendants very fruitful so that they form nations and some of them will become kings.

7 I'll establish my agreement with you and your future descendants for all the following generations. It will be an agreement that never ends, that I'll be the your god and God of your future descendants.[61] 8 I'll give this land that you're staying in—the entire region of Kena'an (Canaan)—to you and your descendants as a permanent possession,[62] and I'll be their god."

9 Then God told Avraham, "For your part, you and your descendants after you throughout all their generations must follow the requirements of our agreement. 10 This is the agreement that you and all your future descendants are to follow: every male among you must be circumcised.[63] 11 This removal of the foreskin will be a physical mark confirming the agreement between me and you. 12 All male babies must be circumcised when they're eight days old. This includes all those born in your own house, as well as any that have been bought from foreigners even if they're not your biological descendants. 13 Yes, they definitely must be circumcised either way if they're born in your house or purchased as slaves. This way, my agreement will be manifested in your physical bodies as a never-ending agreement. 14 Any males who isn't circumcised must be excluded from his people because he will have broken my agreement."

15 God also told Avraham, "As for your wife Saray (Sarai), don't call her Saray anymore, because from now on her name will be 'Sarah' 16 and I will bless her, and I'll also give you a son from her. Yes, I'll bless her and she'll become the mother of nations—kings of peoples will come from her."

17 Avraham fell to his knees and he laughed and said to himself, "How can a hundred year old man father a child? And what about Sarah who's ninety-nine years old having a baby!" 18 Then Avraham said to God, "If only you'd bless Yishmael (Ishmael) as my heir."

19 "No," God replied, "It'll be your wife Sarah who gives you a son, and you'll name him 'Yitshak' (Isaac) (meaning 'one who laughs'). I'll establish my agreement with him as a never-ending commitment to him and his descendants. 20 But as for Yishmael, I've heard your request. Listen, I'll bless him and make him fruitful and give him very many descendants. He'll father twelve rulers and I'll make him into a great nation, 21 however, my agreement will be established with Yitshak, who Sarah will give birth to by this time next year." 22 Then having finished speaking with Avraham, God went up away from him.

23 Then Avraham took every male from his household and circumcised them that very day, just as God had instructed him. That included his son Yishmael, all those born in his house, and everyone bought with his money. 24 Avraham was ninety-nine years old when he was circumcised 25 and his son Yishmael was thirteen years old when Avraham circumcised him. 26 So it was, on that same day, both Avraham and his son Yishmael were circumcised 27 and all the other males in his household, whether born there or bought from foreigners, were circumcised with him.

Avraham and Sarah are promised a son

18:1 Then one day Yahweh appeared again to Avraham at the oak trees on Mamre's land, while Avraham was sitting at the entrance of his tent during the hottest part of the day. 2 Avraham looked up and was surprised to see three men standing a short distance away. He ran from the tent opening to meet them and bowed respectfully,[64] 3 and said, "My masters, if I've found favour in your eyes, please don't just carry on past your slave. 4 Let me get some water so that you can wash your feet and rest here under this tree. 5 I'll go and get some food so that you can refresh yourselves before you leave, since you've come to your slave."

"Alright, do as you have said," they answered.

6 So Avraham hurried into the tent and told Sarah, "Quickly, grind three measures of fine flour and knead it and make some bread." 7 He ran to the herd and selected a tender and choice calf and took it to a slave who hurried to prepare it. 8 Then he took yogurt and milk and the calf that had been prepared, and he set the meal down in front of the visitors, standing there under the tree by them while they ate.

9 Then they asked him, "Where's your wife Sarah?"

"See, over there in the tent," he replied.

10 "I'll definitely return to you here in the spring next year," the visitor continued. "You see, your wife Sarah will have a son then."[65]

Now Sarah was at the opening of the tent listening, but the visitor was facing the other direction. 11 Avraham and Sarah were pretty old at this stage and Sarah had passed the age of being able to have children, 12 so when she heard that, she laughed to herself and said, "Now that my body's worn out, will I have the pleasure of a child? Even my master's too old."[66]

13 Then Yahweh spoke to Avraham, "Why is it that Sarah laughed, saying, 'Will I really have a child when I'm old?'

60 **RV 17:5 · Cross-ref.** Rom 4:17.

61 **RV 17:7 · Cross-ref.** Luk 1:55.

62 **RV 17:8 · Cross-ref.** Acts 7:5.

63 **RV 17:10 · Cross-ref.** Acts 7:8; Rom 4:11.

64 **RV 18:2a · Cross-ref.** Heb 13:2.

65 **RV 18:10 · Cross-ref.** Rom 9:9.

66 **RV 18:12 · Cross-ref.** 1Pe 3:6.

Readers' Version

14 Is anything too hard for Yahweh?[67] I'll return here to
you next year in the spring and Sarah will have a son."
15 But Sarah was afraid and denied it by saying, "I didn't
laugh."
"No, because you did laugh," he said.

Avraham bargains with Yahweh about Sedom

16 Then the three men got up to
leave and looked down toward Se-
dom, and Avraham went with them
to see them off. 17 Then Yahweh said to himself, "Should I
hide what I'm about to do from Avraham? 18 His descen-
dants are certainly going to become a great and mighty na-
tion, and all the nations of the earth will be blessed
through him and them, 19 because I'm aware that he'll
command his children and his household after him, and
they'll follow Yahweh's path by their right and just be-
haviour, so that Yahweh will bring about for Avraham
what he's said to him."
20 Then Yahweh said, "Because there's so many people
crying out about Sedom and Amorah (Gomorrah), and be-
cause their sin is very grievous, 21 I'll go down there now
and see if what I've heard about them is true, and if not, I'll
also find that out."
22 Then the other two men left and started descending
toward Sedom, and Avraham was still standing there in
front of Yahweh, 23 so he went closer to Yahweh and asked,
"Will you really destroy obedient people along with those
who are evil? 24 What if there were fifty people in the city
who've obeyed you? Would you really destroy the city and
all its people and not save it for the sake of those fifty?
25 Surely you wouldn't do anything like that—killing the
good people along with the evil ones, so that they all just
get treated the same? Certainly you wouldn't do that?
Wouldn't the one who judges the entire world be more
fair?"
26 "If I find fifty godly people in Sedom," Yahweh an-
swered, "then I'll spare the whole city for their sake."
27 "Listen, I've been bold enough to question my master,
even though I'm just dust and ashes," Avraham said again.
28 "Suppose they're five short of the fifty? Would you de-
stroy the whole city because of five?"
"I won't destroy it if I find forty-five there," he replied.
29 Avraham continued to make his request, "Suppose
there's forty there?"
"I won't do it for the sake of the forty," he agreed.
30 My master, don't get angry but let me speak," Avraham
said, "suppose thirty are found there?"
"I won't do it if I find thirty there," he said.
31 "Listen, I've taken it on myself to speak to my master,"
Avraham asked again, "suppose twenty are found there?"
"I won't do it for the sake of the twenty," he agreed.
32 "My master, don't get angry and let me speak one last
time," Avraham added, "suppose ten are found there?"
"I won't do it for the sake of the ten," Yahweh conceded
33 and then he left and Avraham returned home.

Sexual depravity in Sedom

19:1 So the two messengers arrived
at Sedom in the evening, and Lot
was sitting at the city gate. When Lot saw them, he got up
to meet them and knelt down in front of them with his
face to the ground. 2 Then he said, "Listen, my masters:
Come with me to your slave's home and wash your feet
and stay the night. Then you can get up early and continue
on your way."
But they said, "No, rather we'll just spend the night in
the street." 3 However, Lot insisted, so they followed him
off the main road and went into his house. Then he pre-
pared a feast for them and baked unleavened bread, and
they ate.
4 However, before they went to bed, the men of Sedom
surrounded the house—there were young and old from all
parts of the city— 5 and they called out to Lot, "Where are
the men who came to your place tonight? Bring them out
to us so that we can 'use' them."[68]
6 So Lot went out to them at the entrance of the house
and shut the door behind him 7 and said, "My brothers,
don't do this evil. 8 Listen, I've got two virgin daughters.
Please let me bring them out to you and you can treat
them however you like. But don't do anything to these
men, because they've entered my house and so I'm respon-
sible for them."
9 But they insisted, "Stand back!" Then they said to each
other, "This guy came to stay with us, and now he's judg-
ing us. We'll treat you worse than them!" Then they
started pushing hard against Lot and came closer to break
down the door. 10 But the two visitors reached out their
hands and pulled Lot into the house and shut the door
again. 11 Then they struck the men who were at the en-
trance of the house with blindness[69]—all of them from the
lowly to the prominent men—so that they gave up trying
to find the door.

Lot and family leave Sedom

12 Then the men said to Lot, "Who
else belongs to you here, a
son-in-law or your sons or your daughters or anyone else
who belongs to you in the city? Take them out from this
place, 13 because we're about to destroy it. The people
have repeatedly cried out to Yahweh, so he's sent us to de-
stroy the city."
14 Then Lot went out and spoke to his future sons-in-law
who were engaged to his daughters, and he told them,
"Hurry, get out of this place, because Yahweh is going to
destroy the city!" But they thought he was just joking.
15 At dawn the next day, the two messengers urged Lot,
saying, "Get up, take your wife and your two daughters
who are here, so that all of you won't be swept away in the
punishment of the city." 16 When Lot hesitated, because of
Yahweh's mercy for him, the men grabbed his hand and
his wife's hand and the hands of their daughters, and led

67 **RV 18:14 · Cross-ref.** Luk 1:37.

68 **RV 19:5-8 · Cross-ref.** Jdg 19:22-24.

69 **RV 19:11 · Cross-ref.** 2Ki 6:18.

them out beyond the edge of the city.[70] 17 At that point one of them told Lot, "Flee for your lives! Don't turn around and look behind you and don't stop anywhere down in the plain. Escape up to the hills so you don't get swept away!"

18 But Lot argued, "Not right now, my masters. 19 Listen, you've been kind to me and show us mercy by saving my life, but I won't be able to make it to the hills because the disaster will overtake me and I'll die. 20 Listen, there's a small town nearby that I could flee to. Let me escape there. It's only small. Then my life would be saved."

21 "Okay then," the man replied, "I'll also grant your request about this so I won't overthrow the town that you're talking about. 22 Hurry up, escape there, because I am not able to do a thing until you go there."

That's why they renamed the town to 'Tsoar' (which means 'small').

The destruction of Sedom and Amorah (Gomorrah)

23 The sun had already risen by the time Lot and family reached Tsoar. 24 Then Yahweh rained burning sulfur down onto Sedom and Amorah (Gomorrah),[71] 25 and he destroyed those cities and all their inhabitants as well, as all of the plain including all the vegetation. 26 But Lot's wife who was following him looked back and she turned into a pillar of salt.[72]

27 Meanwhile, Avraham got up early in the morning and went to the place where he had stood before Yahweh, 28 and he looked down towards Sedom and Amorah and the land of the plain. From there he saw, wow, that smoke was rising from the land like a furnace chimney. 29 So it was that when God destroyed the cities of the plain, he remembered Avraham and had Lot removed out of the middle of the destruction when he destroyed the cities that Lot had been living in.

The sad origin of Moavim and Amonim

30 Then Lot and his two daughters left Tsoar and settled up in the hills, because he was afraid to stay in Tsoar. So he lived in a cave up there with his two daughters. 31 Then the older girl said to the younger, "Dad's old and there isn't a single man up here to marry us like happens to other women in the world. 32 So let's get Dad drunk and then we can lie with him, so that at least we can have some descendants through our father." 33 So then, they got their father to drink wine that evening, and the oldest daughter went and lay with her father, but he wasn't aware of her coming or going.

34 Then the next day, the older girl said to the younger, Listen, last night I lay with my father. Let's get him drunk again tonight then you go lie with him so that we'll give life to descendants through our father." 35 So that next evening also, they got their father to drink wine and the younger girl went and lay with him, but again he wasn't aware of her coming or going. 36 In that way, both of Lot's daughters got themselves pregnant through their father. 37 Then the eldest daughter gave birth to a son and she named him Moav (Moab) (which means 'from my father'). (He's the ancestor of the Moavim to this day.) 38 The younger daughter also gave birth to a son and she named him Ben-Ami (which means 'son of my people'). (He's the ancestor of Amonim to this day.)

Avraham and Avimelek and Sarah

20:1 Then Avraham travelled from there to the Negev region and he settled between Kadesh and Shur, staying in Gerar for a while. 2 Avraham had told people his wife Sarah was his sister,[73] so Avimelek the king of Gerar sent for Sarah and took her. 3 But God came to Avimelek in a dream in the night and told him, "Listen, you're as good as dead because of that woman you took because she is married to a husband."

4 Now Avimelek hadn't gone near to her, so he said, "My master, would you destroy a nation even though it's innocent? 5 Didn't Avraham himself tell me that she was his sister? And she herself also said that he was her brother. I did this with a clear conscience and with clean hands."

6 Then God said to him in the dream, "Yes, I know that you did this with a clear conscience and indeed I kept you from sinning against me. I didn't allow you to touch her for that reason. 7 So now, return that man's wife because he's a prophet, and he'll pray for you and you'll live. But if you don't return her, be certain that you and all your people will surely die."

8 So King Avimelek got up early in the morning and called for all of his slaves to come, and he explained the entire situation to them and they were very scared. 9 Then he sent for Avraham and asked him, "What have you done to us? What did I do to you that you would cause all this trouble for me and my people? What you did to me should never have happened." 10 Then he asked again, "What were you thinking when you did that?"

11 "Because I thought that there's probably no one around here who obeys God," replied Avraham "so they might kill me because of my wife. 12 Besides that, Sarah actually *is* my half-sister. We have the same father, but different mothers, and then it was her that I took as a wife. 13 Later when God got me to leave my father's home, I said to her, 'You could do this one kindness do for me: Everywhere we go, just tell them that he's your brother.' "

14 Then King Avimelek returned Sarah his wife to him and also gave him flocks and herds, and male and female slaves, 15 and he told him, "Look, my land is in front of you. Settle wherever looks good to you." 16 Then he said to Sarah, "Listen, I've given 1,000 pieces of silver to your brother. That's for you to demonstrate that you did nothing wrong, so that you're completely cleared."

17 Then Avraham prayed to God, and God healed

70 **RV 19:16 · Cross-ref.** 2Pe 2:7.

71 **RV 19:24-25 · Cross-ref.** Mat 10:15; 11:23-24; Luk 10:12; 17:29; 2Pe 2:6; Yud 7.

72 **RV 19:26 · Cross-ref.** Luk 17:32.

73 **RV 20:2 · Cross-ref.** Gen 12:13; 26:7.

Readers' Version

Avimelek and his wife and his slave women so that they could have children, 18 because Yahweh had made every woman in Avimelek's household barren because of what had been happening to Avraham's wife, Sarah.

Yitshak's birth

21:1 In due course, Yahweh visited Sarah just as he'd said and he did for her exactly what he'd said, 2 so that Sarah conceived and gave birth to a son for Avraham in his old age at the very time of the year that God had told him.[74] 3 Avraham named their son Yitshak (Isaac), 4 and he circumcised him when he was eight days old, just as God had commanded him.[75] 5 Avraham was one hundred years old when his son Yitshak was born, 6 and Sarah said, "God has brought laughter to me. Everyone who hears will laugh with me." 7 And she continued, "Who would have said to Avraham that Sarah would breastfeed children, yet I have given him a son in his old age."

Hagar is expelled with Yishmael

8 The child grew and was weaned, and Avraham held a large feast on the day Yitshak (Isaac) was weaned.

9 But Sarah noticed that Yishmael (Ishmael) (the son of Hagar the Mitsri (Egyptian) who she had given birth to for Avraham) was mocking, 10 so Sarah said to Avraham, "Get rid of that slave woman and her son, because that slave woman's son won't be inheriting anything along with my son Yitshak."[76] 11 Now this stressed out Avraham who also cared for that son, 12 but God told him, "Don't get distressed because of the boy and your slave woman. Listen to what Sarah's telling you, because it's in Yitshak that your descendants will be called yours.[77] 13 But I'll also make the descendants of the slave woman's son into a nation, because he's also your son."

14 Avraham got up early the next morning, and got some bread and a skin of water and helped Hagar put them on her shoulder. Then he gave her the child and sent her away, and she left and wandered in the wilderness around Be'er-Sheva (Beersheba). 15 But when the water from the skin was gone, she threw the child under one of the bushes, 16 and she went and she went a short distance away (about as far as a bow can shoot an arrow) and sat down there, because she said, "I don't want to watch my child die." And as she sat at a distance, she sobbed loudly.

17 Now God heard the boy's voice, so one of God's messengers called Hagar from heaven and said to her, "What's the matter, Hagar? Don't be afraid, because God has heard the boy's voice over there. 18 Get up and get the boy and hold on to him by the hand, because I'll make his descendants into a great nation." 19 Then God enabled her to see a well, so she went and filled the skin with water and gave the boy a drink.

20 As the boy grew up, God kept watch over him, and he lived in the wilderness and became an expert with the bow and arrow. 21 He settled in the Paran wilderness, and in due course his mother found an Mitsri (Egyptian) girl for him to marry.

Avraham and Avimelek's agreement

22 One day King Avimelek and Pikol, the commander of his army,[78] spoke to Avraham, saying, "We can see that God is with you in everything you do. 23 So then, swear to me here by God that you won't treat me or my children or my descendants badly, and that'll you'll be kind to this country just as I showed kindness to you."

24 "I swear it," Avraham replied.

25 But Avraham complained to Avimelek about a well of water that had been taken over by Avimelek's slaves. 26 "I don't know who did that," Avimelek responded, "and you hadn't told me about it, so I've only just heard about it today." 27 Then Avraham gave some sheep and cattle to Avimelek to confirm their agreement together, 28 and then he separated seven female lambs from the rest of the flock. 29 "Why did you pen those seven lambs," Avimelek asked.

30 "Because I want you to take them," Avraham insisted. "I want them to be the verification that it was *me* who dug this well." 31 So that's why the place was named 'Be'er-Sheva' (Beersheba) (which means 'Well of the seven' or 'Well of the oath'), because that's where the two of them made their agreement.

32 So the agreement was made at Be'er-Sheva, then Avimelek and Pikol, the commander of his army, got up and returned home to the Pelishti region. 33 Then Avraham planted a tamarisk tree there at Be'er-Sheva, and he prayed to Yahweh, the god of eternity. 34 Then Avraham continued his stay in the Pelishti region for quite some time.

God tests Avraham over Yitshak

22:1 Several years later, God decided to test Avraham,[79] calling him, "Avraham."

"Here I am," he replied.

2 "Take your son Yitshak (Isaac) who you love, your only son," God commanded him, "and go to the Moriyah region[80] and sacrifice him there as a burnt offering on one of the mountains that I'll point out to you."

3 So Avraham got up early in the morning and saddled his donkey. Then he took two of his young men with him and his son Yitshak, and he cut some firewood for the burnt offering. Then they left to go to the place that God had told him. 4 On the third day Avraham looked up ahead and he could see the place from a distance, 5 so he said to his young men, "Stay here by yourselves with the donkey

74 **RV 21:2 · Cross-ref.** Heb 11:11.

75 **RV 21:4 · Cross-ref.** Gen 17:12; Acts 7:8.

76 **RV 21:10 · Cross-ref.** Gal 4:29-30.

77 **RV 21:12 · Cross-ref.** Rom 9:7; Heb 11:18.

78 **RV 21:22 · Cross-ref.** Gen 26:26.

79 **RV 22:1-13 · Cross-ref.** Heb 11:17-19.

80 **RV 22:2 · Cross-ref.** 2Ch 3:1.

while the boy and I go over there to worship God, then we'll come back to you here."

6 So Avraham took the firewood for the burnt offering
and put it on his son Yitshak, and he carried the fire pot
and the knife. Then the two of them went on together,
7 and Yitshak asked his father Avraham his father, "My father?"

"Yes, son?", he replied.

"We've got the fire and the wood,", he continued, "but where's the lamb for the burnt offering?"

8 "God will provide the lamb for the burnt offering himself, my son," Avraham answered, and then the two of them continued on together.

9 Then they came to the place that God had told him, and Avraham built an altar there and arranged the firewood on it. Then he tied up his son Yitshak and laid him on the altar on top of the wood.[81] 10 Then Avraham took the knife and raised his arm to kill his son, 11 but one of Yahweh's messengers called to him from the sky and said, "Avraham! Avraham!"

"Here I am." he answered.

12 "Don't lift up your hand against the boy," the messenger continued. "And don't do anything to him, because now I know that you respect and obey God, since you haven't withheld your son, your only son, from me."

13 Then Avraham raised his head and looked around, and wow, there was a ram was behind him, caught by its horns in the thicket. So Avraham went and grabbed the ram and sacrificed it as a burnt offering instead of his son. 14 So Avraham named that place 'Yahweh will provide', and to this day it's still said, "Yahweh will provide on his mountain."

15 Then the Yahweh's messenger called Avraham from the sky a second time 16 saying, "I, Yahweh, make this declaration by my authority and truth[82] that because you did that and didn't withhold your only son, 17 I'll bless you tremendously and I'll cause your descendants to be as numerous as the stars in the sky and as the sand on the beach,[83] and your descendants will be victorious over their enemies. 18 Because you obeyed what I said, all the nations of the earth will be blessed through your descendants."[84]

19 Then Avraham returned to his young men and they all continued on home together to Be'er-Sheva (Beersheba), and Avraham continued living there.

Nahor's descendants

20 Some time later, Avraham heard the news, Look, your brother Nahor's wife Milkah has also given birth to sons: 21 Uts (Uz) his eldest son, and Buz his brother and Kemuel, the father of Aram, 22 Kesed, Hazo, Pildash, Yidlaf, and Betuel."
23 Those are the eight sons that Milkah gave birth to for Avraham's brother Nahor, and Betuel went on to father Rivkah. 24 In addition, Nahor's slave-wife Re'umah also gave birth to four sons: Tevah, Gaham, Tahash, and Ma'akah.

Sarah's death and burial

23:1 Sarah went on to be 127 years old 2 when she died in the city of Kiryat-Arba (now called Hevron) in the Kena'an (Canaan) region. Avraham went in by her bed to weep and mourn for her.

3 After a time, Avraham got up from beside his dead wife and he spoke to the Hitim, requesting, 4 "I'm a foreigner and just staying among you. Give me property for a burial place on your land so that I can bury my dead wife."[85]

5 Those descendants of Het replied to Avraham, telling him, 6 "My master, listen to us. You're a godly leader among us. Go ahead and bury your dead in the choicest of our burial places. We've all agreed not to prevent you from burying your dead in any of our cemeteries."

7 Then Avraham stood and bowed to the Hitim who were the land-owners, 8 and asked them, "Since you're all allowing me to bury my dead, listen to me and intercede for me with Tsohar's son Efron, 9 so that he'll sell me Makpelah's cave which belongs to him and which is at the end of his field. I'll pay full price if he'll give it to me to use as a burial place."

10 Now Efron (a Hiti) was sitting there among Het's other descendants, so he responded to Avraham while the other land-owners were listening, along with everyone else at the city gate, 11 "No, my master. Listen to me: I'll *give* you the field and the cave that's in it. I give it to you in front of all these others, then you can bury your dead."

12 Then Avraham bowed before the people of the land, 13 and he told Efron while all the others were listening, "But if you would, please listen to me. I'll pay the value of the field. Accept it from me, then I'll bury my dead there."

14 Efron responded to Avraham, 15 "My master, listen to me. That land's worth 400 shekels of silver, but that's nothing between me and you. Just go ahead and bury your dead." 16 So Avraham accepted Efron's words and weighed out for Efron the price that he had mentioned in the hearing of Het's descendants: 400 shekels of silver (the currency among the merchants).

17 So Efron's field that was in Makpelah which faced Mamre (including the field and the cave that was in it, and all the trees that were in the field that was within all of its surrounding borders) was deeded 18 to Avraham as the new owner as witnessed by Het's descendants and everyone else who had come to the city gate. 19 Then after that, Avraham laid the body of his wife Sarah to rest in the cave in Makpelah's field facing Mamre (also called Hevron, in the Kena'an (Canaan) region). 20 So the field was deeded as property to Avraham by Het's descendants, including the

81 **RV 22:9 · Cross-ref.** Jam 2:21.

82 **RV 22:16-17 · Cross-ref.** Heb 6:13-14.

83 **RV 22:17 · Cross-ref.** Heb 11:12.

84 **RV 22:18 · Cross-ref.** Acts 3:25.

85 **RV 23:4 · Cross-ref.** Heb 11:9,13; Acts 7:16.

cave in it for a burial place.

Yitshak's marriage

24:1 Avraham was now getting very old, and Yahweh had blessed him in every way. **2** Then Avraham said to his oldest slave in his household who was in charge of everything that belonged to him, "Please put your hand under my thigh, **3** and I want you to vow by Yahweh, the god of the heavens and the god of the earth, that you won't select a wife for my son Yitshak (Isaac) from any of the Kena'ani (Canaanite) women in this area where we're living. **4** Rather, you should go back to my country and to my relatives, and find a wife for him there."

5 "Suppose the woman isn't willing to come back with me to this place?" the slave asked. "Should I take your son back to the country that you came from?"

6 "Make sure that you don't take my son back there," Avraham answered. **7** "Yahweh, the god of the heavens, who took me from my father's house and from the land of my relatives, and who spoke to me and who promised me, saying, 'I'll give this land to your descendants,' he'll send his messenger ahead of you, and you'll be guaranteed to bring back a wife for my son from there. **8** If it turned out that the woman isn't willing to come back with you, then you're released from this vow to me. But still in that case, don't take my son back there!" **9** Then the slave put his hand under the thigh of his master Avraham and promised his that he'd follow those instructions..

10 Then the slave took ten of his master's camels and loaded them with all kinds of good things from his master, and with his own slaves, he travelled to the city of Nahor in the Aram-Naharayim region. **11** Then on that first evening, he made the camels kneel down outside the city by the well. It was the time that women come out to fetch water, **12** and he prayed, "Yahweh, God of my master Avraham, please cause it to happen right in front of me today that you show kindness toward my master Avraham. **13** See, I'm standing by this well, and the young women from the city will be coming out here to fetch water. **14** Let it be that if I say to a young woman, 'Please let me have a drink from your water jar,' and she says, 'Sure, and I'll also get more for your camels,' let her be the one you have appointed for your slave Yitshak (Isaac). And by finding her, I'll know that you've shown kindness toward my master."

15 Now before he'd even finished speaking, then wow, Rivkah arrived with her empty water jar on her shoulder. (She was Betuel's daughter—Betuel being the son of Avraham's brother Nahor and his wife Milkah.) **16** The young woman was very beautiful and a virgin who hadn't slept with a man. She went down to the well and filled her jar and came back up. **17** The slave ran to meet her and said, "Can I have a small drink of water from your jar."

18 "Drink, my master," she said and quickly lowered her jar to her hands and gave him a drink, **19** and after she'd finished giving him a drink, she said, "I'll also get water for your camels until they have finished drinking." **20** Then she hurried and emptied her jar into the trough and ran back to the well to draw more water, and she drew enough water for all his camels **21** while Avraham's slave watched her silently to determine whether Yahweh had made his journey successful or not.

22 Then when the camels had finished drinking, the slave took out an expensive gold nose ring and two solid gold bracelets for her arms. **23** "Tell me, whose daughter are you?" he asked her. "Is there room at your father's house for us to stay?"

24 "I'm Betuel's daughter. He's the son of Nahor and Milkah," she answered. **25** "We've got plenty of both straw and fodder for the camels, and there's also a room where you could stay."

26 Then the slave bowed down and worshipped Yahweh **27** and said, "Praised be Yahweh, my master Avraham's god, who hasn't relented from his kindness and faithfulness toward my master. As for me, Yahweh has led me on the road to the home of my master's relatives."

28 Then the young woman ran home and told her mother's household what had happened. **29** Now Rivkah had a brother named Lavan (Laban), and he ran out to the man at the well. **30** He had seen the nose ring and the bracelets on his sister's arms, and when he'd heard his sister Rivkah's words saying, "This is what the man said to me," then he went to the man, and indeed, he was there standing by the camels at the spring **31** and he invited him, "Come, you who are blessed by Yahweh. Why are you standing out here? I've already prepared the house and a place for the camels."

32 So Avraham's slave went to the house. Then he unloaded the camels and gave them straw and fodder, and water to wash his feet and the feet of the men who were with him.[86] **33** Then food was set out for them to eat, but Avraham's slave said, "I won't eat until I have said what I have to say."

"Speak then," Lavan responded.

34 "I'm one of Avraham's slaves," he said, **35** and Yahweh has blessed my master a lot, so that he has become wealthy. Yahweh has given him cattle, sheep and goats, silver and gold, male and female slaves, and camels and donkeys. **36** And my master's wife Sarah gave birth to a son for my master despite her old age, and my master has given him everything that he owns. **37** My master made promises, saying, 'You mustn't get a wife for my son from Kena'ani (Canaanite) women whose land I am living in, **38** but rather you must go to my father's house and to my clan, and find a wife for my son there.' **39** Then I asked my master, 'Suppose the woman refuses to come with me?' **40** And he replied, 'The god Yahweh that I obey, he'll send his messenger with you and make your journey succeed, so that you'll find a wife for my son from my clan, and from my father's house. **41** Then you'll be free of your promise: When you go to my clan, and if they won't allow her to re-

86 RV 24:32 · Note It's not certain from the pronouns in the text here, just who did what in this second sentence—whether it was the slave (the guest) or Lavan (the host), so other translations might vary.

turn with you, then you'll be clear from this promise.'

42 "Then today I came to the well, and I said, 'Yahweh,
God of my master Avraham, if it's what you want, make my
journey succeed that I have come on. 43 Listen, I'm stand-
ing by this well, so let it be that the young woman who
comes out to fetch water and I say to her, "Please give me a
little water to drink from your jar," 44 and she replies to
me, "Sure, drink, and I will also get water for your camels,"
let her be the wife that Yahweh has chosen for the my
master's son.' 45 Before I'd finished speaking in my heart,
then wow, Rivkah was coming out with her jar on her
shoulder. And she went down to the well and drew water,
and I asked her, 'Can I have a drink.' 46 So she hurried and
lowered her jar from her shoulder and said, 'Drink, and I'll
also water your camels.' So I drank and she also watered
the camels. 47 Then I asked her, 'Whose daughter are you?'
And she said, 'The daughter of Betuel, a son of Nahor and
his wife Milkah.' Then I put the ring on her nose and the
bracelets on her arms. 48 Then I bowed down and wor-
shipped and praised my master Avraham's god Yahweh,
who led me on the right way to find the daughter of my
master's brother for his son. 49 And now if you all want to
show kindness and faithfulness to my master, tell me. But
if not, tell me, so that I can decide what to do next."

50 Then Lavan (Laban) and Betuel answered, "This matter
has come from Yahweh, so we're not able to tell you bad or
good. 51 But listen, Rivkah's right here. Take her and go,
and let her become the wife of your master's son, as Yah-
weh has indicated." 52 Now when Avraham's slave heard
their reply, he bowed down to the ground before Yahweh.
53 Then he brought out silver and gold jewellery, and
clothing, and gave them to Rivkah. And he gave valuable
things to her brother and her mother.

54 Then Avraham's slave and the men with him ate and
drank and stayed there overnight. Then in the morning
they got up, and he said, "Let me leave now and return
back to my master."

55 But Rivkah's brother and her mother said, "Let the girl
stay with us a few days, at least ten. After that she can go."

56 "Don't detain me," he told them, "since Yahweh has
made my journey successful. Send me off so that I can re-
turn to my master."

57 "Let's call for the young woman and find out what she
wants to do." they responded. 58 So they called for Rivkah
and asked her, "Are you prepared to leave now with this
man?"

"Yes, I'll go." she answered.

59 So they got ready to send off their sister Rivkah with
Avraham's slave and his men, along with her childhood
nurse. 60 They prayed a blessed for Rivkah, saying

"Our sister, may you become the mother of thousands,
and may your descendants defeat all of their enemies."

61 Then Rivkah got up with her maids, and they mounted
the camels and went with the man. So the slave took
Rivkah and left.

62 Meanwhile Yitshak (Isaac) was living in the Negev re-
gion, and had just returned from visiting Be'er-Lahay-Ro'i.
63 Late on afternoon, he went out to the countryside to
meditate, and when he looked up, he saw some camels ap-
proaching. 64 Rivkah also looked up and saw Yitshak, and
dismounted from her camel, 65 asking the slave, "Who's
that man out in the countryside who's coming to meet
us?"

"He's my master," the slave replied, so she took the veil
and covered herself.

66 Then the slave reported everything that he'd done to
Yitshak. 67 Then Yitshak brought her into the tent of Sarah
his mother, and he took Rivkah as his wife. And Yitshak
loved her and he was comforted after his mother's death.

Avraham's other descendants[87]

25:1 Then Avraham married an-
other woman named Keturah, 2 and
she gave birth to Zimran, Yakeshan, Medan, Midyan, Yish-
bak, and Shuah. 3 Yakeshan fathered Sheva and Dedan, and
the descendants of Dedan were the Ashurim, the Letushim,
and the Le'umim. 4 Midyan's sons were Eyfah, Efer, Hanok,
Avida, and Elda'ah. All of those were Keturah's descen-
dants.

Avraham's death and burial

5-7 Avraham went on to live to be
175 years old. He gave valuable gifts
to all the sons of his slave-wives, then he forced them to
move to the east to ensure that they would be removed
from his son Yitshak (Isaac). Then he left everything else
he owned to Yitshak.

8 Then Avraham breathed his last and died at a good old
age, elderly and satisfied, and he joined his ancestors in
death. 9 His sons Yitshak and Yishmael (Ishmael) buried
him in Makpelah's cave (in the field of Efron, Tsohar the
Hiti's son, which faced Mamre)— 10 the field that Avraham
had bought from Het's sons.[88] So Avraham's body was laid
there alongside that of his wife Sarah. 11 After his death,
God blessed his son Yitshak who lived near Be'er-La-
hay-Ro'i.

Yishmael's Descendants[89]

12 Now these are the generations of
Yishmael (Ishmael) the son of Avra-
ham, whom Hagar the Mitsri (Egyptian), Sarah's female
slave, had given birth to for Avraham. 13 These are the
names of Yishmael's sons, by their names according to
their births: Yishmael's firstborn was Nevayot, then Kedar,
Adbe'el, Mivsam, 14 Mishma, Dumah, Masa, 15 Hadad,
Teyma, Yetur, Nafish, and Kedemah. 16 Those were Yish-
mael's sons, and those are their names by their settle-
ments and by their camps—twelve rulers according to
their tribes. 17 Yishmael went on to live to be 137 years old,
before breathing his last and dying and joining those
who'd gone before. 18 His descendants settled from Havi-
lah to Shur (which is near Mitsrayim (Egypt) as you go to-

87 **RV 25:1 · Parallel** 1 Chr. 1:32-33

88 **RV 25:10 · Cross-ref.** Gen 23:3-16.

89 **RV 25:12 · Parallel** 1 Chr. 1:28-31

ward Ashur (Assyria)). He fell in the face of all his brothers.[90]

The birth of Esav and Ya'akov

19 These are the generations of Avraham's son Yitshak (Isaac): Avraham fathered Yitshak **20** and Yitshak was forty years old when he married Rivkah. (She was the daughter of Betuel the Aramean from Padan-Aram, the sister of Lavan (Laban) the Aramean.) **21** In due course, Yitshak prayed to Yahweh on his wife's behalf because she was barren. Yahweh answered his prayer and his wife Rivkah got pregnant, **22** but the twins kept jostling each other within her womb, so she asked, "Why's this happening to me?" She also asked Yahweh about it **23** and he responded,

"There's two nations inside your womb—
two different peoples will come from within you.
One group will become stronger than the other,
and the older will serve the younger."[91]

24 When the time came to give birth, she gave birth to twin boys. **25** The firstborn came out quite red and covered with hair like a fur coat, so they named him 'Esav' (Esau) (which means 'hairy'). **26** Then his brother was born and his hand grabbed Esav's heel, so he was named 'Ya'akov' (Jacob) (which means 'heel-grabber'). Yitshak (Isaac) was sixty years old when they were born.

Esav sells his future inheritance

27 As the boys grew up, Esav (Esau) got good at hunting, a man of the outdoors, but Ya'akov (Jacob) was a quiet man who stayed around the tents. **28** Yitshak (Isaac) liked the taste of game meat so he loved Esav, but Rivkah loved Ya'akov.

29 One day, Ya'akov was cooking some stew when Esav arrived home from being out, and he was very hungry **30** and asked Ya'akov, "I'm starving—can I have some of that yummy-looking red stuff." (After that, Esav's nickname became 'Edom', meaning 'red'.)

31 "Well, now," Ya'akov answered, "sell me your future inheritance."

32 "Listen, I'm dying of starvation," said Esav, "so what use would a future inheritance be to me?"

33 "Well then, make a vow to me," insisted Ya'akov.

So Esav promised him, effectively selling his future inheritance to Ya'akov,[92] **34** and Ya'akov gave him some of the lentil stew and some bread. So Esav ate and drank and left again, thus despising his own inheritance as firstborn son.

Yitshak moves to Gerar

26:1 Then there was a famine in the region (a different one from the earlier famine that was in the days of Avraham) so Yitshak (Isaac) moved to Gerar, the region of Avimelek, the Pelishtim king. **2** Then Yahweh appeared to Yitshak and told him, "Don't go down to Mitsrayim (Egypt)—stay in the area that I'll tell you. **3** Stay as a guest in this region, and I'll be with you and bless you, because I'll give all this land to you and to your descendants, and I'll confirm the oath that I made to your father Avraham.[93] **4** I'll multiply your descendants to be as numerous as the stars in the sky, and I'll give all this region to them. And all the nations on the earth will be blessed through your descendants, **5** because Avraham obeyed me by keeping my requirements, my commands, my decrees, and my laws."

6 So Yitshak settled there in Gerar. **7** Then the men of the place asked about his wife, and he said, "She's my sister,"[94] because he was afraid to say, "She's my wife." He was thinking, "What if the men in this place kill me because Rivkah is so beautiful to look at." **8** Then when he'd been in that area for quite a while, the Pelishti King Avimelek looked down from a window and saw that to his surprise, Yitshak was laughing together with his wife Rivkah. **9** So Avimelek called for Yitshak and said, "Hey, she's really your wife! So how could you say, 'She's my sister'?"

"Because I said to myself, 'I might die because of her.'," Yitshak replied.

10 "What's this that you've done to us?" continued Avimelek. "One of my people might easily have slept with your wife and you would have brought condemnation onto us!" **11** Then King Avimelek ordered all the people, "Anyone who touches this man or his wife will certainly be killed."

12 Then Yitshak planted a crop in that land and Yahweh blessed him and gave him one hundred times as much as he'd planted. **13** Hence he became wealthier and that repeated until eventually he was very powerful. **14** He also owned sheep and goats, and cattle, and many slaves. Because the Pelishtim now envied him, **15** they blocked up all the wells that his father's slaves had dug when his father Avraham had been alive, and they filled them with dirt.

16 Then King Avimelek told Yitshak, "You all need to leave this area because you've become more powerful than us." **17** So Yitshak left that place and set up camp in the Gerar Valley and settled there. **18** Then he returned and dug out the water wells that they had dug in the days of Avraham his father and that the Pelishtim had blocked up after Avraham's death, and he called them similar names to the ones that his father had called them.

19 Then Yitshak's slaves dug in the valley and found an underground spring with flowing water there. **20** But the herdsmen from Gerar quarrelled with Yitshak's herdsmen, saying, "The water belongs to us." So he named the well 'Esek' (which means 'dispute'), because they disputed with him.

21 Yitshak's men dug another well, but they quarrelled over it too, so he named it 'Sitnah' (which means 'opposi-

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90 RV 25:18 · Note We've left this unusual sentence in here, because we don't really know now what this ancient idiom meant. Possibilities include being hostile to the brothers, living opposite them, or even dying in their presence.

91 RV 25:23 · Cross-ref. Rom 9:12.

92 RV 25:33 · Cross-ref. Heb 12:16.

93 RV 26:3-4 · Cross-ref. Gen 22:16-18.

94 RV 26:7 · Cross-ref. Gen 12:13; 20:2.

tion'). 22 Then he moved from there and dug another well, and they didn't quarrel over it, so he named it 'Rehovot' (which means 'space'), and he said, "Because now Yahweh has made space for us and we'll be productive in this area."

23 Then from there Yitshak moved down to Be'er-Sheva (Beersheba), 24 and Yahweh appeared to him during that night and said, "I am the god of your father Avraham. Don't be afraid, because I'm with you and I will bless you and multiply your descendants for the sake of my slave Avraham." 25 So Yitshak built an altar there and he prayed to Yahweh. He set up his tents there and his slaves dug a well there.

Abimilik wants a commitment from Yitshak

26 Then King Avimelek came to Yitshak (Isaac) from Gerar along with his friend Ahuzat and Pikol the commander of his army[95] 27 and Yitshak asked them, "Why have you come here since you hate me and you forced me away from you?"

28 "We have clearly seen that Yahweh has been with you," they answered, "so we said, 'There should be an agreement between us'—between us and you. So let us make an agreement with you, 29 that you won't do anything evil against us, just as we did not touch you, and just as we did only did good to you and sent you away in peace. Now you are blessed by Yahweh." 30 Then Yitshak prepared a feast for them, and they all ate and drank together. 31 The visitors got up early the next morning and make promises to each other. Then Yitshak sent them on their way, and they left from there in peace.

32 That very day, Yitshak's slaves came and updated him about the well that they had just been digging and told him, "We've found water." 33 So Yitshak named the well 'Shiv'ah' (which sounds like the Hebrew word meaning 'promise'), so that's why that city is named 'Be'er-Sheva' (Beersheba) (meaning 'well of the promise') to this day.

Esav marries outsiders

34 When Esav (Esau) was forty years old, he married two Hiti women: Be'eri's daughter Yehudit (Judith) and Eylon's daughter Basemat, 35 but this brought grief to his parents Yitshak (Isaac) and Rivkah.

Yitshak's tricked into blessing Ya'akov

27:1 When Yitshak (Isaac) grew old and could no longer see, he called his older son Esav (Esau) and said to him, "My son."

"I'm here," Esav replied.

2 "Please listen," Yitshak continued, "I'm old and don't know how long I've got before I die. 3 So please take your weapons—your quiver, and your bow—and go out into the countryside and hunt game for me 4 and cook me a tasty meal in the way that I love it, and bring it to me so I can eat it, so that I can bless you before I die."

5 Now Rivkah had been listening while Yitshak spoke to Esav. Then Esav went out to the countryside to hunt game and bring it back. 6 Meanwhile Rivkah said to her son Ya'akov (Jacob), "Listen, I heard your father speaking to your brother Esav, saying, 7 'Get some game meat for me and prepare me a tasty meal so that I can eat it, and then I can bless you in Yahweh's presence before I die.' 8 So now Ya'akov, listen to what I tell you: 9 Go out to the flock and get me two of the best young goats so that I can prepare a tasty meal from them that your father loves. 10 Then you can take it in to your father, and after he's eaten it, he'll bless you before he dies."

11 "Look," Ya'akov said to his mother, "My brother Esav is very hairy, whereas my skin is smooth. 12 What if my father touches me? Then he'll think of me as a deceiver and he'll curse me rather than bless me."

13 "Let your curse be on me, my son," his mother replied, "Just do what I said and go get the young goats for me." 14 So he went and slaughtered them and brought them to his mother. Then she prepared tasty food the way his father loved it. 15 She then got Esav's best clothes that were in the house and got her younger son Ya'akov to put them on, 16 and then she tied the skins of the young goats over his hands and around the smooth part of his neck.

17 Then she handed the tasty food and the bread to Ya'akov, 18 and he went in to his elderly father and said, "My father."

"I'm here," he said, "Which son are you?" 19 "I'm your oldest son Esav," Ya'akov replied to his father. "I've done what you told me. Please get up, and come and sit up and eat some of my game, so that you'll bless me." 20 "How did you find it so quickly, my son?" Yitshak (Isaac) asked.

"Because your god Yahweh helped me when I went out hunting," Ya'akov answered.

21 Then Yitshak said to Ya'akov, "Please come close so that I can touch you, my son, and to be sure whether you're really my son Esav or not." 22 So Ya'akov went close to his father and Yitshak felt his skin and said to himself, "It's Ya'akov's voice, but these are definitely Esav's hands." 23 So he didn't recognise that it was Ya'akov, because his hands were hairy like Esav's hands, so he was about to bless him 24 but asked once more, "Are you really my son Esav?"

"Yes, I am," Ya'akov answered.

25 So Yitshak told him, "Bring the food here and I'll eat some of my son's game, so that I can then bless you." So Ya'akov took it to him and he ate, and then he brought wine to him and he drank. 26 Then Yitshak asked Ya'akov, "My son, please come close and kiss me." 27 So he went close and kissed him. His dad noticed the smell of his clothes, so he blessed him saying,

"Ah yes, the smell of my son
  is like the pleasant fragrance of the countryside
  that Yahweh has blessed.[96]
28 May God give you dew from the sky
  and riches from the land,
  to produce plenty of grain and wine.
29 May peoples serve you,

95 **RV 26:26 · Cross-ref.** Gen 21:22.

96 **RV 27:27-29 · Cross-ref.** Heb 11:20.

and may nations bow down to you.
Be master over your brothers,
and may your mother's sons bow down to you.
May those who curse you be cursed,
and may those who bless you be blessed."[97]

Esav begs for a secondary blessing

30 Then just as Yitshak (Isaac) had finished blessing Ya'akov (Jacob),
and as Ya'akov had only just gone out from his father's
presence, his brother Esav (Esau) his brother returned
from his hunting. 31 Then he too prepared some tasty food
and brought it in to his father and said, "Let my father get
up and eat from the game that his son hunted so that you
can bless me."
32 But Yitshak asked him, "Which son are you?"
"I'm your oldest son Esav." he answered.
33 Then Yitshak started to trembled badly and he said,
"Then who was it that hunted game and brought it to me?
I ate it all just before you came in, and I blessed that man
and indeed, he'll be blessed."
34 When Esav heard that, then he let out a very loud and
exceedingly bitter wail, and then begged his father, "Bless
me too, my father."
35 But Yitshak replied, "Your brother came in and de-
ceived me and he's taken your blessing!"
36 "Yes, his name Ya'akov (Jacob) (meaning 'deceiver')
suits him exactly!" said Esav. "First he took my inheri-
tance[98] and man, now he's also taken my blessing!" Then
he asked, "Haven't you at least saved a blessing for me?"
37 But Yitshak replied, "Listen, I've made him master
over you, and I've given all his brothers to him as slaves.
And I've sustained him with grain and wine. So then, what
else can I do for you, my son?"
38 "My father, Did you only have *one* blessing that you
could give?" Esav asked. "Bless me too, my father!" Then
Esav sobbed loudly.[99]
39 Then his father Yitshak responded and said to him,
"Listen, you and your descendants will live
away from the most fertile land on the earth[100]
in a place that doesn't get dew from the sky.[101]
40 You and your descendants will live by your sword,
and you'll serve your brother.
But when you become restless
you'll all break away from serving them.[102]
41 From that time onwards, Esav (Esau) hated Ya'akov (Ja-
cob) because of the blessing that their father had blessed
him with, and Esav said to himself, "My father's funeral
can't be that far away—after that I'll kill my brother
Ya'akov."
42 But Rivkah got to hear about Esav's plans, so she sent
for her younger son Ya'akov and told him, "Listen, your
brother Esav is coping with what happened by planning to
kill you. 43 So my son, listen to what I'm saying: for your
own sake, pack up and flee to my brother Lavan's (Laban's)
place in Haran 44 and stay with him for a while until your
brother cools down. 45 When he's no longer angry with
you and forgets what you did to him, then I'll send for you
from there so you can return here. I don't want to lose
both of you on the same day."

Yitshak sends Ya'akov off to Lavan's

46 Then Rivkah told her husband
Yitshak (Isaac), "I'm quite disgusted
with those daughters of Het. If
Ya'akov (Jacob) chooses a wife like Het's daughters from
this culture around us here, I wouldn't be able to bear it."
28:1 So Yitshak called for Ya'akov and blessed him, and in-
structed him, "Don't take a wife from the Kena'ani
(Canaanite) girls. 2 Pack up and go to Padan-Aram—to the
home of your mother's father Betuel and get yourself a
wife from there—from the daughters of your mother's
brother Lavan (Laban). 3 And may the powerful God bless
you and make you fruitful and multiply you so that you be-
come a community of peoples. 4 May he give the same
blessing of Avraham to you—to you and to your offspring
with you—so that you will own the land where you've been
staying and which God gave to Avraham."[103] 5 Then Yitshak
sent Ya'akov away, and he went to Padan-Aram—to Lavan,
the son of Betuel the Aramean and the brother of Ya'akov
and Esav's (Esau's) mother Rivkah.

Esav adds a non-Canaanite wife

6 Now Esav (Esau) noticed that Yit-
shak (Isaac) had blessed Ya'akov (Ja-
cob) and sent him to Padan-Aram to take a wife for himself
from there. He'd also noticed that when Yitshak had
blessed him, he'd instructed him not to take a wife from
the Kena'ani (Canaanite) girls, 7 and that Ya'akov had lis-
tened to his parents and travelled to Padan-Aram. 8 As a
result, Esav realised that his father wasn't happy about the
Kena'ani girls 9 so he went to Yishmael (Ishmael) and he
took Mahalat as an additional wife. She was the daughter
of Avraham's son Yishmael, and was the sister of Nevayot.

Ya'akov's vision at Beyt-El

10 Meanwhile, Ya'akov (Jacob) had
left Be'er-Sheva (Beersheba) and was
en route to Haran. 11 One night after he'd stopped when
the sun had gone down, he laid down in that place and

97 **RV 27:29 · Cross-ref.** Gen 12:3.

98 **RV 27:36 · Cross-ref.** Gen 25:29-34.

99 **RV 27:38 · Cross-ref.** Heb 12:17.

100 **RV 27:39 · Note** The Hebrew text is ambiguous here. It could mean: (1) "away from the fatness of the earth and away from the dew of the heavens from above." or "in a place/region where the earth/land/ground is not rich/fertile and where there is very little dew/rain." or "in a place/region where the land/soil is not good for farming and where there is not much rain." or (2) "of the fatness of the earth and of the dew of the heavens from above." or "in a place where the land is good/fertile for farming and where there is plenty of dew/rain."

101 **RV 27:39-40 · Cross-ref.** Heb 11:20.

102 **RV 27:40 · Cross-ref.** Gen 36:8; 2Ki 8:20.

103 **RV 28:4 · Cross-ref.** Gen 17:4-8.

used one of the stones there to put under his head for a pillow. **12** While he was sleeping, he had a dream, and wow, a stairway was set up on the earth and its top reached to the heavens, and look, God's messengers were ascending and descending on it.[104] **13** And look, Yahweh was standing above it and he said, "I am Yahweh, the god of Avraham your grandfather and the god of Yitshak (Isaac). I will give the land that you are lying on to you and to your descendants[105] **14** and they will be as numerous as dust particles, and you'll all spread out to the west and to the east and to the north and to the south. And all the families of the earth will be blessed through you and your offspring.[106] **15** So listen, I'm with you and I'll watch over you everywhere you go. I'll bring you back to this land because I won't leave you until I've done what I told you."

16 Then Ya'akov woke up and said to himself, "Yahweh is certainly here in this place, but I didn't realise it." **17** So he was afraid and said to himself, "This place is spine-chilling—it's nothing other than God's house, and it's heaven's gateway."

18 Then in the morning Ya'akov got up early, and he took the stone that he'd put under his head and stood it up longways as a pillar, and he poured oil over the top of it. **19** He named that place 'Beyt-El' (Bethel) (which means 'God's house'), even though that town had been named Luz before then. **20** Then Ya'akov made a promise to God, saying, "If God will be with me and watch over me on this road that I'm walking on, and give me bread to eat and clothes to wear, **21** and if I'm able to return safely to my father's home, then I'll make Yahweh my god, **22** and this stone that I've stood up as a pillar will be God's house, and I'll give you a tenth of everything that you give to me."

Ya'akov's arrival at Lavan's

29:1 Then Ya'akov (Jacob) got on the road again and went to the land of the eastern peoples. **2** Close to his destination, he looked ahead, and wow, there was a well in the countryside, and what's more, three flocks of sheep and goats were lying there near it, because the flocks were watered from that well but the stone over the mouth of the well was large and heavy. **3** Once all the flocks were gathered there, then they would roll the stone from over the mouth of the well and water the animals. Then they would return the stone to its place over the mouth of the well.

4 So Ya'akov asked the farmers, "My brothers, where are you from?"

"We're from Haran," they replied.

5 "Do you know Nahor's grandson Lavan (Laban)?" Ya'akov asked.

"Yes, we know him," they replied.

6 "Is he doing well?" Ya'akov asked.

"Yes, he's fine," they said, "and here comes his daughter Rahel (Rachel) with their flock."

7 "Look, it's still broad daylight," Ya'akov told them. "It's not time for the livestock to be brought it. Water the flock, and go pasture them."

8 "We can't," they said, "until *all* the flocks are gathered here and they roll the stone off the top of the well. Then we will water the sheep."

9 He was still talking with them when Rahel came with her father's flock, because she was the one who looked after them. **10** When Ya'akov saw Rahel (the daughter of his mother's brother, Lavan (Laban)) with Lavan's flock, he went over and rolled the stone off the top of the well and watered the sheep and goats. **11** Then he gave Rahel a kiss and happily cried out loud. **12** Then he told Rahel that he was a relative of her father and that he was a son of Rivkah.

Then she ran and told her father, **13** and when Lavan heard the news about his sister's son Ya'akov, he ran out to meet him. Then he embraced him and kissed him and brought him to his house. Then Ya'akov told Lavan everything that had happened up until then, **14** and Lavan told him, "You are indeed a close relative."

Ya'akov marries Le'ah then Rahel

After Ya'akov (Jacob) had stayed with Lavan (Laban) and worked for him for a whole month, **15** Lavan said to him, "Should you work for me for nothing just because you're my relative? Tell me, what should I pay you?"

16 Now Lavan had two daughters: the older one was named Le'ah, and the younger one was named Rahel (Rachel). **17** Le'ah had pretty eyes, but Rahel was extremely beautiful in every way.

18 Now Ya'akov was in love with Rahel, so he answered, "I'll work for you for seven years so I can marry your younger daughter Rahel."

19 "Okay, stay with me then," said Lavan. "It's better for me to give her to you than to give her to some other man."

20 So Ya'akov worked seven years for Rahel, but it only seemed like a few days to him because of his love for her, **21** then he said to Lavan, "Give me my wife to marry now because I've worked the agreed seven years." **22** So Lavan invited all the local people and held a wedding reception, **23** but that evening Lavan brought his other daughter Le'ah to Ya'akov, and he slept with her. **24** (Lavan also gave his female slave Zilpah to Le'ah to be her personal slave.) **25** But in the morning, Ya'akov saw that wow, it was Le'ah! "Hey, what's this that you've done to me?" Ya'akov demanded of Lavan. "Wasn't it Rahel that I worked for you for? So why did you deceive me?"

26 "It's not our custom here," Lavan answered, "for the younger daughter to marry before the older one. **27** Stay with just this one for the marriage week, and then we'll also give you the younger one in return for another seven year's work."

28 So Ya'akov agreed and spent the week with Le'ah, then Lavan also gave him his daughter Rahel to be his wife.

104 RV 28:12 · Cross-ref. Yhn 1:51.

105 RV 28:13 · Cross-ref. Gen 13:14-15.

106 RV 28:14 · Cross-ref. Gen 12:3; 22:18.

Readers' Version

29 (Lavan also gave his female slave Bilhah to Rahel to be her personal slave.)
30 So Ya'akov also slept with Rahel, but he also loved her more than Le'ah. Then he worked for Lavan for another seven years.

Ya'akov's children

31 Now Yahweh saw that Le'ah was spurned, so he allowed her to conceive, but Rahel (Rachel) was unable to get pregnant. 32 So Le'ah got pregnant and gave birth to a son, and she named him 'Re'uven' (which means 'Look, a son') because she said, "Because Yahweh has looked on my misery, surely my husband will love me now." 33 Then she got pregnant again and gave birth to a second son, and she said, "Because Yahweh heard that I am hated, then he also gave me this son." So she called his name 'Shim'on' (Simeon) (which means 'he hears').
34 Then she got pregnant again and gave birth to a third son, and she said, "This time now my husband will hold me close to him, because I've given him three sons." That's why she named the baby 'Levi' (which means 'hold close').
35 Then Le'ah got pregnant again and gave birth to a fourth son, and she said, "This time I will praise Yahweh." That's why she named him 'Yehudah' (Judah) (which means 'praise'). Then she stopped getting pregnant.
30:1 Now Rahel realised that she wasn't producing any children for Ya'akov (Jacob), so she envied her sister Le'ah, and she demanded from Ya'akov, "Give me children, and if you don't, I'll die!"
2 But Ya'akov's anger flared up against Rahel and he asked, "Am I in the place of God who's kept you from getting pregnant?"
3 Rahel answered, "Listen, here's my slave Bilhah. Sleep with her so that she'll have children on my behalf and I'll also be able to have a family through her." 4 Then she gave Bilhah to him as a slave wife and Ya'akov slept with her,
5 so then Bilhah got pregnant and produced a son for Ya'akov. 6 Rahel said, "God has vindicated me, and indeed he's listened to my request and given me a son!" That's why she named him 'Dan' (which means 'he judged (in my favour)'). 7 Later on, Rahel's slave Bilhah got pregnant again and gave birth to a second son for Ya'akov 8 so Rahel said, "I've had a difficult battle with my sister but I've succeeded in the end!" So she named the baby 'Naftali' (Naphtali) (which means 'my struggle').
9 Now when Le'ah noticed that she wasn't getting pregnant any more, she gave her female slave Zilpah to Ya'akov as a slave wife. 10 Then eventually Le'ah's slave Zilpah produced a son for Ya'akov, 11 and Le'ah said, "What good fortune!" So she named him 'Gad' (which means 'fortunate').
12 Then Le'ah's slave Zilpah produced a second son for Ya'akov, 13 and Le'ah said, "How blessed I am because women will call me blessed." So she named him 'Asher' (which means 'blessed').
14 One day during the wheat harvest, Re'uven went out and found some mandrake plants[107] in the countryside and brought them home to Le'ah his mother. Then Rahel asked Le'ah, "Please give me some of your son's mandrakes."
15 "Is it a small matter you have taken my husband?" Le'ah snapped back. "And would you also take my son's mandrakes?"
"Well, he can sleep with you tonight in exchange for your son's mandrakes." Rahel answered. 16 So that evening when Ya'akov came home from the countryside, Le'ah went out to meet him and told him, "You must come to me tonight because I've hired you with my son's mandrakes." So he slept with her that night.
17 God listened to Le'ah and she got pregnant and produced a fifth son for Ya'akov, 18 saying, "God has given me my reward because I gave my slave to my husband to sleep with." So she named him 'Yisakar' (Issachar) (which means 'reward'). 19 Then Le'ah got pregnant again and produced a sixth son for Ya'akov, 20 saying, "God has given me a nice present. This time my husband will honour me because I have produced six sons for him." So she called his name 'Zevulun' (which might mean 'honour'). 21 Later on, Le'ah had a daughter and named her Dinah.
22 Then God paid attention to Rahel and listened to her and enabled her to conceive, 23 so she got pregnant and produced a son, and said, "God has taken away my disgrace." 24 She named him 'Yosef' (Joseph) (which means 'may he give another'), saying, "May Yahweh add another son to me."

Ya'akov prospers at Lavan's expense

25 Sometime after Rahel (Rachel) had given birth to Yosef (Joseph), Ya'akov (Jacob) said to Lavan (Laban), "Send me off now, so that I can return to my place and to my land. 26 Let me take my wives that I worked for you for, and take my children so that I can leave, because you yourself know how long and hard I've worked for you."
27 But Lavan replied, "Please stay, if I've found favour in your eyes because I've learnt by divination that Yahweh has blessed me because of you." 28 Then he added, "Tell me how much you want and I'll pay you that."
29 "You yourself know how well I've served you and how your livestock have prospered with me." Ya'akov replied.
30 Before I came, you didn't have much, but now you have plenty because Yahweh has blessed you wherever I was involved. But now, when will I also do something for my own household?"
31 "What should I give you?" Lavan asked.
"You don't have to *give* me anything," Ya'akov replied. "If you'll do this one thing for me, I'll continue taking care of your flocks: 32 Let me look through all your flocks today and separate out from them all the lambs that are speckled, spotted, or dark-coloured, and all the young goats that are spotted or speckled. They will be my pay. 33 So in the future, you'll be able to see that I've been honest because you'll be able to see it for yourself: any goat that's not speckled and spotted, and any sheep that's not

107 RV 30:14 · Note The mandrake plants were believed to increase fertility, but it's not clear from the text which part of the plant was used or how they were applied.

dark-coloured, if it's in my flock then it must have been stolen."

34 "Okay then, let's do it your way." Lavan agreed. **35** But that very day, he removed the male goats that were streaked and spotted, and all the female goats that were speckled and spotted, any that had white on it, and all the dark-coloured ones among the lambs. Then he gave them to his sons to look after, **36** and they took them a three-day journey away from where Ya'akov was, so Ya'akov was left just tending *the rest* of Lavan's flocks.

37 Then Ya'akov got some freshly cut branches of poplar and almond and plane trees, and peeled white stripes in them by exposing the white that was inside the branches. **38** Then he put the branches that he had peeled in the water troughs where the flocks would see them when they came to drink, and they mated when they came to drink. **39** Thus the flocks would mate by the striped branches, and they would bear young who were streaked, speckled, and spotted.

40 Then Ya'akov separated out those young animals into a separate flock, and he made the older flocks look at the streaked and all the dark-coloured animals in Lavan's flocks. So he kept his own flocks by themselves and didn't mix them with Lavan's flocks.

41 So whenever the strong animals were ready to mate, then Ya'akov put the branches in the troughs in front of the flocks so that they would mate by the branches, **42** but when the animals were weak, he didn't put them in. So the weak animals went to Lavan and the strong ones to Ya'akov **43** so he became very wealthy, and he owned large flocks as well as male and female slaves, and camels and donkeys.

Ya'akov flees from Lavan

31:1 One day, Ya'akov (Jacob) overheard the words of Lavan's (Laban's) sons who were saying, "Ya'akov has taken everything that belonged to our father, and from what originally belonged to our father he has gained all this wealth." **2** Then Ya'akov also noticed that Lavan's attitude towards him had changed, and he wasn't in favour of him like he'd been in the past. **3** Then Yahweh told Ya'akov, "Go back to the land of your ancestors and to your relatives, and I'll be with you."

4 So Ya'akov sent for Rahel (Rachel) and Le'ah to come to him out in the countryside where he was with his flocks **5** and he told them, "I've noticed your father's attitude and that he's not positive toward me like he was a few days ago, but my father's god has been with me. **6** You both know that I've served your father with all my strength, **7** but your father has deceived me and changed my wages ten times. However, God hasn't allowed him to harm me. **8** When he told me: 'The speckled animals will be your wages,' then all the flocks bore speckled young. But when he told me: 'The streaked ones will be your wages,' then all the flocks bore streaked young. **9** In that way, God took your father's animals away from him and gave them to me.

10 "One day during the season when the flocks were mating, I looked up and saw in a dream that, wow, the male goats that were mounting the flocks were streaked, speckled, and spotted. **11** Then God's messenger said to me in the dream, 'Ya'akov!' and I said, 'I'm listening.' **12** Then he told me, 'Please look up and observe that all the male goats that are mounting the flocks are streaked, speckled, and spotted, because I have seen everything that Lavan (Laban) is doing to you. **13** I'm the god of Beyt-El (Bethel), where you anointed a pillar—where you vowed a vow to me.[108] Now pack up and depart from this land, and return to the land where you were born.' "

14 Then Rahel (Rachel) and Le'ah replied, "Yes, we're not expecting any portion or inheritance from our father's property. **15** Doesn't he just treat us like foreigners now? Yes, he sold us and then he frittered away all the money that should have been ours, **16** so all the wealth that God took from our father belonged to us and to our children anyway. So yes, go ahead and do everything that God's told you to do."

17 So Ya'akov packed up and put his wives and children on the camels. **18** Then he drove all his livestock and all his property that he had acquired—the livestock in his possession that he had acquired in Padan-Aram—to go back to Yitshak (Isaac) his father in the Kena'an (Canaan) region. **19** Now Lavan had gone off for several days to shear his sheep, so Rahel stole the idols that belonged to her father, **20** and Ya'akov deceived Lavan (the Arami (Syrian)) by not telling him that they all were leaving. **21** So Ya'akov took his household and everything that belonged to them and crossed the Perat (Euphrates) River and headed upward toward the hill-country of Gilead.

Lavan catches up to Ya'akov

22 Three days later, Lavan (Laban) was informed that Ya'akov (Jacob) had fled with his family, **23** so he took some of his relatives with him and chased after Ya'akov and his family for seven days until they overtook them in the hill-country of Gilead. **24** But that night God appeared to Lavan the Arami (Syrian) in a dream and told him, "Watch yourself that you don't say anything to Ya'akov, either good or bad." **25** When Lavan had caught up to Ya'akov, Ya'akov had pitched their tents in the hills, so Lavan with his relatives also pitched theirs on the Gilead hills.

26 Then Lavan said to Ya'akov, "What have you done? You've deceived me and carried away my daughters like prisoners of war. **27** Why did you flee secretly and deceive me and not tell me? I would have sent you all off with music and singing and a cheery party. **28** You didn't let me kiss my grandchildren goodbye and my daughters, instead you made a foolish decision. **29** I have the right and the ability to punish you, but last night your father's god told me, 'Be careful not to speak either good or bad to Ya'akov.' **30** So now, you probably left because you miss your father's place badly, but why did you steal my gods?"

31 "We left like that," Ya'akov answered Lavan, "because I

108 RV 31:13 · Cross-ref. Gen 28:18-22.

Readers' Version

was afraid, because I said that perhaps you would use force to take your married daughters from me. 32 As for your idols, anyone you find your gods with will be put to death. Look through everything we have and take back anything that belongs to you, with our relatives as witnesses." (Now Ya'akov didn't know that Rahel (Rachel) had stolen them.)

33 So Lavan inspected Ya'akov's and Le'ah's tents, and the tent of the two slave women, but he didn't find anything. Then he came out of Le'ah's tent and went into Rahel's tent. 34 Now Rahel had taken the idols and put them in the camel's saddle which she was now sitting on, so although Lavan searched throughout her entire tent, he didn't find them, 35 and she said to her father, "Don't let my master be upset that I'm not able to stand up in your presence, because I have the regular female concern at the moment." So he searched, but he didn't find the idols.

36 So Ya'akov got very angry and he argued with Lavan, demanding from him, "What's my crime? What's my sin, that you've hotly chased after me? 37 Since you've searched through all our things, what things from *your* house have you found? Put it here in front of my relatives and your relatives, and let them judge between the two of us!

38 "I've worked for you for twenty years. Your ewes and your female goats didn't miscarry, and I haven't eaten rams from your flocks. 39 I didn't bring dead sheep or goats to you that had been attacked by wild animals—I bore the loss of those myself. You required that I cover anything stolen during the day or during the night. 40 I was always out there—during the day the heat tormented me, and at night the frost so bad that I couldn't sleep. 41 That's how it was for me for twenty years in your house. I worked for you for fourteen years for your two daughters, then six more years for your flocks, and you changed my wages ten times to your advantage. 42 If my father's god—the god of Avraham and the one Yitshak (Isaac) respected—had not been with me, surely you would have sent me away empty-handed now. God has seen my suffering and my hard work, and last night, he rebuked you."

Ya'akov and Lavan make a treaty

43 Then Lavan (Laban) responded and told Ya'akov (Jacob), "These women are my daughters, and the children are my grandchildren, and the flocks are my flocks. Everything that you see here belongs to me. But what can I do today about these daughters of mine or about their children that they gave birth to? 44 So come now, let's make an agreement, I and you, and let it be a witness between me and you."

45 So Ya'akov took a stone and stood it up longways as a pillar, 46 then he instructed his relatives, "Gather stones." So they fetched stones and made a pile, then they ate there by the pile. 47 Lavan gave the pile the Aramit name 'Yegar Sahadutha' (which means 'pile that reminds') while Ya'akov gave it the Hebrew name 'Gal'ed' (which has the same meaning).

48 Then Lavan said, "This pile is a witness of the agreement between me and you today." (That's why he'd named it Gal'ed.) 49 It's also named 'Mitspah' (which means 'watchtower'), because he said, "May Yahweh watch between me and you when we are hidden one from the other. 50 If you mistreat my daughters, or if you take other wives besides my daughters, even though there's not someone there to see it, listen, God will be a witness between me and you." 51 Then Lavan said to Ya'akov, "Look at this pile of stones, and look at the pillar which I set up between me and you. 52 This pile is a witness and the pillar is a witness that I won't go past these to you, and that you won't go past these to me to do harm. 53 May Avraham's god and the gods of their ancestor Nahor judge between us." Then Ya'akov swore by the one respected by his father Yitshak (Isaac), 54 and Ya'akov offered a sacrifice on the hill. Then he called his relatives to eat bread and they ate bread and spent the night on the hill. 55 In the morning, Lavan got up early and gave his grandchildren and his daughters a kiss, and he blessed them. Then he left and returned to his place.

Ya'akov encounters God's messengers

32:1 Then Ya'akov (Jacob) continued on his way with his family and flocks, and some of God's messengers met him 2 and when he saw them, Ya'akov said, "This must be God's army camp." So he named that place 'Mahanayim' (which means 'two camps').

Ya'akov sends gifts ahead for Esav

3 Then Ya'akov (Jacob) sent messengers ahead of him to his brother Esav (Esau) in the Se'ir region in the country of Edom, 4 instructing them, "This is what you'll say to my master, to Esav: 'This is what your servant Ya'akov says, "I have been staying with Uncle Lavan (Laban) and have remained there until now. 5 Now I have cattle and donkeys, flocks, and male and female slaves. And I've sent these messengers to speak with my master, so that I'll find favour in your eyes." ' "

6 In due course the messengers returned to Ya'akov, saying, "We went to your brother Esav and now he's coming to meet you along with his four hundred men!" 7 This made Ya'akov very scared and distressed, so he divided the people who were with him and the flocks and the herds and the camels into two groups, 8 reasoning, "If Esav comes and attacks one camp, then the camp that's left can escape."

9 Then he prayed, "Yahweh, God of my grandfather Avraham, and God of my father Yitshak (Isaac), who said to me, 'Return to your land and to your relatives, and I will cause things to prosper with you,' 10 I'm unworthy of all the kindnesses and of all the faithfulness that you have shown me your slave, because I crossed this Yarden (Jordan) River with only my staff, but now I've become two camps. 11 Please save me from my brother Esav, because I'm afraid that he'll come and attack me and the mothers with the children. 12 But you said, 'I will surely cause things to prosper with you, and I'll make your descendants as numerous as the sand grains on the beach which are too many to be

counted.' "[109]

13 Then he stayed there for that night and he selected
gifts for his brother Esav from what he had with him:
14 two hundred female and twenty male goats, two hun-
dred ewes and twenty rams, 15 thirty milk camels with
their young, forty cows and ten bulls, and twenty female
and ten male donkeys. 16 Then he handed them over to his
slaves, each herd by itself, and he told them, "Go ahead of
me one by one, and keep a space between each herd."
17 And he instructed the first one, saying, "When Esav my
brother meets you and asks you, saying, 'Who do you be-
long to, and where are you going? And who do those ani-
mals belong to?' 18 then you should answer, 'They belong
to your servant Ya'akov (Jacob). They are a gift sent to my
master Esav. In fact, he's coming along behind us.' "
19 Then Ya'akov also instructed the second and third
slaves, as well as everyone who followed behind the herds,
telling them, "Say the same thing to Esav when you find
him, 20 and also say, 'Look, your servant Ya'akov is behind
us.' " Ya'akov was thinking, "I'll cheer him up with the gifts
that are going ahead of me, and after that, when I see him
in person, perhaps he'll accept me." 21 So the gifts went
ahead of him, and he himself stayed in the camp for that
night.

Ya'akov gets renamed after fighting at Penuel

22 Then during that night, Ya'akov
(Jacob) got up and took his two
wives and their two female slaves
and his eleven sons and crossed over the ford of the Yabok
Stream. 23 After crossing the stream, he also sent across
everything else that belonged to him. 24 Then Ya'akov was
left alone, and a man wrestled with him until dawn.[110]
25 When the man realised he wasn't gaining on him, he
touched Ya'akov on the socket of his hip so that it became
dislocated as they wrestled with each other. 26 Then the
man said, "Release me now, because it's already dawning."

"I won't release you until you bless me," Ya'akov re-
sponded.

27 "What's your name?" the man asked.

"Ya'akov," he replied.

28 "You won't be called Ya'akov anymore," the man said,
"but you'll be 'Yisrael' (Israel) (which means 'he struggled
with God'), because you have struggled with God and with
men, and you won."[111]

29 "Please tell me *your* name," Ya'akov requested.

"Why would you want to know my name?"[112] the man
replied, then he blessed Ya'akov there.

30 So Ya'akov named the place 'Penuel' (also spelt 'Pe-
niel', which means 'God's face'), because he said, "I saw
God face to face, yet my life was preserved." 31 And the sun
rose above him as he passed through Penuel, and he was
limping because of his hip. 32 That's why Israelis don't eat
the muscle of the tendon that is on the hip socket to this
day, because the man touched the socket of Ya'akov's hip
on the muscle of the tendon.

Esav and Ya'akov meet peacefully

33:1 Then Ya'akov (Jacob) raised his
head and looked ahead, and wow,
Esav (Esau) was coming towards him along with his four
hundred men. Then Ya'akov quickly divided the children
among Le'ah and Rahel (Rachel) and their two female
slaves, 2 and he put the slave women and their children
first, and then Le'ah and her children after them, and fi-
nally Rahel and Yosef (Joseph) after them. 3 Then he him-
self went ahead of them, and he bowed to the ground
seven times as he approached his brother. 4 But Esav ran
forward to meet him and embraced him and threw his
arms around his neck and kissed him, and they both cried
together. 5 Then Esav looked up and saw the women and
the children, and asked, "Who are these others with you?"

"The children that God has graciously given to your ser-
vant," Ya'akov replied. 6 Then the two female slaves ap-
proached with their children, and they bowed down.
7 Next Le'ah also approached with her children, and they
bowed down. Then after that, Yosef and Rahel approached,
and they bowed down.

8 Then Esav asked, "What were all these groups that I
met?"

"To win my master's favour," Ya'akov replied.

9 "I've got plenty, my brother," said Esav. "Keep what be-
longs to you."

10 "No, please," Ya'akov insisted. "If I've won your favour,
then take my gifts. Because indeed, I've seen you
face-to-face, which is like seeing God's face, and you've re-
ceived me favourably. 11 Please take my gifts that were
brought to you, because God has been gracious to me and I
have way more than I need."

And he urged him, so Esav took it 12 and said, "Okay, let's
get moving and go, and I'll go ahead of you."

13 But Ya'akov replied, "My master knows that the chil-
dren are tender plus I have flocks and herds with young
animals. If they drive them harder today, then all the
flocks will die. 14 Please let my master go on before his ser-
vant, and I'll lead them on at my gentle pace—at the pace
of the livestock that are ahead of me and at the pace of the
children—until I come to my master's place in Se'ir."

15 "At least let me leave some of my men with you all,"
said Esav.

"Why do that?" contradicted Ya'akov. "May my master
allow me to decide." 16 So Esav and his men started head-
ing home to Se'ir, 17 but Ya'akov travelled to Sukot where
he built a house for himself and made shelters for his live-
stock. That's why he named the place 'Sukot' (which
means 'shelters').

Ya'akov begins to settle at Shekem

18 Then Ya'akov (Jacob), having
come from Padan-Aram, arrived

109 RV 32:12 · Cross-ref. Gen 22:17.

110 RV 32:24-26 · Cross-ref. Hos 12:3-4.

111 RV 32:28 · Cross-ref. Gen 35:10.

112 RV 32:29 · Cross-ref. Jdg 13:17-18.

peacefully at the city of Shekem in the Kena'an (Canaan) region, and he camped outside the city. **19** In due course, he bought the portion of the field where he'd pitched his tents from the sons of Hamor, the father of Shekem, for a hundred pieces of silver.[113] **20** He set up an altar there and he named it 'El Elohe Yisrael' (Israel) (which means 'God, the god of Yisrael').

Dinah's rape leads to a plan

34:1 One day, Ya'akov (Jacob) and Le'ah's daughter Dinah, went out to visit some of the local women, **2** but Shekem, the son of Hamor the Hivi, the ruler of the land, saw her and he grabbed her and raped her. **3** Shekem admired Dinah so much that he fell in love with her and spoke sweetly to her to try to cultivate a relationship. **4** Then he asked Hamor his father, "Get this girl for me as a wife."

5 When Ya'akov heard that Shekem had dishonoured his daughter Dinah, his sons were out in the countryside with his livestock, so Ya'akov waited quietly until they got home. **6** Meanwhile Shekem's father Hamor took Shekem to negotiate with Ya'akov. **7** In due course Ya'akov's sons came home from the countryside. When they heard what had happened, then they were very angry and upset, because Shekem had done something disgraceful to Yisrael (Israel) by taking advantage of Ya'akov's daughter. Something like that should never have happened. **8** But Hamor spoke with them, saying, "My son Shekem my son is madly in love with your daughter. Please give her to him as a wife. **9** In fact, why don't you allow us to marry your daughters, and you people could have our daughters to marry, **10** then you could settle here permanently with us. This region would open up to you all so settle in it and trade with us and you could buy more land around here."

11 Then Shekem spoke to Dinah's father and brothers, "Look kindly on my request and I'll give whatever you ask for. **12** Set any very high amount for the bride-price and gifts from me, and I'll give whatever you ask—just give the young woman to me as a wife."

13 But because Shekem had abused their sister Dinah, Ya'akov's sons gave a false answer to Shekem and his father, **14** stating, "Sorry, we can't do that because it would be a disgrace in our culture to allow a man with a foreskin to marry her. **15** We'd only consent to your proposal if you'd become like us by circumcising every male among you, **16** Then we'd give our daughters to you to marry, and we'd take your daughters for us to marry. And we'd settle among you, and we all would become one united people. **17** But if you all won't agree to get circumcised, then we'll just take Dinah and go."

18 This idea pleased Hamor and his son, **19** so Shekem didn't delay implementing the plan because he was the most honoured son in his father's household, and he was so delighted with Ya'akov's daughter.

20 So Hamor and Shekem went to the city elders at the gate of their city, and they spoke to them, saying, **21** "These men are peaceful towards us, so let them settle in the land, and let them trade in it. And look, the land is plenty wide enough for them as well. We can take their daughters for ourselves as wives, and we can give our daughters to them to marry. **22** But they'll only consent to settle among us and unite with us on this condition: we would need to circumcise all of the males amongst us, just like they're circumcised. **23** Won't all of their livestock and their property and all their animals then belong to us? So let's agree with their condition and then they'll settle among us." **24** All the elders at the city gate agreed with Hamor and his son Shekem, and so every male who passed through the city gate was circumcised.

25 Three days later when all those men were in pain from the cutting, two of Ya'akov's sons, Shim'on (Simeon) and Levi who were Dinah's brothers, took their swords and boldly attacked the city and slaughtered every male, **26** including Hamor and his son Shekem. Then they retrieved Dinah from Shekem's house and left the city. **27** Then when Ya'akov's other sons discovered that a slaughter had taken place, they looted the city because their sister had been violated— **28** taking flocks and herds and donkeys—anything the was in the city or out in the countryside. **29** They captured their women and children and took all their wealth and everything that was in their houses.

30 Afterwards, Ya'akov scolded Shim'on and Levi, saying, "You two have made trouble for me by destroying my reputation with those who live in the land—the Kena'anim (Canaanites) and the Perizim. There's only a few of us, and if they gather together to attack me and my household, then we'll be destroyed—me and all my household."

31 But they responded, "Should he have gotten away with treating our sister like a prostitute?"

God blesses Ya'akov at Beyt-El

35:1 Then God told Ya'akov (Jacob), "Pack up and move to Beyt-El (Bethel) and settle there, and make an altar there to the god who appeared to you when you were fleeing from your brother Esav (Esau)."[114]

2 So Ya'akov instructed his household and everyone with him, "Remove any foreign idols that are among you, and purify yourselves and change your clothes. **3** Then we'll leave here and make the uphill trip to Beyt-El, and I'll make an altar there to God, who answered me when I was distressed. He's been with me wherever I've gone." **4** So they gave Ya'akov all their idols and their earrings, and he buried them under the terebinth tree that was near Shekem.

5 Then they started their journey but and the people of the cities around them were afraid of Ya'akov's god so they didn't attack them. **6** So Ya'akov and everyone with him eventually arrived at Luz in the Kena'an (Canaan) region (which is now named Beyt-El). **7** He built an altar there and named the place 'El Beyt-El' (which means 'the god of Beyt-El'), because God had revealed himself to him there

113 **RV 33:19 · Cross-ref.** Josh 24:32; Yhn 4:5.

114 **RV 35:1 · Cross-ref.** Gen 28:11-17.

Readers' Version

when he was fleeing from his brother Esav. 8 Then Rivkah's nurse Deborah died and was buried under the oak tree below Beyt-El so he named the place 'Alon Bakut' (which means 'oak of weeping').

9 Now that Ya'akov had left Padan-Aram and come back to Beyt-El, God appeared to him there again and blessed him 10 and told him, "Your name is Ya'akov but you won't be called Ya'akov anymore. From now on, you'll be called Yisrael (Israel)."[115] So again God called him Yisrael. 11 Then God also told him, "I'm God the provider. Be fruitful and multiply. Out of you will come a nation and a community of nations, and kings will come from your descendants,[116] 12 and I'll give you the land that I gave to Avraham and to Yitshak (Isaac), and in the future, I'll give the land to your descendants after you." 13 After God finished talking to Ya'akov, he left him and went back up. 14 Then Ya'akov set up a stone pillar at the place where God had spoken with him, and he poured a drink offering over it, followed by oil,[117] 15 and he named that place 'Beyt-El' (which means 'God's house') because God had spoken to him there.

Rahel dies giving birth to Benyamin

16 Then they moved on from Beyt-El (Bethel), and there was still quite a distance to go to reach to the town of Efrat. Then Rahel (Rachel) went into labour, but was having great difficulty in delivering the baby. 17 At one point when she was in hard labour, the midwife said to her, "Don't be afraid. You've got another son." 18 But Rahel was dying, and as her spirit was leaving her, she named the baby 'Ben-Oni' (which means 'son of my sorrow'), but afterwards Ya'akov (Jacob) renamed him 'Benyamin' (which means 'son of my right hand').

19 Thus Rahel died and was buried on the path to Efrat (which is now called Beyt-Lehem (Bethlehem)). 20 Ya'akov set up a stone pillar over her grave—that's the pillar of Rahel's grave to this day. 21 Then Yisrael (Israel) and his household moved on and pitched their tents beyond Migdal Eder.

Yisrael's sons[118]

22 While they were living in that area, Yisrael's (Israel's) son Re'uven slept with his father's slave-wife Bilhah, and Yisrael found out about it.[119]

Yisrael now had twelve sons. 23 Le'ah's sons were his eldest son Re'uven, and then to Shim'on (Simeon), Levi, Yehudah (Judah), Yisakar (Issachar), and Zevulun. 24 Rahel's (Rachel's) sons were Yosef (Joseph) and Benyamin. 25 The sons of Rahel's slave woman Bilhah were Dan and Naftali (Naphtali). 26 The sons of Le'ah's slave women Zilpah were Gad and Asher. Those were Yisrael's sons who were nearly all born in Padan-Aram.

Yitshak's death

27 Then Yisrael (Israel) went VISIT OR LIVE? to his father Yitshak (Isaac) in Mamre (also named Kiryat-Arba or Hevron), where Avraham and Yitshak had lived for a time.[120] 28 Yitshak lived to be 180 years old. 29 Then Yitshak, having lived a long and full life, breathed his last and died and joined his ancestors, and his sons Esav (Esau) and Yisrael buried him.

Esav's descendants[121]

36:1 These are the descendants of Esav (Esau) (who's also known as Edom): 2 Esav had married two local women from the Kena'an (Canaan) region: Adah (the Hiti Eylon's daughter) and Oholivamah (Anah's daughter and granddaughter of the Hivi Tsivoen)[122] 3 and Basemat (Yishmael's (Ishmael's) daughter and the sister of Nevayot).[123]

4 Esav's wife Adah gave birth to Elifaz, and Basemat gave birth to Re'uel. 5 Oholivamah gave birth to Ye'ush and Yaelam and Korah. Those were Esav's sons who were born in the Kena'an region.

6 Then Esav took his wives and his sons and daughters and all his household, and his livestock and all his animals and all his possessions that he had acquired in the Kena'an region, and he went to a place far away from his brother Yisrael (Israel), 7 because they had too many possessions for them to remain together, and the land they were staying in wasn't able to support both of them because of all their livestock. 8 So Esav (also known as Edom) settled his household in the Se'ir hills.

9 Now these are the following generations of Esav, the father of the Edomim in the Se'ir hills: 10 Two of Esav's sons were Elifaz, who he had with his wife Adah, and Re'uel, who he had with his wife Basemat.

11 Elifaz's sons were Teyman, Omar, Tsefo and Gaetam and Kenaz. 12 Elifaz and his slave-wife Timna had a son they named Amalek. (Elifaz's sons were all grandsons of Esav and his wife Adah.) 13 Re'uel's sons were Nahat, Zerah, Shamah, and Mizah. (They were the grandsons of Esav and his wife Basemat.) 14 Esav and his wife Oholivamah had Ye'ush, Yaelam, and Korah. (Oholivamah was the daughter of Anah and the granddaughter of Tsivoen.)

15 These were Esav's sons who became leaders: the sons of Elifaz (Esav's eldest son) which were Chief Teyman, Chief Omar, Chief Tsefo, Chief Kenaz, 16 Chief Korah, Chief Gaetam, Chief Amalek. Those were the chiefs of Elifaz in the Edom region. (They were the grandsons of Esav and his wife Adah.)

17 These were the sons of Esav's son Re'uel: Chief Nahat,

115 **RV 35:10 · Cross-ref.** Gen 32:28.
116 **RV 35:11-12 · Cross-ref.** Gen 17:4-8.
117 **RV 35:14-15 · Cross-ref.** Gen 28:18-19.
118 **RV 35:22 · Parallel** 1 Chr. 2:1-2
119 **RV 35:22 · Cross-ref.** Gen 49:4.
120 **RV 35:27 · Cross-ref.** Gen 13:18.
121 **RV 36:1 · Parallel** 1 Chr. 1:34-37
122 **RV 36:2 · Cross-ref.** Gen 26:34.
123 **RV 36:3 · Cross-ref.** Gen 28:9.

Readers' Version

Chief Zerah, Chief Shamah, Chief Mizah. Those were the chiefs of Re'uel in the Edom region. (They were the grandsons of Esav and his wife Basemat.)

18 These were the sons of Esav's wife Oholivamah: Chief Ye'ush, Chief Yaelam, Chief Korah. (They were the chiefs from Esav's wife Oholivamah—Anah's daughter.) 19 Those were the sons of Esav (also known as Edom), and those were their chiefs.

Se'ir's descendants[124]

20 These were the sons of Se'ir the Hori who were inhabiting that area: Lotan, Shoval, Tsivoen, Anah, 21 Dishon, Etser, and Dishan. Those were the chiefs of the Horim, Se'ir's sons, in the Edom region. 22 Lotan's sons were Hori and Homam, and his sister was Timna. 23 Shoval's sons were Alvan, Manahat, Eyval, Shefo, and Onam. 24 Tsivoen's sons were Ayah and Anah. This is the same Anah who discovered some hot springs while he was out in the desert grazing his father's donkeys. 25 Anah's children were his son Dishon and his daughter Oholivamah. 26 Dishon's sons were Hemdan, Eshban, Yitran, and Keran. 27 Etser's sons were Bilhan, Za'avan, and Akan. 28 Dishan's sons were Uts (Uz) and Aran. 29 These were the chiefs of the Horim: Chief Lotan, Chief Shoval, Chief Tsivoen, Chief Anah, 30 Chief Dishon, Chief Etser, Chief Dishan. Those were the chiefs of the Horim, according to their clans in the Se'ir region.

The kings around Edom[125]

31 And these were the kings who reigned in Edom region before the tribes of Yisrael (Israel) had a king: 32 Be'or's son Bela reigned in Edom, and the name of his city was Dinhavah. 33 Then Bela died, and Zerah's son Yovav from Batserah reigned in his place. 34 Then Yovav died, and Husham from the land of the Teymanin reigned in his place. 35 Then Husham died, and Bedad's son Hadad reigned in his place, and the name of his city was Avit. He was the one who attacked the Midyanites in the countryside in Moav (Moab). 36 Then Hadad died, and Samlah from Masrekah reigned in his place. 37 Then Samlah died, and Shaul from Rehovot by the river reigned in his place. 38 Then Shaul died, and Akbor's son Ba'al-Hanan reigned in his place. 39 Then (Akbor's son) Ba'al-Hanan died, and Hadar reigned in his place, and the name of his city was Paeu. His wife's name was Meheytavel (and she was the daughter of Matred's daughter and the granddaughter of Mey-Zahav).

40 And these are the names of the chiefs of Esav (Esau), according to their clans, according to their places, by their names: Chief Timna, Chief Alvan, Chief Yetet, 41 Chief Oholivamah, Chief Elah, Chief Pinon, 42 Chief Kenaz, Chief Teyman, Chief Mivtsar, 43 Chief Magdiyel, and Chief Iram. They were the chiefs of Edom, according to their dwellings in the land of their possession. That was the record about Esav, the ancestor of the Edomim.

Yosef's dreams cause conflict

37:1 Yisrael (Israel) (also called Ya'akov (Jacob)) lived in the area where his father Yitshak (Isaac) had stayed, in the Kena'an (Canaan) region. 2 This is the record of his descendants:

When Yosef (Joseph) was seventeen, he was shepherding the flocks with his brothers. He was younger than his brothers who were the sons of his father's slave wives Bilhah and Zilpah. One day Yosef gave a tell-tale bad report about them to their father.

3 Now Yisrael loved Yosef more than all of his other sons because he was born to him when he was already old, so he made a multicoloured robe for him. 4 When his brothers saw that their father loved Yosef more than all of his brothers, they hated him and couldn't make themselves say anything nice to him.

5 One night Yosef had a dream, and he told his brothers about it, but that made them hate him even more. 6 He told them, "Please listen about this dream that I had: 7 See, we were tying up bundles of grain stalks in the middle of a field, and wow, my bundle got up and stood upright. Then would you believe it, your bundles gathered around and bowed down to my one."

8 "Will you really reign over us?" his brothers retorted. "Do you think you'll really rule over us?" So they continued to hate him even more because of his dreams and because of what he said.

9 Then Yosef had another dream, and again he told his brothers, "Listen, I had another dream, and wow, the sun and the moon and eleven stars were bowing down to me."

10 When he told his father and his brothers, his father scolded him, "What's this dream that you had? Will your mother and I and your brothers actually come to bow down to the ground to you?" 11 Consequently his brothers envied him,[126] but his father kept pondering it.

Yosef is sold by his brothers

12 Sometime after that, Yosef's (Joseph's) brothers went to shepherd their father's flocks near Shekem. 13 One day, Yisrael (Israel) said to Yosef, "Aren't your brothers away shepherding near Shekem? Come we'll get some supplies and I'll send you to them."

"Sure," Yosef replied.

14 Then he told him, "Please go and see how your brothers are doing and the flocks as well, then come and let me know."

So he sent Yosef off from the Hevron valley, and he went to Shekem. 15 When he got there, a man noticed him wandering around the countryside and asked him, "What are you looking for?"

16 "I'm looking for my brothers," he answered. "Please tell me where they're looking after our flocks."

17 "They've left here," the man responded. "I heard them say, 'Let's go to Dotan.' "

So Yosef continued on after his brothers and found them at Dotan, 18 but they saw him from a distance and before he got close to them, they made plans among themselves

124 **RV 36:20 · Parallel** 1 Chr. 1:38-42

125 **RV 36:31 · Parallel** 1 Chr. 1:43-54

126 **RV 37:11 · Cross-ref.** Acts 7:9.

to kill him. 19 "Look, that master dreamer is coming," they said to each other. 20 "Here's our chance to kill him and throw his body into one of the pits around here. We'll say that a wild animal attacked him. *Then* we'll see what his dreams turn into."

21 But Re'uven heard what they were saying, and he tried to rescue Yosef by insisting, "Let's not take his life." 22 "Don't shed blood," he continued. "Throw him into that pit in the wilderness, but don't wound him." He said this because he was planning to rescue Yosef later and return him home to their father. 23 So when Yosef reached his brothers, they grabbed him and ripped off the coloured robe that he was wearing. 24 Then they took him and dropped him into the pit. (The pit was empty with no water in the bottom).

25 Then they sat down to eat, and a bit later when they looked up, look, there was a caravan of Yishmaelim (Ishmaelites) coming towards them. They had left Gilead carrying spices and balm and myrrh on their camels that they were going to take down to Mitsrayim (Egypt). 26 Then Yehudah (Judah) said to his brothers, "What will we gain if we kill our brother and cover up his blood? 27 Let's sell him to these Yishmaelim so we won't be guilty of killing him. After all, he's our brother—our own flesh and blood." And his brothers agreed. 28 So when the Midyanite traders came past, the brothers pulled Yosef up and lifted him out of the pit and sold him to the Yishmaelim for twenty pieces of silver. Then the traders took Yosef onwards with them to Mitsrayim.[127]

29 Later on, Re'uven returned to the pit, but wow, Yosef wasn't down there, so he tore his clothes in despair 30 and returned to his brothers and said, "The boy isn't there. What am I going to do?"

31 Then they slaughtered a young goat and took Yosef's robe and dipped it in the blood. 32 Then they sent the coloured robe back to their father with this message: "We found this. Please examine whether or not it's your son's robe."

33 Yisrael (Israel) recognised it and said, "It *is* my son's robe. A wild animal must have eaten him. Yosef was almost certainly torn to pieces." 34 Then Ya'akov (Jacob) ripped his clothes and put sackcloth around his waist, and he mourned for his son many days. 35 All his other sons and all his daughters came to comfort him, but he refused to be comforted and said, "I will go down to my son in the grave mourning." So his father wept for him.

36 Meanwhile, the Midyanites arrived in Mitsrayim (Egypt) and sold him to Potifar—Par'oh's (Pharaoh's) captain of the guards.

Yehudah mistreats Tamar

38:1 Around that time, Yehudah (Judah) went down the hills from where his brothers were and settled near an Adulami man named Hirah. 2 There Yehudah saw the daughter of a Kena'ani (Canaanite) man named Shua, and he took her as a wife. He slept with her 3 and she got pregnant and in due course, gave birth to a son who Yehudah named Er. 4 Then she got pregnant again and gave birth a another son, and she named him Onan. 5 Then she got pregnant yet again and gave birth to a third son, and she named him Shela. (Yehudah was in Keziv when she Onan was born.)

6 In due course, Yehudah took a wife for Er his firstborn, and her name was Tamar. 7 But Er was evil in Yahweh's eyes, so Yahweh killed him. 8 Then Yehudah said to Onan, "Go to your brother's wife and perform your brotherly duty to her to produce children for your brother." 9 However, Onan knew that any children wouldn't be his, so whenever he slept with his brother's wife, he spilled his semen on the ground so that he wouldn't give children to his late brother. 10 But Yahweh considered what he did to be evil, so he killed him also. 11 Then Yehudah told his daughter-in-law Tamar, "Remain a widow in your father's house until my son Shela grows up." This was because he'd said, "So that he doesn't also die like his brothers!" So Tamar went and lived in the house of her father.

12 A long time afterwards, Yehudah's wife (Shua's daughter) died. After Yehudah had finished mourning, he and his friend Hirah (the Adulami) went to Timnah to where the men were shearing his sheep. 13 Then Tamar was told, "Look, your father-in-law is going to Timnah to shear his sheep." 14 So she changed out of her widow's clothes and covered herself with a veil and wrapped herself up. Then she sat at the entrance of Enayim which is on the road to Timnah. She was doing this because she had seen that Shela had grown up, but she hadn't been given to him as a wife.

15 In due course, Yehudah saw her and because she had covered her face, he thought she was a prostitute. 16 So he turned to her beside the road and asked, "Please let me lie with you," because he didn't know that she was his daughter-in-law.

"What will you give me in exchange?" she asked.

17 "I'll send you a young goat from my flock," he replied.

"But what about something to keep now as a pledge until you send it," she bartered.

18 "What pledge should I give you?" he asked.

"Your signet ring and its cord, and your staff that you're holding." So he handed them to her and went and lay with her, and she became pregnant as a result. 19 Then Tamar got up and left, and she took off her veil and put her widow's clothes back on.

20 Then Yehudah (Judah) sent his friend the Adulami to take the young goat and get the pledge back from the woman, but he couldn't find her, 21 so he asked some of the local men, "Where's the temple prostitute who was at Enayim beside the road?"

But they answered, "There's never been a temple prostitute around here."

22 So Hirah returned to Yehudah and told him, "I couldn't find her. What's more, the men of the place said that there hasn't been a temple prostitute at that place."

127 **RV 37:28 · Cross-ref.** Acts 7:9.

Readers' Version

23 "Oh well," said Yehudah. "Let her keep those things for
herself so that we don't become a laughingstock. Anyway, I
did my duty by sending the goat, but you couldn't find
her."
24 About three months later, Yehudah was told, "Your
daughter-in-law Tamar has prostituted herself, and not
only that, she's pregnant from doing it."
"Bring her out and let her be burnt to death." Yehudah
demanded.
25 So they got her and brought her out, but she sent a
message to her father-in-law, saying, "It was the man who
these things belong to that got me pregnant." Then she
added, "Please identify whose signet ring and cords and
staff these are."
26 When Yehudah recognised the items, he admitted,
"She's more in the right than I am, because I didn't give
my son Shela to her."[128] But he didn't lie with her again.
27 When the time came for Tamar to give birth, wow, she
was going to have twins. 28 While she was giving birth, one
of the babies poked out a hand and the midwife tied a scar-
let thread around its wrist, saying, "This one came out
first." 29 However, it pulled its hand back in, then wow, its
brother was delivered first. Then she[129] said, "How did you
manage to break out first?" So he named him 'Perets'
(which means 'break out'). 30 After that, his brother who
had the scarlet thread on his wrist was delivered, and he
named him Zerah.

Yosef and Potifar's wife

39:1 Meanwhile, Yosef (Joseph) had
been taken down to Mitsrayim
(Egypt), and an Mitsri (Egyptian) man named Potifar had
bought him from the Yishmaelim (Ishmaelites) who had
taken him down there. Potifar was the chief of the guards
for Par'oh (Pharaoh). 2 Yosef lived in the house of his Mit-
sri master, and Yahweh was with him[130] and he was suc-
cessful at his work. 3 His master noticed that Yahweh was
with him and that Yahweh made everything that he did
succeed, 4 so Yosef earned his favour as he served him.
Then Potifar put him in charge of his entire household and
everything that he owned. 5 From that time onwards, Yah-
weh blessed that Mitsri household because of Yosef, and
Yahweh's blessing even extended from everything in the
home all the way out to the countryside. 6 Potifar left all
his belonging in Yosef's charge, so much so that he didn't
have to think about anything else beyond what he wanted
to eat.
Now Yosef had developed into a well-built and handsome
young man, 7 and after a while, his master's wife started to
develop a crush on him and told him, "Come to bed with
me." 8 But he refused and told her, "Listen, with me here,
my master doesn't have to think about what's in the house
and he's put me in charge of everything. 9 In this house, he
doesn't even have more authority than I do and he hasn't
kept anything back from me, except for you, his wife. How
could I do this very wicked thing and sin against God.
10 But she kept persisting with Yosef day after, but he
wouldn't lie with her like she wanted.
11 Then one day when he went into the house to do his
work and there were no other men of the house around,
12 Potifar's wife grabbed Yosef's cloak and demanded,
"Come to bed with me." But he pulled away and fled out-
side the house, leaving her there holding his cloak. 13 As
soon as it registered that he'd fled outside leaving his cloak
behind, 14 she yelled for the other male slaves and told
them, "Look, he brought a Ivri (Hebrew) here man to mock
at us. He tried to get me onto the bed, but I yelled out
loudly. 15 When he grasped that I was screaming for help,
he left his cloak here and just took off outside."
16 Potifar's wife kept the cloak beside her until her hus-
band, Yosef's master, got home, 17 then she told him the
same story, "That Ivri slave that you brought into our
home came to me to mock me, 18 but when I yelled out, he
left his cloak here and took off outside."
19 When Yosef's master heard his wife tell what his slave
had tried to do to her, he became furious. 20 He took him
and threw him into the prison built for the king's prison-
ers. 21 But Yahweh was with Yosef[131] and was kind to him
and caused the prison warden to be pleased with him, 22 so
the warden put him in charge of all the other prisoners
and Yosef ended up being in charge of everything that
happened inside. 23 Then the warden didn't need to con-
cern himself with anything that was going on because Yah-
weh was with Yosef and helped him succeed in everything
he did.

Yosef explains the dreams of two prisoners

40:1 Sometime after that the Mitsri
(Egyptian) king's cupbearer and
baker sinned against their master,
also known as Par'oh (Pharaoh). 2 Par'oh was angry at
those two officials 3 and he put them in the custody of the
chief of the guards—in the prison where Yosef (Joseph) was
also being held. 4 There the chief of the guards assigned
Yosef to serve them.
After they'd been in custody for quite some time, 5 the
king's cupbearer and baker in prison each had separate
dreams on the same night, and each man's dream had its
own interpretation. 6 The next morning, Yosef came to
them, and wow, they were worried, 7 so he asked the two
former officials of Par'oh, "Why are you looking so upset
today?"
8 "We each had a dream last night," they answered, "but
there's no one here who can tell us what our dreams
mean."
"God is the only one who gives someone the ability to in-

128 RV 38:26 · Cross-ref. 38:11.

129 RV 38:28 · Note It's not clear from the text who 'she' was—either the mother or the midwife. Similarly, the 'he' in the next sentence (and in the next verse) is presumably the father.

130 RV 39:2 · Cross-ref. Acts 7:9.

131 RV 39:21 · Cross-ref. Acts 7:9.

terpret the meaning of dreams," Yosef replied. "Please tell me what you dreamed."

9 Then the chief of the cupbearers went first and told his dream to Yosef, "Listen, in my dream there was a grapevine in front of me **10** with three branches on it. Then as soon as the buds appeared on the branches, its blossoms came out straight away and its clusters ripened into grapes. **11** Then I was holding Par'oh's cup and I took the grapes and squeezed them into it and I gave the cup to Par'oh."

12 "This is the interpretation," Yosef responded. "The three branches represent three days. **13** Within three days, Par'oh will display you publicly and then restore you to your position. Then you'll place Par'oh's cup into his hand, just like you used to before when you were his cupbearer. **14** But when it all goes well for you, if you remember me then please be kind and mention me to Par'oh to get me out of this prison, **15** because indeed I was trafficked from the land of the Ivrim (Hebrews). And even here, I didn't do anything to deserve being held in this pit."

16 Now when the chief of the bakers saw that this first dream was interpreted so favourably, he told Yosef, "I also was in my dream, and listen, there were three baskets of white bread on my head. **17** In the top basket there were various kinds of food for Par'oh—baker's goods—but the birds were eating them out of the basket on my head."

18 "This is the interpretation," Yosef responded. "The three baskets are three days. **19** Within three days, Par'oh will display you publicly and then impale you on a pole, and the birds will eat your flesh off your bones."

20 Then three days later, it was Par'oh's birthday and he held a feast for all his officials and he got the chief of the cupbearers and the chief of the bakers brought in to stand publicly in the middle of everyone. **21** Then he restored the chief of the cupbearers to his position, and the man carried the cup across to Par'oh, **22** but he had the chief of the bakers executed, just like Yosef had described in the interpretation of the dream. **23** However, the chief of the cupbearers completely forgot about Yosef.

Yosef interprets the king's dreams

41:1 Some two years later, King Par'oh (Pharaoh) had a dream and in it, he was standing beside the Nile River. **2** Then, wow, seven fine-looking and well-fed cows came up out of the river, and they grazed among the reeds. **3** But wow, seven ugly, skinny cows came up out of the river after them, and they stood beside the other cows on the river bank. **4** Then the ugly, skinny cows ate the seven nice, fat cows, and then Par'oh woke up. **5** Then he fell asleep again and had a second dream. And wow, seven good, fat heads of grain came up on one stalk. **6** But wow, seven thin heads of grain sprouted after them—these heads of grain had been scorched by the hot, desert wind. **7** Then the thin heads of grain swallowed up the seven good, fat heads. At that point, Par'oh woke up, and realised that it had been a dream. **8** That morning, Par'oh's spirit was troubled, so he sent for all the sorcerers and wise men of Mitsrayim (Egypt)[132] and he told them his dreams, but no one could interpret them for the king.

9 Then the chief of the cupbearers spoke with Par'oh saying, "I've just remembered my broken promise today. **10** The king had been angry with his servants, and he put me in the custody of the chief of the guards in his prison—me and the chief of the bakers. **11** The two of us each had a dream one night, and each of the dreams had different interpretations. **12** There was a young Ivri (Hebrew) man in there with us—a slave of the chief of the guards. When we told him our dreams, he interpreted our two different dreams for us. **13** And it all happened just as he'd interpreted them—I was restored to my position and the baker was executed."

14 So Par'oh sent for Yosef (Joseph), and they quickly brought him in from the pit. When he'd shaved and changed his clothes, he was brought in to the king **15** who told him, "I had a dream but no one could interpret it. However, I heard that you could listen to a dream and explain what it means."

16 "No, it's not my ability," Yosef responded, "but *God* will answer the king to give him peace."

17 "In my dream," Par'oh told Yosef, "wow, I was standing on the river bank **18** and then listen, up from the river came seven cows. They were well-fed and good-looking, and they grazed among the reeds. **19** Then listen, seven other cows came up after them. They were in poor condition and very ugly and skinny—I haven't seen cows that ugly anywhere in Mitsrayim (Egypt). **20** Then the skinny, ugly cows ate the first seven fat cows, **21** but you wouldn't know it because their bellies were just as skinny as before and they looked just as ugly as they had before. Then I woke up.

22 "Then I had another dream, and listen, seven heads of grain came up on one stalk. They were full and good. **23** Then listen, seven more heads of grain sprouted after them, but they were withered and thin, and scorched by the east wind. **24** Then the thin heads of grain swallowed up the seven good heads of grain. I told these dreams to the sorcerers, but no one could explain them to me."

25 Then Yosef (Joseph) said to Par'oh (Pharaoh), "The king's dreams are one and the same. God has shown Par'oh what he's going to do. **26** The seven good cows are seven years, and the seven good heads of grain are seven years—both dreams mean the same. **27** And the seven thin and ugly cows that came up after them are seven years, and so are the seven thin heads of grain scorched by the east wind. There will be seven years of drought. **28** That's why I told Par'oh that God has shown him what he's going to do. **29** Listen, there's seven years coming of plentiful harvests throughout all of Mitsrayim, **30** but seven years of drought will follow after them, such that the years of plenty will be quickly forgotten and famine will devastate the land. **31** Yes, the time of plenty won't be remembered

132 RV 41:8 · Cross-ref. Dan 2:2.

Readers' Version

because of the famine that follows—it'll be very severe.
32 And as for having two dreams with the same meaning,
it's because the matter has been established by God, and
God will do it soon.

33 "So now the king should find a man who's discerning
and wise, and appoint him over all Mitsrayim (Egypt).
34 Then the king should get him to appoint supervisors all
across the country to collect twenty percent of the crops
during the seven years of plenty. 35 They should collect
that surplus food in the coming good years, and store it in
the cities under the king's authority. It should be kept
36 and used as a reserve for the seven years of famine that
will affect the country, so that the people will survive.

Yosef becomes a ruler in Mitsrayim

37 This idea sounded good to
Par'oh (Pharaoh) and to all his ser-
vants, 38 so he asked them, "Do we have any other man like
this who has God's spirit in him?" 39 Then he told Yosef
(Joseph), "Since God has shown you all this, there's no one
as discerning and wise as you. 40 You'll be over my house-
hold, and all my people will obey your every word. Only I
on the throne will be greater than you."[133] 41 Then he
added, "See, I've put you over all the entire country."
42 Then he removed his signet ring from his hand and put
it on Yosef's hand, and he had him dressed in fine linen
clothes, and put a gold chain around his neck.[134] 43 He had
Yosef ride in his #2 chariot, and they called out in front of
him, "Bow down!" So the king put him over the entire
country of Mitsrayim (Egypt). 44 Par'oh also told him, "I'm
Par'oh, and no person in all Mitsrayim will lift their hand
or foot without your permission." 45 Then Par'oh gave him
the Mitsri (Egyptian) name 'Tsofnat-Pa'neah' (which
means 'the one who reveals secrets'), and he presented
him with Esenat, the daughter of Poti-Fera the priest of
On, as a wife. And Yosef travelled throughout the land of
Mitsrayim.

46 Yosef was thirty years old when he'd been called to
stand before Par'oh king of Mitsrayim. When he left
Par'oh's presence, he travelled throughout the land of Mit-
srayim 47 and the land produced outstanding harvests dur-
ing the seven years of plenty. 48 For seven years, he gath-
ered all the food throughout the land of Mitsrayim and
had it stored in the cities. The food from the countryside
that surrounded each city, he put inside that city. 49 So
Yosef stored up so much grain that it was like sand on the
beaches, until he eventually stopped measuring it because
it too much to calculate.

50 Before the years of the famine came, Yosef had two
sons that Esenat (the daughter of Poti-Fera, the priest of
On) gave birth to. 51 Yosef named the oldest son
'Menasheh' (Manasseh) (which means 'forget'), because he
said, "God has made me forget all my hardships and all of
my family." 52 His second son he named 'Efrayim'
(Ephraim) (which means 'fruitful'), because he said, "God
has made me fruitful in the land of my difficulties."

53 Then the seven years of plenty in Mitsrayim came to
an end 54 and the seven years of famine started, just as
Yosef had said. The famine covered the entire wider re-
gion,[135] but it was different in Mitsrayim. 55 All the land of
Mitsrayim became famished, and the people cried to the
king for food, so Par'oh (Pharaoh) said to all the Mitsrim
(Egyptians), "Go to Yosef and do whatever he tells you."[136]
56 The famine was right across the country, so Yosef
opened all the grain stores and sold grain to the Mitsrim.
But the famine in Mitsrayim was really severe. 57 Then
people from much further away started coming to Mit-
srayim to buy grain from Yosef, because the famine was se-
vere in the entire wider region.

Yosef's brothers turn up in Mitsrayim

42:1 Meanwhile (up in the Kena'an
(Canaan) region), Ya'akov (Jacob)
heard that there was grain available in Mitsrayim (Egypt),
so he said to his sons, "Why are you just standing there
looking at each other? 2 Listen, I've heard that they're sell-
ing grain in Mitsrayim. Go down there and buy some for us
so that we won't just starve to death here."[137] 3 So ten of
Yosef's (Joseph's) brothers travelled down to Mitsrayim to
buy grain, 4 but Ya'akov wouldn't send Benyamin (Yosef's
youngest brother) with the others, because he said, "I
don't want any harm to come to him."

5 So Yisrael's (Israel's) sons found themselves among
many others who went to buy grain, because the famine
was also throughout the Kena'an region. 6 Now Yosef was
the governor over all of Mitsrayim and he was the one
there who was selling grain to all the people. So Yosef's
brothers approached and bowed down to him with their
noses to the ground. 7 When Yosef saw his brothers, he
recognized them and acted like a stranger to them, and he
spoke harshly with them (through an interpreter), "Where
are you lot from?"

"From the land of Kena'an to buy food," they answered.

8 Yosef had recognised his brothers, but they hadn't
recognised him, 9 and just then he remembered the
dreams that he had dreamed about them,[138] so he said to
them, "You are spies. You've all come to discover any weak
points in this country's defences."

10 "No, my master," they answered. "Your servants have
only come to buy food. 11 We're all sons of the same man.
We're being honest. Your servants are not spies."

12 "No, you've definitely all come here to see where our
land is vulnerable," Yosef insisted.

13 "Your servants are twelve brothers," they protested.

133 **RV 41:40 · Cross-ref.** Acts 7:10.

134 **RV 41:42 · Cross-ref.** Dan 5:29.

135 **RV 41:54 · Cross-ref.** Acts 7:11.

136 **RV 41:55 · Cross-ref.** Yhn 2:5.

137 **RV 42:2 · Cross-ref.** Acts 7:12.

138 **RV 42:9 · Cross-ref.** Gen 37:5-10.

Readers' Version

"We're all sons of one man in the Kena'an (Canaan) region. It's all true—the youngest is home with our father, and one has passed away."

14 "Yes, it's just as I said," retorted Yosef. "You're spies! **15** But this is how we'll test you all: On Par'oh's (Pharaoh's) life, you won't ever leave this place unless your youngest brother comes here. **16** Select one among you to go and get your brother, and the rest of you will be imprisoned. Then we'll find out if you've all been telling the truth. And if not, on Par'oh's life, you're certainly spies." **17** Then he had them locked up together for three days.

18 On the third day, Yosef told them, "I'm a man who reveres God. So if you do exactly what I say, I'll let you live. **19** If you are actually honest, leave one of your brothers in prison here, and you others go and take grain back to feed your families. **20** Then when you will bring me your youngest brother so that I can verify your statements, then you won't die." So they agreed, **21** saying to each other (in Hebrew), "We are truly guilty concerning our brother Yosef, because we saw the distress of his soul when he pleaded with us, but we didn't take any notice. That's why this predicament has happened to us."

22 "Didn't I beg you all not to sin against the lad?"[139] Re'uven spoke up. "But you wouldn't listen, so now, see, now we're having to account for his blood." **23** (But they didn't know that Yosef understood them, because he and them had been speaking through an interpreter.) **24** Yosef turned away from them briefly so they couldn't see his tears, then he turned back toward them and spoke to them. Then he had Shim'on (Simeon) separated from the group and tied up in front of them. **25** Then Yosef ordered his servants and they filled their bags with grain, and he quietly ordered them to return each man's silver back to his sack and to give them provisions to them for the road.

Yosef's brothers return home

After Yosef (Joseph) had provided for his brothers, **26** they loaded their grain onto their donkeys and departed. **27** At a lodging place that night, one of them opened his sack to feed his donkey and to his horror, he saw his silver inside the top of the sack. **28** "My silver's been returned," he told his brothers, "and it's right here in my sack!" Then their stomachs tightened, and trembling, they asked each other, "What's this that God's doing to us?"

29 When they got home to Ya'akov (Jacob) their father in Kena'an (Canaan), they told him everything that had happened to them, **30** "This man, the master of Mitsrayim (Egypt), spoke harshly to us and treated us as if we were spying out his country, **31** but we told him, 'We're honest—we're not spies. **32** We're twelve brothers, the sons of our father. One is no longer alive, and the youngest is with our father today back in Kena'an.' **33** Then that man told us, 'I'll find out if you're honest: Leave one of your brothers with me, and take grain for your families and go. **34** Then bring me your youngest brother so that I'll know you're not spies—that you're telling the truth. Then I'll release your brother and you can trade here freely.' "

35 Then when they started emptying their sacks, wow, each man's pouch of silver was inside his sack. When the brothers and their father saw their pouches of silver, they were afraid. **36** "You've deprived me of another son," Ya'akov exclaimed. Yosef (Joseph) is gone! Shim'on's (Simeon's) gone! And then you want to take Benyamin as well! Why's everything going so wrong for me?" **37** Then Re'uven offered to his father, "You can kill my two sons if I don't bring Benyamin back to you. Let me take responsibility for him, and I'll make sure that he returns to you." **38** "My son will *not* go with you," Ya'akov countered, "because his brother is dead, and he alone is left. And if harm were to meet him on the road that you're going on, then you'd bring my grey head down to the grave in grief."

Yosef's brothers bring Benyamin to Mitsrayim

43:1 However, the famine in the region was still very severe, **2** so when they'd used up all the grain that they'd brought from Mitsrayim (Egypt), their father instructed them, "Go back there and buy some food for us."

3 But Yehudah (Judah) challenged him, "That man told us that he won't even see us unless our brother is with us. **4** We can only go there to buy food for you if you'll agree to send our youngest brother with us. **5** If you don't, it's not even worth going, because that man clearly told us that he won't even see us unless our brother is with us.

6 "Why did you all treat me badly by telling the man you have a younger brother?" their father Yisrael (Israel) asked.

7 "The man kept asking about us and our relatives," they answered. "He asked, 'Is your father still alive? Do you have another brother?' We just answered what he asked. How could we possibly know that he would insist that we bring our youngest brother there?"

8 Then Yehudah said to his father, "Entrust the young man to me, and we'll pack up and go so that both we and you and our little ones will live and not die. **9** I myself will guarantee him. If anything happens to him, you can charge it to me. If I don't get him safely back to you, then I'll personally carry the blame for the rest of my life. **10** If we hadn't sat around here doing nothing for so long, certainly by now we could have been there and back twice!"

11 "Well, if that's our only choice," their father acceded, "then do this: Take some of the best produce from around here in your bags, and take it down to the man as a gift: a little balm, a little honey, spices and myrrh, and some pistachio nuts and almonds. **12** And take double the amount of silver, because you must repay the silver that was returned in the tops of your sacks. Perhaps it was a mistake. **13** So take your brother and go and return to the man. **14** May the provider God Almighty cause the man to treat you kindly, and may he send your other brother and Benyamin back with you. And as for me, if I lose another son, I'll just have to mourn him."

15 So the brothers took the gifts and double the amount

139 RV 42:22 · Cross-ref. Gen 37:21-22.

Readers' Version

of silver. Then taking Benyamin, they travelled down to Mitsrayim (Egypt) and presented themselves to Yosef (Joseph). **16** When Yosef saw Benyamin with them, he told his head house-servant, "Take these men to the house, and slaughter an animal and prepare a meal, because they'll eat with me at noon." **17** The man did what he'd been instructed and brought the men to Yosef's house.

18 But the brothers were afraid when they found out that they'd been brought to wait outside Yosef's house, and said to each other, "We must have been brought here because of the silver that was returned in our sacks the first time. He wants to overpower us, then arrest us and confiscate our donkeys and take us as slaves." **19** So they approached the head servant and spoke to him at the entrance of the house, **20** explaining, "Please, my master, honestly, we came down here the first time to buy food. **21** But when we got to our lodging place that evening, we opened our sacks and got a shock because each man's silver was in the top of his sack—the full amount of our silver was there. So we've brought it back here on this trip, **22** plus we've brought more silver to buy food. We don't know who put that silver in our sacks." **23** But he said, "Peace to you—don't be afraid. Your god and the god of your father has given you hidden treasure in your sacks—I received your previous payment." Then he brought Shim'on (Simeon) out to them.

24 Then the servant took the brothers into Yosef's house. He had water given to them and they washed their feet, and he had fodder given to their donkeys. **25** Then they got theirs gifts ready for when Yosef would arrive at midday, because they'd heard that they would be given lunch there. **26** When Yosef arrived there, they brought their gifts and they bowed to the ground in front of him. **27** Then he asked them about their living situation at home and questioned, "Is everything ok for your elderly father that you told me about? Is he still alive?"

28 "Things are well for your servant our father. And yes, he's still alive." Then they bowed their heads and bowed to the ground again.

29 Then Yosef looked around and saw his full-brother Benyamin, and asked, "Is this your youngest brother that you spoke to me about?" Then he said, "May God be gracious to you, my son." **30** At that point, Yosef had to hurry out of the room, because he was so overcome with emotion for his younger brother that he needed to cry, so he went to his inner room and cried there. **31** Then he washed his face and came out, controlling himself and ordering, "Serve the meal." **32** So the servants served Yosef at his own table, and served the brothers separately and the Mitsrim (Egyptians) who were eating with him separately again (because Mitsrim won't eat together with Ivrim (Hebrews), because Mitsrim would find that demeaning). **33** At their table, the brothers were astonished to discover that they had been seated in order from the oldest to the youngest. **34** Then they were served food Yosef's table, but Benyamin's serving was five times larger than any of the others, and they drank and they and Yosef all got a bit tiddly.

Yosef frames Benyamin for theft

44:1 Then Yosef (Joseph) commanded his head servant, "Fill the men's sacks with grain, as much as they are able to carry, and put each man's payment back into the top of his sack. **2** And put my own silver cup in the top of the youngest one's sack along with his payment." So he did what he was instructed. **3** The next morning at daylight, the brothers and their donkeys were sent off to start their trip home. **4** They hadn't gone very far out of the city when Yosef told his head servant, "Get up and, follow after those men. When you overtake them, ask them, 'Why did you repay good with evil? **5** Isn't this the cup that my master drinks from and indeed, what he divines with? You've done evil taking that.' "

6 So the servant overtook them and did exactly what he'd been instructed to do. **7** But they asked him, "Why does my master say that? Far be it from your servants to do something like that. **8** Listen, we brought the silver that we found in the top of our sacks back to you from the land of Kena'an (Canaan). So why would we then steal silver or gold from the house of your master? **9** If you find anything stolen with any of us, that person can be executed, and the rest of us can also be taken as slaves for my master."

10 "Indeed," the servant replied, "according to your words, that's how it'll be: the one who is found with the stolen cup will become my slave, but you others will be free to go." **11** So each of the brothers quickly lowered his sack to the ground, and each one opened his sack. **12** Then Yosef's servant searched beginning with the oldest and ending with the youngest, and the cup was found in Benyamin's sack. **13** Seeing this, the brothers tore their clothes (as a sign of their distress), and each one loaded up his donkey, and they all returned to the city.

14 When Yehudah (Judah) and his brothers got to Yosef's (Joseph's) house, he was still there, and they fell to their knees and bowed to the ground in front of him. **15** "What's this that you've done?" Yosef demanded. "Didn't you know that a man like me can certainly divine the truth?"

16 "What can we say to my master?" Yehudah answered. "What words could we speak? How could we possibly justify ourselves? God has exposed the sin of your servants. So now, we are slaves for my master—both we and the one who was found with the cup."

17 "Far be it from me to do that." Yosef corrected them. "Only the man who had the cup will become my slave, and the rest of you can go back to your father in peace."

Yehudah pleads to Yosef

18 Then Yehudah (Judah) went closer to Yosef (Joseph) and said quietly, "Please, my master, please let your servant speak a word in my master's ears, and don't get angry with me, since you're as powerful as Par'oh (Pharaoh). **19** My master previously asked his servants if we had a father or another brother? **20** And we answered to my master, 'Yes, we have an elderly father and also the youngest son of his old age. But that son's brother is dead, so he alone is left of his mother's children, and his father loves him.' **21** Then you

told your servants, 'Bring the other son here so I can see
him myself.' 22 And we said to my master, 'The young man
isn't able to leave his father, because if he does, then the
old man will die.' 23 But then you said to your servants, 'If
your youngest brother doesn't come with you, you won't
get access to me again.'
24 "After all that, when we went back to your servant my
father, we explained your words to him, my master.
25 Eventually, our father told us, 'Return there to buy some
food for us.' 26 But we told him, 'We can't go back unless
our youngest brother is with us, because we wouldn't be
able to get access to that man if our youngest brother
wasn't with us.' 27 Then your servant my father told us,
'You know that my wife gave birth to two sons for me.
28 One of them went away from me, and I've assumed that
he was torn to pieces, and I've never seen him again. 29 So
if you also take this son away and something happened to
him, then you'd bring my grey head down to the grave in
misery.'
30 "So now, if I was to return home to your servant my fa-
ther without that young man, since his father's soul is
bound to his soul, 31 then as soon as he sees that the young
man isn't will us, then he'll have a heart attack and so your
servants will bring the grey head of your servant our fa-
ther down to the grave in misery. 32 But your servant guar-
anteed the young man to my father, saying, 'If I don't get
him back to you, then I will have sinned against my father
all my life.'
33 "So now, please let your servant stay as a slave for my
master instead of the young man, and let the young man
go home with his brothers. 34 So now, how could I possibly
go home to my father if that young man isn't with me? I
wouldn't be able to cope with my father's misery."

Yosef reveals himself to his brothers

45:1 By now, Yosef (Joseph) wasn't
able to control himself in front of ev-
eryone who was standing around,
and he called out, "Send everyone else out!" So Yosef was
alone when he revealed himself to his brothers,[140] 2 but he
cried so loudly that many Mitsrim (Egyptians) heard it and
Par'oh's (Pharaoh's) household listened. 3 "I'm Yosef!" he
told his brothers. "Is my father still alive?" But his broth-
ers weren't able to answer him because they were terrified
there in front of him. 4 "Please come close to me," he said.
So they came close, and he explained, "I'm your brother
Yosef that you sold to be taken to Mitsrayim (Egypt). 5 But
don't be upset now or troubled that you sold me here, be-
cause it was God who sent me ahead of you so that lives
would be saved. 6 There's already been two years of famine
in this region, but there's still five more years to come
without any ploughing or harvesting. 7 So God sent me
ahead of you all so that some of you would be kept alive by
this miracle and your children would be preserved. 8 You
see, it wasn't you who sent me here, but God. And he's
made me like a father to Par'oh, and master over all his
house and the ruler in all the land of Mitsrayim.
9 "So hurry back to my father and tell him, 'This is what
your son Yosef says, "God has made me master over all
Mitsrayim. Come down to me—don't delay.[141] 10 You can
live in the Goshen region so that you'll be near to me—you
and your children and your children's children and your
flocks and your herds and everything that belongs to you.
11 I'll provide for you here because there's still five years of
famine to come. That way, you won't end up poor—you
and your household and everyone with you." ' 12 Look at
me! You yourselves and even my brother Benyamin can
see that it's really me who's speaking to you. 13 So go and
tell my father about all my very high position in Mitsrayim
and everything else that you've seen. Then hurry and
bring my father down here."
14 Then he hugged his brother Benyamin and cried, and
Benyamin cried too while they hugged. 15 Then he kissed
all his brothers and cried over them, and after that his
brothers talked with him.
16 When the report about the arrival of Yosef's (Joseph's)
brothers reached Par'oh's (Pharaoh's) house, both him and
his servants were pleased. 17 Then Par'oh instructed Yosef,
"Tell your brothers, 'Do this: Load your animals and leave.
Go to Kena'an (Canaan) 18 and get your father and your
households, and come back here to me, and I'll give to you
the best of the land in Mitsrayim, and you'll eat the best of
the country.' 19 And you're commanded, 'Do this: Take
carts with you from here for your little ones and for your
wives, and get your father and come. 20 Don't be upset
about anything you have to leave behind, because the best
of all the land in Mitsrayim will be yours.' "
21 Then Yisrael's (Israel's) sons did what they had been
instructed and Yosef gave them carts as per Par'oh's orders
as well as provisions for the journey. 22 Then he gave
changes of clothes to each of them, but he gave three hun-
dred pieces of silver and five changes of clothes to
Benyamin. 23 To his father he sent ten male donkeys
loaded with the best of Mitsrayim, and ten female donkeys
loaded with grain and bread and provisions for his father
for the road. 24 Then he sent off his brothers, and as they
left, then he told them, "Don't quarrel on the road."
25 So they left Mitsrayim and went back home to their fa-
ther Ya'akov (Jacob) in Kena'an (Canaan) 26 and told him,
"Yosef is still alive! In fact, he's the ruler over all of Mit-
srayim." But Ya'akov was totally stunned and he couldn't
really believe them.
27 Then they told him everything that Yosef had told
them. When he saw the carts that Yosef had sent to carry
him, then he started to recover from the shock. 28 Then
Yisrael exclaimed, "Enough! I accept that my son Yosef is
still alive. I'll go and see him before I die."

Ya'akov moves to Mitsrayim

46:1 So Yisrael (Israel) started his
trip, taking everything he had. When
they stopped in Be'er-Sheva (Beersheba), he offered sacri-

140 **RV 45:1 · Cross-ref.** Acts 7:13.

141 **RV 45:9-11 · Cross-ref.** Acts 7:14.

Readers' Version

fices to the god of his father Yitshak (Isaac). 2 During the night, God spoke to Yisrael in visions sayings, "Ya'akov (Jacob), Ya'akov."

"I'm listening," he answered. 3 Then God told him, "I'm God, the god of your father. Don't be afraid to go down to Mitsrayim (Egypt), because I'll make you into a great nation there. 4 I myself will go down with you to Mitsrayim, and I myself will also surely bring you back here. And Yosef (Joseph) will be there with you when you die."

5 Then Ya'akov departed from Be'er-Sheva, and his sons carried their father and their little ones and their wives in the carts that Par'oh (Pharaoh) had sent to carry him. 6 They had also brought along all their livestock and their possessions that they had acquired in Kena'an (Canaan). Then they arrived in Mitsrayim—Ya'akov and all of his offspring with him:[142] 7 his sons and his sons' sons with him, and his daughters and his sons' daughters. So he brought all his offspring with him to Mitsrayim.

8 These are the names of Yisrael's sons who went to Mitsrayim, that is Ya'akov and his sons: **Ya'akov's** firstborn was Re'uven, 9 and **Re'uven's** sons were Hanok and Palu and Hetsron and Karmi. 10 **Shim'on's** (Simeon's) sons were Yemuel, Yamin, Ohad, Yakin, Tsohar, and Shaul, the son of a Kena'ani (Canaanite) woman. 11 **Levi's** sons were Gereshon, Kohat, and Merari. 12 **Yehudah's** (Judah's) sons were Er, Onan, Shela, Perets, and Zerah, but Er and Onan had died in Kena'an. Perets' sons were Hetsron and Hamul. 13 **Yisakar's** (Issachar's) sons were Tola, Puah, Iyov (Job), and Shimron. 14 **Zevulun's** sons were Sered, Eylon, and Yahle'el. 15 Those were all Le'ah's sons that she bore for Ya'akov in Padan-Aram, along with his daughter Dinah. The total number of those descendants was thirty-three.

16 **Gad's** sons were Tsifyon,Hagi, Shuni, Etsbon, Eri, Arod, and Areli. 17 **Asher's** sons were Yimnah, Yishvah, Yishvi, Beriah, and their sister Serah. And Beriah's sons were Hever and Malkiel. 18 Those were all Zilpah's sons, the slave woman that Lavan (Laban) had given to his daughter Le'ah, and she gave birth to those sixteen descendants for Ya'akov.

19 Ya'akov's wife Rahel's (Rachel's) sons were Yosef (Joseph) and Benyamin. 20 **Yosef's** sons Menasheh (Manasseh) and Efrayim (Ephraim) were born in Mitsrayim (Egypt). Esenat, the daughter of Poti-Fera the priest of On, gave birth to them for Yosef.[143] 21 **Benyamin's** sons were Bela, Beker, Ashbel, Gera, Na'aman, Ehi, Rosh, Mupim, Hupim, and Ard. 22 Those were all Rahel's descendants—a total of fourteen.

23 **Dan's** son was Hushim. 24 **Naftali's** (Naphtali's) sons were Yahtse'el, Guni, Yetser, and Shilem. 25 Those two were both Bilhah's sons, the slave woman that Lavan had given to his daughter Rahel, and she gave birth to those seven descendants for Ya'akov.

26 The total count of those who went to Mitsrayim with Ya'akov who were his descendants (not counting his daughters-in-law) was sixty-six. 27 As well as that, Yosef's two sons were born in Mitsrayim so that added up to a grand total of seventy.[144]

Ya'akov's arrival in Mitsrayim

28 As they all approached Mitsrayim (Egypt) , Ya'akov (Jacob) sent Yehudah (Judah) ahead of the others to find out from Yosef (Joseph) how to get to Goshen. As they all arrived in the Goshen area, 29 Yosef hooked up his chariot and went to meet his father Yisrael (Israel) there. He went up to his father, and hugged him for a long time as he cried. 30 "Now I can die," Yisrael said to Yosef, "since I've seen your face—seen that you're still alive."

31 Then Yosef spoke to his brothers and to his father's household, "I'll go and report to Par'oh (Pharaoh) and explain to him that my brothers and my father's household who were living in Kena'an (Canaan) have come to join me. 32 I'll tell him that you're herders of sheep—livestock farmers—and that you've brought your flocks and herds and everything that you own. 33 So when Par'oh calls for you and asks what your work is, 34 then you should answer, 'Your servants have been livestock men from our youth and until now, both we and also our fathers,' so that you can settle here in Goshen, because Mitsrim (Egyptians) despise sheep herders."

47:1 Then went Yosef to Par'oh and told him, "My father and brothers and their flocks and herds and everything that belongs to them, have come from Kena'an and they're here now Goshen area." 2 Then he took five of his brothers and presented them to Par'oh, 3 and Par'oh asked them, "What's your occupation?"

"Your servants have been shepherds for several generations," they replied. 4 Then they explained, "We've come to stay here for a while because in Kena'an, there's no pasture for our flocks because the drought is very severe. So now, please let your servants settle in the Goshen area." 5 Then Par'oh turned to Yosef, "Your father and your brothers have come to you. 6 The entire country of Mitsrayim (Egypt) is in front of you. Settle your father and your brothers in the best land, so let them settle in the Goshen area. And if you're aware that some of them have special talents, then appoint them as overseers of my own livestock as well."

7 Then Yosef brought his father Ya'akov (Jacob) and presented him to Par'oh, and Ya'akov blessed Par'oh. 8 "How old are you?" Par'oh asked him.

9 "I've been moving from place to place for 130 years," Ya'akov replied. "My life has been short and with many difficulties, so I haven't reached the longer ages of my ancestors in their moving around." 10 Then he blessed Par'oh again and departed from his presence. 11 So Yosef gave his father and his brothers some of the best land in Mitsrayim and helped them settle there—in the Ra'meses district just

142 **RV 46:6 · Cross-ref.** Acts 7:15.

143 **RV 46:20 · Cross-ref.** Gen 41:50-52.

144 **RV 46:27 · Cross-ref.** Acts 7:14.

as Par'oh had commanded. **12** He also provided his father and his brothers and all his father's household with bread—each family according to the number of children.

Yosef's leadership through extreme famine

13 Then the time came when there was no bread in that entire part of the world, because the drought was now extremely severe, and both Mitsrayim (Egypt) and Kena'an (Canaan) were suffering from food shortages. **14** People all over came to buy grain, and over time Yosef (Joseph) had received in payment all the silver that could be found in Mitsrayim and Kena'an, and he in turn took it to Par'oh's (Pharaoh's) house. **15** So once there was no more silver left in Mitsrayim and in Kena'an, all the Mitsrim (Egyptians) demanded from Yosef, "Give us food. Why should we die right here in front of you? All our money is gone!"

16 "Bring your livestock," Yosef answered, "and I'll give grain to you in exchange for them, since the silver is gone." **17** So the people brought their livestock to him, and he gave them grain in exchange for their horses and sheep and cattle and donkeys. So he provided them with food that year in exchange for all their livestock.

18 The next year they came to Yosef and begged, "We can't hide it from our master that since there's no silver left and since all the livestock now belongs to our lord, there's nothing left to offer other than our bodies and our lands. **19** Why should we die right in front of you—both we and our land? Buy us and our land in exchange for food, and we and our land will be slaves to Par'oh. And give us seed so that we'll live and not die, and so that the land won't be barren."

20 So Yosef bought all the farmland of Mitsrayim for Par'oh, because every Mitsri (Egyptian) sold his field. In that way, all the land became Par'oh's because the famine was so extreme. **21** As for the people, he moved them to the cities[145] from one end of Mitsrayim to the other. **22** The only land he didn't buy was that of the priests, because they were given a regular allowance by Par'oh. Because they could live on what they were supplied with, they didn't need to sell their land. **23** Then Yosef told the people, "Listen, now that I've bought you and your land for Par'oh, here is seed for you so that you can work the ground. **24** Every time you harvest a crop, you must give a fifth of it to Par'oh. The other four parts will be for you to use as seed and as food for yourselves and your households and your young children."

25 "You've kept us alive," they agreed. "Master, continue to show us your favour, and we'll be slaves for Par'oh." **26** So Yosef established it as a law to this day concerning the Mitsri farmland: that the fifth belongs to Par'oh. (Only the priests' land didn't become Par'oh's.)

Ya'akov's burial request

27 So Yisrael (Israel) (also called Ya'akov (Jacob)) and his descendants settled in the Goshen region of Mitsrayim (Egypt) and prospered. The had many children and quickly increased in number. **28** Ya'akov resided there for seventeen years, and by then he was 147 years old **29** and he was getting close to death, so he called for his son Yosef (Joseph) and asked him, "If, please, I have found favour in your eyes, please give me your hand and promise to deal with me in kindness and faithfulness. Please don't bury me in Mitsrayim.[146] **30** When I die, I want to be buried with my ancestors, so carry me out of Mitsrayim and bury me in their tomb."

"I'll do what you've requested," Yosef agreed.

31 "Promise me," he insisted. So Yosef promised him and Yisrael bowed at the head of the bed.[147]

Ya'akov blesses Efrayim and Menasheh

48:1 Some time after that, Yosef (Joseph) was told, "Listen, your father is sick." So Yosef went to him, taking his two sons with him—Menasheh (Manasseh) and Efrayim (Ephraim). **2** When someone told Ya'akov (Jacob) that Yosef had arrived, he exerted himself and sat up in bed, **3** then he told him, "God the provider appeared to me at Luz in Kena'an (Canaan), and he blessed me[148] **4** and said to me, 'Listen, I'll make you fruitful, and I'll multiply you and make you into a community of peoples. And I'll give this land to your offspring after you to be their possession forever.' **5** "And now, your two sons, who were born for you here in Mitsrayim (Egypt) before I came here, I adopt them as my own—Efrayim and Menasheh—just as Re'uven and Shim'on (Simeon) are mine. **6** Any other children that you father after them will be yours. Their inheritance will only be through their older brothers. **7** As for me, when I was coming into Kena'an from Padan, Rahel (Rachel) died beside on the way when we were still quite some distance from Efrat, and I buried her there beside the road of Efrat (which is Beyt-Lehem (Bethlehem))."[149]

8 Then Yisrael (Israel) noticed Yosef's two sons and asked, "Who are these?"

9 "They are my sons that God has given me here in this place." Yosef replied to his father.

"Please bring them to me, and I will bless them," Ya'akov (Jacob) requested. **10** Now Yisrael's sight was poor in his old age, so he wasn't able to see much. So Yosef brought them over to him, and Yisrael kissed them and embraced them. **11** "I never expected to see you again" he said to Yosef, "but wow, God has even let me see your children as

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145 RV 47:21 · Note TC: There's a variation here in different early copies and translations. Rather than moving the people into the cities (which might have been done to make food distribution more efficient), some translations choose the alternative 'made the people slaves'.

146 RV 47:29-30 · Cross-ref. Gen 49:29-32; 50:6.

147 RV 47:31 · Note Some translations assume that elderly Ya'akov/Yisrael bowed to God in worship after speaking with Yosef, but it's not impossible that he bowed to Yosef in acknowledgement of the high position that God had brought Yosef to as foretold by his dreams.

148 RV 48:3-4 · Cross-ref. Gen 28:13-14.

149 RV 48:7 · Cross-ref. Gen 35:16-19.

Readers' Version

well." 12 Then Yosef removed his sons from his father's
knees and bowed with his face to the ground.
13 Then Yosef took both of them—Efrayim (Ephraim) on
his right toward Yisrael's left and Menasheh (Manasseh)
(the eldest) on his left toward Yisrael's right—and brought
them close to him. 14 But Yisrael intentionally extended
his right hand and placed it on the Efrayim's head (the
younger one), and crossing his arms, he placed his left
hand on Menasheh's head. 15 Then he blessed Yosef saying,
"May the god who my grandfather Avraham and my fa-
ther Yitshak (Isaac) served,
the god who has been shepherding me for my entire life,
16 the messenger who's turned all harm intended for me
into good,
may he bless these young men.
May they be recognised as my descendants,
and as descendants of Avraham and Yitshak,
and grow to increase in number on the earth.
17 Then Yosef (Joseph) noticed that his father had placed
his right hand on Efrayim's (Ephraim's) head and he was
upset about it, so he picked up his father's hand to move it
across to Menasheh's (Manasseh's) head, 18 telling his fa-
ther, "My father, that's wrong because that one is my old-
est son. Put your right hand on *his* head." 19 But his father
pushed back, "I know, my son, I know. Menasheh will also
become a people, and he will also be great. Nevertheless
his younger brother will be the greater one, and his de-
scendants will become a multitude of nations."
20 So Yisrael (Israel) blessed Efrayim and Menasheh that
day saying,
"After this, my descendants will bless people by saying,
'May God make you like Efrayim and like Menasheh.' "[150]
(Notice that he put Efrayim before Menasheh.)
21 Then Yisrael told Yosef, "Listen, I'm about to die, and
God will be with you and take you back to the land of your
ancestors. 22 I'm giving Shekem to you as an additional in-
heritance over that of your brothers. I captured it with my
sword and my bow from the descendants of Amor and it's
now yours."

Ya'akov's individual words for his sons

49:1 Then Ya'akov (Jacob) called for
all his sons and said, "Gather to-
gether, and I'll reveal to you what will happen to you all in
the years ahead.
2 Gather around and listen you sons of Ya'akov,
listen to your father Yisrael (Israel).
3 **Re'uven** you're my eldest,
my power and the beginning of my strength.
With excellence in dignity,
and excelling in power.
4 But you're destructive like strong waters.
You climbed into my bed (with my slave-wife).
You got onto my couch and defiled it.
5 **Shim'on (Simeon) and Levi** are alike.
Their swords are weapons of violence.
6 Don't let *my* thoughts enter into their discussion.
Don't let *my* honour join in their assembly.
They killed a man in their anger,
and they hamstrung an ox just for their pleasure.
7 Their fierce anger is cursed,
and their severe anger is determined.
I will divide them out among Ya'akov's (Jacob's) descen-
dants,
and scatter them across Yisrael (Israel).
8 **Yehudah** (Judah), you'll be praised by your brothers.
You'll be a powerful force against your enemies.
Your father's sons will bow down to you.
9 Yehudah is a lion cub.[151]
My son, you've stood up after feasting on your prey.
He stretches and lies down like a lion.
As with a lioness, who will dare wake him?
10 Yehudah will never leave the ruling position,
nor will his descendants be without the ruler's staff,
until the messiah arrives
and the people groups obey him.
11 He'll tie his donkey to the grapevine,[152]
and the donkey's colt to the best branch.
He'll wash his clothes in wine
and his robes in the blood of grapes.
12 His eyes will be darker than wine,
and his teeth will be white from milk.
13 **Zevulun** will settle near the coast,
and be like a safe harbour for ships.
His border will extend up to Tsidon (Sidon).
14 **Yisakar** (Issachar) (Yisakar) is a strong donkey
lying down between the sheep pens.[153]
15 He'll see that his resting place is good
and that the land is pleasant.
He'll strain his shoulders to carry a burden.
He'll be forced to labour for others.
16 **Dan** (which means 'judge') will judge his people
like one of Yisrael's (Israel's) tribes.
17 He'll be a snake beside the road,
a viper on the path,
that bites a horse's heels
and its rider falls backwards.
18 Yahweh, I'm waiting for you to save us.
19 **Gad** will be attacked by riders,
but he'll attack them from behind.
20 **Asher** will enjoy delicious food,
and he'll provide delicacies for a king.
21 **Naftali** (Naphtali) is a doe that's been untied.
He says beautiful words.[154]

150 RV 48:20 · Cross-ref. Heb 11:21.

151 RV 49:9 · Cross-ref. Num 24:9; Rev 5:5.

152 RV 49:11 · Note This likely suggests such a surplus of fruit that it doesn't even matter what the animals eat.

153 RV 49:14 · Note Or 'between two saddlebags'.

154 RV 49:21 · Note Or 'has beautiful fawns'.

Readers' Version

22 **Yosef** (Joseph) is part of a fruit-bearing vine—
part of a fruit-bearing vine at a spring.
His branches will climb over the wall.
23 Expert archers will attack him,
and shoot and harass him.
24 But his bow will stay steady
and his arms will be made agile
by the hands of the mighty one of Ya'akov (Jacob),
because of the shepherd who's Yisrael's (Israel's) rock,
25 by the god of your father, and he will help you,
and with the provider,
and he will bless you with blessings from the heavens above
blessings of the deep that lies below,
and blessings of breasts and womb.
26 I've been blessed more than my ancestors were—
even with being gifted those ancient hills.
May those blessings now transfer to Yosef (Joseph)—
the one who was separated from all his brothers.
27 **Benyamin** is a ravenous wolf.
In the morning he devours his prey,
and in the evening he divides the plunder.

28 Those are Yisrael's (Israel's) twelve sons (that led to the twelve tribes) and that's what their father said to them from his bed as he blessed each one of them—each one blessed appropriately.

Ya'akov's death and burial

29 Then Ya'akov (Jacob) instructed them, "I'm about to go and join my ancestors. Bury me with them in the cave in the field that was bought from Efron the Hiti, 30 in the cave that is in Makpelah's field in front of Mamre in Kena'an (Canaan). That's the cave that my grandfather Avraham bought with the field from Efron the Hiti as property for a burial place.[155] 31 Avraham and his wife Sarah were buried there,[156] along with their son Yitshak (Isaac) and his wife Rivkah,[157] and I also buried my wife Le'ah there. 32 That field and the cave in it was bought from the descendants of Het. 33 When Ya'akov finished giving those instructions to his sons, he pulled his feet up into the bed and lay and breathed his last and his spirit joined his ancestors.[158]

50:1 Then Yosef (Joseph) hugged his father and cried over him and kissed him. 2 Then he commanded those of his servants who were physicians to embalm his father. So Yisrael's (Israel's) body was embalmed 3 over the next forty days (which is the normal time for embalming), and the Mitsrim (Egyptians) mourned for him for seventy days.

4 After those mourning days were over, Yosef spoke to Par'oh's (Pharaoh's) servants, saying, "Please, if I have found favour in your eyes, please tell Par'oh that 5 my father made me swear, saying, 'Listen, I am dying. You must bury me in my grave that I dug for myself in Kena'an (Canaan).'[159] So now, please ask Par'oh to let me go up there and bury my father, then I'll return."

6 "Go up and bury your father just like he made you promise." was the reply back from Par'oh.

7 So Yosef went up to Kena'an to bury his father. Par'oh's servants went with him, along with the elders from Par'oh's household and all the elders of the land of Mitsrayim (Egypt). 8 Yosef's own household also went, along with his brothers and his father's household. They only left their children and their livestock behind in Goshen. 9 There were chariots as well as soldiers mounted on horses so it was a very large procession.

10 After they crossed the Yarden (Jordan) river, they arrived at Atad's threshing floor, and they mourned there for seven days with very loud wailing. 11 The local Kena'ani (Canaanite) people saw the mourning at Atad's threshing floor, and they said, "This is very serious mourning for the Mitsrim (Egyptians)." That's why they then named that place across the Yarden 'Avel-Mitsrayim' (which means 'the Mitsrim mourned here').

12 So Ya'akov's (Jacob's) sons did everything just how he'd instructed them. 13 They carried his embalmed body to Kena'an and buried him in the cave in Makpelah's field. Avraham had bought with the field with the included cave from Efron the Hiti as property for a burial place, in front of Mamre.[160] 14 Then after his father's burial was completed, Yosef returned to Mitsrayim (Egypt) along with his brothers and everyone who had gone up with him to bury him.

Yosef forgives his brothers

15 Now that their father was no longer alive, Yosef's (Joseph's) brothers said to each other, "What if Yosef hates us and now he decides to repay us for all the evil things that we did to him?" 16 So they sent a messenger to Yosef to tell him, "Before he died, your father ordered that 17 you be given this message: 'I beg you, please forgive your brothers' crime and their sin, because they did evil things to you.' So now, please forgive the crime of the servants of your father's god." When Yosef heard their message, he started crying.

18 Then his brothers also came and bowed to the ground in front of him and pleaded, "Here we are. We belong to you as slaves."

19 "Don't be afraid," Yosef answered. "I'm not God and it's not my job to decide on your punishment. 20 You all plotted evil things against me, but God intended it for good in order to do what he's doing this very day: to save many people. 21 So now, don't be afraid. I'll support you and your little ones." So he reassured them and he spoke kindly to

155 **RV 49:30 · Cross-ref.** Gen 23:3-20.
156 **RV 49:31 · Cross-ref.** Gen 25:9-10.
157 **RV 49:31 · Cross-ref.** Gen 35:29.
158 **RV 49:33 · Cross-ref.** Acts 7:15.
159 **RV 50:5 · Cross-ref.** Gen 47:29-31.
160 **RV 50:13 · Cross-ref.** Acts 7:16.

Readers' Version

them.

Yosef's death

22 Yosef (Joseph) continued to live in Mitsrayim (Egypt), along with the rest of his father Ya'akov's (Jacob's) family, until he was 110 years old. **23** He lived long enough to see his son Efrayim's (Ephraim's) children, grandchildren, and great-grandchildren. The children of his grandson Makir, who was Menasheh's (Manasseh's) son, also grew up around him. **24** Then one day Yosef said to his brothers, "I'm about to die, but God will definitely help you all and take you and your descendants from this country to the land that he vowed to give to Avraham, Yitshak (Isaac), and Ya'akov. **25** When God does that, you must take my body back to Kena'an (Canaan) with you and bury it there." Then Yosef had his brothers and the rest of the descendants of Yisrael (Israel) vow that they would do that.[161] **26** Then Yosef died at the age of 110, and the specialists embalmed his body and it was put in a coffin in a tomb in Mitsrayim.

161 RV 50:25 · Cross-ref. Exo 13:19; Josh 24:32; Heb 11:22.

Exodus

Introduction

The word *Exodus* comes from the Greek word meaning 'departure' or 'leaving'. Hebrew readers call this document 'Shemōt' which is the second word in the Hebrew and means 'Names' because it begins with a list of names. Some European and other translations call it 'The second book of Mosheh/Moses'.
It should be noted that 'Mosheh' is the best English transliteration of the name of the hero of this account. Sadly, he's commonly known in the English world as 'Mosheh', even though we have all the sounds in our language to be able to pronounce his name more accurately. Unfortunately, because the language of 'the New Testament' didn't have the 'sh' sound and had no letter for 'h', his Hebrew version of his Mitsri name is corrupted as it goes through Greek 'Mōsaʸs' and then Latin 'Moyses' and then first entered English in the 1300's as 'Moises'. Now that we live in a modern era where we try to show more respect to the names of peoples from other cultures, the *OET* encourages the same for Biblical characters (especially the major ones), hence 'Mosheh'. (Maybe a little bit of relearning could demonstrate a lot of respect to the Jewish people whose ancestors are recorded in these accounts.)
After God had used a famine to cause his people to go down into Mitsrayim/Egypt, this document records how they eventually become slaves, but then God works many miracles to enable them to leave again, and not only that, to be paid at the end for their work.
This story can be divided into three main parts: 1. their slavery in Mitsrayim, and how God called Mosheh (Moses), the child who had been adopted by an Mitsri princess, to lead them out of slavery; 2. how God assisted them when they were chased by the Mitsri army, then when they reached Mt. Sinay, how they were miraculously given food and drink there at the mountain; 3. how Yahweh revealed himself to Mosheh there at Mt. Sinay, and gave him instructions to guide their lives and their nation, and God's agreement with the people; 4. the ending is the construction of the sacred tent, complete with instructions about how they should worship. An overview would be how God rescued his people from slavery and established them as a nation that was hopeful of a good future.
Mosheh is the most important person in this account. He was chosen by God to lead his people out of slavery and right out of Mitsrayim. The *ten commands* are another well-known component of this document and can be found in chapter twenty.

Main components of this account

Yisrael's descendants are driven out of Mitsrayim *1:1–15:21*
- a. The people are enslaved there in Mitsrayim *1:1-22*
- b. The birth and early life of Mosheh *2:1–4:31*
- c. Par'oh (Pharaoh) king of Mitsrayim stands strongly against Mosheh and Aharon taking the people out of Mitsrayim *5:1–11:10*
- d. God's messenger of death that 'passed-over', and the exit of Yisrael's descendants from Mitsrayim *12:1–15:21*

Leaving the Red Sea and going to Mt. Sinay *15:22–18:27*
God's instructions and the agreement *19:1–24:18*
The sacred tent and warnings concerning worshipping *25:1–40:38*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Yisrael's descendants are driven into slavery

1:1 These are the names of Yisrael's (Israel's) descendants who accompanied Ya'akov (Jacob) when he moved his household to Mitsrayim (Egypt):[1] **2** Re'uven, Shim'on (Simeon), Levi, Yehudah (Judah), **3** Yisakar (Issachar), Zevulun, Benyamin, **4** Dan, Naftali (Naphtali), Gad, and Asher. **5** At that time, Ya'akov had a total of seventy descendants (including Yosef (Joseph) and his sons who were already in Mitsrayim.)

6 As the years progressed, Yosef and his brothers died—all of that generation, **7** but they'd had many children who went on to have their own children and grandchildren, and so they became a large and powerful group there in Mitsrayim.[2]

8 Eventually a new king came to power in Mitsrayim who had never known Yosef[3] **9** and he told his people, "Listen, those descendants of Yisrael (Israel) are becoming more numerous and powerful than us. **10** So, let's deal wisely with them, in case they continue to multiply. Then if war was to break out, they could easily take the other side and fight against us, and then leave our country."[4] **11** Then they appointed overseers to work them in slave gangs, and using them as forced labour, they built the store cities at Piton and Ra'meses for Par'oh (Pharaoh). **12** However, the more they oppressed them, the more they multiplied and spread out, and the more the Mitsrim (Egyptians) came to dread the Israelis. **13** So they made the Israelis work long, hard hours, **14** and they made their lives bitter with the hard slavery. They were forced to make mortar and bricks, as well as all kinds of slave labour in the fields—all the work they had to do was strenuous and tiring.

15 Then the king of Mitsrayim spoke to Shifrah and Puah, the two Ivri (Hebrew) midwives, **16** saying, "When you assist the Ivri women as midwives, as you sit there on your stool, if you see that it's a male, do something so he'll die, but if it's a female, then let her live." **17** But the midwives were godly women and didn't do according to what the Mitsri (Egyptian) king had instructed them, and they let the boys live. **18** So the king called the midwives back, and he demanded, "Why have you done that and let their sons live?"

19 "Because the Ivri women aren't like Mitsri women," the midwives answered. "They're more active and give birth before the midwife even gets to them." **20** So God rewarded the midwives, and meanwhile, the people continued to increase in number and become more powerful, **21** and because the midwives had demonstrated their desire to obey God, he gave them families of their own. **22** Then Par'oh (Pharaoh) commanded all of his people, "You all need to toss every newborn boy into the river, but you can let the girls live."[5]

The birth of Mosheh (Moses)

2:1 During this period, a man from the tribe of Levi married a woman who was also a Levite, **2** and she conceived and gave birth to a son. When she saw that he was a healthy boy, she hid him away for three months,[6] **3** but then she wasn't able to hide him any longer. So she got a basket made from woven reeds and plastered it with bitumen and pitch. Then she put the baby in it, and floated the basket in the reeds along the riverbank, **4** leaving the baby's sister to watch from a distance to see what would happen to him.

5 After a while, Par'oh's (Pharaoh's) daughter came down to the river to wash herself, and she and her young attendants were walking along the riverbank. She saw the container among the reeds and sent one of her slave women to get it. **6** She opened it and saw the baby inside, and wow, he started crying. She felt sorry for him and said, "This baby must be one of the Ivri (Hebrew) children."

7 Then his sister approached and asked the princess, "Would you like me to go and find a Ivri woman who'll be able to breastfeed the baby for you?"

8 "Yes, go," answered Par'oh's daughter, and the girl went and got the baby's mother. **9** "Take this baby," said the princess, "and breastfeed him for me, and I'll pay you for doing it." So the woman took the baby and looked after him. **10** When the boy had grown enough, she brought him back to Par'oh's daughter and he became her son.[7] She named him 'Mosheh' (Moses)[8] (which means 'pulled out') because she said that she'd plucked him out of the river.

Mosheh escapes to Midyan

11 Later on when Mosheh (Moses) was fully grown, he went out to visit the Ivrim (Hebrews) and saw their forced labour, and he saw an Mitsri (Egyptian) man beating a Ivri (Hebrew) man—one of his own people.[9] **12** Mosheh looked around to check that no one was watching, then he hit the Mitsri, killing him, then he hid his body in the sand. **13** The next day, he went out again and wow, two Ivri men were fighting each other, and he said to the man in the wrong, "Why are you hitting your fellow Ivri?"

14 "Who made you the ruler and judge over us?" the man

1 RV 1:1-4 · Cross-ref. Gen 46:8-27.

2 RV 1:7 · Cross-ref. Acts 7:17.

3 RV 1:8 · Cross-ref. Acts 7:18.

4 RV 1:10 · Cross-ref. Acts 7:19.

5 RV 1:22 · Cross-ref. Acts 7:19.

6 RV 2:2 · Cross-ref. Acts 7:20; Heb 11:23.

7 RV 2:10 · Cross-ref. Acts 7:21.

8 RV 2:10 · Note More familiar to most English readers as 'Moses' from the Greek 'Μωσῆς' (Mōsaʸs) but Greek doesn't have an 'h' or a 'sh' so by going through Greek we ended up with something quite different from his real name. However, English does have those sounds and letters, so there's no reason why we can't get this name correct.

9 RV 2:11-14 · Cross-ref. Acts 7:23-28.

replied. "Are you planning to kill me like you killed that Mitsri?" Then Mosheh was afraid because he realised that what he'd done had probably become widely known. **15** Indeed, when Par'oh (Pharaoh) heard about it, he ordered Mosheh to be killed. So Mosheh had to flee from the king and he took off east to live in Midyan[10] and he stayed near the well.

16 The priest there in Midyan had seven daughters, and they would come to the well to draw water out and fill up the troughs there so their father's sheep and goats could drink. **17** Now some male shepherds came along and started to shoo their flock away, but Mosheh got involved and helped them so that their animals could drink.
18 When they got home to their father Re'uel, he asked, "How come you got home so early today?"

19 "There was an Mitsri man," they answered, "who stood up for us against those other shepherds. And he even drew water for us and gave our flock water to drink."

20 "Where is he now?" he asked them. "What's this—you mean you all just left him there? Go and get him so we can give him a meal."

21 Later it turned out that Mosheh was prepared to live with the man, and in due course he gave his daughter Tsiporah to Mosheh in marriage. **22** When she gave birth to a son, he named him 'Gereshom' (which means 'foreigner') because he said, "I've become a foreigner living in a foreign land."

23 Eventually Mitsrayim's (Egypt's) king died, but the Israelis groaned from the slavery they were still under and they cried out, and their cry for freedom from slavery went up to God. **24** He heard their groaning and remembered his agreement with Avraham, with Yitshak (Isaac), and with Ya'akov (Jacob),[11] **25** and he looked down on the Israelis and he was concerned about them.

God calls Mosheh from a burning bush

3:1 One time Mosheh (Moses) was shepherding the flock of his father-in-law Yitro (Jethro) (or Yitro, the priest at Midyan), and he led the flock beyond the wilderness and came to a hill. (This was later known as the mountain of God at Horev). **2** While he was there. Yahweh's messenger appeared to him in a flame coming from the middle of a bush, and as Mosheh looked, to his surprise he saw that the bush was burning in the fire yet not actually being burnt up.[12] **3** "I've got to go and see this amazing sight," Mosheh said to himself. "How come that bush isn't burning up?"

4 When Yahweh saw that he'd left his path in order to look, God called to him from the middle of the bush, "Mosheh, Mosheh."

"I'm here," he replied.

5 "Don't come any closer," Yahweh said. "Take off your sandals because the place where you're standing is HOLY ground. **6** I'm the god of your father and the god of Avraham, Yitshak (Isaac), and Ya'akov (Jacob)." So Mosheh covered hid his face because he was scared to look at God.

7 "I've certainly noticed the suffering of my people in Mitsrayim (Egypt)," Yahweh continued, "I've heard their cries as the slave drivers oppress them—I'm unmistakingly aware of their pain. **8** So I've come down to set them free from Mitsri (Egyptian) control and to bring them up from there to a good and wide land—a land flowing with milk and honey. It's currently the place of the Kena'anim (Canaanites), the Hitim, the Amorim, the Perizim, the Hivim, and the Yevusim. **9** Yes, the cry of the Israelis has now reached me and what's more, I've seen how much the Mitsrim (Egyptians) are oppressing them. **10** So go now and I'll send you to Par'oh (Pharaoh) and bring my people—Yisrael's (Israel's) descendants—out from Mitsrayim."

11 "Who am I, that I should go to Par'oh," Mosheh asked God, "and that I should be the one to bring out the Israelis out from Mitsrayim?"

12 "I'll certainly be with you," God replied, "and this will be your sign so that you'll know that I have sent you: when you bring the people out from Mitsrayim, you all will serve God on this very hill."

13 "But listen," Mosheh told God, "If I'm about to go to the Israelis and if I told them, 'Your ancestors' god has sent me to you.' then they'd ask me, 'Oh yeah, what's his name?' then what would I tell them?"[13]

14 "I AM WHO I AM," God told Mosheh. "You'll tell them this: 'I AM (Yahweh) sent me to you.' "[14] **15** Then he continued, "This is what you need to tell the Israelis: 'Yahweh, the god of your ancestors, the god of Avraham, Yitshak (Isaac), and Ya'akov (Jacob), sent me to you. This is my name forever, and this is my memorial throughout the generations.' **16** Go and gather the Israeli elders, and tell them, 'Yahweh, the god of your ancestors, appeared to me, the god of Avraham, Yitshak, and Ya'akov, to say, "I've certainly noticed you all and how you're all being treated in Mitsrayim, **17** and I've promised to take you all from your mistreatment in Mitsrayim, away to the land where the Kena'anim (Canaanites), Hitim, Amorim, Perizim, Hivim, and the Yevusim are currently living—to a land flowing with milk and honey." '

18 Then the people will listen to what you tell them, and you and the Israeli elders will go to the Mitsri (Egyptian) king and you'll all tell him, 'Yahweh, the god of the Ivrim (Hebrews), has met with us. So now, please let us go three days' journey into the wilderness, so we can sacrifice to Yahweh, our god.' **19** But I know that the Mitsri king won't let you go until he's forced to. **20** So I will use force and I'll strike Mitsrayim with several supernatural acts, and after

10 RV 2:15 · Cross-ref. Acts 7:29; Heb 11:27.

11 RV 2:24 · Cross-ref. Gen 15:13-14.

12 RV 3:2-10 · Cross-ref. Acts 7:30-34.

13 RV 3:13 · Cross-ref. Exo 6:2-3.

14 RV 3:14 · Cross-ref. Rev 1:4,8.

Readers' Version

those, he'll let you all go.
21 Then I'll make the Mitsri people favour you all in such
a way that when you go, you won't leave empty-handed.[15]
22 For example, an Israeli woman will ask her Mitsri neigh-
bour (or from someone staying where she lives) for gold
and silver items and for clothing. Then you'll put them on
your sons and daughters, and in this way you'll all plunder
the Mitsrim (Egyptians)."

God gives Mosheh three miracles

4:1 "But listen," Mosheh (Moses) re-
sponded, "they won't believe me and
won't listen to what I say, because they'll say, 'Yahweh
never showed himself to you.' " 2 "Well, what's that in your
hand?" Yahweh asked.
"My shepherd's staff," he said. 3 "Throw it on the
ground," Yahweh said. So Mosheh he threw it onto the
ground and it became a snake, and he quickly moved back
away from it. 4 "Pick it up by its tail." Yahweh told him. So
Mosheh picked it up by the tail and it became a staff in his
hand again. 5 "That's so that they'll believe that I appeared
to you: Yahweh—the god of their ancestors—the god of
Avraham, Yitshak (Isaac), and Ya'akov (Jacob)."
6 "Now put your hand on your chest—inside your robe."
Yahweh added. So Mosheh did that, and when he pulled it
out again, his hand had gone totally white with disease.
7 Then Yahweh said, "Now, put your hand back in again."
So Mosheh did it again, and when he pulled it out, wow, it
had returned to normal. 8 "So, if they don't believe you,
and if the first miracle doesn't convince them, then they'll
believe that second miracle. 9 And then, even if they don't
believe those two miracles and won't believe what you tell
them, then you should take some water from the river and
pour it onto the dry land. Then the water which came from
the river will turn into blood there on the dry land."
10 "Oh my master," Mosheh responded, "I'm not very
good at speaking to others—I never have been and still
aren't. I seem to get tongue-tied easily."
11 "Who was it that made people's mouths?" Yahweh
said. "Who makes someone mute or deaf, or seeing or
blind? Isn't it me, Yahweh? 12 So get going now, and I'll
look after your mouth and show you what you to say."
13 But Mosheh replied, "Oh master, please send someone
else."
14 Then Yahweh got angry with Mosheh and told him,
"Isn't Aharon (Aaron) a fellow Levite and your brother? I
know that he can speak well, and what's more, he'll come
from Mitsrayim (Egypt) to meet you, and when he does,
he'll be very happy. 15 He'll become your speaker and
you'll be able to talk to him and tell him what to say. I'll be
helping both of you speak and I'll teach you both what you
should do. 16 So in that way, he'll be like a mouth for you
and speak to the people for you, and you'll be like God to
him. 17 In addition, you'll have that staff with you in order
to do those miracles."

Mosheh returns to Mitsrayim

18 Then Mosheh (Moses) went back
to his father-in-law Yitro (Jethro),
and told him, "Can I please leave so I can return to my rel-
atives in Mitsrayim (Egypt) and see whether they're still
alive."
"Go in peace," Yitro answered.
19 Meanwhile Yahweh had told Mosheh in Midyan,
"Leave here and return to Mitsrayim because all those who
wanted to kill you are now dead." 20 Then Mosheh took his
wife and sons and put them on a donkey and returned to-
wards Mitsrayim with them, and Mosheh took the staff
that God had turned into a snake.
21 On the way, Yahweh said to Mosheh, "When you return
to Mitsrayim, all those miracles that I gave you, you'll be
able to demonstrate them in front of Par'oh (Pharaoh), but
as for me, I'm going to make him stubborn so that he won't
let your people leave. 22 But tell Par'oh, 'Yahweh has stated
that Yisrael (Israel) is like his oldest son 23 and he asked
you to let that son go so that he can serve him. But you re-
fused to let Yisrael go, so Yahweh will kill *your* oldest
son.' "[16]
24 One night as they were overnighting at a lodging place
near the road, Yahweh confronted Mosheh and would have
killed him, 25 but his wife Tsiporah took a flint knife and
cut off her son's foreskin and threw it at Mosheh's feet
saying, "You're definitely a bloody husband to me."
26 (That was referring to circumcision.) So then Yahweh
left them alone.
27 Meanwhile Yahweh had told Aharon (Aaron), "Go out
into the wilderness to meet Mosheh." So he went and met
him at the hill of God, and he kissed him. 28 Then Mosheh
told Aharon everything that Yahweh had told him and how
he had sent him, and all the miracles that he commanded
him to demonstrate.
29 Then Mosheh and Aharon went to Mitsrayim (Egypt)
and they assembled all the Israeli elders 30 and Aharon
told them everything that Yahweh had spoken to Mosheh.
Then Mosheh did the miracles in front of them, 31 and the
people believed. Then they heard how Yahweh had paid at-
tention to the Israelis and that he had seen their suffering,
and they bowed and prostrated themselves in thankful-
ness.

Mosheh challenges the Mitsri king

5:1 After that, Mosheh (Moses) and
Aharon (Aaron) went in and said to
Par'oh (Pharaoh), "This is what Yisrael's (Israel's) god Yah-
weh says: 'Let my people go, so they can celebrate me out
in the wilderness.' "
2 But the king said, "Who's this 'Yahweh' that I should lis-
ten to him telling me to let Yisrael go? I don't know Yah-
weh, and what's more, I won't let the Israelis go any-
where."
3 "The god of us Ivrim (Hebrews) has met with us," they
replied, "Please, let us go three days into the wilderness so
we can sacrifice to our god Yahweh, because we don't want

15 **RV 3:21-22 · Cross-ref.** Exo 12:35-36.
16 **RV 4:23 · Cross-ref.** Exo 12:29.

Readers' Version

him to strike us with deadly diseases or with war."
4 "Mosheh and Aharon," the king of Mitsrayim (Egypt)
answered, "why are you causing the people to slacken off
from their tasks? Get back to your work." 5 And Par'oh con-
tinued, "Listen, there's many of you and you two have
caused them to rest from their duties."
6 Then on that very same day, Par'oh ordered the peo-
ple's slave masters and supervisors, 7 "Don't give straw to
the people to make bricks with as you've done up till now.
They can go and gather straw for themselves. 8 But keep
the same quota of bricks as before—don't decrease it be-
cause they must be idle if they have time to say, 'Let us
go—let us sacrifice to our god.' 9 Give the men more work
so they'll be too busy to worry about deceptive words."
10 So the slave masters and supervisors of the people
went out and told them all, "The king has said that he
won't give you any more straw, 11 so you'll all have to go
and get your own straw from wherever you can find it, be-
cause there'll be no reduction to your quota." 12 So the
people dispersed throughout all of Mitsrayim (Egypt) to
gather stubble for straw, 13 and the taskmasters were has-
sling them, saying, "Hurry up and finish your day's work,
the same as when you were given straw." 14 Then the Is-
raeli foremen that Par'oh's slave masters had appointed
were beaten and told, "Why haven't you met your required
brick making quota yesterday or today? It's just the same
as in the past."
15 So the Israeli foremen went and complained to Par'oh,
"Why are you treating your servants like this? 16 We
haven't been given any straw and yet they're telling us to
keep making bricks. And see, we your servants get beaten,
but it's your people's mistake."
17 "You're all lazy—plain lazy!" the king responded.
"That's why you're saying, 'Let us go sacrifice to Yahweh.'
18 So go now! Back to work! And you won't be given straw,
but you still have to meet the quota of bricks."
19 When the Israeli foremen heard that the quota wasn't
going to be reduced, they realised how serious their prob-
lem was, 20 so when they left Par'oh they confronted
Mosheh (Moses) and Aharon (Aaron) who were waiting to
meet them, 21 "May Yahweh see what you've done and
judge you for it because you've raised a big stink in
Par'oh's mind and with his servants. Now they have their
excuse to kill us!"

Mosheh complains to God

22 Then Mosheh (Moses) went back
to Yahweh and asked, "My master,
why have you taken it out on our people? Was this why
you sent me? 23 Ever since I went to Par'oh (Pharaoh) to
deliver your message, he's made these people suffer and
you clearly haven't rescued them."
6:1 Then Yahweh said to Mosheh, "Now you'll see what I'll
do to Par'oh. I'll use my power to force him to let them go,
and then using my power again he'll actually drive them
out of his country."

God promises to rescue the people

2 Then God spoke to Mosheh
(Moses) again, "I am Yahweh 3 and I
revealed myself to Avraham, to Yitshak (Isaac), and to
Ya'akov (Jacob) as El Shaddai (God the provider) but they
didn't know me by my name Yahweh.[17] 4 What's more, I
made an agreement with them: to give them the Kena'an
(Canaan) region—the area which they had been staying in.
5 Furthermore, I've heard the complaints from the Israelis
who have been enslaved by the Mitsrim (Egyptians), and I
have remembered my agreement. 6 Therefore, tell the Is-
raelis, 'I am Yahweh and I will help you escape from the
control of the Mitsrim and rescue you from their slavery.
I'll buy you out of slavery using my power and by punish-
ing the Mitsrim for this injustice. 7 I'll take you all to be my
own people, and I'll be your god. Then you'll know that I
am Yahweh your god—the one rescuing you all from the
Mitsri (Egyptian) oppression. 8 Then I'll take you all to the
land that I promised to give to Avraham, to Yitshak, and to
Ya'akov,[18] and I'll give it to you as your own. I am Yah-
weh.' " 9 So Mosheh passed all that on to the Israelis, but
they wouldn't listen to Mosheh, because they were both
discouraged and worn out from the slavery.
10 Then Yahweh told Mosheh, 11 "Go and speak to the
Mitsri king Par'oh (Pharaoh) and tell him that he needs to
let the Israelis leave his country." 12 And Mosheh said in
front of Yahweh, "Look, the Israelis haven't listened to me,
so why would Par'oh listen? And I have difficulty speak-
ing." 13 Then Yahweh spoke to Mosheh and Aharon
(Aaron), and he gave them a command to pass on to the Is-
raelis and to the Mitsri king Par'oh: to take the Israelis out
of Mitsrayim (Egypt).

The ancestors of Mosheh and Aharon

14 The following were the leaders
of the clans:
The sons of **Re'uven** (Yisrael's (Israel's) eldest son) were
Hanok, Palu, Hetsron, and Karmi, and they headed the
clans of Re'uven.
15 **Shim'on's** (Simeon's) sons were Yemuel, Yamin, Ohad,
Yakin, Tsohar, and Shaul—the son of a Kena'ani (Canaan-
ite) woman, and they headed the clans of Shim'on.
16 **Levi's** sons were Gereshon, Kohat, and Merari.[19] Levi
was 137 years old when he died. 17 Gereshon's sons were
Livni and Shimei, and they headed their clans. 18 Kohat's
sons were Amram, Yitshar, Hevron, and Uziel. Kohat was
133 years old when he died. 19 Merari's sons were Mahli
and Mushi, and all of those headed the clans of Levi.
20 Amram married his aunt Yokeved, and she gave birth to
Aharon (Aaron) and Mosheh (Moses). Amram lived to be
137 years old. 21 Yitshar's sons were Korah, Nefeg, and
Zikri. 22 Uziel's sons were Mishael, Elitsafan, and Sitri.
23 Aharon married Elisheva, Aminadav's daughter and
the sister of Nahshon, and she gave birth to Nadav, Avihu,
Eleazar, and Itamar. 24 Korah's sons were Asir, Elkanah, and

17 **RV 6:2-3 · Cross-ref.** Gen 17:1; 28:3; 35:11; Exo 3:13-15.

18 **RV 6:8 · Cross-ref.** Gen 15:18; 26:3; 28:13.

19 **RV 6:16-19 · Cross-ref.** Num 3:17-20; 26:57-58; 1Ch 6:16-19.

Readers' Version

Aviasaf, and they headed the clans of Korah. 25 Aharon's son Eleazar took a wife for himself from the daughters of Putiel and she gave birth to Pinhas.

All of those headed the clans of Levi.

26 It was to Aharon and Mosheh that Yahweh had said, "Bring the Israelis out of Mitsrayim (Egypt) by their tribes." 27 They were the ones who spoke to the Mitsri (Egyptian) king Par'oh (Pharaoh), to bring the Israelis out of Mitsrayim.

God's reassurances to Mosheh and Aharon

28 On the day that Yahweh spoke to Mosheh (Moses) in Mitsrayim (Egypt), 29 he said, "I am Yahweh. Tell the Mitsri (Egyptian) king Par'oh (Pharaoh) everything that I tell you."

30 "Please listen to me," Mosheh responded. "I'm not a good speaker, so why should Par'oh listen to me?"

7:1 Yahweh answered, "Listen, I've made you like God to Par'oh, and your brother Aharon (Aaron) will be your prophet. 2 You'll quietly say everything that I tell you to and then your brother Aharon will relay it to Par'oh and tell him that he must let the Israelis leave his country. 3 But I'll make Par'oh stubborn and so I'll increase the signs and miracles that I'll do in Mitsrayim.[20] 4 Par'oh won't listen to you so I'll pressure Mitsrayim, and I'll use severe judgements to ensure that I bring my armies—my people the Israelis—out Mitsrayim. 5 The Mitsrim (Egyptians) will know that I am Yahweh when I demonstrate my power to Mitsrayim by taking the Israelis out from the middle of them." 6 So Mosheh and Aharon did everything that Yahweh told them to do. 7 (Mosheh was eighty and Aharon was eighty-three when they were interacting with Par'oh.)

Staffs and snakes

8 Then Yahweh told Mosheh (Moses) and Aharon (Aaron), 9 "When Par'oh (Pharaoh) tells you to perform a miracle as a sign, then just tell Aharon to take his[21] staff and throw it down in front of Par'oh so it turns into a snake." 10 So Mosheh and Aharon went in to Par'oh's courtyard and did what Yahweh had told them: Aharon threw his staff down in front of Par'oh and his servants and it turned into a snake. 11 Then Par'oh also called for his wise men and sorcerers, and the Mitsri (Egyptian) magicians did the same thing using their magic— 12 each of them threw down his staff and they became snakes, except that Aharon's staff swallowed up their staffs. 13 But Par'oh's mind was made up and he took no notice of them as Yahweh had said earlier.

Plague 1: Water to blood

14 Then Yahweh told Mosheh (Moses), "Par'oh (Pharaoh) is very stubborn and he's refused to let the people go. 15 So go to Par'oh. Listen, every morning he goes down to the river, so station yourself to meet him on the bank. Take the staff with you that turned into a snake, 16 and tell him, 'Yahweh, the god of the Ivrim (Hebrews), previously sent me to you to say, "Let my people go so they can serve me in the wilderness." But listen, until now you haven't done it 17 so Yahweh says, "Now you will know that I am Yahweh because of this: See, I'm about to use my staff to strike the water in the Nile and it will turn to blood[22] 18 and the fish in the river will die and the river will stink. Then your people will gag to drink the water from the river." '

19 "Tell Aharon (Aaron) to take his staff and stretch out his hand over the waters of Mitsrayim (Egypt): over their streams, their canals, and their pools, and over every reservoir of their water, and the water will become blood. Then there'll be blood in the entire country—even in wooden or stone containers of water."

20 So And Mosheh and Aharon did exactly what Yahweh had commanded: Aharon raised the staff and struck the river, while Par'oh and his servants watched, and the entire river turned to blood. 21 Then the fish in the river died and the river stank, so the Mitsrim (Egyptians) couldn't drink water from the river, and the blood was all over Mitsrayim. 22 But the Mitsri (Egyptian) sorcerers did the same with their magic, and so Par'oh stayed stubborn and wouldn't listen to them, just as Yahweh had said earlier. 23 The Par'oh turned around and went back to his house, and he put all of that out of his mind. 24 Meanwhile, all the Mitsrim dug holes around the river to get water to drink, because river water was undrinkable.

Plague 2: Frogs everywhere

25 So a week went by since Yahweh had struck the river

8:1 and he said to Mosheh (Moses), "Go to Par'oh (Pharaoh) and tell him, 'Yahweh says that you must let my people go so they can serve me.[23] 2 But if you refuse to let them go, then look, I'm about to pound your entire territory with frogs. 3 The frogs will swarm in the river, then they'll climb out and go into your house and in your bedroom and onto your bed. They'll go into your servants' houses and among your people, and in your cooking bowls and into your ovens. 4 They'll climb on you and on your people and on all your servants.' "

5 Then Yahweh said to Mosheh, "Tell Aharon (Aaron): Hold your staff out over the canals, the streams, and the pools, and cause the frogs to come up onto the land of Mitsrayim (Egypt)." 6 So Aharon reached out his hand over the Mitsri (Egyptian) water supplies and frogs came up and covered the land of Mitsrayim. 7 But the sorcerers did the same with their magic, and they too brought up frogs over the land of Mitsrayim.

8 Then Par'oh called for Mosheh and Aharon, and told them, "Ask Yahweh to take the frogs away from me and from my people. Then I'll let your people go, and they can

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20 **RV 7:3 · Cross-ref.** Acts 7:36.

21 **RV 7:9 · Note** It's not clear here in this account, or even in the following events, if Mosheh and Aharon had separate miraculous sticks, or if Mosheh had (temporarily?) entrusted his original staff/rod/stick to his brother and spokesman Aharon.

22 **RV 7:17 · Cross-ref.** Rev 16:4.

23 **RV 8:1 · Note** This is 7:26 in some versifications (and the following three verses are 7:27, 28, & 29).

sacrifice to Yahweh."

9 Mosheh answered, "I'll pray for you and your servants and your people, praying that the frogs will keep away from you and your homes and only be left in the river. And I'll give you the honour of specifying when it'll happen."

10 "Tomorrow morning," the king replied.

"Just as you say," Mosheh responded, "so that you'll know that there's no one else like our god Yahweh. 11 Tomorrow the frogs will leave you and go away from your houses, and from your servants and your people. They'll only be left in the river." 12 Then Mosheh and Aharon left Par'oh and Mosheh called out to Yahweh concerning the retraction of the frogs that he'd sent against the king. 13 So Yahweh did what Mosheh had requested and the frogs died off from the houses and the courtyards, and from the fields. 14 The people collected them into many piles and the whole country stank. 15 But when Par'oh saw that there was relief from the frogs, he firmed his resolve and didn't listen to Mosheh and Aharon, just as Yahweh had said previously.

Plague 3: Lice

16 Then Yahweh said to Mosheh (Moses), "Tell Aharon (Aaron): Stretch out your staff and strike the dust on the ground, and it will turn into lice[24] all over Mitsrayim (Egypt)." 17 So Aharon held out his staff and struck the dust with it, and the dust became lice on the people and on the animals. All over Mitsrayim, the dust turned into lice 18 and the sorcerers tried to do the same with their magic but they were unable to. So there were lice on people and animals 19 and the magicians said to Par'oh (Pharaoh), "This is God's finger."[25] But Par'oh was stubborn and he didn't listen to them, just as Yahweh had said previously.

Plague 4: The swarm

20 Then Yahweh said to Mosheh (Moses), "Get up early in the morning and when you see Par'oh (Pharaoh) coming down to the river, station yourself in front of him and tell him, 'Yahweh saw that you must let my people go so they can serve me. 21 Certainly if you don't release my people immediately, then take note: I'm about to send the swarm[26] at you and your servants and at your people and into your houses. The Mitsrim' (Egyptians') houses will be full of the swarm and even the ground that they're on. 22 But when it happens, I'll distinguish the Goshen region where my people live so the swarm won't be there, so that you'll be able to see that I'm Yahweh and I'm right here in this land. 23 This sign will happen tomorrow and you'll see how I plan to set my people free from your people.' " 24 So Yahweh did what he'd said and a heavy swarm came to Par'oh's house and the houses of his servants and all the Mitsrim—the country was ruined by the arrival of the swarm.

25 Then Par'oh called for Mosheh and to Aharon (Aaron) and told them, "Go and sacrifice to the god of you all, but here in Mitsrayim (Egypt)."

26 "It wouldn't be right to do that," Mosheh replied, "because our sacrifices to Yahweh our god would be offensive to Mitsrim. Listen, if we made sacrifices in front of the Mitsrim that are repulsive to them, wouldn't they throw rocks at us to try to kill us? 27 We need to travel into the wilderness for three days, then we'll sacrifice to our god Yahweh there, just like he's telling us to."

28 So Par'oh relented, "I'll let you all go into the wilderness and sacrifice to Yahweh your god—except you definitely can't go very far. Now, ask God for me for the plague to stop."

29 "Listen, I'm about to leave now," Mosheh responded, "and I'll pray to Yahweh and he'll withdraw the swarm from Par'oh tomorrow, and from his servants and his people. But may Par'oh not be dishonest again and fail to let our people go to sacrifice to Yahweh."

30 Then Mosheh left Par'oh and prayed to Yahweh 31 and Yahweh did what Mosheh asked him and he withdrew the swarm from Par'oh, and from his servants and his people. Not one remained. 32 But Par'oh changed his mind and remained stubborn and he wouldn't let the Israelis leave.

Plague 5: The stock disease

9:1 Then Yahweh said to Mosheh (Moses), "Go in to Par'oh (Pharaoh) and tell him: 'This is what the god of the Ivrim (Hebrews). Yahweh, says: Let my people go so they can serve me. 2 Certainly if you're unwilling to release them and if you keep holding onto them, 3 then listen. Yahweh is about to inflict a very serious deadly disease onto your livestock which are in the fields—on the horses, the donkeys, the camels, the cattle, and on the flock. 4 But Yahweh will distinguish between the livestock of the Israelis and the Mitsrim (Egyptians)—none of the Israelis' animals will die.' " 5 Then Yahweh said when it would happen, "Yahweh will do this to Mitsrayim (Egypt) tomorrow."

6 So the next day Yahweh did what he'd said and all of the livestock of the Mitsrim died, yet none at all from the livestock of the Israelis died. 7 Par'oh sent people to investigate, and wow, not even one of the livestock of the Israelis had died. But Par'oh was strong-willed and wouldn't let the people go.

Plague 6: Boils

8 Then Yahweh told Mosheh (Moses) and Aharon (Aaron), "Take handfuls of ash out of a furnace, then Mosheh should toss it up in the air in front of Par'oh (Pharaoh). 9 It will become a powder over all Mitsrayim (Egypt) and then it will turn into boils—bursting blisters—on people and on animals all over Mitsrayim." 10 So they took some ash from a furnace, and standing in front of Par'oh, Mosheh tossed it up into the air and it turned into boils with bursting blisters on the people and

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24 RV 8:16 · Note The Hebrew word 'כִּנִּם/כֵּן' (kēn/kinnim) could refer to either lice, gnats, or fleas. However, unlike lice, gnats don't usually *reside* on people and animals (which seems to be implied by the text).

25 RV 8:19 · Cross-ref. Luk 11:20.

26 RV 8:21 · Note The Hebrew word 'עָרֹב' (ʿārov) probably meaning 'mixture' is sometimes translated as 'swarm'. This plague could have been anything from flies to other insects (hornets or mosquitoes???) all the way to a mixture of wild animals.

Readers' Version

the animals.[27] 11 Because of the boils, the sorcerers weren't even able to stand there with Mosheh because the sorcerers suffered with them along with all the Mitsrim (Egyptians). 12 But Yahweh caused Par'oh to remain stubborn and he didn't listen to them, just as Yahweh had told Mosheh previously.

Plague 7: Hail

13 Then Yahweh told Mosheh (Moses), "Get up early in the morning, and stand in front of Par'oh (Pharaoh) and say to him, 'This is what Yahweh, the god of the Ivrim (Hebrews), says: Let my people go so they can serve me 14 because this time, I'm about to send all my plagues to you and your servants, and your people. You'll all be deeply distressed by them, in order that you might know that there is no one else like me in all the world. 15 By this time, I could have reached out and struck you and your people with such deadly disease or destruction that you would all have been obliterated from the land. 16 However, I've kept you for this reason: to show you my power and in order to proclaim my name all over the world.[28] 17 You're still considering yourself to be greater than my people by failing to release them. 18 Now listen: I'm about to cause extremely heavy hail to rain down at this time tomorrow. It'll be hail like which has never been seen before in Mitsrayim (Egypt) from the day it was founded until now. 19 So send for your livestock and everything you own in the country now, and bring it in under cover because the hail will come down on every person and animal that is found in the countryside and not sheltering under a roof, and they will die.' " 20 Some of Par'oh's servants who believed what Yahweh said, quickly brought their slaves and their livestock back into their houses, 21 but those people who didn't believe Yahweh just left their slaves and their animals out in the countryside.

22 "Raise your arm up toward the sky," Yahweh told Mosheh (Moses), "and hail will strike all over Mitsrayim—on the people and animals and on every plant in the Mitsri (Egyptian) countryside." 23 So Mosheh lifted his staff to the sky, and Yahweh sent thunder and hail, and lightning caused fires on the land, and so Yahweh rained hail down onto Mitsrayim. 24 There was hail, and also fire coming down in the middle of the hail.[29] It was very heavy, such as had never been in all of Mitsrayim since it became a nation. 25 The hail struck everything in Mitsrayim—everything that was in the countryside, from people to animals. It also struck every plant and broke every tree out in the countryside. 26 Only in the Goshen region where the Israelis were, was there no hail.

27 Then Par'oh sent for Mosheh and Aharon (Aaron) and told them, "I've sinned this time. Yahweh is righteous, and me and my people are guilty. 28 Pray to Yahweh to stop it, because the thunder of God and hail are too much. Then I'll release you all—you won't have to remain here."

29 "As I'm leaving the city," Mosheh replied, "I'll spread my palms out to Yahweh. The thunder will stop and the hail won't continue so that you will be able to see that the earth belongs to Yahweh. 30 But as for you and your servants, I know that you still don't fear Yahweh God."

31 (Now the flax and the barley were flattened by the hail because the barley was full grown and starting to fill out and the flax was in bloom. 32 But the wheat and the spelt weren't destroyed because they come later in the season.)

33 So Mosheh left Par'oh, and as he was leaving the city, he spread his palms out to Yahweh and the thunder and hail ceased, and the rain stopped pouring down on the land. 34 But when Par'oh saw that the rain and hail and thunder had stopped, he added to his sins and he firmed his resolve—he and his servants. 35 And so Par'oh remained stubborn and didn't let the Israelis leave, just as Yahweh had said through Mosheh previously.

Plague 8: Locusts

10:1 Then Yahweh told Mosheh (Moses), "Go in to Par'oh (Pharaoh) because I've made him and his servants stubborn in order to be able to demonstrate these miracles of mine among them, 2 and so that in the future you'll be able to tell your descendants that I made Mitsrayim (Egypt) look foolish, and my miracles which I demonstrated among them—and so that you will know that I am Yahweh."

3 So Mosheh and Aharon (Aaron) went in to Par'oh and told him, "This is what Yahweh, God of the Ivrim (Hebrews) says: how long before you'll submit to me? Let my people go so they can serve me, 4 because if you refuse to release them, then listen, I'll bring locusts into your territory tomorrow. 5 They'll cover the ground so that no one will even be able to see it, and they'll devour whatever remains after the hail. Plus they'll devour every tree growing in the countryside. 6 They'll fill your houses and the houses of all your servants and the houses of all the Mitsrim (Egyptians). It'll be nothing like anything which your parents generation ever saw, nor anything seen by the previous generations from the day they came to be on the earth until today." Then Mosheh turned around and went out from Par'oh with Aharon.

7 Then Par'oh's servants asked him, "How much longer is this going to cause trouble for us? Let the men go and they'll worship their god Yahweh. Don't you understand yet that Mitsrayim is being destroyed?"

8 So Mosheh and Aharon were brought back to Par'oh, and he told them, "Go and worship your god Yahweh. Who are the ones who'll be going?"

9 "We'll take our children and our old folks," Mosheh answered. "We'll go with our sons and daughters, and with our flocks and herds, because the festival of Yahweh is for all of us."

10 "You'd need Yahweh with you if I ever let you and your children go together," Par'oh responded. "You're clearly plotting an evil trick! 11 Well that won't happen! The men

27 **RV 9:10 · Cross-ref.** Rev 16:2.

28 **RV 9:16 · Cross-ref.** Rom 9:17.

29 **RV 9:24 · Cross-ref.** Rev 8:7; 16:21.

may go and worship Yahweh since that's what you've been wanting." Then he drove them out of the room.

12 Then Yahweh told Mosheh, "Extend your hand over Mitsrayim and let the locusts rise up over the land, and let them devour all the plants—everything which the hail had spared." 13 So Mosheh stretched his staff out over Mitsrayim, and Yahweh sent an east wind over the land all that day and all night. Then morning came, and the east wind had brought the locusts. 14 The locusts covered across all the land of Mitsrayim and came to rest everywhere within the country's borders. They were extremely numerous—never before were there so many locusts, and it'll never be repeated again.[30] 15 The cloud of locusts blocked the sun and prevented people from being able to see very far. They devoured all the plants on the land and all of the fruit on the trees that the hail had left, and no piece of greenery remained on any tree or plant in the entire Mitsri (Egyptian) countryside.

16 Par'oh quickly summoned Mosheh and Aharon (Aaron) and said, "I've sinned against your god Yahweh and against you. 17 So now just this once, please overlook my sin and pray to your god Yahweh and just let him take this deathly plague away from me." 18 So Mosheh left Par'oh and went out and prayed to Yahweh, 19 and Yahweh caused a very strong sea wind. The wind carried away the locusts and drove them into the Red Sea—not a single locust remained anywhere in Mitsri territory. 20 But Yahweh caused Par'oh to remain stubborn and he wouldn't release the Israelis.

Plague 9: Darkness

21 Then Yahweh told Mosheh (Moses), "Raise your hand up toward the sky and let it become dark over all Mitsrayim (Egypt)—darkness that can be felt." 22 So Mosheh stretched his hand out towards the sky, and a thick darkness was in all Mitsrayim for three days.[31] 23 No one could see anyone else, and for three days no one was able to go anywhere, yet there was light in the region where the Israelis lived.

24 Then Par'oh (Pharaoh) summoned Mosheh and told him, "Go serve Yahweh. Your children can go with you all, but your flocks and your herds must remain behind."

25 "On top of that," Mosheh responded, "you must also give us the sacrifices and offerings to be burnt when we will sacrifice to Yahweh our god. 26 And even our livestock needs to go with us. Not a hoof will be left behind because we'll choose from them to serve Yahweh our god. You see, we won't know what we must sacrifice to Yahweh until we arrive there."

27 But Yahweh caused Par'oh to strengthen his resolve and he wouldn't agree to let them go. 28 "Get out of here!" Par'oh shouted. "And watch yourself! You'll never see me again, because if I ever see you again, I'll have you executed!"

29 "Yes," Mosheh responded. "It's just as you say: I'll never see you again!"

Plague 10: Death of oldest sons

11:1 Then Yahweh told Mosheh (Moses), "I'll send one more plague to Par'oh (Pharaoh) and Mitsrayim (Egypt). After that he'll let you all go from here. What's more, when he does he'll actually chase you all right out of here. 2 Go and quietly tell the people that both men and women should ask their Mitsri (Egyptian) neighbours for items of gold and silver." 3 Then Yahweh gave the Israelis favour in the eyes of the Mitsrim (Egyptians). What's more, Mosheh was very prestigious in the eyes of Par'oh's servants and in the eyes of the Mitsri people.

4 Then Mosheh told Par'oh, "This is what Yahweh says: Sometime around the middle of the night I'll go out around Mitsrayim, 5 and every oldest son in Mitsrayim will die, from the oldest son of Par'oh who sits on his throne, to the oldest son of the slave girl who lives behind the mill, as well as every oldest male offspring of your livestock. 6 Then there'll be loud wailing right across Mitsrayim which will be nothing anything that's ever happened before, and nothing like it will ever happen again. 7 But amongst the Israelis, the dogs won't growl at any person or animals so that you'll know that Yahweh distinguishes between Mitsrayim and Yisrael (Israel). 8 Then all your servants will come down to me, and they'll bow to me, pleading, 'Go, you and all the people who follow you.' And after that I'll leave Mitsrayim." Then Mosheh left Par'oh in a fiery rage.

9 Then Yahweh told Mosheh, "Par'oh refused to listen to you, so that I'm able to multiply my miracles in Mitsrayim." 10 Mosheh and Aharon (Aaron) had done all those miracles in front of Par'oh but Yahweh had made Par'oh stubborn so he hadn't let the Israelis leave his country.

Meal preparations to avoid death

12:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron) in Mitsrayim (Egypt), 2 "This month is to become the beginning of the months for you all—from now on it will be the first month of the new year. 3 Assemble the people and tell them that on the tenth of this month, every man who's the head of the household must select a lamb or young goat for his family. 4 But if the household's too small to cook a whole animal, then neighbours can combine and share—budgeting on how much each person eats. 5 You all can choose either a sheep or a goat, but it must be a perfect, one-year-old male—without any defects. 6 You all must take special care of those animals until the fourteenth day of this month, then every Israeli household will slaughter their animal early that evening. 7 Then they must take some of the blood and put it on both doorposts and on the lintel of the houses that they'll be in when they eat it. 8 They must roast them on the fire and eat the meat that night, along with flat bread and bitter herbs. 9 Don't eat any of the meat raw and don't boil it in water—it must be roasted over the fire with its head, legs, and internal organs. 10 Nothing must be left by morning—anything that's

30 **RV 10:14-15 · Cross-ref.** Rev 9:2-3.

31 **RV 10:22 · Cross-ref.** Psa 105:28; Rev 16:10.

Readers' Version

not eaten must be burnt in the fire. **11** And this is how you all must eat it: with your belts fastened on your waists, your sandals on your feet, and your staffs in your hands. You all must eat it in a hurry. It is the Passover to Yahweh.[32]

12 Then during that night, I will move throughout Mitsrayim (Egypt) and I will kill all the oldest males—both people and animals. I will execute judgement on all the gods of Mitsrayim. I am Yahweh. **13** That blood on the doorposts and lintel will be your sign on the houses which you are all in. I will see the blood and will pass over above you all, and the plague won't affect you all with destruction as I strike against Mitsrayim. **14** Then this day will become a memorial for you all, and you'll celebrate it as a festival to Yahweh for future generations—a statute that you'll all celebrate forever.[33]

The 'Flat Bread Celebration'

15 For seven days you all must only eat flat bread made without yeast. Yes, on the first day you all must remove any yeast from your houses, because anyone who eats bread with yeast during those seven days, that person must be permanently driven out of Yisrael (Israel). **16** On the first day, you all must gather for a sacred assembly, and similarly on the seventh day. No work can be done on those days other than meal preparation. **17** You all must regularly observe the *Flat Bread Celebration*, because on this very day I will have brought your divisions out from Mitsrayim (Egypt). You all must observe this day throughout future generations—a statute that you'll all celebrate forever. **18** Starting on 14th of the first month in the evening, you all must eat only flat bread until the 21st day of the month in the evening. **19** For seven days you all must have no yeast in your homes, because anyone who eats bread with yeast in it, that person must be driven out from the Israeli people whether they're a foreigner or a native. **20** You all mustn't eat anything made with yeast. Wherever you live, you all must only eat flat bread.

The first ever 'pass-over' celebration

21 Then Mosheh (Moses) summoned the Israeli elders and told them, "Go ahead and select a lamb or young goat for each family and slaughter it. **22** Then you all must take a bunch of leafy hyssop stalks, and dip it in the basin with the blood from the sacrifice and paint the blood onto the lintel and both doorposts. After that, absolutely no one should go out the door of your houses until morning. **23** Then Yahweh will pass through out Mitsrayim (Egypt) to strike the Mitsrim (Egyptians) and when he sees the blood on the lintel and on the two doorposts, he'll 'pass over' that doorway and won't permit 'the destroyer' to enter into your houses to strike.[34] **24** All of you and your descendants must maintain this as a law and celebrate it forever, **25** so when you all enter into the land that Yahweh will give to you just as he promised, then you must observe this ceremony. **26** Then when it occurs, your children will ask, 'What does this ceremony mean to you?' **27** you all must tell them, 'It's the sacrifice of 'pass-over' to Yahweh, who passed over the houses of the Israelis in Mitsrayim when he struck the Mitsrim and rescued our families.' "

And the people bowed their heads and prostrated themselves, **28** and the Israelis went and did just as Yahweh had commanded through Mosheh and Aharon (Aaron).

The death of all the oldest male offspring

29 Then, in the middle of the night, Yahweh struck all the oldest males in Mitsrayim (Egypt), from the oldest son of Par'oh (Pharaoh) who sat on his throne, to the firstborn of the prisoner in the dungeon and all oldest male offspring of the animals.[35] **30** During the night, all the Mitsrim (Egyptians) got up, including Par'oh and all his servants. There was tremendous wailing throughout Mitsrayim because it was a very rare house where there wasn't someone dead. **31** Par'oh called for Mosheh (Moses) and Aharon (Aaron) in the night and told them, "Pack up and get out from among my people—you two and all the other Israelis. Go and serve Yahweh as you've said. **32** Also take your flocks and your herds as you've said, and go. And bless me as well.

33 The Mitsrim urged the Israelis, hurrying to let them go from the land because they said, "We're all dying."

34 So the people carried their bread dough before it could rise. Their bread-making bowls were wrapped in their clothes on their shoulders.

35 The Israelis did everything that Mosheh had instructed them, including asking for items of gold and silver, and clothing from the Mitsrim.[36] **36** Yahweh gave the people favour in the eyes of the Mitsrim, so by their requests, they were able to strip the Mitsrim of their wealth.

37 Then the Israelis walked from Ra'meses toward Sukot—about 600,000 strong men on foot, not counting women and children. **38** A large assortment of other people also went with them, along with large numbers of sheep and goats, and cattle.

39 They baked the dough that they brought from Mitsrayim (Egypt) into flat bread since it hadn't had time to

32 RV 12:1-13 · Cross-ref. Lev 23:5; Num 9:1-5; 28:16; Deu 16:1-2.

33 RV 12:14-20 · Cross-ref. Exo 23:15; 34:18; Lev 23:6-8; Num 28:17-25; Deu 16:3-8.

34 RV 12:23 · Cross-ref. Heb 11:28.

35 RV 12:29 · Cross-ref. Exo 4:22-23.

36 RV 12:35-36 · Cross-ref. Exo 3:21-22.

Readers' Version

rise,[37] because they were driven out of Mitsrayim in a hurry and hadn't had time to prepare food to take.

40 The descendants of Yisrael (Israel) (also called Ya'akov (Jacob)) had lived in Mitsrayim for 430 years[38] 41 to the day, because that very day was when all the various divisions of Yahweh's people left Mitsrayim. 42 It was a time when they stayed awake all night as Yahweh took them out of Mitsrayim—a night to be observed in that same way by every future generation.

Instructions for observing the 'pass-over'

43 Then Yahweh told Mosheh (Moses) and Aharon (Aaron), "This is the statute of the 'pass-over': No foreigners may share in the meal that night, 44 unless it's a slave that you bought and who's been circumcised— 45 no foreigner or hired helper can join in the meal. 46 Each animal must be eaten in only one house—don't take any of the meat outside. And don't break any of the animals bones.[39] 47 Every Israeli must observe it, 48 and if someone is living among you and wants to join in Yahweh's 'pass-over', then every male in their family must be circumcised. Only then will they be allowed to observe it, and then they should be considered like a native of the land. No uncircumcised person may eat it. 49 This one law will apply to both the natives, and those who live among you all." 50 All the Israelis followed those instructions that Yahweh had given through Mosheh and Aharon, 51 and so on that very day, Yahweh took all the Israelis out of Mitsrayim (Egypt) grouped by their family divisions.

God owns the first child

13:1 Then Yahweh told Mosheh (Moses), 2 "All firstborn offspring are to be consecrated to me—the first product of every womb, whether human or animal, belongs to me."[40]

The 'Flat Bread Celebration'

3 Then Mosheh (Moses) told the people, "Always remember this day, that you went out of Mitsrayim (Egypt), rescued from slavery, because Yahweh used his power to bring you out from there. And nothing with yeast in it can be eaten when you celebrate this. 4 Today you are leaving in the month of Aviv, 5 and when Yahweh brings you into the area occupied by the Kena'anim (Canaanites), Hitim, Amorim, Hivim, and the Yevusim (which he swore to your fathers to give to you—a land flowing with milk and honey) you must observe this ceremony in this same month. 6 You must eat only flat bread for seven days, and then on the seventh day, there will be a festival to honour Yahweh. 7 Again, you must only eat flat bread for seven days—not only that you mustn't even have any risen bread, nor must you have any yeast within any of your borders. 8 On that festival day, you must tell your children, 'This is because of what Yahweh did for us when we left Mitsrayim.' 9 It'll be like a reminder written on your hand and hanging from your forehead, so that you'll remember to pass on Yahweh's instructions because he used his power to bring you out of Mitsrayim. 10 So you must follow those instructions at the appointed time year after year.

Offering up the oldest children

11 Later, when Yahweh brings you into the land of the Kena'anim (Canaanites) as he promised to you and your ancestors, and he gives it to you, 12 then hand over to Yahweh all your oldest sons, and all the oldest, male animal offspring that are yours. They will then belong to Yahweh.[41] 13 In the case of the oldest donkey foal, you must buy it back by killing a lamb instead of it. If you don't buy it back, you must kill the donkey by breaking its neck. You *must* buy back every one of your oldest sons, 14 and in the future when your son asks you, 'What's that about?' then you must tell him, 'We were enslaved in Mitsrayim (Egypt) , but Yahweh used his incredible power to bring us out. 15 And so it was that when Par'oh (Pharaoh) was too stubborn to let us go, then Yahweh struck all of the oldest sons and oldest male animals in Mitsrayim. That's why we offer all the oldest offspring to Yahweh, and why we need to buy back all our oldest sons.' 16 So you must place a reminder on your hand and hanging on your forehead that Yahweh used his incredible power to bring us out of Mitsrayim."

Led by cloud and fire

17 When Par'oh (Pharaoh) released the people, God didn't lead them through the area occupied by the Pelishtim, although that way was shorter, because he said, "It's best if the people don't have to face war immediately, or they might change their minds and then want to return to Mitsrayim (Egypt)." 18 So God caused the people to take the path going towards the wilderness and the Red Sea.[42] The Israeli left Mitsrayim in formation as if ready for battle.

19 Mosheh (Moses) ensured that Yosef's (Joseph's) bones were taken with them, because many years back Yosef had made the Israelis promise, saying, "God will certainly take notice of you all, and you must take my bones out from here with you."[43]

20 The people travelled on from Sukot and camped at

37 RV 12:39 · Note Most modern readers probably visualise yeast bought from a supermarket when 'leaven' (or even 'yeast') is mentioned in a Bible translation. However, it's much more likely that each day, a portion of the bread dough was set aside for the natural yeasts (think 'sour dough' bread) to accumulate, and then mixed into the new batch of dough the next day and left for the natural yeasts to work and rise the dough. The text here implies that it's possible that the Hebrew word translated 'unleavened' really meant 'unrisen' on that first 'pass-over' night.

38 RV 12:40 · Cross-ref. Gen 15:13; Gal 3:17.

39 RV 12:46 · Cross-ref. Num 9:12; Yhn 19:36.

40 RV 13:2 · Cross-ref. Num 3:13; Luk 2:23.

41 RV 13:12 · Cross-ref. Exo 34:19-20; Luk 2:23.

42 RV 13:18 · Note Probably towards the *Gulf of Suez*: see https://armstronginstitute.org/339-where-did-the-red-sea-crossing-take-place.

43 RV 13:19 · Cross-ref. Gen 50:25; Josh 24:32.

Readers' Version

Etam on the edge of the wilderness. 21 During the day, Yahweh went ahead of them in a pillar of cloud to lead them on the way, and at nighttime, he went in a pillar of fire to be light to them, so they could travel both in the daytime and at night. 22 The daytime pillar of cloud and the nighttime pillar of fire, didn't ever leave their place ahead of the people.

Crossing the Red Sea

14:1 Then Yahweh told Mosheh (Moses), 2 "Tell the Israelis that they should turn and camp in front of Pi-Hahirot, between Migdol and the sea, in front of Ba'al-Tsefon. You all are to camp by the sea opposite it. 3 Then Par'oh (Pharaoh) will say, 'They are confused and lost—the wilderness has boxed them in.' 4 I'll strengthen Par'oh's resolve and he'll chase after them. Then because of Par'oh and all his army, I'll be honoured and the Mitsrim (Egyptians) will know that I am Yahweh." So the Israelis camped where they were instructed.

5 When the king of Mitsrayim (Egypt) was told that the Israelis had fled, he and his servants started thinking about their own people and they asked, "What have we done by letting the Israeli slaves go free?" 6 Then he hitched up his chariot and took his army with him. 7 He took 600 of the best chariots as well as all the other Mitsri (Egyptian) chariots and officers to supervise them. 8 Yahweh strengthened the Mitsri king's resolve and so Par'oh pursued after the Israelis after they had confidently marched out of Mitsrayim. 9 The Mitsrim pursued them, then all of Par'oh's horses and chariots, along with his mounted soldiers and his foot army, overtook them camping above the sea above Pi-Hahirot, across from Ba'al-Tsefon.

10 As the Mitsrim approached, the Israelis looked back, and to their horror, saw the army coming after them. They were extremely afraid and cried out to Yahweh. 11 They complained to Mosheh, "Is it because there weren't any graves in Mitsrayim that you brought us here to die in the wilderness? What have you done to us? Why did you bring us out from Mitsrayim? 12 Isn't this exactly what we told you in Mitsrayim when we said, 'Just leave us alone and let us serve the Mitsrim'? Because serving the Mitsrim sounds a lot better to us than dying out here in the wilderness."

13 Then Mosheh (Moses) told the people, "You mustn't be afraid. Stand still and see how Yahweh saves you all—he's going to do it today, because any Mitsrim that you see today, you'll never, ever see them again. 14 Yahweh himself will fight for you all—all you need to do is to remain calm." 15 Then Yahweh scolded Mosheh, "Why are you still here crying out to me? Talk to the Israelis and get them moving forward. 16 As for you, raise your staff and stretch your arm out over the sea and divide it. Then the Israelis will go on onto dry ground through the middle of the sea. 17 Yes, watch me! I'll strengthen the resolve of the Mitsrim and they'll enter between the sea after them. Then I'll be honoured because of what will happen to Par'oh (Pharaoh) and all his army, and his chariots and his horsemen. 18 The honour that I gain through that will cause the Mitsrim to know that I'm Yahweh."

19 Then God's messenger who travelled ahead of the Israelis, moved and went behind them. Also the pillar of cloud moved from in front of them and stood behind them 20 and so it was then between the coming Mitsrim and the Israelis. Then the cloud became darkness on the Mitsri (Egyptian) side, yet it lit up the other side, and no one could approach it all night. 21 Then Mosheh stretched his arm out over the sea and Yahweh sent a strong east wind. It blew all night and divided the sea on each side and dried the strip of land in the middle. 22 So then the Israelis entered through the middle of the sea on dry ground with a wall of water on each side of them.[44] 23 However, the Mitsrim pursued after them. Every one of Par'oh's horses and chariots and his horsemen also entered into the middle of the sea. 24 By now morning was coming and Yahweh looked down through the pillar of fire and cloud, and he caused confusion for the Mitsri army. 25 He caused the wheels of their chariots to turn unevenly so they became difficult to drive, and the Mitsrim complained, "Let's retreat from following the Israelis, because Yahweh is fighting against Mitsrayim (Egypt) and for them."

26 On the other side, Yahweh told Mosheh, "Stretch your arm out over the sea and the waters will flow back onto the Mitsrim and onto Par'oh's chariots and his horsemen." 27 So Mosheh stretched his arm out over the sea, and as the day broke, the sea began to return to its normal place. The Mitsrim turned and fled before its impact but Yahweh shook the Mitsrim off their horses and chariots in the middle of the sea. 28 So the sea returned and covered the chariots and the horsemen—even Par'oh's entire army that had entered into the sea after the Israelis. Not even one of the pursuers remained. 29 But the Israelis had walked through the middle of the sea on dry ground with a wall of water on each side of them.

30 So Yahweh saved Yisrael (Israel) from Mitsrayim's power that day, and the Israelis saw the Mitsrim' bodies washed up on the shore. 31 All the Israelis saw the incredible power that Yahweh had used against the Mitsrim, and the people revered Yahweh, and put their trust in him and his servant Mosheh.

Mosheh's song

15:1 Then Mosheh (Moses) and the Israelis sang this song to Yahweh:[45]

"I will sing to Yahweh because he's been so successful—
he's thrown both the horses and their riders into the sea.
2 I will sing about Yahweh, my source of strength,
and the one who saves me.[46]
I will praise him because he's my god—
he's my father's god and I will honour him.

44 **RV 14:22 · Cross-ref.** 1Cor 10:1-2; Heb 11:29.

45 **RV 15:1 · Cross-ref.** Rev 15:3.

46 **RV 15:2 · Cross-ref.** Psa 118:14; Isa 12:2.

Readers' Version

3 Yahweh is a warrior.
Yahweh is his name.
4 He threw Par'oh's (Pharaoh's) chariots and his army into the sea.
His hand-picked officers have been sunk in the sea.
5 The deep waters cover them.
They descended into the depths like a stone.
6 Yahweh's right arm is so powerful.
Yahweh's right arm shattered our enemy.
7 You toss away your adversaries with your great power.
Your burning anger consumes them like straw in a fire.
8 It was your breath that made the waters pile up.
They stood up like a heap.
The deep water seemed like it was solid.
9 Our enemies thought that they could chase after us and overtake us.
They had planned to satisfy themselves by sharing out the plunder.
They were ready to use their swords and swing their arms to destroy us.
10 But you blew with your breath.
The sea covered them.
They sank like lead in that terrible surge.
11 Which other god is like you, Yahweh?
Who else is so powerful and yet sinless,
receiving praises for doing miracles?
12 You stretched out your powerful arm.
The earth swallowed them up.
13 You are leading the people you bought back,
because you committed yourself to love them.
You used your strength to lead them to your sinless home.
14 Other countries have heard, and they tremble.
Anguish has struck the inhabitants of Peleshet.
15 The chiefs of Edom have panicked.
Trembling has seized the leaders of Moav (Moab).
The inhabitants of Kena'an (Canaan) have melted away.
16 Terror and dread have fallen on them.
After seeing your great power, they've stayed as still as stone
until your people have all marched past, Yahweh.
Until the people you bought have all gone past them.
17 Bring them into the land
and establish them on the mountain of your inheritance.
The place you've chosen to become your home, Yahweh—
a sanctuary built by your hands, master.
18 Yahweh will reign as king forever and ever.
19 Par'oh's (Pharaoh's) horse went into the sea, along with his chariots and horsemen,[47]
and Yahweh brought the water back over them,
after the Israelis had walked through on dry ground in the middle of the sea."

Miryam's song

20 Then Aharon's (Aaron's) sister Miryam (Miriam) who was a prophetess, picked up a tambourine and went outside. All the other women did likewise and followed her out to dance together 21 so Miryam sang this response:
"Sing to Yahweh and tell of his amazing victory—
He tossed the horses and their riders into the sea."

The bitter water

22 Then Mosheh (Moses) lead the Israelis away from the Red Sea and they moved into the wilderness at Shur. They went through the wilderness for three days and finally found some water, 23 but it was so bitter that they couldn't drink it. So they named that place 'Marah' (which means 'bitter'), 24 and the people grumbled about Mosheh saying, "So what will we drink then?" 25 So Mosheh cried out to Yahweh, and Yahweh showed him a tree. When he threw it into the water, the water became safe to drink.
Yahweh made a statue at that place, and a rule, and he tested Mosheh there, 26 saying, "If you carefully listen to the voice of Yahweh your god, and you do what's right in my eyes, and you listen to my commands and you keep all of my laws, then I won't inflict you with any of the diseases that I put on the Mitsrim (Egyptians), because I'm Yahweh your healer."
27 Then they moved on and came to Eylim where there were twelve springs and seventy palm trees, and they camped there by the water.

The manna and the quail

16:1 Then they left Eylim, and all the Israelis entered into the wilderness at Sin (between Eylim and Sinay) around six weeks after leaving Mitsrayim (Egypt), 2 and all the Israelis murmured against Mosheh (Moses) and Aharon (Aaron) there in the wilderness, 3 saying, "If only Yahweh had killed us in Mitsrayim, where we'd be sitting by a pot of meat eating bread until we're full, because you've brought us out into this wilderness to starve us all to death."
4 Then Yahweh told Mosheh, "Just watch me make food rain down from the sky for you all.[48] Then the people will be able to go out every day and gather enough for that day so that I can test them: Will they obey my law or not? 5 But every Friday they can gather and prepare twice as much as what they gather on the other days."
6 So Mosheh and Aharon told all the Israelis, "This evening you'll all know that Yahweh was the one who brought you out from Mitsrayim. 7 In the morning you'll all see Yahweh's greatness as he's heard your murmurings against him. I mean, who are we that you'd murmur against *us*?" 8 Then Mosheh continued, "So Yahweh will give you all meat to eat in the evening and enough bread in the morning to make you all full. Yes, Yahweh has heard your murmurings against him. As for us, we're insignificant. Your murmuring isn't against us, but against Yahweh."

47 RV 15:19 · Note Some interpreters include v19 as part of Mosheh's song (as we do, although it does seem less poetic in structure), while others don't. (There's no speech marks in the ancient Hebrew texts.)
48 RV 16:4 · Cross-ref. Yhn 6:31.

Readers' Version

9 Then Mosheh told Aharon, "Summon everyone to come
and face Yahweh, because he's heard their murmurings."
10 And so while Aharon spoke to all the Israelis, they
turned toward the wilderness, and wow, Yahweh's dazzling
brightness appeared in the cloud! 11 Then Yahweh told
Mosheh, 12 "I've heard the murmurings of the Israelis.
Speak to them saying, 'In the evenings, you'll all eat meat,
and in the mornings you'll all be satisfied with bread. Then
you'll all know that I'm your god, Yahweh.' "
13 And so that evening, quail appeared and covered the
camp. And in the morning, something like dew was lying
all around the camp, 14 and when it evaporated, wow, it
left behind thin flakes—thin like frost on the ground there
in the wilderness. 15 When the Israelis saw it, they asked
each other, 'What is it?' because they didn't know what it
was.
And Mosheh told them, "It's the food that Yahweh has
given you all to eat.[49] 16 These are Yahweh's instructions:
Gather enough of it according to how many people you're
feeding—about two litres per person who lives in your
tents."
17 So the Israelis went ahead and gathered it—some col-
lecting a lot, and others, less, 18 but when they measured it
out, those who'd collected a lot didn't have any extra, and
those who hadn't gathered so much still had enough to
eat—each person had gathered just enough.[50] 19 Then
Mosheh told them, "Don't save any of it for tomorrow,"
20 but some of them didn't take any notice of him and kept
it until the next morning. However, by then it was full of
maggots and smelt rotten, and Mosheh was very angry at
them.
21 So from that day onwards, they gathered it every
morning, depending on how many they were feeding, and
then when the sun got hot, the rest melted away. 22 On the
Friday, they gathered twice as much—around four litres
for each person—and all the leaders of the community
came and informed Mosheh 23 and he told them, "This is
what Yahweh said: Tomorrow is a rest day to be set aside
for Yahweh.[51] So bake or cook your food, and keep the
left-overs overnight to use in the morning." 24 So they did
what Mosheh had told them and kept the left-overs until
the morning, and it didn't stink or have any bugs in it.
25 On that Saturday morning, Mosheh told them, "Go
ahead and eat the previously cooked food because today is
set aside for Yahweh and so you all won't find any more on
the ground— 26 you'll gather it for six days each week, but
on the Saturday, there won't be any."
27 However, some people did go out to collect it, but they
couldn't find any, 28 and Yahweh said to Mosheh, "For how
long will you all keep refusing to obey my commands and
my laws? 29 Listen, Yahweh has given you the Rest Day, so
on the Friday he gives you food for two days. On the Satur-
day, everyone should stay where they are—there's no need
for anyone to go outside searching." 30 So the people didn't
work on the Saturday.
31 The Israelis named it 'manna' (which sounds like He-
brew 'What is it?'). It was white like coriander seed, and it
tasted like wafers with honey.[52] 32 Then Mosheh said, "This
is the procedure that Yahweh has commanded: Keep a full
measure of it for preservation for your descendants so that
they can see the food which I fed you in the wilderness,
when I brought you out from Mitsrayim (Egypt)." 33 So
Mosheh said to Aharon (Aaron), "Take a jar and fill it with
the full two litres of manna.[53] Place it in front of Yahweh
for preservation for your descendants." 34 So Aharon pre-
pared the jar and kept it (and would eventually place it in
the box with the stone tablets.) 35 The Israelis ate manna
for forty years, until they eventually left the wilderness
and came to the borders of the region of Kena'an
(Canaan).[54] 36 (Two litres is called an 'omer' which is a
tenth of a 'efah'.)

Yahweh gives water from a rock[55]

17:1 Then all the Israelis moved on from Sin in the wilderness, travel-
ling following Yahweh's instructions. They camped at Re-
fidim but there was no water for the people to drink.[56] 2 So
the people argued with Mosheh (Moses) again, saying,
"Give us water to drink!"
"Why are you all quarrelling with me?" Mosheh an-
swered. "Why are you all testing Yahweh?"
3 But the people were very thirsty there and they mur-
mured against Mosheh, so he demanded, "Is this why you
brought us out of Mitsrayim (Egypt)? To kill me and my
sons and my cattle with thirst?" ???
4 Mosheh cried out to Yahweh, asking, "What should I do
for these people? It won't take much more and they'll kill
me."
5 "Walk on ahead of the people," Yahweh told Mosheh,
"and take some of the Israeli elders with you, and your
staff—the one which you struck the river with. Take it in
your hand and go. 6 Watch me. I will stand in front of you
there on the rock at Horev. Then you will strike the rock
and water will come out of it, and the people will drink."
So Mosheh did that while the Israeli elders watched.
7 Mosheh named that place both 'Masah' (which means
'testing') and 'Merivah' (which means 'complaining'), be-
cause of the conflict among the Israelis and because of how

49 **RV 16:15 · Cross-ref.** 1Cor 10:3.
50 **RV 16:18 · Cross-ref.** 2Cor 8:15.
51 **RV 16:23 · Cross-ref.** Exo 20:8-11.
52 **RV 16:31 · Cross-ref.** Num 11:7-8.
53 **RV 16:33 · Cross-ref.** Heb 9:4.
54 **RV 16:35 · Cross-ref.** Josh 5:12.
55 **RV 17:1 · Parallel** Num. 20:1-13
56 **RV 17:1-7 · Cross-ref.** Num 20:2-13.

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they tested Yahweh by saying, 'Is Yahweh among us or not?'

Mosheh's arms held high to defeat Amalek

8 Then the Amalek army came and attacked Yisrael (Israel) at Refidim, **9** and Mosheh (Moses) instructed Yehoshua (Joshua), "Choose men for us and go out and fight with Amalek. Tomorrow I'll be stationed on top of the hill with the staff of God in my hand." **10** So Yehoshua prepared to fight Amalek as Mosheh had told him, and Mosheh, Aharon (Aaron), and Hur climbed up to the top of the hill. **11** And so it happened that when Mosheh raised his arm, then Yisrael would be winning, but when he lowered his arm, then Amalek would start winning. **12** However, Mosheh's arms got tired, so they got a large stone and sat him on it, and Aharon and Hur stood on each side of him holding up his arms, and holding him steady in that position until the sun went down. **13** So this was how Yehoshua defeated Amalek and his army with their swords. **14** Then Yahweh told Mosheh, "Write this event in the book and read it aloud to Yehoshua, because I will certainly blot out the memory of Amalek from off the earth."[57] **15** Then Mosheh built an altar and he named it 'Yahweh-nissi' (which means 'Yahweh is my banner'), **16** saying, "Because they battled against Yah's throne, then Yahweh will battle against Amalek throughout the generations."

Mosheh's father-in-law visits

18:1 Now Yitro (Jethro), the priest at Midyan and Mosheh's (Moses') father-in-law, heard about everything that God had done for Mosheh and for his people the Israelis—that Yahweh had brought the Israelis out of Mitsrayim (Egypt). **2** (Yitro had been looking after Mosheh's wife Tsiporah[58] and their two sons after he had sent her back **3** along with their two sons.[59] One was named 'Gereshom' (which sounds like the Hebrew word for 'foreigner') because Mosheh had said, "I've been a foreigner living in another country." **4** Their other son's name was 'Eliezer' (which sounds like the Hebrew word that means 'God helps me', because Mosheh had said, "God, who my father worshipped, has helped me and stopped the Mitsri (Egyptian) king Par'oh (Pharaoh) from killing me.")) **5** So now Mosheh's father-in-law brought Mosheh's wife and sons to the wilderness where the people were camping near the mountain of God. **6** He had sent a message ahead saying, "I, your father-in-law Yitro, am coming to you, as well as your wife and your two sons." **7** So Mosheh went out to meet his father-in-law, and he bowed down and kissed him. They asked each other about their welfare, then they went into the tent, **8** and Mosheh related to his father-in-law all that Yahweh had done to Par'oh and to Mitsrayim on account of Yisrael (Israel), all the hardship that found them along the way, and about how Yahweh had rescued them. **9** Yitro was very happy to hear about all the good things that Yahweh had done for Yisrael when he had rescued them out from Mitsri control, **10** and he said, "Bless Yahweh, who rescued you from slavery in Mitsrayim, and from Par'oh's power. **11** Now I can see that Yahweh is greater than all the other gods because of the this result after the Mitsrim (Egyptians) had acted proudly against you all." **12** Then Mosheh's father-in-law Yitro made a burnt offering as well as sacrifices to God, and Aharon (Aaron) and all of the Israeli elders came to eat bread with Mosheh's father-in-law in God's presence.

Yitro's helpful administrative advice[60]

13 The following day, Mosheh (Moses) sat down to judge the people, and the people stood around him from morning until evening. **14** When his father-in-law noticed everything that he personally did for the people, he asked, "What's this that you're doing with the people? Why do you sit there alone, and all the people position themselves around you from morning until evening?"

15 "Because the people come to me to find out what God wants for them," Mosheh replied to Yitro (Jethro). **16** "When a difficult situation comes up among them, someone comes to me and I make the judgement between a man and his neighbour. In addition, I help them understand the god's statutes and laws."

17 "It's not a good idea what you're doing," said Yitro. **18** "You're definitely on the road to wear yourself out, plus you'll also wear out these people who are with you, because the responsibility is too heavy for you—you can't just do it alone. **19** Now, listen to this: I'll advise you and God will be with you. You be before God for the people, and you should bring their disputes to God yourself. **20** You should also teach them the statutes and the laws, and you should teach them the way they should live and the work that they should do. **21** But you yourself should search through all the people to find capable men who are godly and faithful, and not greedy for dishonest profit. Then appoint the best of them to be over a thousand households, and then others to be over groups of one hundred, fifty, and ten households. **22** They'll be the ones to judge the people, except that every serious situation they'll bring to you—they'll judge every minor situation themselves. Yes, you must lighten this load off yourself, and they'll share the load with you. **23** If you do that, and if God tells you to proceed, then you'll be able to endure in the long term, plus all of these people standing around will be able to return to their tents peacefully."

24 So Mosheh (Moses) took his father-in-law's advice and implemented all of his suggestions. **25** He chose capable men from among all the Israelis, and he appointed them as heads over the people: leaders of thousands, leaders of

57 **RV 17:14 · Cross-ref.** Deu 25:17-19; 1Sam 15:2-9.

58 **RV 18:2-3 · Cross-ref.** Exo 2:21-22.

59 **RV 18:3 · Cross-ref.** Acts 7:29.

60 **RV 18:13 · Parallel** Deu. 1:9-18

hundreds, leaders of fifties, and leaders of tens of households. **26** They became the ones who settled most disputes for the people. They brought the difficult cases to Mosheh, but they judged each minor situation themselves.

27 Then Mosheh bid farewell to Yitro (Jethro) and he returned to his own home.

Camping by Mt. Sinay

19:1 The Israelis entered the Sinay wilderness in the third month after exiting Mitsrayim (Egypt). **2** After they had departed from Refidim, they had entered the Sinay wilderness and camped there at the base of the mountain. **3** Yahweh called Mosheh (Moses) from the mountain, so he climbed up and God gave him this message and asked him to pass it on to Ya'akov's (Jacob's) descendants, the Israelis:

4 "You yourselves saw what I did to the Mitsrim (Egyptians)—how I carried you on eagles' wings and brought you all here to myself. **5** And now, if you all carefully listen to my words and keep my agreement, then your nation will be my possession, separate from all the others,[61] because all the earth is mine, **6** So you all will be my kingdom of priests and a nation dedicated to me."[62] (That's the message to pass on to the Israelis.) **7** So Mosheh descended again and summoned the Israeli elders, then he passed on that message just as Yahweh had commanded him, **8** and all the people responded together, agreeing, "We'll do everything that Yahweh has said." Then Mosheh took the people's response back to Yahweh **9** and Yahweh told him, "Look, I'll come to you in a thick cloud so that the people will be able to hear when I speak with you so they'll also continue to trust you."

Then Mosheh told Yahweh the people's words **10** and Yahweh responded, "Go down to the people and purify them today and tomorrow. Have them wash their clothes **11** and be prepared for the third day, because on the third day I will come down to Mt. Sinay while all the people watch. **12** Set boundaries for the people all around, and tell them, 'Don't climb on the mountain or touch its edge, because anyone who does will definitely be executed.[63] **13** Anyone who touches the mountain mustn't be touched by anyone else—they must be executed by throwing rocks at them or shooting them with a bow. No person or animal who touches the mountain can stay alive.' Only after a long trumpet blast should they start to climb the mountain." **14** So Mosheh went down the mountain to the people. He purified them and they all washed their clothes, **15** and he told them, "Abstain from sexual relations, and be ready by the third day."

16 So on the morning of the third day, there was thunder and lightning[64] and a thick cloud on the mountain, and an extremely loud horn blast, and all the people in the camp were trembling. **17** Then Mosheh led the people out of the camp to go and meet God, and they stationed themselves at the foot of the mountain. **18** Yahweh descended onto Mt. Sinay surrounded by fire and the entire mountain smoked. Its smoke went up like the smoke from a furnace, and the whole mountain trembled violently. **19** Then it happened after the sound of the horn got extremely loud, that Mosheh was speaking and God was answering him in a voice. **20** Yahweh had descended onto the top of Mt. Sinay, and he called Mosheh up to the top of the mountain, so Mosheh ascended. **21** But Yahweh told him, "Go back down and warn the people in case they force their way through to look at me and many of them perish. **22** Also, the priests who come nearer to me, they must be very careful to purify themselves in case I suddenly punish them." **23** But Mosheh questioned Yahweh, "The people aren't able to come up on Mt. Sinay, because you yourself warned us, 'Set boundaries all around the mountain to keep it sacred.' "[65] **24** "Go back down," Yahweh responded, "and bring Aharon (Aaron) back up with you. However, the priests and the people must not cross the boundary to come up to me, in case I suddenly punish them." **25** So Mosheh went down and spoke to the people.

The ten rules[66]

20:1 Then God gave these instructions to the Israelis: **2** I'm your god Yahweh, who rescued you[67] from where you were enslaved in Mitsrayim (Egypt).

3 You mustn't own any other gods in my sight.

4 You mustn't make a carved figure for yourself, nor carve a copy of anything in the sky above or in the earth below, or that's in the water under the earth.[68] **5** Don't bow down to idols and don't serve them, because I, your god Yahweh, am a jealous God. I remember the sins of the fathers and punish the children of even the third and fourth generation of those who hate me,[69] **6** but I faithfully fulfil my promises to *thousands* of generations of those who love me and who obey my instructions.

7 You mustn't wrongly promote the name of Yahweh your god, because I won't leave anyone unpunished who

61 RV 19:5-6 · Cross-ref. 1Pe 2:9.

62 RV 19:6 · Cross-ref. Rev 1:6; 5:10.

63 RV 19:12-13 · Cross-ref. Heb 12:18-20.

64 RV 19:16 · Cross-ref. Rev 4:5.

65 RV 19:23 · Cross-ref. 19:12.

66 RV 20:1 · Parallel Deu. 5:1-22

67 RV 20:2 · Note Although modern English doesn't easily distinguish it, this discourse is addressed to singular 'you', i.e., to the Israelis as one group. While some of our modern, individualistic cultures might naturally interpret these rules as applying to individuals, they were given to Yisrael/Israel to implement at a national level.

68 RV 20:4-5 · Cross-ref. Exo 34:17; Lev 19:4; 26:1; Deu 4:15-18; 27:15.

69 RV 20:5-6 · Cross-ref. Exo 34:6-7; Num 14:18; Deu 7:9-10.

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does that.[70]

8 Keep Saturday different from all the other days[71]—
9 there's six days every week for working.[72] 10 The seventh
day is a rest day for Yahweh your god: you mustn't do any
work—not you, or your children, or your male or female
servants, or your cattle, or the foreigners living among
you— 11 because Yahweh made the heavens and earth, the
sea, and everything that's in them in six days. Then he
rested on the seventh day, so that's why he blessed the rest
day and made it sacred.[73]

12 Honour your father and your mother,[74] so that you'll
have a long life on the land that your god Yahweh is about
to give you.[75]

13 You mustn't murder.[76]

14 You mustn't commit adultery.[77]

15 You mustn't steal.[78]

16 You mustn't lie in court.[79]

17 You mustn't covet your neighbour's house or spouse,
or their male or female servants, or their animals, or any-
thing else they own.[80]

The people are afraid of God[81]

18 All of the people could hear and
see the thunder and the lightning,
the sound of the horn, and the mountain smoking. They
trembled when they saw it, and they remained standing at
a distance.[82] 19 They begged Mosheh (Moses), "You be the
one to speak to us, and we'll listen, but don't let God speak
directly to us, in case we die."

20 "Don't be afraid," Mosheh responded, "because God
has come to test you so that the fear of him will remain
with you so that you all won't disobey him." 21 So the peo-
ple stood at a good distance while Mosheh approached to-
ward the thick darkness where God was.

Instructions about altars

22 Then Yahweh told Mosheh
(Moses), "This is what you need to
tell the Israelis: 'You yourselves have seen that I, Yahweh,
have talked with you from heaven. 23 You all mustn't make
gods out of silver or gold for yourselves to have alongside
me. 24 You need to make an altar for me out of dirt, and
then you can sacrifice your burnt offerings and peace of-
ferings, and your sheep and cattle, on it. I'll inform you
about every place where I want to be worshipped and I'll
come to you and will bless you there. 25 If you do make me
an altar with stones, you mustn't use cut stones to build it
because moving your tools over it will defile it.[83] 26 And
don't use steps to get up to the altar because you might ex-
pose your private parts under your robes.

Rules about slaves[84]

21:1 These are the rules that you
must present to them:

Hebrew slaves

2 If you buy a Ivri (Hebrew) slave,
he should serve for six years, then in the seventh year he
must be set free without having to pay you anything.[85] 3 If
he came by himself, he can go free by himself. If he's mar-
ried with a wife, then his wife must be set free with him.
4 If his master gave him a wife and she bore him sons or
daughters, then the wife and her children are her master's,
and only the husband must be set free. 5 But if he plainly
says, "I love my master, my wife, and my children so I vol-
untarily choose not to be set free," 6 then his master must
take him to the place of worship. He must bring him to a
door or to a doorpost, and his master must bore a hole his
ear with an awl. Then he must serve him for life.

7 And if a man sells his daughter as a female slave, she
won't be sent away after six years like the male slaves. 8 If
the man who bought her wanted her to become his
slave-wife, but later he isn't pleased with her behaviour,
he must allow her to be bought back by her relatives. He
has no authority to sell her on to outsiders, because that
would break the understanding of proper treatment of her.
9 Or if he selected her to become his son's slave-wife, then
he must treat her like a daughter would expect to be
treated. 10 If he go on to take another slave-wife, he
mustn't reduce the first one's food or clothing, or her mar-
ital rights, 11 but if he doesn't provide these three things to
her, then she can go free without having to pay anything.

Rules about violence to others

12 Anyone who strikes someone
and that person dies, must definitely
be put to death.[86] 13 But if it wasn't premeditated—if God
had let it happen as an accident—then I'll assign a place

70 **RV 20:7 · Cross-ref.** Lev 19:12.

71 **RV 20:8 · Cross-ref.** Exo 16:23-30; 31:12-14.

72 **RV 20:9-10 · Cross-ref.** Exo 23:12; 31:15; 34:21; 35:2; Lev 23:3.

73 **RV 20:11 · Cross-ref.** Gen 2:1-3; Exo 31:17.

74 **RV 20:12 · Cross-ref.** Deu 27:16; Mat 15:4; 19:19; Mrk 7:10; 10:19; Luk 18:20; Eph 6:2.

75 **RV 20:12 · Cross-ref.** Eph 6:3.

76 **RV 20:13 · Cross-ref.** Gen 9:6; Lev 24:17; Mat 5:21; 19:18; Mrk 10:19; Luk 18:20; Rom 13:9; Jam 2:11.

77 **RV 20:14 · Cross-ref.** Lev 20:10; Mat 5:27; 19:18; Mrk 10:19; Luk 18:20; Rom 13:9; Jam 2:11.

78 **RV 20:15 · Cross-ref.** Lev 19:11; Mat 19:18; Mrk 10:19; Luk 18:20; Rom 13:9.

79 **RV 20:16 · Cross-ref.** Exo 23:1; Mat 19:18; Mrk 10:19; Luk 18:20.

80 **RV 20:17 · Cross-ref.** Rom 7:7; 13:9.

81 **RV 20:18 · Parallel** Deu. 5:22-33

82 **RV 20:18-19 · Cross-ref.** Heb 12:18-19.

83 **RV 20:25 · Cross-ref.** Deu 27:5-7; Josh 8:31.

84 **RV 21:1 · Parallel** Deu. 15:12-18

85 **RV 21:2-6 · Cross-ref.** Lev 25:39-46.

86 **RV 21:12 · Cross-ref.** Lev 24:17.

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where the one who hit them can flee to.[87] 14 However, if someone had schemed to trap and kill their neighbour, then even if the killer clings to my altar, you must take them for execution.

15 Anyone who strikes their father or mother must certainly be put to death.

16 Anyone who abducts another person—either to sell or to keep as a slave—that person must certainly be put to death.[88]

17 Anyone who curses their father or mother must certainly be put to death.[89]

18 If two people fight and one hits their neighbour with a stone or with their fist, and the injured one doesn't die but is bedridden, 19 if that person eventually rises and can walk about outside using a staff, then the person who struck them is free, other than reimbursing the costs of their lost work and their medical expenses.

20 If a master hits their male or female slave with a staff and the slave dies, then the death must certainly be avenged. 21 However, if the slave is able to stand within a couple of days, then the owner won't be punished because the slave is their property.

22 If two people fight together and strike a pregnant woman and cause her to deliver the baby, if there's no serious injury, then he must certainly be fined whatever the husband of the woman demands and the judges allow.
23 But if there's serious injury, then you must give a life for a life, 24 an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot,[90] 25 a burn for a burn, a wound for a wound, and a bruise for a bruise.

26 If a master hits their male or female slave's eye and damages it, they must let the slave go free in compensation for the eye. 27 Or if the master knocks out a tooth of a male or female slave, they must let the slave go free in compensation for the tooth.

Rules about property

28 If a bull gores a man or a woman and they die, the bull must certainly be killed by throwing rocks at it. The owner of the animal is to be considered innocent, but its meat mustn't be eaten.
29 But if the bull had a habit of goring in the past and its owner was warned but didn't keep it fenced in, and it kills a man or a woman, then the bull must be killed by throwing rocks at it and its owner must also be put to death. 30 If a ransom payment is demanded instead, the owner may buy back their life by paying the full amount demanded.
31 Those rules also apply if the bull gores a person's son or daughter. 32 If the bull gores a male or female slave, its owner must give thirty silver shekels to the slave owner and the bull must be killed by throwing rocks at it.

33 If someone uncovers a pit for storage, or digs a new one and leaves it uncovered, and a cow or a donkey falls into it, 34 the owner of the pit must pay compensation. The pit owner must pay in cash, but the dead animal will then belong to them. 35 If one person's bull attacks someone else's bull and it dies, then they should sell the live animal and divide the money as well as dividing up the dead animal. 36 But if it was known that the bull had a habit of goring in the past and its owner hadn't kept it fenced in, then that owner must certainly give a live bull for the dead one, but the dead animal will become theirs.

Rules about loss of property or farm animals

22:1 If someone steals a cow or a sheep and slaughters it or sells it, he must compensate five cattle for the cow or four sheep for the sheep.

2 (If a thief is discovered at night while breaking in, and is struck and dies, no one should be charged for murder.
3 But if it's daylight already, then that person is guilty of murder.)

A thief who's caught must make restitution, but if they're unable to pay, then the thief must be sold to cover it. 4 If a thief is found in the possession of a stolen animal, be it a cow or a donkey or a sheep, then they must pay back another matching animal as well.[91]

5 If a person releases their livestock to graze their own field or vineyard, and it ends up grazing in the someone else's field, the owner of the animal must compensate from the best of their field and from the best of their vineyard.

6 If a fire breaks out and spreads in the bush, and grain that's already stacked or is still in the field gets burnt up, the person who started the fire must certainly pay compensation.

7 If anyone gives their neighbour money or goods for safekeeping, and if it is stolen from the neighbour's house, if the thief is found, they must pay double in compensation. 8 If the thief can't be found, then the owner of the house must be brought to the judges for God's decision as to whether or not they have improperly handled their neighbour's property.

9 Concerning every other squabble about any cattle or a donkey or sheep, or about clothing or any lost property that's under dispute, both parties must go to the judges for God's decision—anyone who God declares to be guilty must pay his neighbour double as compensation.

10 If anyone gives their neighbour a donkey or a cow or a sheep or any animal to look after, and it dies or is injured or disappears without anyone seeing, 11 both of them must declare in front of Yahweh as to whether or not they improperly handled their neighbour's property. The owner must accept the sworn statement and no compensation is required, 12 but if it was truly stolen from the neighbour, they must pay compensation to the owner. 13 If it was truly killed by a some other animal, the neighbour must bring

87 **RV 21:13 · Cross-ref.** Num 35:10-34; Deu 19:1-13; Josh 20:1-9.

88 **RV 21:16 · Cross-ref.** Deu 24:7.

89 **RV 21:17 · Cross-ref.** Lev 20:9; Mat 15:4; Mrk 7:10.

90 **RV 21:24 · Cross-ref.** Lev 24:19-20; Deu 19:21; Mat 5:38.

91 **RV 22:4 · Note** Or possibly, must pay back **two** additional animals.

the remains as evidence, and no compensation is required.

14 If anyone borrows an animal from their neighbour and it gets injured or dies without the owner being with it, the person who borrowed it must pay compensation, **15** but if its owner was there with it, no compensation is required—if it was for hire, then that was included in its hiring fee.

More rules about everyday life

16 If a man entices a young woman who's not engaged, and sleeps with her, he must certainly pay the bride price to her father for her to become his wife.[92] **17** If her father absolutely refuses to give her to him, the man must still pay the normal bride price in cash.

18 You must execute any woman who practices sorcery.[93]

19 Anyone who has sex with an animal must be executed.[94]

20 You must execute anyone who offers a sacrifice to any god other than Yahweh.[95]

21 You mustn't disadvantage or oppress any foreigner staying in your country, because you were foreigners staying in the land of Mitsrayim (Egypt).[96] **22** You mustn't mistreat any widow or any fatherless child, **23** because if you do and they ask me to help them, I'll help them **24** and get angry. I'll cause you all to die in battle, and your wives will become widows and your children will become fatherless.

25 If you loan money to any my people who are poor, you mustn't act like an impartial creditor to them—you mustn't charge them interest.[97] **26** If you actually take the your neighbour's cloak as a security, you must return it to them by sunset,[98] **27** because it's their only covering. What else could they cover themselves with when they try to sleep? If they cry out to me, I'll act on it, because I'm compassionate.

28 You mustn't insult God, and don't curse your leaders.[99]

29 You mustn't fail to give me the best parts of the grain that you harvest, or the best olive oil or wine that you produce.

You must give your firstborn sons to me, **30** plus you must do the same with your cattle and your sheep and goats. The young must stay seven days with their mothers, then you must give them to me on the eighth day.

31 You must be different from others because you're dedicated to me. So you mustn't eat the meat of animals that are mauled in the countryside—throw it to the dogs instead.[100]

Rules about honesty and kindness

23:1 You mustn't present a false statement. Don't conspire with a wicked person to give false evidence.[101] **2** Don't just follow the crowd into doing what's wrong, and don't just say what others say in court if it's untrue, **3** and don't automatically favour the poor in court either.[102]

4 If you come across your enemy's cow or donkey going astray, you must certainly take it back to them.[103] **5** If you see that the donkey of someone who hates you has fallen to the ground under its load, you mustn't just walk way—you must certainly help them with it.

6 You mustn't deny justice to the poor in their lawsuits.[104] **7** Stay far way from deceptive words. You mustn't kill innocent or honest people because I won't allow wicked people to be declared innocent. **8** You mustn't accept bribes, because bribes stop people from being unbiased and they undermine the words of honest people.

9 You mustn't oppress foreigners since you yourselves know how that feels because you all were foreigners in Mitsrayim (Egypt).[105]

The seventh year and the seventh day

10 You should plant your land and gather its produce for six years,[106] **11** but in the seventh year you must let the harvest drop and just leave it there and allow the poor people to eat it. Then the animals in the countryside can eat the reminder. You must also do that to your vineyards and your olive orchards.

12 Six days You should work for six days, then on the seventh day you must rest so that your cow and your donkey can rest, and the children of your slaves and the foreigner staying in your land can be refreshed.[107]

13 Take careful notice of everything that I've told you all. You all mustn't invoke other gods—in fact don't even mention their names.

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92 RV 22:16-17 · Cross-ref. Deu 22:28-29.

93 RV 22:18 · Cross-ref. Deu 18:10-11.

94 RV 22:19 · Cross-ref. Lev 18:23; 20:15-16; Deu 27:21.

95 RV 22:20 · Cross-ref. Deu 17:2-7.

96 RV 22:21-22 · Cross-ref. Exo 23:9; Lev 19:33-34; Deu 24:17-18; 27:19.

97 RV 22:25 · Cross-ref. Lev 25:35-38; Deu 15:7-11; 23:19-20.

98 RV 22:26-27 · Cross-ref. Deu 24:10-13.

99 RV 22:28 · Cross-ref. Acts 23:5.

100 RV 22:31 · Cross-ref. Lev 17:15.

101 RV 23:1 · Cross-ref. Exo 20:16; Lev 19:11-12; Deu 5:20.

102 RV 23:3 · Cross-ref. Lev 19:15.

103 RV 23:4-5 · Cross-ref. Deu 22:1-4.

104 RV 23:6-8 · Cross-ref. Lev 19:15; Deu 16:19.

105 RV 23:9 · Cross-ref. Exo 22:21; Lev 19:33-34; Deu 24:17-18; 27:19.

106 RV 23:10-11 · Cross-ref. Lev 25:1-7.

107 RV 23:12 · Cross-ref. Exo 20:9-11; 31:15; 34:21; 35:2; Lev 23:3; Deu 5:13-14.

Readers' Version

Three compulsory celebrations each year[108]

14 You must celebrate me three
times every year. 15 1/ You must ob-
serve the *Flat Bread Celebration*. You
must eat unleavened bread for seven days as I commanded
you, in late March or early April because that's when you
came out from Mitsrayim (Egypt). You mustn't come with-
out an offering.[109]
16 2/ You must observe the *Spring Harvest Celebration*,
bringing the first portion of your harvests from what you
planted.
3/ You must observe the *Finished Harvest Celebration* at the
end of the year, after you've finished harvesting every-
thing you planted. 17 So all your males must gather in
front of the master Yahweh three times each year.
18 You mustn't sacrifice the blood of my sacrifices to-
gether with bread that's been risen, and all the fat must be
burnt during the night so that none remains in the morn-
ing.
19 You must bring the best of the firstfruits of your har-
vests to the house of Yahweh your god.
You mustn't boil a young goat in its mother's milk.[110]

Promises and teachings

20 Listen, I'm about to send a mes-
senger in front of you to guard you
on the way, and to take you to the place that I have pre-
pared. 21 Stay behind him and listen to what he says. Don't
annoy him because he won't put up with disobedience be-
cause he represents my authority. 22 But if you take careful
notice of his words and do everything that I say, then I'll be
an enemy to your enemies and I'll be against those who are
against you. 23 My messenger will go ahead of you and take
you to face the Amorim, the Hitim, the Perizim, the
Kena'anim (Canaanites), the Hivim, and the Yevusim, and
then I'll annihilate them. 24 You mustn't serve or bow
down to their gods, and you mustn't do what those people
do, because you must completely overthrow them and
completely smash their sacred stone pillars. 25 You all
must worship your god Yahweh, and he'll bless your food
and your water. I'll keep sickness away from you 26 and
there won't be any miscarriages or women in your land
that can't conceive. I'll ensure that you live your full num-
ber of days.
27 I'll go ahead of you and will terrify and confuse all of
the people groups whose lands you'll enter, and I'll cause
them to flee from you in battle. 28 I'll send hornets ahead
of you and they'll drive out the Hivim, the Kena'anim, and
the Hitim before you get there. 29 I won't drive them out
more than a year ahead of you in case the area becomes
desolate and the wild animals proliferate too much in the
countryside. 30 I'll drive them out little by little ahead of
you until your numbers increase and you take over the
land. 31 Then I'll help you establish your borders from the
Red Sea to the Mediterranean, and from the wilderness to
the Perat (Euphrates) river, because I'll help you defeat the
existing inhabitants of the land and so you'll drive them
right out. 32 You mustn't make any agreement with those
people or with their gods. 33 They mustn't live in your
land, in case they cause you to sin against me. Their gods
would certainly become a trap for you, and then you'd end
up worshipping them.

The people confirm their agreement

24:1 Then Yahweh told Mosheh
(Moses), "Come up the mountain to
me—you, Aharon (Aaron), Nadav, Avihu and seventy of the
Israeli elders, and you must stay at a distance to worship.
2 Then Mosheh alone must approach me, but the others
mustn't come near, and also the people mustn't come up
with him."
3 So Mosheh went and explained to the people every-
thing that Yahweh had said, including all the regulations.
Then all of the people answered in unison, "We'll do every-
thing that Yahweh has told us to do." 4 So Mosheh wrote
down everything that Yahweh had instructed. Then he got
up early in the morning and built an altar at the bottom of
the mountain and set up twelve stone pillars for the twelve
tribes of Yisrael (Israel), 5 and he sent some young men to
offer burnt offerings and to sacrifice some bulls as peace
offerings to Yahweh. 6 Mosheh took half of the blood from
the sacrifices and put it into basins. He sprinkled the other
half of the blood onto the altar. 7 Then he took the scroll
with the agreement written on it and read it out loud to
the people, and they responded, "We'll obey everything
that Yahweh has instructed."
8 Then Mosheh took the blood in the bowls and sprinkled
it onto the people,[111] telling them, "Look. This is the blood
confirming the agreement[112] that Yahweh has made with
you according to what you just heard."
9 Then Mosheh, Aharon (Aaron), Nadav, Avihu, and sev-
enty Israeli elders climbed up the mountain 10 and they
saw the god of Yisrael. Under his feet was something like a
tile made of sapphire that looked so pure that it was as
clear as the sky. 11 Those Israeli leaders saw God and yet
they weren't harmed by him.. Then they ate and drank to-
gether.

Mosheh's long stay on Mt. Sinay

12 Then Yahweh told Mosheh
(Moses), "Come up to me on the
mountain and wait there, and I will give you some stone
slabs with the rules and regulations that I have written on
them so you can to teach them to the people." 13 So
Mosheh and his assistant Yehoshua (Joshua) set off, and
Mosheh climbed up God's mountain. 14 He had already told
the elders, "Wait for us down here in this place until we re-
turn here to you all. And see, Aharon (Aaron) and Hur are
with you—any leader judging matters requiring more wis-

108 RV 23:14 · Parallel Exo. 34:18-26; Deu. 16:1-17

109 RV 23:15 · Cross-ref. Exo 12:14-20; Lev 23:6-8; Num 28:17-25.

110 RV 23:19 · Cross-ref. Deu 26:2; Exo 34:26; Deu 14:21.

111 RV 24:8 · Cross-ref. Heb 9:19-20.

112 RV 24:8 · Cross-ref. Mat 26:28; Mrk 14:24; Luk 22:20; 1Cor 11:25; Heb 10:29.

Readers' Version

dom can approach them for help."

15 Then Mosheh went to the base of the mountain and a cloud covered over it. 16 Yahweh's radiance settled on Mt. Sinay, and the cloud covered it for six days, then on the seventh day he called to Mosheh from within the cloud. 17 The appearance of Yahweh's radiance was like a roaring fire on the top of the mountain from what the Israelis below could see. 18 Then Mosheh entered into the cloud and continued up the mountain, and he remained up there for forty full days.[113]

Contributions for God's tent[114]

25:1 Yahweh told Mosheh (Moses), 2 "Tell the Israelis that they should raise funds for me. You should collect a contribution from every family that's willing to donate. 3 You should accept contributions of gold, silver, or bronze, 4 as well as yarn dyed blue, purple, or crimson, plus finely-spun linen and spun goat hair, 5 and red-dyed ram skins, fine leather, and acacia timber. 6 Also lamp oil, spices for making anointing oil and fragrant incense, 7 onyx and other gemstones for setting into the apron and the breastplate. 8 Then they should make me a residence so I can live in it among them, 9 according to the patterns that I'll show you for the residence and for all of its utensils. You all must make all of it exactly to plan.

The box to hold the stone slabs[115]

10 They must make a wooden chest from acacia wood. It should be 125cm long, with the width and the height being 75cm. 11 It must be overlaid with pure gold sheeting on the outside and the inside, and have a gold moulding fitted all around it. 12 Four gold rings must be cast and attached to the four feet—two rings on each side. 13 Make two carrying poles from acacia wood and overlay them with gold sheeting. 14 Those poles will be inserted through the rings on the sides of the chest so it can be picked up and carried on them. 15 The poles must be kept in the rings on the chest—they mustn't be removed. 16 The two stone slabs that I'll give you with our agreement inscribed on them must be placed inside the chest.

17 You must make a lid the same length and width as the chest. It must be made of pure gold and will be known as 'the atonement platform'.[116] 18 Then make a pair of winged-creatures from gold that's hammered from the two ends of the atonement platform. 19 Yes, make one winged-creature from each end of the gold lid material. 20 Their up-lifted wings should spread out covering the atonement platform and they should be facing each other across the top of the platform. 21 When I give you the stone slabs, put them inside the box and then fasten the atonement platform on top to form the lid. 22 Then I'll meet with you there, and from the atonement platform between the two winged-creatures and above the stone slabs, I'll be able to tell you my commands to pass on to the Israelis.

The bread offering table[117]

23 You must make a table from acacia wood: one metre long, 500cm wide, and 750cm high. 24 Overlay it with pure gold and have a gold moulding fitted all around it. 25 Make an 8cm wide rim around it and fit a gold moulding onto the rim. 26 Make four gold rings and attach them near the legs on the four corners of the table 27 near the rim. The rings are so poles can be inserted in order to carry the table. 28 Make two poles out of acacia wood and overlaid them with gold for carrying the table. 29 In addition, make the necessary plates and pans, and the pitchers and bowls to be used for pouring out the wine offerings—all from pure gold. 30 You must keep sacred bread on the table continually in front of me.[118]

The lampstand[119]

31 You must make a lampstand from pure gold. The base and shaft are to be hammered out of one piece of gold as well as its cups and decorative buds and flowers. 32 There must be six branches extending from the shaft—three on each side. 33 Three cups shaped like almond flowers must be on each branch along with a bud and petals. 34 The centre shaft must have four cups like almond flowers along with a bud and petals. 35 For each of the three pairs of branches (one branch out each side in each pair), make a bud on the centre shaft so each pair of branches appear to be growing out of it. 36 These buds and their branches must all be hammered out from that single piece of pure gold. 37 Make seven lamps and set them up on it to give light out from the front of it, 38 and make all the utensils and dishes for the lamps from pure gold. 39 This can all be made from 35kg of pure gold 40 and be sure to make it all like the pattern that you're being shown on the mountain.[120]

Plans for the sacred residence[121]

26:1 You must make my residence with ten fabric panels formed by a skilled craftsman. They must be made from twisted finely-spun linen, with winged-creatures embroidered on them using blue, purple, and scarlet thread. 2 The hanging panels must all be the same size: 14.5m long and two metres wide. 3 Five of the panels will be coupled together as one set and the other five as another. 4 For each set, make loops of blue cloth and fasten them along the outer edge of

113 **RV 24:18 · Cross-ref.** Deu 9:9.
114 **RV 25:1 · Parallel** Exo. 35:4-9
115 **RV 25:10 · Parallel** Exo. 37:1-9
116 **RV 25:17 · Cross-ref.** Heb 9:5.
117 **RV 25:23 · Parallel** Exo. 37:10-16
118 **RV 25:30 · Cross-ref.** Lev 24:5-8.
119 **RV 25:31 · Parallel** Exo. 37:17-24
120 **RV 25:40 · Cross-ref.** Acts 7:44; Heb 8:5.
121 **RV 26:1 · Parallel** Exo. 36:8-38

each of the end panels— 5 place fifty loops on the end of each set so that the loops are opposite each other. 6 You'll also need to make fifty gold clips to join the two sets together to make a single walled structure.

7 You must make eleven panels with goats' hair to form a tent over the residence. 8 Each of the eleven panels must be the same size: 15m long and two metres wide. 9 You must join five panels into a set, and six panels into the other set so that the sixth panel can be doubled over at the front of the tent. 10 You must make 50 loops to go onto the end of one set, and another 50 for the edge of the other set. 11 You'll also need to make fifty bronze clips to join the two sets together to make the tent cover. 12 Let the extra half panel hang over the back of the residence. 13 The half metre of extra length on each side that extends beyond the linen sets will hang evenly over the sides.

14 You must make a covering of rams hides dyed red to go over the tent, then another covering sea-cow hides to go over that.

The wooden frames

15 You must make frames for my residence from acacia wood. They'll stand upright 16 and each one must be five metres high and 0.75m wide. 17 Each frame must have two protrusions so it can be connected to the frame next to it. 18 Assemble twenty frames for the south side of the residence 19 along with forty silver bases to go underneath them—two bases supporting each frame, and each frame having two protrusions at the bottom to go into the bases. 20 For the north side, assemble twenty frames 21 along with forty silver bases—two under each frame. 22 For the rear of the residence facing west, assemble six frames 23 plus two extra frames for bracing the two back corners— 24 they must be joined on at the bottom and then both of them have their tops attached to a ring. 25 Then assemble eight frames with their sixteen silver bases—two bases supporting each frame.

26 Make crossbars from acacia wood—five of them to go across the frames on the northern side, 27 five for the south side, and five for the frames at the rear of the residence on the western side. 28 The middle crossbar in the centre of the frames will go right through from one end to the other. 29 Overlay the frames and the crossbars with gold, and make the rings for holding the crossbars with gold. 30 Then you must assemble my residence exactly as per the plan that you were shown on the mountain.

The curtain

31 You must have a skillful workman make a curtain from twisted finely-spun linen, with winged-creatures embroidered on them using blue, purple, and scarlet thread. 32 Hang it from gold clips on four pillars made from acacia wood overlaid with gold on four silver bases. 33 Hang the curtain under the clips, then bring the box that contains the agreement inside the curtain. That curtain will separate for you between the sacred section and the *very* sacred interior.[122] 34 Install the atonement platform as the lid on the box there in the very sacred interior. 35 Set the table up outside the curtain on the north side, with the lampstand on the south side opposite the table.

36 Then make a curtain out of twisted finely-spun linen for the entrance of the tent. It should be embroidered with blue, purple and scarlet yarn. 37 Make five pillars for the curtain from acacia wood overlaid with gold. The hooks on them must be made of gold, and their five bases must be cast with bronze.

The altar for burnt offerings[123]

27:1 Make an altar from acacia wood that's 2.5m square and 1.5m high 2 and as part of that same piece of wood, include a carved projection like a horn on each of the top corners of the altar. Overlay the altar with bronze. 3 Make pots for the ashes out of bronze, along with the necessary shovels, sprinkling bowls, meat forks, and fire-trays. 4 Then make a bronze grating for it with four rings of bronze on the four corners. 5 Fit it down onto a ledge inside the altar so that it sits inside the altar about halfway up. 6 Also, make poles from acacia wood for the altar and overlay them with bronze. 7 They'll be able to be put into rings on two sides of the altar for carrying it. 8 The altar should be hollow in the middle and made from wooden planks just like you were shown on the mountain.

The courtyard around the sacred tent[124]

9 Make curtains of twisted finely-spun linen to form a courtyard around the residence. The south side will require fifty metres of curtain 10 with twenty bronze pillars and their twenty bases. The hooks on the pillars and the clips must be made of silver. 11 Similarly on the north side, another fifty metres of curtain with twenty pillars and their bases and their hooks and clips. 12 The west side will require twenty-five metres of curtain with ten pillars and bases. 13 The east side of the courtyard must also be twenty-five metres wide. 14 On one side of the gate, the curtain will be 7.5m long with three pillars and bases, 15 and the same on the other side. 16 The entrance curtain must be made of twisted finely-spun linen. It'll be ten metres wide and hang on four pillars with their bases, and must be embroidered with blue, purple, and scarlet yarn. 17 All the pillars for the courtyard must have silver decorations around them, as well as their silver hooks and bronze bases. 18 So the courtyard will be fifty metres by twenty-five metres and the curtain enclosure will be 2.5m high. All the curtains will be made of finely-spun linen, and the bases under all the pillars will be bronze. 19 All the equipment for the operation of the residence and all the tent pegs and pegs for the courtyard must be made of bronze.

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122 **RV 26:33 · Cross-ref.** Heb 6:19; 9:3-5.

123 **RV 27:1 · Parallel** Exo. 38:1-7

124 **RV 27:9 · Parallel** Exo. 38:9-20

Readers' Version

The oil for the lamps[125]

20 Order the Israelis to bring you
pure, pressed olive oil for the lamps
so they can be kept burning continually. 21 In the outer
portion of the sacred tent (outside the curtain where the
sacred box is kept), Aharon (Aaron) and his sons must at-
tend to the lampstand in front of Yahweh from evening to
morning. This regulation will apply continually to all fu-
ture generations of Israelis.

The priests' uniform[126]

28:1 Now, have your brother Aharon
(Aaron) and his sons brought to you
from among the Israelis. Aharon, Nadav, Avihu, Eleazar,
and Itamar will become my priests. 2 Make sacred clothes
for Aharon—they must be uniquely beautiful 3 so speak to
all the skilled craftsmen who've been given the spirit of
wisdom, and they can make Aharon's clothes to dedicate
him as my priest. 4 These are the clothes that they'll need
to make: a small pouch to hang around the neck and an
apron, a robe and a tunic of woven work, and a turban and
a waistband. They must make those sacred clothes for your
brother Aharon and for his sons to serve as my priests.
5 The skilled craftsmen must be given gold wire and blue,
purple, and scarlet yarn, and finely-spun linen.

6 They must make the sacred apron from twisted
finely-spun linen with gold wire and blue, purple, scarlet
yarn embroidered onto it by a skilled craftsman. 7 It should
have two shoulder pieces attached to the top two corners
so it can be fastened. 8 Then the waistband for the apron
shall be made with similar workmanship from twisted
finely-spun linen with gold wire and blue, purple, and
scarlet yarn skillfully embroidered into it. 9 Then get two
onyx stones and engrave the names of Yisrael's (Israel's)
twelve sons onto them— 10 six names on one stone and six
on the other, in their birth order. 11 A stone craftsman
with experience at making signet rings should do the en-
gravings, and then mount the two stones in decorative
gold settings. 12 Then attach the two stones to the shoul-
der pieces of the apron as a reminder about Yisrael's sons.
That way Aharon (Aaron) will carry their names on his two
shoulders as a reminder every time he goes to face Yah-
weh. 13 Make the decorative settings for the two stones
from gold, 14 and then make two twisted chains of pure
gold like a cord that you can attach to the decorative set-
tings.

The chestpiece[127]

15 Make a **sacred chest pouch** for
important decision making. A skilled craftsman should
make it from twisted finely-spun linen like the apron, em-
broidered with gold wire and blue, purple, and scarlet
yarn. 16 It needs to be 23cm square when folded over dou-
ble, 17 and it will have four rows of three gemstones on it: a
red ruby, a yellow topaz, a green emerald, 18 then a
turquoise, a blue sapphire, a diamond, 19 then a red
jacinth, a white agate, a purple amethyst, 20 and in the last
row, a yellow beryl, an onyx, and a green jasper. All those
stones must be mounted in decorative gold settings, 21 and
so they'll represent the twelve tribes of Yisrael (Israel).
The names of the twelve sons must be engraved on the
stones similar to how signet rings are made. 22 Make two
twisted chains of pure gold like a cord that you can attach
to the pouch, 23 then make two gold rings and attach them
to the two top corners of the pouch. 24 Attach the two gold
chains to the rings on the corners 25 with the other ends
fastened to the two decorative settings around the stones
and then attached to the front side of the shoulder straps.
26 Make two more gold rings and attach them on the inside
to the two bottom corners of the pouch, 27 and another
two gold rings to be attached to the bottom of the two
shoulder pieces near where the shoulder straps join the
apron just above the crafted waistband. 28 Then tie the
rings on the sacred pouch to the rings on the apron with a
blue cord so that the pouch sits above the waistband and
can't come loose from the apron.

29 Then whenever Aharon (Aaron) enters the sacred in-
ner room to stand in front of me, he'll be carrying the
names of Yisrael's sons over his heart on the sacred pouch
that'll be used for making decisions. 30 Then place the
'Urim' and the 'Tumim'[128][129] in the sacred pouch so they'll
be over Aharon's heart when he goes in before Yahweh,
thus Aharon will continually bear the decisions of the Is-
raelis over his heart before Yahweh.

The other parts of the uniform[130]

31 Make the **robe** to be worn under
the sacred apron entirely from blue
material 32 with an opening for his head in the middle of
it. A border will be needed around the opening so it can't
tear—this should be woven like openings in regular
clothes. 33 Then on the bottom hem, make decorations
that look like pomegranates—they must be made from
blue, purple, and scarlet yarn. Gold bells should hang in
between the pomegranates 34 so as you go around the hem
of the robe there'll be a gold bell, then a pomegranate,
then a gold bell, then a pomegranate, etc. 35 Aharon
(Aaron) must wear this robe when he's serving, so when he
goes into my presence in the sacred inner room, I'll hear
the bells when he enters and when he leaves, so he won't
die.

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125 RV 27:20 · Parallel Lev. 24:1-4

126 RV 28:1 · Parallel Exo. 39:1-7

127 RV 28:15 · Parallel Exo. 39:8-21

128 RV 28:30 · Note These two objects appear abruptly in the text—they haven't been described previously—in fact, they're not described anywhere, so we don't really know much about them except that it seems they were used somehow to indicate Yahweh's decision on important matters. Although we presume that Mosheh must have already been familiar with them, sadly we're unable to translate these two Hebrew words, because we're not.

129 RV 28:30 · Cross-ref. Num 27:21; Deu 33:8; Ezr 2:63; Neh 7:65.

130 RV 28:31 · Parallel Exo. 39:22-31

Readers' Version

36 Make a plate from pure gold and engrave 'Dedicated to
Yahweh' on it like you would on a signet ring. 37 Attach it
to the front of the turban using a blue cord 38 so it'll be on
Aharon's forehead. In this way, it'll bear the deficiencies of
human sinfulness when Israelis attempt to make sacred
objects and attempt to make sacred offerings. Thus it'll be
on his forehead continually so that I will see it and accept
those things.

39 The **tunic** must be woven from finely-spun linen, and
similarly for the **turban**. An embroiderer must make the
waistband.

40 You must also make tunics, waistbands and headbands
for Aharon's sons so they'll look splendid and beautiful.
41 Put these clothes on your brother Aharon and his sons,
then anoint them with oil and ordain and consecrate them
as priests to me. 42 Make **underwear** out of linen to cover
their bare flesh from the waist to the thighs— 43 they must
wear it whenever they enter the sacred tent and whenever
they approach the altar to offer sacrifices so they won't be
disobeying and die. Aharon and his descendants must obey
that rule forever.

Consecrating the priests[131]

29:1 Now this is how you should
consecrate them to be priests to me:
Take a young bull from the herd and two rams without de-
fects. 2 Also, using finely-ground wheat flour, bake flat
bread, flat cakes with olive oil in them, and flat wafers
sprinkled with olive oil. 3 Put the baking into a basket, and
bring the basket to me along with the bull and two rams.

4 Then take Aharon (Aaron) and his sons near to the en-
trance of the sacred tent and wash them with water. 5 Take
the clothes and dress Aharon in the tunic and the robe that
goes with the apron, then the sacred apron and the sacred
pouch, and tie the waistband around the apron. 6 Put the
turban on his head and attach the sacred gold ornament to
it, 7 then take the anointing oil and pour it over his head to
dedicate him. 8 Next, bring his sons and put tunics on
them 9 and wrap waistbands around them and tie on their
headbands. They and their descendants will be priests for-
ever, and you must ordain both Aharon and his sons.

10 Then bring the bull to the front of the sacred tent and
get Aharon and his sons to put their hands on its head,
11 then slaughter[132] the bull before me at the entrance of
the sacred tent. 12 Take some of that blood and smear it on
the top projections of the altar with your finger, then pour
the rest of it on the ground at the base of the altar. 13 Take
all the fat covering the innards including the lobe above
the liver, as well as both kidneys and the fat on them, and
burn it all on the altar, 14 but the bull's meat and hide and
intestines must be burnt outside the camp. Sacrificing the
bull's fat like that is an act of purification.

15 Then take one of the rams and have Aharon and his
sons place their hands on its head, 16 then slaughter it.
Catch the blood and sprinkle it all over the sides of the al-
tar. 17 Then cut the ram into pieces and wash its innards
and its legs, and put those bits together with the head and
the other pieces. 18 Then burn it all on the altar. That will
be a burnt offering to me—a pleasing aroma from the of-
fering by fire.[133]

19 Then take the second ram, and have Aharon and his
sons place their hands on its head, 20 then slaughter it.
Catch the blood and smear some of it on the tip of Aharon
and his sons' right ears and on their right thumbs and big
toes. Then sprinkle the rest all over the sides of the altar.
21 Take some of the blood that is on the altar and some of
the anointing oil, and sprinkle that on Aharon and his
clothes, and on his sons and their clothes. That will conse-
crate Aharon and his sons and their priestly clothes.

22 Take the fat of that second ram, and its fat tail, the fat
covering its innards and the lobe above the liver, the two
kidneys and that fat that's on them, and the right thigh,
because this ram is for consecration. 23 Also take one
round bread loaf, one cake of bread made with oil in it, and
one wafer from that basket of flat breads that's offered to
me. 24 Put all those into the hands of Aharon and his sons,
and they must wave them before me as a wave offering.
25 Then take them from their hands and burn them com-
pletely on the altar on top of the burnt offering. That also
will be a fire offering to me, and its aroma will please me.

26 Take the breast meat of the ram (the second one for
the consecration of Aharon) and wave it as a wave offering
before me. Then after that it will be your share to cook and
eat.

27 So you should consecrate the breast of the wave offer-
ing and the thigh of the contribution from the ram of con-
secration for Aharon and his sons. 28 Those will belong to
Aharon and his sons as their regular portion from the Is-
raelis—it will be a contribution from the Israelis from their
peace offerings to me.

29 The sacred clothes that belong to Aharon will be used
for his male descendants to wear in turn when they're
anointed and consecrated. 30 The priest who succeeds him
from among his sons, who comes into the sacred tent to
serve in the sacred inner room must wear them for seven
days.

31 Take the ram of consecration and boil its meat in a sa-
cred place, 32 then Aharon and his sons should eat the
meat of the ram as well as the breads that are in the basket
at the entrance to the tent. 33 They must eat those things
used to make atonement for them and to consecrate them.
No one else can eat them, because they've been made sa-
cred. 34 If any meat of the consecration or any of the bread
remains until the morning, then you must burn the re-
mainder—it can't be eaten because it's been made sacred.

35 So that's what you must do for Aharon and his sons,
just like I've commanded you. You'll consecrate them for
seven days, 36 and each day you must sacrifice a bull to pu-

131 **RV 29:1 · Parallel** Lev. 8:1-36

132 **RV 29:11 · Note** The throat will be cut with a sharp knife, and the blood will be caught in a bowl.

133 **RV 29:18 · Cross-ref.** Eph 5:2; Php 4:18.

rify the altar and compensate for the altar's imperfections. You must also anoint it each day with olive oil to make it sacred. 37 After making atonement for the altar and making it sacred for seven days, it will then be so sacred that anything that touches it will also become sacred.

The daily sacrifices[134]

38 After all that, you must continually offer two, year-old lambs every day— 39 one in the morning and the other around twilight. 40 With the morning lamb, also offer 2kg of finely-ground wheat flour mixed with a litre of pressed olive oil and a litre of wine. 41 With the twilight lamb, offer the same grain offering as in the morning, and the same drink offering. That will be a fire offering to me and the aroma will please me. 42 This must be a continual offering to me at the entrance of the sacred tent even in following generations, and I'll meet with you all there to speak to you there 43 and I'll meet with the Israelis there, and my splendour will sanctify it. 44 I'll consecrate the sacred tent and the altar, and I'll sanctify Aharon (Aaron) and his sons to be my priests. 45 Then I'll live there among the Israelis and I will be their god, 46 and they will know that I'm their god Yahweh, who brought them out of Mitsrayim (Egypt) so I could live among them. I am Yahweh their god.

The incense altar[135]

30:1 You must make an altar out of acacia word for burning incense on. 2 It should be square—half a metre on each side—and a metre high. Make projections that look like horns on top out of that same block of wood. 3 It must be overlaid with pure gold—its top and all around its sides and its projections—plus you shall make a gold moulding all around it. 4 Make two gold rings and attach them to the altar below the moulding—one on each side to hold the poles for carrying it with. 5 Make the two poles from acacia wood and overlay them with gold. 6 Put this incense altar outside the curtain that hangs in front of the sacred chest—the box containing the stone slabs and with a platform on it where I will meet with you.

7 Aharon (Aaron) must burn fragrant incense on this altar every morning when he looks after the lamps 8 and again every evening when he lights the lamps, so incense must be continually burning before me throughout your generations. 9 Don't offer up any incense or burnt offering or grain offering on it that's different from these instructions, and don't pour a drink offering on it. 10 Once a year, Aharon must take the purifying blood from the annual atonement sacrifice and put it on the projections of the altar to compensate for the altar's imperfection. Each high priest will cover the altar's flaws this way throughout all future generations. The altar will be very sacred—dedicated to me.

The tax for making the tent

11 Then Yahweh told Mosheh (Moses): 12 Whenever you take a census of the Israeli men, each man must pay a ransom to Yahweh for his life when they're counted, and then the counting won't cause deadly diseases among them. 13 As each man crosses over to stand with those who've been counted, he must pay give a half-shekel coin as an offering to me.[136] (That's half of the official shekel weight of 12 grams.) 14 Every man who's twenty or older must pay this contribution to me when he's counted— 15 the wealthy aren't expected to pay more, and the poor must not pass less than this amount when they pay this ransom to me to make atonement for your lives. 16 Then you must take that money from the Israelis and use it for work on the sacred tent—it will be a reminder to me that you all have made atonement for your lives.

The washbasin

17 The Yahweh told Mosheh (Moses): 18 Make a bronze washbasin with a bronze base.[137] Place it between the sacred tent and the altar, and fill it with water 19 and Aharon (Aaron) and his sons must wash their hands and feet in it. 20 Before they go into the sacred tent, they must wash with water so that won't die, and also when they're going to the altar to burn offerings to me— 21 they must wash their hands and feet so they won't die. This will be a rule for them and for all their descendants throughout the generations.

The anointing oil

22 Then Yahweh told Mosheh (Moses): 23 Then you yourself must collect these spices: 6kg of fragrant sap named myrrh, then 3kg of fragrant cinnamon, 3kg of fragrant cane, 24 and 6kg of fragrant casia bark. (Use the official weight for everything.) Also, four litres of olive oil. 25 Get a professional perfumer to make this into a sacred, fragrant, anointing oil. 26 Use it to anoint the sacred tent and the box containing the stone slabs, 27 as well as the table and all its utensils, the lampstand and its utensils, the incense altar, 28 the altar for burnt offerings and all its equipment, and the basin and its base. 29 That will make them sacred and dedicated to me, and anything that touches them will also become sacred.

30 Then anoint Aharon (Aaron) and his sons, and dedicate them to become my priests. 31 Approach the Israelis and tell them, "This recipe will be my sacred anointing oil for all generations. 32 It must not be poured on anyone's body, and you all must not use any similar recipe for yourselves—it's sacred and must be treated as such. 33 Anyone who mixes together anything like that, or who puts any of it on a stranger, must be expelled from the community.

The incense

34 Then Yahweh told Mosheh (Moses): Collect equal amounts of stacte, onycha, and galbanum spices, and pure frankincense, 35 and get a professional ointment mixer to add salt and make it into pure incense that will be sacred. 36 Pulverise some of it into a fine powder and put it in front of the box containing the stone slabs inside the sacred tent. This incense must be regarded as being very sacred. 37 No one else should make any in-

134 **RV 29:38 · Parallel** Num. 28:1-8

135 **RV 30:1 · Parallel** Exo. 37:25-28

136 **RV 30:13 · Cross-ref.** Exo 38:25-26; Mat 17:24.

137 **RV 30:18 · Cross-ref.** Exo 38:8.

cense for yourselves with this same recipe—it must be regarded as sacred to me. **38** Anyone who makes anything similar for its fragrance must be expelled from the community.[138]

Betsalel and Oholiav[139]

31:1 Then Yahweh told Mosheh (Moses): **2** Listen, I've chosen a man named Betsalel (son of Uri, son of Hur, from Yehudah's (Judah's) descendants) **3** and I've filled him with my spirit with wisdom, ability, knowledge, and general craftsmanship. **4** He's capable of designing and creating gold, silver, and bronze works, **5** as well as cutting and setting gemstones, wood-carving, and other crafts. **6** And what's more, I've appointed Oholiav (son of Ahisamak, from Dan's descendants) to help him, and I've also given special ability to other skilled men so that they can make everything that I've instructed you:

7 the sacred tent,
the box containing the stone slabs with the atonement platform on top of it,
all the equipment for inside the sacred tent,
8 the table and its utensils,
the gold lampstand and all its utensils,
the altar for burning incense,
9 the altar for the burnt offerings and all its utensils,
the washbasin with its base,
10 the woven clothes: the sacred clothes for Aharon (Aaron) the priest and his sons,
11 the anointing oil, and
the fragrant incense for the sacred tent.

Those craftsmen must make everything exactly according to my instructions.

The rest day

12 Then Yahweh told Mosheh (Moses): **13** Tell the Israelis that you all must certainly observe the weekly rest day because the rest day is a sign between me and you all throughout your generations, so that you will know that I am Yahweh, who wants to distinguish you from other nations. **14** So you all must observe the rest day because it's sacred for you. Anyone who treats it as an ordinary day must be put to death. Anyone who works on it must be expelled from the community. **15** There's six days for working, and then the seventh is a rest day—dedicated to me.[140] Anyone who works on it must certainly be put to death. **16** The Israelis must observe the rest day for all future generations. There's no ending to this agreement **17** between me and the Israelis. It's a never-ending sign that I made the heavens and the earth in six days, and then rested on the seventh day and was refreshed.[141]

18 When Yahweh finished speaking to Mosheh, he gave Mosheh the two stone slabs with the transcript that he had engraved on them with his own finger.

The gold bull idol[142]

32:1 Meanwhile, the people had noticed that Mosheh (Moses) had been up on the mountain for a long time, so they gathered themselves around Aharon (Aaron) and told him, "Come on. Make some gods for us that can go ahead of us, because we don't know what's happened to that Mosheh—the man[143] who brought us out of Mitsrayim (Egypt)."[144]

2 Aharon replied, "Go and get the gold earrings off your wives and your sons and daughters, and bring them to me." **3** So the people took off all their gold earrings and brought them to Aharon, **4** and he took them and smelted and crafted the gold into the form of a young bull. Then the people said, "These are your gods,[145] Yisrael (Israel), who brought you out of Mitsrayim."[146]

5 When Aharon saw that, he built an altar in front of the bull and announced, "Tomorrow will be a festival to honour Yahweh." **6** So they got up early the next day and offered burnt offerings and brought peace offerings. Then the people sat down to eat and drink, then stood up to make merry.[147]

7 Then Yahweh told Mosheh, "Go on down because your people that you brought out of Mitsrayim have gone bad—**8** they've quickly deviated from what I instructed them. They've made a metal bull for themselves and have bowed down to it and sacrificed to it and they've said, 'Yisrael, these are your gods that brought you out of Mitsrayim.' " **9** Then Yahweh said to Mosheh, "I've seen this people, and look, they're so stubborn. **10** So leave me alone now and let my anger rage against them. I will destroy them and make you into a great nation." **11** But Mosheh pleaded with his god Yahweh and asked, "Yahweh, why are you angry at your people that you have brought out of Mitsrayim with your incredible power and actions?[148] **12** If you did that, the Mitsrim (Egyptians) would say, 'Ha, he brought them out with evil plans to kill them in the mountains and to destroy them from off the earth.' Turn from your anger and

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138 **RV 30:22-38 · Cross-ref.** Exo 37:29.

139 **RV 31:1 · Parallel** Exo. 35:30–36:1

140 **RV 31:15 · Cross-ref.** Exo 20:8-11; 23:12; 34:21; 35:2; Lev 23:3; Deu 5:12-14.

141 **RV 31:17 · Cross-ref.** Exo 20:11.

142 **RV 32:1 · Parallel** Deu. 9:6-29

143 **RV 32:1 · Note** The way that the people speak of Mosheh here suggests that maybe they never really ever regarded him as being one of them—remember, he did grow up in an Mitsri palace.

144 **RV 32:1 · Cross-ref.** Acts 7:40.

145 **RV 32:4 · Note** After crafting the gold into the form of a young bull (which wasn't necessarily solid but may have had an internal wooden frame or a clay centre), it's not clear here why the text refers to plural 'gods'.

146 **RV 32:4 · Cross-ref.** 1Ki 12:28; Acts 7:41.

147 **RV 32:6 · Cross-ref.** 1Cor 10:7.

148 **RV 32:11-14 · Cross-ref.** Num 14:13-19.

Readers' Version

repent from any idea of doing evil to your people. 13 Remember Avraham and Yitshak (Isaac) and Yisrael—your servants that you swore to them yourself and told them, 'I will cause your descendants to increase like the stars in the sky, and I will give your descendants all this land which I told you about, and they will inherit it forever.' "[149] 14 So Yahweh repented from the evil that he'd said he'd do to his people.

15 Then Mosheh turned and went down the mountain carrying the two tablets with the transcript. The tablets were engraved on both sides—front and back. 16 They were God's work—it was his writing and he had inscribed it on the tablets. 17 As they descended, Yehoshua (Joshua) heard the sounds of people shouting and said to Mosheh, "It sounds like a war going on down there in the camp!" 18 But Mosheh responded, "It's not a victory march, and it's not moans of defeat—it's singing that I can hear!" 19 Then as they approached the camp, they saw the bull and the dancing, and Mosheh got very angry and threw the tablets down at the bottom of the mountain and they shattered. 20 He took the bull they had made and burnt it in the fire, then he ground it down until it was powder and sprinkled it on top of pots of water and made the Israelis drink it.

21 Then Mosheh demanded from Aharon (Aaron), "What did these people do to you to make you bring such a terrible sin on them?" 22 Aharon responded, "Don't be angry with me, my master. You know the people—they're intent on evil. 23 They insisted, saying, 'Make a god for us to lead us. As for that Mosheh—the man that brought us out of Mitsrayim (Egypt)—we don't know what's happened to him.' 24 So I told them, 'Anyone who has gold jewellery, take it off yourself,' and they gave it to me and I threw it into the fire, and this bull came out."

25 Mosheh saw that the people were out of control because Aharon had let them go wild, and now they were subject to mockery from any group that stood up against them. 26 Then Mosheh stood at the camp entrance and asked, "Anyone who's for Yahweh, come to me." And all the men from the clan of Levi gathered around him. 27 Then he told them, "This is what Yahweh, the god of Yisrael (Israel), says: 'Each man must strap his sword on his side. Pass through and return from gate to gate in the camp and kill the unfaithful men—even if it's your brother, or friend, or neighbour.' " 28 The Levite men did what Mosheh ordered and they killed about three thousand Israeli men that day. 29 Then Mosheh told them, "Consecrate yourselves to Yahweh today, because any man who stood against his son or his brother today has placed a blessing on himself."

30 The next day, Mosheh told the people, "You all have committed a terrible sin, but now I will go up to Yahweh—perhaps I can atone for your sin." 31 So Mosheh returned to Yahweh and said, "Please, these people have committed a terrible sin and made gods for themselves out of gold. 32 But now, maybe you'll forgive their sin, but if not, please blot me out of your book that you've written."[150] 33 But Yahweh said to Mosheh, "It's anyone who sinned against me that I'll blot out of my book. 34 So go now and lead the people to where I've spoken to you. See, my angel will go ahead of you, but on the day that I settle accounts, then I'll punish them for their sin."

35 Then Yahweh sent deadly diseases onto the people because they had got Aharon (Aaron) to make the gold bull.

God tells them to leave Mt. Sinay

33:1 Then Yahweh told Mosheh (Moses), "Go and pack up from here, you and the people that you brought out of Mitsrayim (Egypt). Go to the land which I promised to Avraham,[151] to Yitshak (Isaac),[152] and to Ya'akov (Jacob),[153] when I told them that I'd give it to their descendants. 2 I'll send an angel ahead of you, and I'll drive out the Kena'anim (Canaanites), the Amorim, the Hitim, the Perizim, the Hivim, and the Yevusim. 3 It's a land flowing with milk and honey, but I won't stay among you in case I decide to destroy you on the way because you're stubborn people."[154]

4 When the people heard this angry comment, they mourned and none of them put on anything fancy.[155] 5 Yahweh had[156] told Mosheh, "Tell the Israelis, 'You're all stubborn people. If I went with you for even one moment, then I'd destroy you. So now, take off your jewellery and anything fancy that you're wearing, and then I'll know what I'll do to you.' " 6 So from Mt. Sinay onwards, the Israelis stripped themselves of their jewellery and fancy things.

The tent for meeting God

7 From that day onwards, Mosheh (Moses) would take a tent and would put it up at a distance outside the camp—he called it 'the tent of meeting'. Then anyone who wanted a decision from Yahweh would go out to that tent of meeting outside the camp. 8 Whenever Mosheh went out to the tent, all the people would stand up at the entrance of their own tents, and they would watch Mosheh go out until he went into the tent. 9 Once he entered the tent, the pillar of cloud would come down and stand at the entrance of the tent, and Yahweh would speak with him. 10 When all the people saw the pillar of cloud standing at the entrance of the tent, they would get up and bow down at the entrance of their

149 **RV 32:13 · Cross-ref.** Gen 22:16-17; Gen 17:8.

150 **RV 32:32 · Cross-ref.** Psa 69:28; Rev 3:5.

151 **RV 33:1 · Cross-ref.** Gen 12:7.

152 **RV 33:1 · Cross-ref.** Gen 26:3.

153 **RV 33:1 · Cross-ref.** Gen 28:13.

154 **RV 33:3 · Cross-ref.** 32:9.

155 **RV 33:4 · Note** But they didn't mourn enough to wear sackcloth and throw ashes on themselves.

156 **RV 33:5 · Note** Assumed.

own tents. 11 Yahweh would speak to Mosheh face to face like someone speaks to their friend. Then Mosheh would return to the camp, but his servant Yehoshua (Joshua) (a young man who was the son of Nun) would not leave the inside of the tent.

Mosheh sees the master's splendour

12 Then Mosheh (Moses) said to Yahweh, "Listen, you've been saying to me, 'Take these people onwards,' but you haven't let me know who you'll send with me, although you have said, 'I know you by name, and you've also found favour in my sight.' 13 So now please, if I've found favour in your sight, please help me to know your ways. Then I'll know you so that I can find favour in your sight. And don't forget that this nation is *your* people."

14 Yahweh replied, "My presence will go with you and I will help you to be able to rest."

15 Mosheh replied to him, "If your presence isn't coming with us, then don't make us leave here. 16 How would anyone know that I've found favour in your sight—me and your people that is—if you didn't come with us? How could I and your people be distinguished from all the other people groups in the world?"

17 Yahweh replied to Mosheh, "Okay, I'll also do what you've asked because you've found favour in my sight and I know you by name."

18 Then Mosheh, "Please show me your splendour."

19 Yahweh replied, "I myself will cause all my goodness to pass over in front of you, and I will say my name of Yahweh in front of you. I will favour anyone I want, and I'll be compassionate to whoever I want."[157] 20 But he said, "You won't be able to see my face, because no human can see me and still live." 21 He continued, "Look, there's a place near me where you can stand there on the rock. 22 Then while my splendour passes over, I'll put you in a crevice in the rock, and my hand will cover you until I've gone past. 23 Then I'll take my hand away and you'll be able to see my back, but you mustn't try to look at my face."

The replacement stone slabs[158]

34:1 Then Yahweh continued speaking to Mosheh (Moses), "Carve two slabs of stone for yourself just like the first ones. Then the words that were on the first tablets that you broke, I'll write them again on the slabs. 2 Be ready by morning, and in the morning come up to Mt. Sinay, and present yourself there to me up on the top. 3 Don't bring anyone with you, and also don't let anyone be on the mountain at all—don't even let their flocks and herds graze at the base of that mountain." 4 So Mosheh carved out two slabs of stone like the first ones, and he got up early in the morning and went up to Mt. Sinay as Yahweh had commanded him, carrying up the two slabs of stone. 5 Then Yahweh came down in the cloud and stood with him there, and he pronounced his name 'Yahweh'. 6 Yahweh passed over above his face and proclaimed, "I am Yahweh, a compassionate and gracious God, slow to get angry but exuding faithfulness and trustworthiness.[159] 7 I display faithfulness to thousands of generations—forgiving disobedience, transgression, and sin. But I certainly won't let the guilty get away with it—visiting the iniquity of the parents onto the children and onto the grandchildren—to the third and the fourth generations."

8 Mosheh hurried and bowed to the ground and worshipped Yahweh 9 and said, "Please, if I have found favour in your sight, my master, please go with us, because these are stubborn people. And forgive our disobedience and our sin and take us as your inheritance."

10 Yahweh said, "Listen, I'm about to make an agreement in front of all your people.[160] I will do miracles that have not been done before anywhere on the earth or in any country of the world. All the people that you're among will see my work, because what I'm going to do with you is awe-inspiring. 11 Be sure to obey what I'm telling you today. See, I'm about to force the Amorim, the Kena'anim (Canaanites), the Hitim, the Perizim, the Hivim, and the Yevusim out of the land ahead of you. 12 Be very careful not to make any treaties with any of the current inhabitants of the land that you're about to enter, in case it ends up trapping you. 13 What you must do instead is to break down their altars and smash their pillars, and cut down the poles used to worship their god Asherah.[161] 14 You must not bow down to any other god because Yahweh is a jealous God—jealous to protect his name. 15 So don't make an agreement with the inhabitants of the land, because when they prostitute themselves to their gods and sacrifice to them, and then they invite you to join them and you eat some of their sacrifice, 16 then you'll end up by allowing your sons to marry their daughters who'll prostitute themselves to their gods, and then your sons will do the same.

17 Don't make cast metal gods for yourselves.[162]

18 You must observe the Flat Bread Celebration every year as I instructed you. For seven days you must eat only bread that hasn't been risen, at the appointed time in late March or early April because that's when you came out of Mitsrayim (Egypt).[163] 19 All of your eldest male offspring belong to me, including your sons and the first males born

157 RV 33:19 · Cross-ref. Rom 9:15.

158 RV 34:1 · Parallel Deu. 10:1-5

159 RV 34:6-7 · Cross-ref. Exo 20:5-6; Num 14:18; Deu 5:9-10; 7:9-10.

160 RV 34:10 · Note Because there's no punctuation in the original Hebrew, it's not certain if 'in front of all your people' goes with what it follows (as the *OET-RV* has chosen), or with what follows it (as in several other translations).

161 RV 34:13 · Cross-ref. Deu 16:21.

162 RV 34:17 · Cross-ref. Exo 20:4; Lev 19:4; Deu 5:8; 27:15.

163 RV 34:18 · Cross-ref. Exo 12:14-20; Lev 23:6-8; Num 28:16-25.

Readers' Version

from your cattle and sheep and goats.[164] 20 If it's a male donkey, a lamb can be given as a ransom instead, but if you don't pay a ransom then you must kill the donkey. It's compulsory to ransom your eldest sons.[165] Don't come to worship me without bringing something.

21 Each week, you should only work for six days, then you must rest on the seventh day—even during ploughing and harvest times.[166]

22 In the spring when you begin to harvest the first wheat crop, you must have a *Celebration of Weeks*,[167] and at the end of the year in the autumn, have a *Finished Harvest Celebration*.[168]

23 Three times every year, all your men must present themselves before me—Yisrael's (Israel's) god, the master Yahweh. 24 I will drive out the people groups ahead of you and expand your borders, and no one will think of taking your land when they know that you present yourselves to me three times a year.

25 Don't wave bread that's been risen when offering a sacrifice. Don't allow any part of the sacrifice for the 'pass-over' celebration to still be there in the morning.[169]

26 You must bring the best of the first parts of your harvests to my residence.[170]

Don't boil a young goat in its mother's milk.[171]

27 Yahweh told Mosheh (Moses), "Write down these words for yourself, because it's in accordance with these words that I've made an agreement with you and with Yisrael." 28 Mosheh was there with Yahweh for forty days and nights, and during that time he didn't eat or even drink water, and he wrote the ten commands of the agreement on the stone slabs.

29 So when Mosheh came down from Mt. Sinay, he was carrying the two stone slabs with the transcript of the ten commands, but what he didn't know as he descended was that the skin on his face was shining after his talking with Yahweh.[172] 30 When Aharon (Aaron) and the Israelis saw Mosheh, wow, his face radiated light and they were afraid to go close to him. 31 But Mosheh called them over, and Aharon and all of the community leaders returned back to him, and he spoke with them. 32 After that, the Israelis came closer, and Mosheh gave them all the instructions that Yahweh had told him on Mt. Sinay. 33 Then when he'd finished talking to them, Mosheh put a veil over his face, 34 and whenever he would go in to speak with Yahweh, he would remove the veil until he came out. Whenever he did come out, he'd tell the Israelis what he'd been instructed, 35 and they would see how his face shone. Then Mosheh would put the veil back over his face until he went in the next time to speak with Yahweh.

Instructions for the rest day

35:1 Mosheh (Moses) assembled all the Israelis and told them, "These are the things that Yahweh has instructed you to do. 2 Every week, you can work for six days, but the seventh day will be a sacred rest day, dedicated to Yahweh.[173] Anyone who works on that day must be put to death. 3 Don't light a fire[174] in any of your homes on the rest days."

The offering for Yahweh[175]

4 Then Mosheh (Moses) told all the assembled Israelis, "This is what Yahweh instructed: 5 Take up an offering for Yahweh—everyone who wants to participate should bring to Yahweh their contribution of gold, silver, bronze, 6 blue, purple, or scarlet yarn, finely-spun linen and goats' hair, 7 reddened ram skins, sea-cow hides, and acacia wood, 8 olive oil for the lamps and spices to make the anointing oil and the fragrant incense, 9 and onyx and other gemstones for the priest's sacred apron and chest pouch.

The equipment for the holy tent[176]

10 Everyone among you all who's highly skilled should come and make everything that Yahweh has instructed— 11 the tent for the residence and its covering, its clasps and frames, its bars, pillars, and bases, 12 the box with its poles and the atonement platform to go on top, the curtain for screening it, 13 the table and its poles and all its utensils and the sacred bread, 14 the lampstand for light with its lamps and utensils and oil to burn, 15 the incense altar and its poles, the anointing oil and fragrant incense, the curtain for the entrance of the residence, 16 the altar for the burnt offerings with its bronze grate, its poles and all of its utensils, the washbasin with its base, 17 the courtyard curtains with their pillars and bases, and the curtain for the courtyard gate, 18 the tent pegs and ropes for the residence and the courtyard, 19 the finely-woven clothing for serving in the Holy Place, the sacred clothes for Aharon (Aaron) the priest, and the clothes for his sons to serve as priests."

The people's offerings

20 Then all the Israelis who'd been assembled in front of Mosheh

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164 RV 34:19 · Cross-ref. Exo 13:2.

165 RV 34:20 · Cross-ref. Exo 13:13.

166 RV 34:21 · Cross-ref. Exo 20:9-10; 23:12; 31:15; 35:2; Lev 23:3; Deu 5:13-14.

167 RV 34:22 · Cross-ref. Exo 23:16; Lev 23:15-21; Num 28:26-31.

168 RV 34:22 · Cross-ref. Lev 23:39-43.

169 RV 34:25 · Cross-ref. Exo 12:10.

170 RV 34:26 · Cross-ref. Deu 26:2.

171 RV 34:26 · Cross-ref. Deu 14:21.

172 RV 34:29-35 · Cross-ref. 2Cor 3:7-16.

173 RV 35:2 · Cross-ref. Exo 20:8-11; 23:12; 31:15; 34:21; Lev 23:3; Deu 5:12-14.

174 RV 35:3 · Note This is effectively a command not to do any **cooking** on the rest day.

175 RV 35:4 · Parallel Exo. 25:1-9

176 RV 35:10 · Parallel Exo. 39:32-43

Readers' Version

(Moses) went away, 21 and everyone who felt to do so came back bringing their contributions to Yahweh for the work on the sacred tent and all its components, and for the sacred clothes. 22 This included both men and women who were wanting to contribute, and they brought necklaces and earrings and ornaments—all made of gold. They held them up high as a raised offering of gold to Yahweh.
23 Many people who had blue or purple or scarlet yarn, or finely-spun linen or goats' hair, reddened ram skins or sea-cow hides brought them. 24 Others who could, brought a contribution of silver or bronze to Yahweh, and those with acacia wood brought it for all the construction of the tent components. 25 All the women who were skilled at making cloth brought blue, purple, or scarlet yarn and fine, hand-spun linen thread, 26 and all those women who felt to do so spun goats' hair. 27 The leaders brought onyx stones and other gemstones to be mounted on the sacred apron and for the sacred pouch, 28 along with the spices and olive oil to be used for the maps, the anointing oil, and the fragrant incense. 29 Thus the Israelis brought a voluntary offering to Yahweh—every man and woman who felt to do so brought something for all the work which Yahweh had instructed them through Mosheh to do.

The skills of Betsalel and Oholiav[177]

30 Then Mosheh (Moses) said to the Israelis, "Listen, Yahweh has called Betsalel by name (the son of Hur's son Uri, from the tribe of Yehudah (Judah)) 31 and he has filled him with his spirit, with skill and understanding, and with knowledge and with all kinds of craftsmanship. 32 He can design designs, work in gold, silver, and bronze, 33 in cutting gemstones for setting, and in wood-carving—to do all kinds of design and crafting. 34 Yahweh has also given him the desire to teach, along with Oholiav (Ahisamak's son from the tribe of Dan). 35 He's given them both skills to do all the work of craftsmen and of skillful workmen and of embroiderers in blue, purple, and scarlet yarn, and in the fine linen and of weavers—both as designers as well as the various, actual crafts.
36:1 Betsalel and Oholiav will do the work of constructing all the components of the sacred tent along with any others who are like-minded and who have been given the necessary skills and understanding by Yahweh."

More than enough materials donated

2 So Mosheh (Moses) summoned Betsalel and Oholiav, as well as anyone else who felt to help and had been given the appropriate skills by Yahweh, 3 and they took away all the contributions that the Israelis had brought to Mosheh to be used for the construction of the sacred tent. However the people still continued to bring voluntary offerings every morning. 4 So all those skilled people came over to start on the work of making the sacred tent, Holy Place came, leaving behind the work that they had been doing, 5 and they informed Mosheh, "The people are bringing way more than enough to use for the work that Yahweh has instructed us to do."
6 So with Mosheh's agreement, they spread a message around the camp saying, "Please don't bring any more contributions for the sacred tent." So the people—men and women—stopped bringing donations 7 as they had already collected more than enough materials for all the work.

The construction of the tent[178]

8 Then all the most-skilled men out of the workmen made the ten strips of curtaining for the residence from twisted finely-spun linen and blue, purple, scarlet yarn used to embroider winged-creatures on them. 9 Each strip was 14.5m long and two metres wide—they were all the same size. 10 Five strips were sewn together as one set, and the other five as another set. 11 They[179] made loops of blue on the edge of the first curtain at the edge of the set, and similarly for the second set— 12 fifty matching loops on the edge of each set so they were aligned with each other. 13 They also made fifty gold clips and used them to join the two curtain sets to each other to make the wall of the sacred tent.
14 Then they made eleven goats' hair curtain sections for the tarpaulin over the sacred tent. 15 All eleven sections were the same size at fifteen metres long and two metres wide, 16 and they joined five sections to each other for one set and six for the other. 17 Then they attached fifty blue loops onto one edge of each of the two sets 18 and made fifty bronze clips for connecting them into one continuous cover. 19 They then made a tarpaulin from red rams skins to go over the tent, and the top waterproof tarpaulin of sea-cow hides.
20 Then they made forty-eight upright frames from acacia wood for the sacred tent. 21 Each frame was five metres long and 0.75m wide 22 with two protrusions on each frame for connecting them together, so all the frames were made in this way. 23 They made twenty frames for the south side 24 with their forty silver bases—two bases under each frame that two more protrusions fitted down into, 25 then two more for the north side 26 with their forty silver bases—two bases under each frame. 27 Six frames were made for the west side 28 as well as two frames for the back corners of the sacred tent. 29 At the two corners, the frames were connected together at the bottom, and similarly at the top before being attached to a single ring 30 so that made eight frames with their sixteen silver bases—two bases under each frame.
31 Then they made crossbars from acacia wood—five for the frames on the north side of the sacred tent, 32 five for the south side, and five crossbars for the frames on the west side along the back. 33 The middle crossbar was made to pass through from one end to the other in the centre of the frames, 34 and the frames were overlaid with gold.

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177 **RV 35:30 · Parallel** Exo. 31:1-11

178 **RV 36:8 · Parallel** Exo. 26:1-37

179 **RV 36:11 · Note** It's singular 'he' in the original, which is confusing after v8 mentioned a group of craftsmen. The *OET-RV* has chosen to follow v8 (and change the pronoun to 'they' in this section), but other translations are divided in how they handle this dilemma.

Readers' Version

They then made gold rings to be the holders for the cross-bars, and they too were overlaid with gold.

35 They made a curtain from twisted finely-spun linen, and a skillful workman embroidered winged creatures on them with blue, purple, scarlet yarn. **36** They made four pillars of acacia wood overlaid with gold, as well as their gold hooks and four bases cast from silver. **37** They made a curtain for the tent entrance—an embroiderer made it from twisted finely-spun linen and blue, purple, and scarlet yarn, **38** along with its five pillars and their hooks. The tops of the pillars were overlaid with gold, and their five bases were made of bronze.

Making the sacred box[180]

37:1 Then Betsalel made the sacred chest from acacia wood—it was 1.2m long, 0.75m wide, and 0.75m high. **2** He overlaid both the inside and the outside with pure gold, and made a gold moulding all around it, **3** and he cast four rings of gold and attached them to its four feet—two rings on each one side. **4** He made two acacia wood poles and overlaid them with gold, **5** and he put the poles into the rings on the sides of the box for carrying it.

6 Then he made the atonement platform from pure gold to fit as the lid for the box, so it was also 1.2m long and 0.75m wide, **7** then from the ends of the lid, he hammered the gold to form two winged creatures. **8** There was a winged creature sitting on each end of the atonement platform made from its two ends, **9** and they were spreading their wings upwards to cover over the platform. They faced each other, looking down towards the atonement platform.

Making the bread table[181]

10 He made the bread table from acacia wood—one metre long, half a metre wide, and three-quarters of a metre high. **11** It was overlaid with pure gold and had a gold moulding all around it. **12** He made an 8cm wide rim all around it, and a gold moulding around the rim. **13** He moulded four gold rings from gold and attached them to the four corners of the table. Each ring was close to each table leg **14** near the rim to hold the poles for carrying the table. **15** He made two acacia wood poles and overlaid them for gold—they were for carrying the table. **16** He also made the utensils that would be on the table—its plates and pans, and its bowls and pitchers to be used for pouring out the wine offerings—all made from pure gold.

Making the lampstand[182]

17 Then he made the lampstand from pure gold. The base and shaft of the lampstand were hammered into shape, along with its cups, and its buds and blossoms. **18** There were six branches going out from the shaft of the lampstand—three on each side. **19** Each branch had three gold cups on it that looked like almond flowers with buds and petals. It was the same for each of the lampstand's six branches. **20** On the lampstand shaft there were four cups that also looked like almond blossoms, each one with flower buds and petals. **21** He made one flower bud beneath every pair of branches (that were going out from opposite sides). The bud was attached to each pair of branches as if they were growing out of it—all six lampstand branches were attached like that. **22** The buds and the branches coming out of them were all hammered out of one piece of pure gold. **23** Then he made the seven lamps out of pure gold, along with the tongs and trays. **24** He made the lampstand and tongs and trays using 33kg of pure gold.

Making the incense altar[183]

25 Then he made the altar for burning incense out of acacia wood. It was square—half a metre on each side—and one metre high. Its projections on the top four corners were part of it. **26** He overlaid it with pure gold—all four sides including the projections—and put a gold moulding all around it. **27** Then he made two gold rings and attached them below the moulding—two on each side for holding the poles for carrying the altar. **28** The two poles were made from acacia wood and then overlaid with gold. **29** He got a professional ointment maker to make the sacred anointing oil and the pure, fragrant incense.[184]

Making the altar for burning sacrifices[185]

38:1 Then Betsalel made the altar for burning offerings from acacia wood. It was square—2.5m on each side—and 1.5m tall. **2** From the same piece of wood, he made horn-like projections for each of the four corners, then he overlaid it all with bronze. **3** He made all the utensils for the altar: the pots and shovels, basins and meat-forks, and the firepans—all made from bronze. **4** He made a grating for the altar—a bronze lattice that fitted down in the middle of the altar, **5** and he cast the grating with rings on the four corners as holders for the carrying poles. **6** He made the acacia wood poles and overlaid them with bronze **7** and he put the poles into the rings on the sides of the altar so they could carry it with them. He made the altar hollow using boards.

Making the washbasin[186]

8 Then he made a bronze wash-basin and base.[187] They were made with the bronze from the mirrors of the serving women who served at the entrance of the sacred tent.

180 **RV 37:1 · Parallel** Exo. 25:10-22
181 **RV 37:10 · Parallel** Exo. 25:23-30
182 **RV 37:17 · Parallel** Exo. 25:31-40
183 **RV 37:25 · Parallel** Exo. 30:1-5
184 **RV 37:29 · Cross-ref.** Exo 30:22-38.
185 **RV 38:1 · Parallel** Exo. 27:1-8
186 **RV 38:8 · Parallel** Exo. 30:18
187 **RV 38:8 · Cross-ref.** Exo 30:18.

Readers' Version

Making the courtyard[188]

9 Then Betsalel worked on the courtyard. For the south side, the courtyard curtains were fifty metres of twisted finely-spun linen 10 with their twenty bronze pillars and their bases. The hooks on the pillars and their rings were made of silver. 11 On the north side, there were fifty metres of curtains with their twenty bronze pillars and bases, and their silver hooks and rings. 12 On the west side, there were twenty-five metres of curtains with their ten pillars and bases, and their silver hooks and rings, 13 and another twenty-five metres on the east side. 14 The curtains for one side of the entrance were 7.5m long with their three pillars and their bases. 15 On the other side, opposite the courtyard entrance, the curtains were 7.5m long with their three pillars and their bases. 16 All of the courtyard curtains were made with twisted finely-spun linen. 17 The bases for the pillars were bronze, but the hooks on them and their rings were silver. All of the courtyard pillars had decorative silver caps fitted to their tops. 18 The curtain for the courtyard gate was done by an embroiderer. It was made from twisted finely-spun linen embroidered with blue, purple, and scarlet yard. The curtain was ten metres long and 2.5m high, just like the other courtyard curtains 19 with its four bronze pillars and their bases and their silver hooks and rings, and with silver caps. 20 All the tent pegs for the sacred tent and for around the courtyard were made with bronze.

List of metals used

21 These are the records from making the sacred tent (where the stone transcripts were kept). They were recorded by the Levites according to Mosheh's (Moses') instructions and supervised by Itamar (a son of Aharon (Aaron) the priest).

22 Betsalel (son of Uri son of Hur, from the tribe of Yehudah (Judah)) made everything that Yahweh had instructed Mosheh to make. 23 Oholiav (son of Ahisamak, from the tribe of Dan) worked with him—he was an engraver and a designer and an embroiderer in blue, purple, and scarlet, and in fine linen.

24 The gold that they used for the construction of the sacred tent was measured at 965kg. This was the gold from the wave offering and was weighed using the official standard weights. 25 The silver contributed by the people was measured at 3,420kg also using the official weights.[189] 26 During the census, every male who was twenty years old or older paid a 5g silver coin[190]—a total of 603,550 men. 27 They'd used 3,400kg of silver to make the bases under the pillars that supported the sacred tent's curtains (34kg for each of one hundred bases) 28 and the other twenty kilograms were used for the hooks for the pillars and for the caps on the tops of them. 29 The bronze from the wave offering came to 2,400kg 30 and it was used to make the bases for the pillars at the tent entrance and for the altar and its grating and all the utensils, 31 and for the bases for the posts for the curtains around the courtyard and at the entrance, and for the tent pegs for the main structure and around the courtyard.

Making the priests' uniforms[191]

39:1 They used the blue, purple, and scarlet cloth to make the sacred clothes to be used in the sacred tent. They made Aharon's (Aaron's) clothes just as Yahweh had instructed Mosheh (Moses).

The sacred apron

2 Betsalel made the sacred apron from twisted finely-spun linen embroidered with gold wire, and blue, purple, and scarlet yarn. 3 They hammered thin sheets of gold and he cut them into thread of wire for a skillful craftsman to embroider into the fine linen along with the blue, purple, and scarlet yarn. 4 They made joined shoulder pieces for it—joined on two corners 5 and the skillfully woven waistband which is attached to the apron was made of the same material of twisted finely-spun linen, and had similar embroidery using gold wire, and blue, purple, and scarlet yarn, just as Yahweh had instructed Mosheh (Moses). 6 They cut two onyx stones and mounted them in decorative gold settings. The names of the twelve sons of Yisrael (Israel) were engraved on them similar to how a signet ring is engraved, 7 and he put them on the shoulder pieces of the sacred apron as stones of reminder for the sons of Yisrael, as Yahweh had instructed Mosheh.

Making the sacred pouch[192]

8 Then he made the sacred chest pouch which took the work of a skilled craftsman like making the sacred apron. It too was made of twisted finely-spun linen and embroidered with gold wire, and blue, purple, and scarlet yarn. 9 When the material was folded over double, it made a square pouch that was 23cm long and 23cm wide, 10 and they attached four rows of gemstones onto the front. The first row had a red ruby, a yellow topaz, and a red garnet. 11 The second row had a green emerald, a blue sapphire, and a diamond. 12 The third row had a red jacinth, a white agate, and a purple amethyst. 13 The fourth row had a yellow beryl, an onyx, and a green jasper. All the stones were mounted in decorative gold settings. 14 The gemstones were engraved with the names of the twelve sons of Yisrael (Israel) similar to how a signet ring is engraved, and they represented the twelve tribes. 15 They attached two twisted chains of pure gold crafted like a cord onto the pouch, 16 and made two decorative gold settings and two gold rings, and attached them to the upper corners of the sacred pouch. 17 They attached one end of each gold chain to one of the rings on the top corner of the pouch, 18 and they attached the other end of each chain to the two decorative settings that en-

188 **RV 38:9 · Parallel** Exo. 27:9-19

189 **RV 38:25-26 · Cross-ref.** Exo 30:11-16.

190 **RV 38:26 · Cross-ref.** Mat 17:24.

191 **RV 39:1 · Parallel** Exo. 28:1-14

192 **RV 39:8 · Parallel** Exo. 28:15-30

close the stones. Then they put those on the front side of the shoulder straps of the sacred apron. 19 Then they made two more gold rings and attached them to the lower corners of the sacred pouch on the inside edges next to the sacred apron. 20 They made two more gold rings and attached them to the lower part of the front of the shoulder straps near where the shoulder straps join with the sacred apron just above the waistband. 21 They tied the rings on the sacred pouch to the rings on the sacred apron with a blue cord, so that the sacred pouch was above the waistband and would not come loose from the apron. They did these things exactly as Yahweh had instructed Mosheh (Moses) to do.

Making the other clothes[193]

22 Betsalel had a weaver make the robe that would be worn under the sacred apron entirely from blue material. 23 It opened down the middle like other clothes and had a border around this opening so that it wouldn't tear, 24 and the bottom hem had decorative pomegranates on it that were made from blue, purple, and scarlet yarn. 25 They also made small bells from pure gold and attached them between the pomegranates around the bottom of the robe, 26 so it alternated between a bell and a pomegranate going around the hem, just as Yahweh had instructed Mosheh (Moses).

27 A weaver made tunics for Aharon (Aaron) and his sons from fine linen, 28 along with the turban and caps from fine linen, the underwear made from twisted finely-spun linen, 29 and the waistband from fine linen with blue, purple, and scarlet embroidery, just as Yahweh had instructed Mosheh.

30 They made a decorative plate (to represent a holy crown) from pure gold and they engraved 'Dedicated to Yahweh' on it (like you'd do for a signet ring). 31 They put a blue cord on it to attach it to the front of the turban, just as Yahweh had instructed Mosheh.

Mosheh inspects the finished components[194]

32 And so all the components of the residence, the tent for meeting God, were finished—the Israelis had done just what Yahweh had instructed Mosheh (Moses). 33 The craftsmen brought the disassembled residence to Mosheh—the tent and all its equipment, the clips, the frames with their bars, and the pillars with their bases, 34 the reddened rams hide tarpaulin and the top sea-cow hide tarpaulin, the curtain for covering the most sacred place, 35 the box for the transcript slabs and its poles, the atonement platform, 36 the table with all its utensils and the sacred bread to present to God, 37 the pure lampstand with its row of lamps and all its utensils and the lamp oil, 38 the gold incense altar, the anointing oil and the fragrant incense, and the curtain for the tent entrance, 39 the large bronze altar with its grating, its poles, and all its utensils, the washbasin with its base, 40 the courtyard curtains with their pillars and bases, the courtyard gate curtain, all the ropes and tent pegs and all the items to service the residence as the tent of meeting, 41 and the finely-woven clothes for serving in the holy place, the sacred clothes for Aharon (Aaron) the priest, and the clothes for his sons to serve as priests.

42 The Israelis had done all the work just as Yahweh had instructed Mosheh (Moses). 43 Mosheh inspected all the work, and wow, they had done it just as Yahweh had instructed them, and Mosheh blessed them.

Erecting the sacred tent

40:1 Then Yahweh told Mosheh (Moses), 2 "On the first day of the first month, you should set up the tent where we'll meet. 3 Put the box for the transcript slabs in its place and hang the curtain to screen it from sight. 4 Then bring in the bread table and arrange its utensils, and bring in the lampstand and set up the lamps, 5 and put the gold incense altar in front of the sacred box and set up the entrance curtain for the tent. 6 Put the altar for burning sacrifices in front of the entrance to the sacred tent where we'll meet. 7 Put the washbasin between the sacred tent and that altar, and fill it with water. 8 Set-up the curtains around the outside to make the courtyard, and also set up the courtyard's entrance curtain.

9 Then take the sacred anointing oil and smear it on the sacred tent and everything that's in it, then none of those things should be touched by others—it will all be sacred. 10 Also anoint the altar for burnt offerings and all its utensils. After that, the altar shouldn't be touched by others—it will be *very* sacred. 11 Anoint the washbasin and its base, and then prohibit others from using it.

12 Now bring Aharon (Aaron) and his sons to the entrance of the sacred tent and wash them with water. 13 Then put the sacred garments on Aharon and anoint him and make him sacred, so he can now serve as a priest to me. 14 Also bring his sons and dress them in tunics 15 and anoint them like you anointed their father, and they will serve as priests to me. Their anointing will cause them to be a priesthood forever throughout their generations."

16 So Mosheh (Moses) did everything that Yahweh had instructed him to do. 17 It was the first day of the first month of their second year when they set up the sacred tent. 18 Mosheh set up the residence by setting out its bases and standing up the frames with their bars, and the pillars. 19 He spread the two tarpaulin layers over the tent just as Yahweh had instructed him. 20 Then he took the two stone slabs with the transcript and put them into the box. He put the poles into the rings on the box and fitted the atonement platform on the top of the box as a lid, 21 and brought the box into the residence. He set up the curtain to conceal the box with the transcript, just as Yahweh had instructed him.

22 He put the table into the sacred tent on the north side of the residence, outside the curtain, 23 and arranged the bread on it to display it to Yahweh, just as Yahweh had in-

193 **RV 39:22 · Parallel** Exo. 28:31-43

194 **RV 39:32 · Parallel** Exo. 35:10-19

Readers' Version

structed him. 24 He put the lampstand inside the sacred tent across from the table, on the south side of the residence, 25 and he placed the lamps on it in Yahweh's presence, just as Yahweh had instructed him. 26 Then he put the gold incense altar inside the sacred tent in front of the curtain that screened the sacred box from view, 27 and burnt some fragrant incense on it, just as Yahweh had instructed him, 28 then he hung the curtain at the tent entrance. 29 He put the altar for burning sacrifices at the gate of the sacred tent and offered the burnt offering and the grain offering up on it, just as Yahweh had instructed him. 30 Then he placed the washbasin between the tent and the altar, and filled it with water 31 so that Mosheh (Moses), and Aharon (Aaron) and his sons, could wash their hands and feet from it. 32 Whenever they went into the sacred tent or whenever they went near the altar, first they would wash themselves, just as Yahweh had commanded Mosheh. 33 He erected the courtyard curtains around the residence and the altar, and he set up the courtyard gate curtain. And so Mosheh finished the work.

Yahweh's splendour fills the tent[195]

34 Then a cloud covered the sacred tent and Yahweh's power and bright light filled the residence[196] 35 and Mosheh (Moses) was unable to enter the tent because the cloud had settled on it and Yahweh's splendour had filled the residence. 36 From then onwards, whenever the cloud went up from over the residence, the Israelis would pack their camp and set out on their travels, 37 but while the cloud remained, they would stay in that place until the cloud lifted. 38 Yahweh's cloud would be there during the day but it would become fire at night, and so the Israelis could always see it.

195 **RV 40:34 · Parallel** Num. 9:15-23

196 **RV 40:34 · Cross-ref.** 1Ki 8:10-11; Isa 6:4; Eze 43:4-5; Rev 15:8.

The handbook of
Sacred Living

commonly known as
Leviticus

Introduction

The Latin word *Leviticus* means 'concerning the Levites', who were the tribe of workers and priests who God chose to serve him at the altar and in other religious ceremonies. Hebrew readers call this document 'Vayikrā' which is the first word in the Hebrew and means 'And he called' (Yahweh called Mosheh/Moses). Some European and other translations call it 'The third book of Mosheh/Moses'.
It's presumed that Mosheh wrote this document down while they were all camped there at Mt. Sinay as mentioned in a few places: 1:1, 4:1, 6:1,24, and of 8:1.
This document focuses on the proper values and behaviour that the Israelis should observe as Yahweh's chosen and sacred people. That involved staying 'clean' as per Yahweh's values by carefully following his detailed instructions, and by avoiding wickedness.
Some of the instructions apply particularly to the priests (Aharon's/Aaron's descendants) and to the remainder of their own tribe (the Levites that this document is often named after) who served the priests in their sacred ceremonies.

Main components of this account

Instructions about offerings and sacrifices *1:1–7:38*
The dedication of Aharon and his sons as Yahweh's priests *8:1–10:20*
Instructions about 'clean' and 'unclean' *11:1–15:33*
The day for getting right with Yahweh *16:1-34*
Instructions for living and worshipping as a sacred people *17:1–27:34*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Procedures for burnt sacrifices

1:1 Yahweh summoned Mosheh (Moses) to the sacred tent and told him, 2 "Tell the Israelis that when anyone presents an offering to Yahweh, it must be presented from their own herd or flock. 3 If it's from the herd, it must be a bull with no defects. It must be presented in front of the entrance to the sacred tent to be acceptable to Yahweh. 4 The owner must place his hand on the head of that offering to be burnt, and then it will be accepted make him right with Yahweh. 5 Then he must slaughter the bull in front of Yahweh, and the priests (Aharon's (Aaron's) descendants), must present the blood and splash it all around the altar which is by the entrance of the sacred tent. 6 Then the presenter must skin the bull and cut it into pieces, 7 Meanwhile, the priest Aharon's sons must put fire on the altar and arrange wood on the fire, 8 and then they must arrange the pieces (including the head and the fat portions) on top of the burning wood on the altar. 9 Then the presenter must wash the innards and the feet with water, and the priest must place it on the altar, ensuring that every part is completely burnt up as a pleasing aroma for Yahweh.

10 "If the offering is from the flock (i.e., a sheep or a goat), then it must be a healthy male that's presented, 11 and then it must be slaughtered on the northern side of the altar facing Yahweh, and Aharon's sons, the priests, must splash its blood on the altar, all around. 12 Then the presenter must cut it into pieces and they must arrange them (including the head and fat portions) on top of the burning wood on the altar. 13 Then the presenter must wash the innards and the feet with water, and the priest must place it on the altar, ensuring that every part is completely burnt up as a pleasing aroma for Yahweh.

14 "However, if his burnt offering to Yahweh will be a bird, then it must be either a dove or a young pigeon. 15 The priest must present it at the altar, and then twist its head off and burn the head on the altar as he drains the blood out onto the outer edge of the altar. 16 Then he must pull out the crop with its contents, and throw it down on the eastern side of the altar where the ashes are. 17 He will then tear the bird mostly apart by its wings (but making sure that it stays as one piece), and place it on the altar, ensuring that every part is completely burnt up as a pleasing aroma for Yahweh.

Procedures for grain offerings

2:1 "When someone presents a grain offering to Yahweh, it must be as fine, wheat flour mixed with olive, and with frankincense added to the top of it. 2 It must be taken to the priest Aharon's (Aaron's) sons who will take it from them, then take a handful out, being sure to get flour, oil, and some frankincense, and throw that memorial portion onto the altar to get completely burnt up as a pleasing aroma for Yahweh. 3 Then the rest of that grain offering will be for Aharon and his sons—it's a very sacred part from the gifts for Yahweh.

4 "When someone presents something baked as their grain offering, it must be baked without leaven: either wheat flour mixed with olive oil and baked into flat buns, or else wheat flour biscuits with olive oil spread on top. 5 Or if your grain offering is done on the flat pan, it must be wheat flour mixed with olive oil and made into flat biscuits 6 that should then be crumbled and have oil poured over them as your grain offering. 7 Or if your grain offering is deep-fried in a pot, it must be made from wheat flour with olive oil.

8 "Any of the above types of grain offering to Yahweh must be presented to the priest, and he will take it to the altar. 9 Then he must take a handful as a memorial portion to the altar to get completely burnt up as a pleasing aroma for Yahweh. 10 Then the rest of that grain offering will be for Aharon and his sons—it's a very sacred part from the gifts for Yahweh.

11 "Anything that's presented to Yahweh as a grain offering must not be made with any rising agent, because any leaven or honey mustn't be burnt as a gift to Yahweh. 12 Foods containing those can be presented as a first-fruits offering, but they mustn't be burnt on the altar. 13 However, every grain offering must be salted—the salt in the grain offering is a reminder of our agreement, so it must always be present.

14 "Finally, if you want to offer ripe grain as a grain offering to Yahweh, then it must be a young ear of grain that's been roasted over the fire and presented as a grain offering of your first ripe grains 15 with olive oil on it and some frankincense on top. That also becomes a grain offering, 16 and the priest must burn a memorial portion from it with some of the crushed grains and some of the oil and some of the incense, to be burnt to become smoke as a gift to Yahweh.

Procedures for peace offerings

3:1 "Now if it's a sacrifice for a peace offering, if it's from the **herd**, then either a male or female can be presented to Yahweh as long as it has no defects. 2 The presenter must lay their hand on the head of the bull or cow, then he must slaughter it in front of the sacred tent. Then the priest Aharon's (Aaron's) sons will splash the blood on the altar on each side. 3 From that peace offering, he must present the fat covering the innards and which is part of the innards as a gift to Yahweh, 4 along with both kidneys and the fat that's attached to them, and the lobe on the liver (all of which need to be removed from the animal). 5 Then Aharon's sons must burn them on the wood that's burning on the altar as a gift—to become smoke as a pleasing aroma for Yahweh.

6 "However, if the sacrifice for a peace offering is from the **flock**, then either a male or a female can be presented to Yahweh as long as it has no defects. 7 When the offering is being presented, it must be presented in front of Yahweh, 8 and the presenter will put his hand on the head of the animal being offered, and slaughter it in front of the sacred tent. Then Aharon's sons must splash its blood on the altar, on each side. 9 From that peace offering, he must present the fat as a gift to Yahweh, along with the entire fatty tail (cut off near the backbone), the fat covering the

innards and which is part of the innards, 10 both kidneys
and the fat that's attached to them, and the lobe on the
liver (all of which need to be removed from the animal).
11 Then the priest must burn them on the altar as a food
offering made to Yahweh by fire.

12 "Similarly, if the offering is a **goat**, then it can be pre-
sented to Yahweh. 13 The presenter will put his hand on its
head, and slaughter it in front of the sacred tent. Then
Aharon's sons must splash its blood on the altar, on each
side. 14 From that peace offering, he must present the fat
as a gift to Yahweh, along with the fat covering the innards
and which is part of the innards, 15 both kidneys and the
fat that's attached to them, and the lobe on the liver (all of
which need to be removed from the animal). 16 Then the
priest must burn them on the altar as a food offering made
to Yahweh by fire as a pleasing aroma. All the fat belongs
to Yahweh.

17 "This regulation must be permanent for all future gen-
erations: All of you must never eat fat or blood."

Procedures for sin offerings

4:1 Then Yahweh told Mosheh
(Moses), 2 "Tell the Israelis that if a
person breaks any of Yahweh's regulations unintention-
ally, or does anything that he said shouldn't be done, then
this is the procedure:

3 "If it's **the high priest** who's done it, that causes the
nation to be guilty, and for his transgression he must
present a bull with no defects to Yahweh as a sin offering.
4 He must bring the bull before Yahweh at the entrance of
the sacred tent, then he must place his hand on its head
and slaughter it in front of Yahweh. 5 Then the high priest
must get some of the bull's blood and bringing it into the
sacred tent, 6 he must dip his finger into it and seven times
he must flick the blood towards the front of the curtain of
the sanctuary in front of Yahweh. 7 Then the high priest
must put some of the blood on the four projecting corners
of the incense altar (located inside the sacred tent in front
of Yahweh and used for burning fragrant incense). Then he
must go back outside and pour the rest of the bull's blood
out at the base of the altar for burnt offerings (which is out
at the entrance to the sacred tent). 8 Then the high priest
must remove all the fat from the bull being offered as a sin
offering, including the fat covering the innards and which
is a part of the innards, 9 both kidneys and the fat that's at-
tached to them, and the lobe on the liver (all of which need
to be removed from the animal) 10 just like you'd do for the
bull of the peace offering. Then the priest must burn them
on the altar for the burnt offering. 11 However, the bull's
hide and its meat, plus its head and feet, and innards and
dung, 12 must be taken outside the camp to the clean place
where they pour out the ashes, and they must make a fire
with wood there on top of the ashes and burn it there.

13 "If it's the **whole community** that unintentionally
transgresses by doing something that Yahweh prohibited,
then they'll be guilty even if the community didn't actu-
ally notice.[1] 14 When they become aware of what they've
done wrong, then the community must present a young
bull in front of the sacred tent as a sin offering. 15 Then the
community elders must place their hands of the bull's
head in front of Yahweh, and slaughter it there. 16 The
high priest must take some of the bull's blood into the sa-
cred tent 17 and seven times he must dip his finger in it
and flick the blood towards the front of the curtain of the
sanctuary in front of Yahweh. 18 Then he must put some of
the blood on the four projecting corners of the incense al-
tar (located inside the sacred tent in front of Yahweh).
Then he must go back outside and pour the rest of the
bull's blood out at the base of the altar for burnt offerings
(which is out at the entrance to the sacred tent). 19 Then
he must remove all the fat from the slaughtered bull and
burn up that fat on the altar, 20 and he should process the
bull just the same as for a sin offering. Then the priest will
have made them right with God and they'll be forgiven.
21 Then he must take the remaining parts of the bull out-
side the camp and burn it as described above and it will be
the sin offering for the community.

22 "If it's **a leader** that unintentionally transgresses by
doing something that his god Yahweh prohibited, then
he'll be guilty. 23 Alternatively, maybe someone else will
point out his failing to him. Then he must bring an offer-
ing of a male goat with no defects. 24 He must place his
hand on its head and slaughter it in the place where the
animals for the burnt offering are slaughtered. It will be a
sin offering, 25 and the priest must take some of the blood
of that sin offering and with his finger, put some of the
blood on the four projecting corners of the altar for burnt
offerings. 26 He must burn up all the fat on the altar just
like the fat from the peace offering, and that way, the
priest will make that leader right with God and he'll be for-
given.

27 "If it's **an ordinary person** who unintentionally trans-
gresses by doing something that Yahweh prohibited, then
they'll be guilty.[2] 28 Alternatively, maybe someone else will
point out their failing to them. Then due to their trans-
gression, that person must bring an offering of a female
goat with no defects. 29 He must place his hand on the
head of the goat that's a sin offering, and slaughter it at
the place for burnt offerings. 30 Then the priest must take
some of the blood and with his finger, put some of the
blood on the four projecting corners of the altar for burnt
offerings, and then pour the rest of the blood at the altar's
base. 31 Then the presenter must pull out all the fat (just
like it's done for the peace offering), and the priest will
burn it on the altar to make a pleasing aroma for Yahweh,
and to make that person right with God, and they'll be for-
given.

32 "But if it's a lamb that the individual wants to bring as
their sin offering, then it must be a female with no defects.
33 The presenter must put their hand on the head of the

1 **RV 4:13-21 · Cross-ref.** Num 15:22-26.

2 **RV 4:27-31 · Cross-ref.** Num 15:27-28.

Readers' Version

lamb and slaughter it as a sin offering at the place where burnt offerings are slaughtered. 34 Then the priest must take some of the blood and with his finger, put some of the blood on the four projecting corners of the altar for burnt offerings, and then pour the rest of the blood at the altar's base. 35 Then the presenter must pull out all the fat (just like it's done for the peace offering), and the priest will burn it on the altar to make a pleasing aroma for Yahweh, and to make that person right with God, and they'll be forgiven.

More needs for sin offerings

5:1 "If someone is a witness to a case because of something they saw or knew about, and hears an oath in court but doesn't testify, then they'll become guilty.

2 "If someone touches anything 'unclean' (e.g., a dead domestic or wild animal, or some creature) without realising it, they still become 'unclean' and is guilty.

3 "If someone touches anything 'unclean' from another person, even if they initially didn't realise what it was, they become guilty.

4 "If someone makes a rash promise, whether it's to do something good or something bad, and even if they were just speaking carelessly but find out later, they become guilty.

5 "So then the person that became guilty from any of the above, must confess their wrongdoing 6 and present a penalty to Yahweh to address that wrongdoing, and must present a female lamb or young goat as a sin offering, and the priest will act on their behalf to make them right with God.

7 "However if that person can't afford a sheep, then for their guilt offering because of their transgression, they must bring two doves or young pigeons to Yahweh—one for a sin offering and one for a burnt offering. 8 The presenter must take them to the priest who will present the sin offering first—twisting the bird's head off from the neck, but not pulling the body in half. 9 Then he must sprinkle some of the blood from that sin offering onto the side of the altar, and then drain out the rest of the blood at the altar's base. That will be the sin offering. 10 The second bird will be for a burnt offering as per the regulation. The priest will make the presenter right with God after their wrongdoing, and they'll be forgiven.

11 "However if that person still can't afford those two doves or young pigeons, then they can present a kilogram of fine wheat flour for a sin offering. It mustn't have oil or frankincense in it because it's a sin offering. 12 The presenter must take it to the priest who will then take a handful of it, and burn that memorial portion on the altar for burnt offerings to Yahweh. That will be the sin offering. 13 The priest will make the presenter right with God after their wrongdoing as per one of the above, and they'll be forgiven. The rest of the flour will be for the priest, similar to a grain offering."

More on guilt offerings

14 Then Yahweh told Mosheh (Moses), 15 "If someone acts unfaithfully but unintentionally desecrates something that's sacred to Yahweh, then because of their guilt, that person must present ram with no defects from the flock, or silver coins using the official valuation, as a guilt offering. 16 They must also compensate for the sacred item, but with an extra twenty percent. That must all be given to the priest who will make the presenter right with God with that ram as the guilt offering, and they'll be forgiven.

17 "If someone transgresses by violating even one of Yahweh's regulations or prohibitions, even if they didn't realise it, they become guilty and must bear responsibility for that guilt. 18 Then that person must take a ram from the flock that has no defects to the priest for a guilt offering. Then the priest will make the presenter right with God after that transgression (even if they weren't aware of it), and they'll be forgiven. 19 That's a guilt offering, because they were clearly guilty before Yahweh."

6:1 Then Yahweh told Mosheh (Moses), 2 "Someone who transgresses against Yahweh by cheating with respect to a deposit or a pledge, or by theft or extortion, 3 or by finding lost property and then denying it, or making an oath that was knowingly false, or by any other typical transgression that people do, 4 then they've become guilty as a result of that transgression. That person must return what was stolen or extorted, or return the deposit or the lost property, 5 or make amends for a false oath. They must return the full value plus an extra twenty percent[3] as soon as the guilt is discovered. 6 Then that person must take a ram from the flock with no defects to the priest as a guilt offering to Yahweh, 7 and the priest will make the presenter right with Yahweh after whatever that transgression was to make them guilty, and they'll be forgiven.

The fire and the ashes

8 Then Yahweh told Mosheh (Moses), 9 "Tell Aharon (Aaron) and his sons that these are the regulations for the burnt offerings: The burnt offering must remain on the altar's hearth, on the altar all night until the morning and the fire must be kept burning on it. 10 Then the priest must put on his linen underwear and linen robe and remove the fatty ashes from the burnt offerings on the altar, and pile them beside it. 11 After that, he'll get changed again into his regular clothes and take those ashes outside the camp to a 'clean' place. 12 Meanwhile, the fire on the altar must be kept burning—it must never go out. Every morning the priest must put more wood on the fire, then he must arrange more offerings on the fire—he should burn the fat of the fellowship offerings on that fire so the smoke rises. 13 Yes, the fire must burn continually on the altar—never going out.

Procedures for the grain offering

14 "Here's the regulations for the grain offering: Aharon's (Aaron's) sons must present it before Yahweh in front of the altar. 15 The priest must take a handful of the flour from that

3 **RV 6:5 · Cross-ref.** Num 5:5-8.

grain offering, being sure it includes some of the oil and the incense, and burn it on the altar as a memorial portion to become a pleasing aroma for Yahweh. 16 The remainder of that flour will be used as food for Aharon and his sons—they must eat the flat bread in a sacred place, i.e., in the courtyard of the sacred tent. 17 It must not be baked with any rising agent. I give that to them from what's given to me. It's very sacred just like the sin offering and the guilt offering. 18 Any of Aharon's male descendants can eat it—it'll be their portion from Yahweh's gifts throughout the generations. Anyone who touches Yahweh's gifts will become sacred themself."

Procedures for the ordination offering

19 Then Yahweh told Mosheh (Moses), 20 "On the day when one of Aharon's (Aaron's) male descendants is consecrated as a priest, this is what he must present to Yahweh: a continual grain offering of a kilogram of fine wheat flour—half for the morning and half for the evening. 21 It must be mixed with olive oil then cooked with oil on a flat pan. It must then be broken into pieces and presented as a grain offering to make a pleasing aroma for Yahweh. 22 The priest who's next in line to become high priest must offer it and it must be completely burnt for Yahweh. This is a permanent regulation. 23 Any grain offering by a priest must be completely burnt—it must not be eaten."

Procedures for the sin offering

24 Then Yahweh told Mosheh (Moses), 25 "Tell Aharon (Aaron) and his sons that these are the regulations for the sin offerings: The sin offering must be slaughtered in front of Yahweh at the place where the burnt offerings are slaughtered. It's a very sacred activity. 26 The priest who offers the sin offering must be the one to eat it. It must be eaten in a sacred place, i.e., in the courtyard of the sacred tent. 27 Everything that touches the animal's body will become sacred. Anyone who gets the blood on their clothes, must wash them in a sacred place. 28 Any clay pot that it's been boiled in, must then be shattered, but if it's boiled in a bronze pot, then that must be scoured and rinsed with water. 29 Any male in the priests' families may eat it—it's very sacred. 30 However, every sin offering that has its blood taken inside the sacred tent to make someone right with God, then that meat mustn't be eaten—it must be completely burnt up.

Procedures for the guilt offering

7:1 "Then these are the regulations for the very sacred guilt offerings: 2 The guilt offering must be slaughtered at the same place as the burnt offerings, and the blood must be splashed on each side of the altar. 3 The presenter must present all the fat including the fatty tail, the fat covering the innards, 4 both kidneys and the fat that's attached to them, and the lobe on the liver (all of which need to be removed from the animal). 5 Then the priest must burn those on the altar as a guilt offering to Yahweh. 6 Any male in the priests' families may eat it—it's very sacred. 7 The regulations are the same for the guilt offering as for the sin offering—the priest who offers the guilt offering must be the one to eat it.

8 "Whenever a priest presents someone's burnt offering, the skin of the animal that was presented belongs to that priest. 9 Any grain offering that's baked in an oven, or cooked in a pan or on a griddle, will belong to the priest who presents it. 10 Any grain offering that's either dry or mixed with oil, belongs to all of Aharon's (Aaron's) male descendants without any distinction.

Procedures for the peace offering

11 "Then these are the regulations for sacrificing peace offerings to present to Yahweh: 12 If it's presented from thankfulness, then the sacrifice must be accompanied by thanksgiving flat bread buns (made from flour mixed with olive oil), and flat biscuits smeared with oil, and buns made from fine wheat flour mixed with oil, 13 plus risen bread rolls. All that must accompany the peace offering from thankfulness. 14 Then he must present one of each kind of bread as a contribution to Yahweh. Those will belong to the priest who splashes the blood for the peace offerings. 15 The meat of the thankfulness sacrifice of those peace offerings must be eaten the same day that it's offered—none of it can be left until morning. 16 However, if the sacrificed offering is a vow or freewill offering, then it can be eaten that same day and also the next day, 17 but any left-over meat must be burnt up on the fire on the third day. 18 If any of that meat from the sacrifice was eaten on the third day, the presenter won't be accepted and they won't be forgiven. It is spoilt, and anyone who eats any of it will bear their own guilt. 19 If any meat touches anything that's 'unclean', then it must not be eaten—it must be burnt up in the fire. However, any long as the meat remains 'clean', it can be eaten by any person who's 'clean'. 20 If a person who was 'unclean' were to eat any of the meat from the sacrifice for a peace offering, then that person must be cut off from the community. 21 Similarly, when a person touches anything 'unclean' (e.g., human uncleanness, or an unclean animal, or a detestable creature), and then they eat some of the meat of the sacrifice for a peace offering that now belongs to Yahweh, that person must be cut off from the community.

Don't eat fat or blood

22 Then Yahweh told Mosheh (Moses), 23 "Tell the Israelis that you all must not eat the fat from cattle or sheep or goats, 24 plus you all definitely must not eat the fat from an animal that died naturally or was killed by wild animals although you can use it for other purposes. 25 Anyone who does eat the fat from an animal presented as a gift to Yahweh must be cut off from the community.

26 "Also, you all must not eat blood from either a bird or an animal, no matter where you're living.[4] 27 Any person who does eat blood must be cut off from the community."

The priests' portions

28 Then Yahweh told Mosheh (Moses), 29 "Tell the Israelis that anyone who offers a peace offering to Yahweh must take some of it as his peace offering to Yahweh. 30 They must personally carry Yah-

4 **RV 7:26-27 · Cross-ref.** Gen 9:4; Lev 17:10-14; 19:26; Deu 12:16,23; 15:23.

Readers' Version

weh's gift which will be the breast with its fat and raise it in front of Yahweh as a wave offering, 31 and the priest must burn that fat up on the altar but the breast will be for Aharon (Aaron) and his sons. 32 The right thigh from the sacrifices of your peace offerings must be given to the priest— 33 whichever priest (Aharon's descendant) who handled the blood of the peace offerings and the fat, that right thigh will be his portion 34 because I took the breast from the wave offering and the thigh from the contribution of the Israelis' peace offerings, and I gave them to Aharon the priest and his sons as an ongoing portion from the Israeli people. 35 That's the share for Aharon and his sons from the gifts to Yahweh since Mosheh presented them to Yahweh as priests. 36 Yahweh commanded them to be given to them back on the day when he anointed them out of all the Israeli people and made it a permanent regulation for future generations.

37 Those are the regulations for the burnt offerings, the grain offerings, the sin offerings, the guilt offerings, the ordination offerings, and the peace offerings 38 that Yahweh gave to Mosheh at Mt. Sinay on the day when he ordered the Israelis to present their offerings to Yahweh when they were there in the Sinay wilderness.

Ordination of Aharon and his sons[5]

8:1 Then Yahweh told Mosheh (Moses), 2 "Take Aharon (Aaron) and his sons with their clothes and the anointing oil, and the bull for the sin offering and two rams, and a basket of unleavened bread, 3 and assemble the entire community at the entrance to the sacred tent."

4 So Mosheh did exactly has Yahweh had commanded him, and the people assembled at the entrance of the sacred tent. 5 Then Mosheh told the assembled people, "This ceremony is what Yahweh has told us to do."

6 Then Mosheh presented Aharon and his sons and after washing them with water, 7 he put the tunic on Aharon and wrapped the sash around him, and then put the robe on him. Then he put the sacred apron on him, tying its finely woven waistband to fasten it onto him. 8 Then he attached the chest pouch and put the Urim and Tumim into the pouch. 9 Finally he placed the turban on his head, and fastened the golden flower-shaped plate (that sacred crown that demonstrates that Aharon is set apart to only serve Yahweh) to the front of the turban, exactly as Yahweh had instructed Mosheh.

10 Then Mosheh took the anointing oil and anointed Yahweh's residence and everything in it, thus consecrating it all. 11 Seven times he flicked some of it onto the altar—anointing the altar and all its utensils and the basin and its base, thus consecrating them. 12 He poured some of the anointing oil over Aharon's head, thus anointing him to consecrate him. 13 Then Mosheh presented Aharon's sons and dressed them in tunics and wrapped sashes around each of them, and tied their headbands onto them, just as Yahweh had instructed Mosheh.

14 Then he brought the bull for the sin offering, and Aharon and his sons placed their hands on its head. 15 Then Aharon[6] slaughtered it, and Mosheh took the blood and used his finger to put some on the four projecting corners of the altar, thus purifying the altar. Then he poured the rest of the blood out at the altar's base, sanctifying it so it could be used for making people right with God. 16 Then Mosheh took all the far that was on the innards and the lobe of the liver, and the two kidneys and their fat, and he burnt them up on the altar. 17 However, he burnt up the rest of the bull including its hide, flesh, and dung, outside the camp, just as Yahweh had told him.

18 Then Mosheh presented the ram for the burnt offering, and Aharon and his sons placed their hands on its head. 19 Then Aharon[7] slaughtered it, and Mosheh splashed the blood on each side of the altar. 20 Then Aharon[8] cut the ram into pieces, and Mosheh burnt up the head, and the pieces and the fat. 21 However, Aharon[9] washed the innards and the legs, then Mosheh also burnt those up on the altar as a burnt offering that was pleasing aroma for Yahweh, just as Yahweh had instructed Mosheh.

22 Then Mosheh presented the second ram for the ordination offering, and Aharon and his sons placed their hands on the ram's head. 23 Then Aharon[10] slaughtered it, and Mosheh took some of its blood and put it on the lobe of Aharon's right ear, on his right thumb, and on his right big toe. 24 Then he presented Aharon's sons and put some of the blood on their right earlobes, and their right thumbs, and their right big toes. Then Mosheh splashed the blood on each side of the altar. 25 He collected the fat and the fatty tail, and all the fat that was on the innards and the lobe of the liver, and the two kidneys with their fat, and the right thigh, 26 Then from the basket of unleavened bread that was there in front of Yahweh, he took one flat bread bun, and one flat bread that had been smeared with oil, and one flat biscuit, and placed them on top of the

5 **RV 8:1 · Parallel** Exo. 29:1-37

6 **RV 8:15 · Note** It's not 100% clear from the Hebrew if the pronoun here refers to Aharon or to Mosheh, but as Mosheh's name is specifically mentioned in the next clause, we assume that 'he' was still referring to Aharon here.

7 **RV 8:19 · Note** It's not 100% clear from the Hebrew if the pronoun here refers to Aharon or to Mosheh, but as Mosheh's name is specifically mentioned in the next clause, we assume that 'he' was still referring to Aharon here.

8 **RV 8:20 · Note** Again it's not 100% clear from the Hebrew if the pronoun here refers to Aharon or to Mosheh, but as Mosheh's name is specifically mentioned in the next clause, we assume that 'he' was referring to Aharon (and possibly including his sons) here.

9 **RV 8:20 · Note** Again it's not 100% clear from the Hebrew if the pronoun here refers to Aharon or to Mosheh, but as Mosheh's name is specifically mentioned in the next clause, we assume that 'he' was referring to Aharon here.

10 **RV 8:19 · Note** It's not 100% clear from the Hebrew if the pronoun here refers to Aharon or to Mosheh, but as Mosheh's name is specifically mentioned in the next clause, we assume that 'he' was still referring to Aharon here.

Readers' Version

fat and the right thigh. 27 He place all that onto the open
hands of Aharon and his sons who raised them as a wave
offering in front of Yahweh. 28 Then Mosheh took it all
again, and burnt it all up on the altar with the burnt offer-
ing. That ordination offering on the fire became a pleasing
aroma for Yahweh. 29 Then Mosheh took the breast meat
from the ram for the ordination offering, and raised it as a
wave offering in front of Yahweh, just as Yahweh had in-
structed him.
30 Then Mosheh took some of the anointing oil and some
of the blood from on the altar, and he flicked them onto
Aharon and his clothes, his sons and their clothes, thus
consecrating Aharon and his clothes, and his sons and
their clothes.
31 Then Mosheh told Aharon and his sons, "Boil the meat
at the entrance to the sacred tent and eat it, along with the
flat bread that's in the basket as part of the ordination of-
fering, just as I had instructed that Aharon and his sons
should eat it. 32 Any meat or bread that's leftover must be
burnt in the fire. 33 None of you may leave the entrance to
the sacred tent for seven days. That's because Yahweh will
ordain you all over those seven days. 34 What's been done
today has been initiated by Yahweh in order to make you
all right with him, 35 so remain here day and night at the
entrance of the sacred tent for seven days as per Yahweh's
instructions and you all won't die, because that's what I've
been commanded." 36 So Aharon and his sons did every-
thing that Yahweh had instructed them via Mosheh.

The priests start their duties

9:1 On the eighth day, Mosheh
(Moses) summoned Aharon (Aaron)
and his sons, along with Yisrael's (Israel's) elders, 2 and he
told Aharon, "Get a healthy, young, male calf for a sin of-
fering for yourself, and a ram without defects for a burnt
offering, and present them to Yahweh. 3 Then tell the Is-
raeli people to take a male goat for a sin offering, and a calf
and a lamb, both a year old and without defects for a burnt
offering, 4 as well as a bull and a ram to sacrifice to Yah-
weh as peace offerings, and a grain offering mixed will oil,
because Yahweh will appear to you all today."
5 So they brought everything to the sacred tent that
Mosheh had instructed them, and the whole assembly pre-
sented them as they stood before Yahweh, 6 then Mosheh
said, "You've done what Yahweh told you, so now you'll all
see his brightness appear." 7 Then he told Aharon, "Go to
the altar and make your sin offering and your burnt offer-
ing to make yourself and the people right with God. Then
make the people's offering to make them right with God,
just as Yahweh commanded."[11]
8 So Aharon approached the altar and slaughtered the
calf for his own sin offering, 9 and his sons presented the
blood to him. Dipping his finger into the blood, he smeared
it on the altar's four projecting corners, then he poured
the rest of the blood out at the altar's base. 10 He burnt up
the fat and the kidneys, and the lobe from the liver for the
sin offering on the altar, just as Yahweh had instructed
Mosheh, 11 but the meat and the skin, he burnt up in a fire
outside the camp.
12 Then Aharon slaughtered the burnt offering, and his
sons brought the blood to him and he splashed it on each
side of the altar. 13 Then they brought him the head and
the cut-up pieces, and he burnt them up on the altar. 14 He
washed the innards and the legs, and then also burnt them
up on the altar.
15 Then Aharon presented the people's offering. He took
the goat for the people's offering and slaughtered it, then
offered it as a sin offering like the other one. 16 He pre-
sented the burnt offering—following all the instructions
when he did it. 17 Then he presented the grain offering,
and taking a large handful, he burnt it on the altar, in addi-
tion to the morning's burnt offering. 18 Then Aharon
slaughtered the bull and the ram which were the people's
peace offering, and his sons brought the blood to him and
he splashed it on each side of the altar.[12] 19 He took the fat
from the bull and the ram, including their fatty tails and
the fat covering the innards, the kidneys, and the lobe of
the liver, 20 and placed it all on top of those animals breast
meat, then burnt up the fat on the altar. 21 Finally, he
raised the breast meat and the right thigh as a wave offer-
ing in front of Yahweh, just as Mosheh (Moses) had in-
structed.
22 Then Aharon raised his arms towards the people and
blessed them,[13] and then he stepped down, having finished
making the sin offering, the burnt offering, and the peace
offerings. 23 Mosheh and Aharon entered the sacred tent,
and when they came back out, they blessed the people and
Yahweh's brilliance appeared to all the people. 24 Then
flames shot out from Yahweh's front and evaporated the
burnt offering and the fat on the altar. They people saw
that happen, and they yelled out and fell down onto their
knees with their faces to the ground.

Nadav and Avihu get destroyed

10:1 Then two of Aharon's (Aaron's)
sons, Nadav and Avihu each took
their incense-burning pans and put fire in them, and put
incense on the fire, thus offering unauthorised fire to Yah-
weh that he hadn't instructed them to do. 2 So flames shot
out from Yahweh's front and consumed then so they died
there in front of Yahweh. 3 Then Mosheh (Moses) told
Aharon, "That's what Yahweh meant when he said, 'I will
reveal my holiness to those who approach me, then I'll be
honoured in the sight of all the people.' "
4 Then Mosheh summoned Mishael and Elitsafan, the
sons of Aharon's Uncle Uziel, and told them, "Come and
help by carrying your cousins' bodies from the sacred
place here to a place outside the camp." 5 So they came and
carried the two corpses by their clothes to a place outside
the camp just as Mosheh had told them to do.

11 **RV 9:7 · Cross-ref.** Heb 7:27.

12 **RV 9:18 · Cross-ref.** Lev 3:1-11.

13 **RV 9:22 · Cross-ref.** Num 6:22-26.

Readers' Version

6 Then Mosheh told Aharon and his sons Eleazar and Itamar, "Don't leave your hair loose, and don't tear your clothes, so that you won't die and so that Yahweh won't be angry at the entire community. But meanwhile, all the Israelis must mourn because Yahweh was angry enough to burn those two. 7 Also, don't leave the entrance to the sacred tent, as you might die because you all still have Yahweh's anointing oil on you." So they did everything that Mosheh said.

Instructions for priests

8 Then Yahweh told Aharon (Aaron), 9 "Neither you or your sons should drink wine or strong drink when you're going to go into the sacred tent so that you won't die. This regulation is permanent and for future generations. 10 You must carefully distinguish between what's sacred and what's common, and what's 'unclean' and 'clean'. 11 and you must teach the Israelis all the instructions that Yahweh has given them via Mosheh (Moses)."

12 Then Mosheh told Aharon and his remaining sons Eleazar and Itamar, "Take the remainder of the grain offering after the memorial portion has been given to Yahweh, and eat that flat bread there beside the altar, because it's very sacred.[14] 13 You all must eat it in a sacred place, because it's the portion for you and your sons from the gifts to Yahweh, because that's what I've been instructed.
14 Also, you all must eat the breast meat from the wave offering and the thigh from the contribution offering in a 'clean' place. Your sons and daughters can join you all for that, because that food has been given as the portion for you and your children from the peace offering sacrifices from the Israelis.[15] 15 Yes, those thighs from the contribution offering and the breast meat from the wave offering, in addition to the gifts of the fat portions, must be brought before Yahweh as a raised offering, and then they'll always become the portion for you and your families, just as Yahweh instructed."

16 Then Mosheh looked for the goat meat from the sin offering, but was shocked to discover that it had been burnt up on the altar, so he was angry with Aharon's remaining sons Eleazar and Itamar, telling them, 17 "Why didn't you eat that sin offering in the sacred place, because it's very sacred and he gave it to you to bear the community's guilt then to make them right with Yahweh.[16] 18 Listen here! Its blood *wasn't* taken into the inner sacred place, so you must eat it in the sacred place just like I told you to do!"

19 Then Aharon explained to Mosheh, "Listen, they presented their sin offering and their burnt offering to Yahweh today, and yet I lost two of my sons. But if I'd eaten the sin offering today, would it have pleased Yahweh?" 20 When Mosheh heard that, he was satisfied.

Creatures that may be eaten[17]

11:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron):

2 Tell the Israelis that the following creatures on the earth are the ones that you all can eat: 3 You all can eat any animal that has hooves which are completely split in two and that also chew the cud. 4 However you mustn't eat those without *both* traits, for example camels chew the cud but don't have divided hooves, so they are 'unclean' for you. 5 The rock badger likewise, because although it chews the cud, it too doesn't have divided hooves, 6 and the rabbit is 'unclean' for you all because although it chews the cud, it doesn't have divided hooves. 7 Pigs have divided hooves that are split completely, but don't chew the cud, so they're 'unclean' for you all— 8 you mustn't eat their meat or touch their carcasses because they're 'unclean' for you all.

9 You all can eat everything that lives in the water, whether the oceans or rivers, as long as it has both fins and scales. 10 In contrast, anything in the oceans or rivers without both fins and scales, whether they're swarming creatures or otherwise, they'll all be detestable for you all. 11 So anything that's detestable to you all, you mustn't eat their meat and you must detest their carcasses. 12 Anything in the water that doesn't have both fins and scales will be detestable for you all.

13 From the birds, the ones that you'll all detest and avoid eating will include: the eagle and any kind of vulture, 14 the kite and any kind of falcon, 15 any kind of crow, 16 any kind of owl, gull, or hawk, 17 the cormorant, 18 the osprey, 19 the stork, any kind of heron, the hoopoe, and bats. 20 Everything that swarms with wings and walks on four legs must be detestable for you all. 21 However, you all can eat anything that swarms with wings and walks on four legs that has its legs above its feet for hopping on the ground. 22 You all can eat any kind of locust or cricket or grasshopper, 23 but anything that swarms with wings and walks on four legs must be detestable for you all.

24 The following will make you 'unclean'—anyone who touches their carcasses will become 'unclean' until the evening, 25 plus anyone who carries their carcass must wash their clothes and will be 'unclean' until the evening: 26 Any animal with a divided hoof but not completely split in two or that doesn't chew the cud will be 'unclean' for you all—anyone who touches them will become 'unclean'. 27 Also, any four-footed animal that walks on its paws is 'unclean' for you—anyone who touches their carcass will become 'unclean' until the evening, 28 plus anyone who carries their carcass must wash their clothes and will be 'unclean' until the evening because they're 'unclean' for you all.

29 These are the 'unclean' creatures from the ones that swarm on the ground: rats, mice, lizards 30 of any kind, geckos, skinks, and chameleons. 31 Out of all the swarming things, those are 'unclean' for you—anyone who touches

14 **RV 10:12-13 · Cross-ref.** Lev 6:14-18.

15 **RV 10:14-15 · Cross-ref.** Lev 7:30-34.

16 **RV 10:17 · Cross-ref.** Lev 6:24-26.

17 **RV 11:1 · Parallel** Deu. 14:3-21

Readers' Version

them when they've died will be 'unclean' until the evening. 32 Also, anything that their dead bodies fall on will become 'unclean', whether it's a wooden, cloth, leather, or sackcloth object, or any container used for work, so then it must be immersed in water and it will be 'unclean' until the evening when it will become 'clean' again. 33 If one of those creatures falls into a clay container, everything in it will become 'unclean' and you must break that container. 34 If water from that container got onto any food, it will become 'unclean', and any drink take from that container will be 'unclean'. 35 Anything that the dead body of one of those creatures falls onto will become 'unclean'—any oven or stove must be smashed. They have become 'unclean' and would always remain so. 36 However a spring or a cistern for collecting water will be 'clean', but anyone touching that dead body will be 'unclean'. 37 If the dead body fell on some seeds that will be planted, that seed is still 'clean', 38 but if the seeds are wet when the dead body falls on it, then it's 'unclean' for you.

39 If any animal that you all can eat dies, then any person touches its carcass will be 'unclean' until the evening. 40 Anyone who eats any part of that dead body, and anyone who moves it, must wash their clothes and will be 'unclean' until the evening.

41 Every creature that swarms along the ground is detestable—it mustn't be eaten. 42 Everything that moves on its belly, and any swarming thing that moves along the ground on four or more feet mustn't be eaten because they're detestable. 43 Don't make yourselves detestable with any of those swarming creatures, and don't make yourselves 'unclean' by touching or eating them, 44 because I am your god Yahweh. You all must keep yourselves holy, and you're a holy people because I'm holy.[18] So don't make yourselves 'unclean' with any swarming creatures that creep across the ground 45 because I am Yahweh, the one who brought you all out of Mitsrayim (Egypt) to be your god, and you must be holy because I am holy.

46 The above are the regulations about livestock, birds, creatures that move in the water, and creatures that swarm across the ground, 47 to distinguish between the 'unclean' and the 'clean', i.e., those that can be eaten and those that must not be eaten.

Purification after giving birth

12:1 Then Yahweh told Mosheh (Moses):

2 Tell the Israelis that when a woman gets pregnant and then gives birth to a boy, she will then be 'unclean' for seven days similar to how her impurity during her monthly period makes her 'unclean'. 3 Then on the eighth day, the baby boy's foreskin must be circumcised.[19] 4 The mother will remain impure from the blood for thirty-three days—she must not touch any sacred thing and may not enter the sanctuary until her purification time is completed.

5 However, if she gave birth to a girl, she'll be 'unclean' for two weeks similar to how her impurity during her monthly period, and her purification time will be sixty-six days.

6 When the mother's purification time is completed for either a son or a daughter, she must take a one-year-old lamb as a burnt offering and a young pigeon or dove as a sin offering to the priest at the entrance to the sacred tent. 7 Then he must present them to Yahweh to make her right with God, and then she'll be purified from her flow of blood. That's the regulation for a woman who gives birth to either a male or a female.

8 If she's unable to afford a lamb, then she must take *two* young pigeons or doves—one for the burnt offering and one for the sin offering.[20] Then the priest will make her right with God, and then she'll will have been purified.

Regulations about skin diseases

13:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron):

2 If someone discovers a raised area on their skin, or a scab or a bright spot, and it seems like an infectious skin disease, then that person should be taken to a priest (Aharon or one of his sons), 3 and the priest must examine their skin. If the hair in the infected spot has turned white and the infection appears to be deeper under the skin, then it's confirmed as an infectious skin disease and so the priest must pronounce the person as 'unclean'. 4 However, if it's a white spot that doesn't seem to be deep, and the hair hasn't turned white, then the priest must order the person to be quarantined for seven days. 5 Then on the seventh day, if the infection is still there but hasn't spread, then the priest must order a further seven days of quarantine. 6 After that next seven days, if the infection has faded and not spread, the priest must pronounce the person as 'clean'—it was just a sore so the person must wash their clothes and then they'll be 'clean'. 7 However, if the spot does spread across the skin *after* the priest has pronounced the person to be 'clean', then they must return to the priest a second time. 8 The priest must re-examine that person and if the spot on the skin has spread, then the priest must pronounce them 'unclean' because they have a skin disease.

9 Anyone who develops an infectious skin disease must be taken to a priest 10 to be examined. If it's a white spot on the skin and the hair has turned white, and there's raw flesh visible in the swelling, 11 then it's a chronic skin disease, and the priest must pronounce that person as 'unclean' and can't just be temporarily quarantined. 12 However, if the disease has broken out and spread across the entire body from head to toe as far as can be observed by the priest, 13 then after the priest's confirmation that it covers the entire body, that person can be pronounced as 'clean' again as all of it has turned white. 14 However, if any raw flesh shows itself, then they'll become 'unclean' that

18 **RV 11:44 · Cross-ref.** Lev 19:2; 1Pe 1:16.

19 **RV 12:3 · Cross-ref.** Gen 17:12; Luk 2:21.

20 **RV 12:8 · Cross-ref.** Luk 2:24.

same day. 15 The priest must examine that raw flesh and must pronounce that person as 'unclean' due to their skin disease. 16 Afterwards, if it heals over and goes white, then they can return to the priest 17 to be reexamined, and if the infection has indeed gone white, then the priest can pronounce it as not being infectious and the person as 'clean' again.

18 When someone has a boil on their skin, but it heals 19 leaving behind a white swelling or a reddish-white bright spot, then that person must show themself to the priest. 20 The priest will examine it, and if it is indeed more than just skin deep and its hair has turned white, then the priest must pronounce that person as 'unclean' because an infectious skin disease has broken out from the original boil. 21 However, if the priest's examination finds not white hair on it, and it's not more than skin deep, and it's fading, then he will order that person quarantined for seven days, 22 and if it spreads further on their skin, then the priest must declare that person as 'unclean' because it's infectious. 23 But if the bright spot hasn't spread during the quarantine, then it's just the scar from the boil and the priest can pronounce the person as 'clean'.

24 If someone gets a burn on their skin, and the burn area becomes reddish-white or a white spot, 25 then the priest must examine it, and if the hair on the spot has turned white and the infection looks more than skin deep, then a skin disease has broken out in the burn, and the priest must pronounce that person as 'unclean' because it's infectious. 26 However, if the priest sees that there's no white hair in the spot, and it's not more than skin deep, and it's fading, then he will order that person quarantined for seven days. 27 On the seventh day, the priest will re-examine the person, and if it's spread further, he must pronounce that person as 'unclean' because it's an infectious skin disease. 28 But if the bright spot hasn't spread on the skin, and it faded more, then it was just swelling from the burn. Then the priest will pronounce that person to be 'clean' because it was just the scar caused by their burn.

29 If a man or woman has an infection in their scalp or under their beard, 30 then the priest should inspect the infection. If it appears to be more than skin deep, and there's any thin yellow hairs in it, then the priest must pronounce that person as 'unclean' because it's an itchy and infectious skin infection on the scalp or face. 31 However, if the priest notices an itchy infection yet it's only skin deep and there's no black hair on it, then he should quarantine that person for seven days. 32 On the seventh day, the priest will re-examine that person and if the spot hasn't widened and still only appears to be skin deep, 33 then that person should shave their head, and then the priest should quarantine them for a further seven days. 34 Then again on the seventh day, the priest will inspect it, and if the spot hasn't widened after being shaved and it doesn't seem to be more than skin deep, then the priest can pronounce that person as 'clean' once they've washed their clothes. 35 However, if it did spread on their skin after that, 36 then the priest must inspect it again, and if it's spread then that person is 'unclean' (whether or not there's any yellow hair). 37 But if it seems that the spot hasn't spread and dark hair is growing in it again, then that person's not infectious and the priest can pronounce them as 'clean'.

38 If a man or woman finds very white spots on their skin, 39 then the priest must examine them. If the spots on their skin are dull white, then it's a skin rash that's broken out and they are 'clean'.

40 If a man's head has become bare, then he's gone bald and is still 'clean'. 41 Similarly, if the hair is receding from the front corners, he's going bald and is still 'clean'. 42 However, if there's a balding spot with a reddish-white infection, it's a skin disease breaking out via that spot 43 and the priest must examine him. If it's a balding spot with a reddish-white infection that looks like a contagious skin disease, 44 then he's contagious and 'unclean'. The priest must pronounce his as 'unclean' because of that infection on his head.

45 Anyone who's developed an infectious skin disease must tear their clothes and leave their hair loose, and must cover their mouth and call out, 'Unclean, unclean.' 46 They will remain 'unclean' as long as they still have that infection, and must live alone outside the camp.

Regulations about moulds and fungi

47 When a piece of clothing has a mould growing on it, whether it's made of wool or linen, 48 or whether it's something woven from wool or linen, or something made from leather, 49 if the growth is greenish or reddish in colour, then it's something that can spread and it must be shown to the priest. 50 The priest must examine the growth, and quarantine the article for seven days. 51 On the seventh day, if the growth has spread on that piece of material or leather equipment, and it's confirmed as spreadable and is 'unclean'. 52 The owner must burn the piece of clothing or equipment that contains the infection because it's contagious, so it must be completely burnt up.

53 However if the priest notices that the growth hasn't spread on the clothing or on the woven or leather material, 54 then the priest must order that the material be washed and then quarantined for a further seven days. 55 On the seventh day, the priest must inspect that washed material, and if the growth hasn't changed its appearance, even if it hasn't spread, then it's 'unclean' and must be burnt in the fire—it's a mildew that's on the front or back of the material. 56 However, if the priest notices that the growth has faded after being washed, then it can be torn out of the clothing or piece of leather or woven material. 57 If it then reappears on that clothing or material, then it's breaking out, so then that article must be burnt in the fire. 58 On the other hand, if the growth vanished after being washed, then it must be washed a second time and then it will be 'clean'.

59 The above are the regulations concerning any growth on a piece of woollen or linen clothing or fabric, or any leather article, to pronounce it 'clean' or 'unclean'.

Purification after a skin disease

14:1 Then Yahweh told Mosheh (Moses):

Readers' Version

2 These are the regulations for the purification of a person who had a skin disease. They must be taken to a priest[21] 3 who'll go outside the camp to meet them. The priest must inspect that person, and if the skin disease has indeed left them, 4 then the priest will order them to bring him two live, 'clean' birds, some cedar wood, some scarlet thread, and some hyssop twigs. 5 The priest must tell the person to slaughter one bird so the blood runs into a clay jug containing water from a spring or creek. 6 Then the priest will take the live bird, along with the cedar wood, the scarlet thread, and the hyssop twigs, and dip them all into that blood of the slaughtered bird (mixed with the fresh water), 7 and flick it seven times onto the person who's being purified from the skin disease. Then the priest can pronounce them as 'clean' enough to re-enter the community, and release the live bird to fly into the countryside. 8 The person who's being purified must then wash their clothes, shave all their hair, and then bathe in flowing water. After that, they can re-enter the camp but must live outside their tent for seven more days. 9 On the seventh day, that person must shave off all their hair (including eyebrows and beard if appropriate), wash their clothes and bathe themself in flowing water, then they'll be 'clean'.

10 Then on the eighth day, that person must get two one-year-old male lambs, and one female lamb, all with no defects, along with three kilograms of fine flour mixed with oil as a grain offering, as well as half a litre of olive oil. 11 That must be taken to the priest who'd pronounced them as 'clean' will accompany them and all those offerings to stand in front of Yahweh at the entrance to the sacred tent. 12 Then the priest must take one of the male lambs and the container of oil and present it as a guilt offering, then he'll raise them as a wave offering in front of Yahweh. 13 Then that person must slaughter that lamb in the sacred place where sin offerings and burnt offerings are slaughtered, because this guilt offering is like a sin offering in that it's for the priest—it's very sacred. 14 Then the priest must take some of the blood from that guilt offering, and put it on the lobe of the right ear of the person being purified, and on their right thumb and right big toe. 15 Then the priest must take the container of olive oil and pour some into his left hand. 16 Then he'll dip his right finger into that oil on his left palm, and with that same finger, flick it seven times towards Yahweh. 17 Then the priest must put some of the remaining oil on his palm onto the lobe of the right ear of the person being purified, and on their right thumb and right big toe—on top of the blood from the guilt offering. 18 Then the priest will put all the remaining oil from his palm onto the head of the person being purified, and the priest will then make that person right with Yahweh.

19 Then the priest must make the sin offering and make that person right after being purified from their 'uncleanness'. After that that person will slaughter lamb for the burnt offering. 20 Then the priest must offer that burnt offering and the grain offering on the fire on the altar and he will make that person right again and he will be 'clean'.

21 However, if that person is poor and cannot afford the multiple lambs, then they must take *one* lamb to wave as the guilt offering and to make them right again, along with *one* kilogram of fine flour mixed with oil for the grain offering, and the half litre of oil, 22 plus two doves or young pigeons—whichever they can afford—one for a sin offering and the other for the burnt offering. 23 Then on that eighth day, he'll take them to the priest at the entrance of the sacred tent for purification in front of Yahweh. 24 Then the priest should take the guilt offering lamb and the container of oil and lift them up as a wave offering in front of Yahweh. 25 Then the person should slaughter that guilt offering lamb, and the priest must take some of that blood and put it on the lobe of the right ear of the person being purified, and on their right thumb and right big toe. 26 Then he must pour some of the oil onto his left palm 27 and with his right finger he must flick it seven times towards Yahweh. 28 Then the priest must put some of the oil from his palm onto the lobe of the right ear of the person being purified, and on their right thumb and right big toe—on top of the blood from the guilt offering. 29 Then the priest will put all the remaining oil from his palm onto the head of the person being purified, and the priest will then make that person right with Yahweh. 30 Then he must offer one of the birds (dove or pigeon—whatever that person could afford) 31 as a sin offering and the other as a burnt offering along with the grain offering and he will make that person right again with Yahweh. 32 The above are the regulations for anyone who has a skin disease but who couldn't afford the regular purification offerings.

Treating contaminated homes

33 Then Yahweh told Mosheh (Moses) and Aharon (Aaron):

34 "When you enter into the land of Kena'an (Canaan) which I'm giving you all as a possession, and if I cause an infection in one of your homes in that land, 35 then the homeowner must go and inform the priest that something like an infection has appeared in their house. 36 The priest must order that everything be removed out of the house before he comes to inspect it so that it won't all be pronounced as 'unclean'. After that's done, he'll go to see the house 37 and examine the growth. If the growth is greenish or reddish and seems more than surface deep, 38 then the priest must leave the house via the main entrance and quarantine the house for seven days. 39 On the seventh day, the priest must return and examine it again, and if the growth has spread on the house walls, 40 then he must order that those infected stones be pulled out of the wall and thrown outside the city into a place that's considered 'unclean'. 41 Then the homeowner must scrape all the plaster off the inside walls and also dispose of that at that 'unclean' place. 42 Then they can replace the stones that were removed, and apply fresh plas-

21 **RV 14:2 · Cross-ref.** Mat 8:4; Mrk 1:44; Luk 5:14; 17:14.

ter to the house.
43 However, if the growth returns and breaks out again in
the house even after the stones were replaced and the
walls were replastered, 44 then the priest must come back
and reexamine it. If the growth has spread on the walls,
then it's a malignant growth and the house is 'unclean'.
45 The owner must tear the house down—its stones and
timber and all the mortar, must be carted outside the city
into a place that's considered 'unclean'. 46 Any person that
enters that house after the priest had quarantined it, will
be 'unclean' until that evening. 47 Any person who lies
down or eats in that house, must wash their clothes.
48 However, if the priest came back after the house was
replastered and after his inspection, find that the growth
hasn't reappeared, then he can pronounce the house as
'clean' because the growth has gone. 49 Then he must take
two birds, cedar wood, scarlet thread, and some hyssop
twigs, 50 and slaughter one bird so the blood runs into a
clay jug containing water from a spring or creek. 51 Then
the priest must take the live bird, along with the cedar
wood, the scarlet thread, the hyssop twigs and the live
bird, and dip them all into that blood of the slaughtered
bird (mixed with the fresh water), and flick it seven times
onto the house. 52 In that way, he'll purify the house with
the bird's blood and the fresh water, and with the live bird
and the cedar wood, the hyssop twigs and the scarlet
thread. 53 Then he must release the live bird to fly into the
countryside, thus making the house right with God, and
then it'll be 'clean'.
54 The above are the regulations concerning any serious
skin diseases and itchiness, 55 as well as growths on cloth-
ing and buildings 56 and swellings, rashes, and bright spots
on the skin, 57 so that you'll know how to determine what's
'unclean' or 'clean'. Those are the regulations for infec-
tious growths.

Dealing with bodily discharges

15:1 Then Yahweh told Mosheh
(Moses) and Aharon (Aaron):
2 Tell the Israelis that whenever any man has a discharge
from his genitals, then he becomes 'unclean'. 3 He becomes
'unclean' whether his body secretes the flow or if it's
blocked—either way he's 'unclean'. 4 Any bed that he was
lying on during or after the discharge becomes 'unclean',
as does anything he sits on. 5 Anyone who touches that
bed must wash their clothes and bathe themself in water,
and that person will be 'unclean' until the evening. 6 Simi-
larly, anyone who sits on the place where he sat must wash
their clothes and bathe themself in water, and that person
will be 'unclean' until the evening. 7 Anyone who touches
the man who had a discharge must wash their clothes and
bathe themself in water, and that person will be 'unclean'
until the evening. 8 If that man who had a discharge spits
on some person who was 'clean', then that person must
wash their clothes and bathe themself in water, and they'll
be 'unclean' until the evening. 9 Any thing that the man
who had a discharge rides on, will become 'unclean', 10 and
anyone who touches it will be 'unclean' until the evening,
plus anyone who carries any of those things, must wash
their clothes and bathe themself in water, and they'll be
'unclean' until the evening. 11 Anyone the man who had a
discharge touches and do didn't rinse their hands in water,
must wash their clothes and bathe themself in water, and
they'll be 'unclean' until the evening. 12 Any container that
the man who had a discharge touches, must be smashed if
it's made from clay and rinsed with water if it's made from
wood.
13 When the man's discharge ceases, he must mark off
seven days for his purification, and then he must wash his
clothes and bathe himself in water, and after that, he'll be
'clean'. 14 Then on the eighth day, he must take two doves
or young pigeons, and stand in front of Yahweh at the en-
trance to the sacred tent. There he should give them to a
priest, 15 and the priest must offer one as a sin offering
and the other as a burnt offering, thus making the man
right with Yahweh for his discharge.
16 Now when a man has an emission of semen, then he
must bathe his entire body in water, and he'll be 'unclean'
until the evening. 17 He must also wash all his clothing,
and any leather articles on him that came into contact
with the semen and all of that will be 'unclean' until the
evening. 18 When a man and a woman 'sleep together',
then they must both bathe in water, and they'll both be
'unclean' until the evening.[22]
19 When a woman has her menstrual period, she'll be
'unclean' for seven days, and anyone who touches her dur-
ing that time will be 'unclean' until the evening. 20 Any-
thing that she lies on or sits on during that time will be-
come 'unclean'. 21 Anyone who touches her bed must wash
their clothes and bathe in water, and they'll be 'unclean'
until the evening. 22 Anyone who touches anything that
she sat on must wash their clothes and bathe in water, and
they'll be 'unclean' until the evening, 23 i.e., whether it's
her bed or something she sat on, anyone who touches it
will be 'unclean' until the evening. 24 If a man sleeps with a
menstruating woman and gets blood on him, then he'll be
'unclean' for seven days, and any bed that he lies on will
also become 'unclean'.
25 If any woman has a blood flow when it's not her pe-
riod, or keeps bleeding beyond her menstrual period, all
those days will be regarded the same as her menstruation
so she'll be 'unclean'. 26 Any bed that she lies on as long as
she's discharging blood will be regarded the same as dur-
ing her menstruation and will be 'unclean', as will any-
thing she sits on. 27 Also, any person who touches them
will be 'unclean' and they must wash their clothes and
bathe in water, and they'll be 'unclean' until the evening.
28 Once the flow stops, then the woman must count off
seven days, and then she'll be 'clean' after that. 29 Then on
the eighth day, she must take two doves or young pigeons

22 **RV 15:18 · Note** Note that if they had sexual relations in the evening, say 9pm, then they'd be 'unclean' all the next day and until the *following* evening (because the Jewish 'day' begins after dusk—rather than at midnight like modern Western society counts time).

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and give them to a priest at the entrance to the sacred
tent, 30 and he will offer one as a sin offering and the other
as a burnt offering, thus making her right with Yahweh
from her 'unclean' flow.
31 You two must keep the Israeli people separate from
their 'uncleanness', then they won't defile my residence
that's among them, and cause their own death.
32 The above are the regulations for any man with a dis-
charge or a seminal emission that makes him 'unclean',
33 plus any woman who is menstruating or has a bodily
discharge, as well as any man who sleeps with an 'unclean'
woman.

The day for making things right

16:1 Yahweh spoke to Mosheh (Moses) after the death of two of Aharon's (Aaron's) sons when they approached Yahweh wrongly and died, 2 and he told Mosheh:

Tell your brother Aharon that if he doesn't want to die, then he mustn't just enter the holiest room inside the curtain[23] at any old time. The atonement lid is on the sacred box, and I will appear in a cloud over that lid.

3 This is how Aharon must enter the sacred tent: he must acquire a young bull for a sin offering, and a ram for a burnt offering. 4 He must bathe himself in water and then put on linen underclothes, followed by his sacred linen tunic and tie the linen sash around it. Then he must wrap the linen turban on. Those are all sacred clothes.

5 Then Aharon must acquire two young goats for a sin offering and one ram for a burnt offering. 6 He must present the bull as a sin offering for himself to make both him and his household right with God. 7 Then he must take the two goats and make them stand in front of Yahweh at the entrance to the sacred tent, 8 and throw dice to decide which one is for Yahweh, and one is to be the 'scapegoat'. 9 Then Aharon must present the goat that's for Yahweh, and offer it as a sin offering, 10 but the chosen 'scapegoat' must be kept standing there in front of Yahweh, because it'll be used to make the people right with Yahweh, and be sent into the wilderness.

11 Then Aharon must present the bull for his own sin offering to make him and his household right with God, then he'll slaughter the bull for the sin offering for himself.
12 Then he must get a panful of burning coals off the altar in front of Yahweh as well as two handfuls of finely-ground, fragrant incense, and take them inside the curtain 13 where he'll put the incense on the coals in Yahweh's presence. Then the smoke cloud from the incense will cover the atonement lid on the sacred chest, and he won't die. 14 Then he must take some of the bull's blood, and using his finger, he must flick the blood seven times onto the eastern the side of the lid and seven times onto the front of the lid.

15 Then Aharon must slaughter the goat for the people's sin offering, and take its blood inside the curtain, and do the same with it that he did to the bull's blood—flicking it onto the side and front of the atonement lid,[24] 16 thus making the Israeli people right with Yahweh for their uncleanness and their rebellion and disobedience. That's also for the sacred tent which is among the people with their uncleanness. 17 No one else can enter the sacred tent when Aharon enters to make atonement in the sacred room until he leaves again. He must make atonement for himself and his household, as well as for the whole Israeli community, 18 then he'll go out to the altar that's in front of Yahweh and make atonement for that—he must take some of the bull's blood and some of the goat's blood and put it on the four projecting corners of the altar. 19 Then he must flick blood on to it seven times with his finger, thus purifying it and removing the uncleanness of the Israeli people from it.

The goat taking the blame

20 When Aharon (Aaron) has finished purifying the sacred room, the sacred tent, and the altar, then he should present the live goat. 21 He must place both his hands on the goat's head, and confess all of Yisrael's (Israel's) disobedience, rebellion, and shortcomings—symbolically placing them onto the goat's head, and then he must choose a man that's nearby to take it into the wilderness. 22 Then he'll release the goat there in the wilderness, and the goat will carry all their sins into that barren land.

23 Then Aharon must enter the sacred tent and take off the linen garment that he'd put on as he'd entered into the sacred room and leave them there.[25] 24 Then he must wash himself in water in a sacred place, put on his regular clothes, and go out and make his burnt offering and the burnt offering for the people, thus making both himself and the people right with Yahweh. 25 Then he must burn the fat from the sin offering up on the altar. 26 Also, the person who led away the 'scapegoat' must wash his clothes and bathe himself in water, and then he can reenter the camp. 27 Then the remains of the bull and the goat from the sin offerings (whose blood was taken into the sacred room to make atonement) must be taken to a place outside the camp where they must be burnt—skins, flesh, and dung.[26] 28 The man who burnt them must then wash his clothes and bathe his body in water, and then he can reenter the camp.

The national purification day

29 This will be a permanent regulation for you all:

On the 10th of the seventh month (of Tishrei—around September/October), all of you including those who are native-born as well as foreigners living among you, must humble yourselves and not work that day[27] 30 because on that day, the high priest will purify you all from your sins

23 **RV 16:2 · Cross-ref.** Heb 6:19.

24 **RV 16:15 · Cross-ref.** Heb 9:12.

25 **RV 16:23 · Cross-ref.** Eze 44:19.

26 **RV 16:27 · Cross-ref.** Heb 13:11.

27 **RV 16:29-34 · Cross-ref.** Lev 23:26-32; Num 29:7-11.

Readers' Version

to make you right with Yahweh, and you'll be 'clean'. 31 It'll be a very sacred rest day for you, and you all must humble yourselves—a permanent regulation for you all. 32 The priest who's anointed and ordained to succeed his father as high priest must be the one to make atonement, and he must be wearing his sacred linen clothes. 33 He will first purify the sacred room and the sacred tent, and the altar, and then make all the priests right with Yahweh and finally, the entire community. 34 That will become a permanent regulation every year to make all the Israelis right with Yahweh because of their sins.

So Mosheh (Moses) did exactly as Yahweh had instructed him.

Slaughtering animals

17:1 Then Yahweh told Mosheh (Moses):

2 Tell Aharon (Aaron) and his sons and all the Israelis that these are the instructions from Yahweh: 3 No Israeli is allowed to slaughter a bull or lamb or goat either inside the camp or outside it. 4 If they're not taken to the entrance to the sacred tent to be presented as an offering to Yahweh in front of his residence, then that person will be held guilty of its blood—they've shed blood so they must be cut off from his people. 5 The Israelis must stop sacrificing their animals in the countryside, and instead bring them to Yahweh at the entrance to the sacred tent, i.e., they must bring them to the priest and sacrifice them as peace offerings to Yahweh. 6 Then the priest will splash the blood onto Yahweh's altar at the tent entrance, and burn up the fat to become a soothing aroma for Yahweh. 7 Then they won't be able to continue offering their sacrifices to the goat demons that they're prostituting themselves to. The above will be a permanent regulation throughout the generations.

8 You must tell them that if an Israeli or a foreigner living among them, makes a burnt offering or sacrifice 9 without bringing it to Yahweh at the sacred tent entrance, then that person must be cut off from the community.

The law concerning the blood

10 If there's any Israeli or foreigner living among them, who eats blood, then I'll oppose that person and remove them from the community[28] 11 because the body's life is in the blood. I myself have given you blood to make atonement for your lives at the altar, because it's the blood that can atone for life.[29] 12 That's why I told the Israelis that none of them must eat blood—not even the foreigners that live among them may eat blood.

13 So any person (Israeli or foreigner living among them) who catches wild game (including birds) to eat, they must pour its blood out and cover it with soil 14 because the life of their bodies is the blood that's in them. Again, that's why I've told the Israelis not to eat the blood of any living thing because the life is in the blood, and anyone who eats it must be cut off from the community.

15 Anyone who eats part of a carcass they found or one that was killed by wild animals, must wash their clothes and bathe in water, and they'll be 'unclean' until the evening, and then they'll be 'clean' again. 16 However, if that person doesn't wash their clothes or bathe, then they must bear the punishment for their own disobedience.

Sexual relationships

18:1 Then Yahweh told Mosheh (Moses):

2 Tell the Israeli that I am their god Yahweh. 3 They mustn't behave as if they're still there in Mitsrayim (Egypt), nor should they behave like the Kena'anim (Canaanites) that were living in the land that I'm taking you all into, and don't emulate their customs and practices. 4 You all must imbibe my values and follow my instructions. I am your god Yahweh. 5 You all must follow my instructions and my values—those who do so will live.[30] I am your god Yahweh.

6 None of you may ever flirt with any close relative to try to get them to undress. I am Yahweh. 7 You must never mess with your father's naked body, or your mother's—no, she's your mother so don't ever take advantage of her nakedness. 8 Don't ever mess with any of your father's wives, because their naked bodies are the realm of your father.[31] 9 Don't flirt with your sister's nakedness, whether she's a full sister, a half sister, or an adopted sister.[32] 10 Don't flirt with your grandchildren's nakedness, because you'd be absolutely shaming yourself. 11 Don't flirt with your step-sister's nakedness, because she's your sister and her nakedness isn't yours to enjoy. 12 Don't flirt with your aunts nakedness on your father's side, because she's closely related to your father.[33] 13 Don't flirt with your aunt's nakedness on your mother's side, because she's closely related to your mother. 14 Don't flirt with your uncle's nakedness on your father's side, and keep away from his wife, because she's your aunt. 15 Don't flirt with your daughter-in-law's nakedness, because she's your son's wife and her nakedness isn't yours to enjoy.[34] 16 Don't flirt with your sister-in-law, because her naked body is the realm of your brother.[35] 17 Don't flirt with the nakedness of both a woman and her daughter or her granddaughter, because they're related to each other—that would be perverse.[36]

28 **RV 17:10 · Cross-ref.** Gen 9:4; Lev 7:26-27; 19:26; Deu 12:16,23; 15:23.

29 **RV 17:11 · Cross-ref.** Heb 9:22.

30 **RV 18:5 · Cross-ref.** Neh 9:29; Eze 18:9; 20:11-13; Luk 10:28; Rom 10:5; Gal 3:12.

31 **RV 18:8 · Cross-ref.** Lev 20:11; Deu 22:30; 27:20.

32 **RV 18:9 · Cross-ref.** Lev 20:17; Deu 27:22.

33 **RV 18:12-14 · Cross-ref.** Lev 20:19-20.

34 **RV 18:15 · Cross-ref.** Lev 20:12.

35 **RV 18:16 · Cross-ref.** Lev 20:21.

36 **RV 18:17 · Cross-ref.** Lev 20:14; Deu 27:23.

Readers' Version

18 Don't take your wife's sister to be a junior wife while your wife is still alive.

19 Don't approach a woman who's menstruating, to undress her, because she's 'unclean'.[37] 20 Don't sleep with someone else's wife—your child with her would be 'unclean'.[38] 21 Don't sacrifice your children to Molek so you don't profane your god's reputation.[39] I am Yahweh.
22 Don't have sexual relations with a man like with a woman—it's an abomination.[40] 23 Men, don't have sexual relations with any animal as that would make you 'unclean'. And women, don't give yourself sexually to any animal as that's perverse.[41]

24 Don't make yourselves 'unclean' in any of the above ways, because all of those things were done by the people groups that I'm driving out of this land ahead of you all. 25 The land had become 'unclean' so I made them pay for their wickedness and so the land will vomit out its inhabitants. 26 However, you all must obey my instructions and decisions and not tolerate any of that perverse behaviour—not you who are native-born, nor any foreigner living among you all, 27 because all that perversity was done by those living there before you all, and the land became 'unclean'. 28 Don't think that the land won't vomit you all out just like it's doing to the people groups that have been there before you, 29 because everyone who does any of those perversities will be cut off from their community. 30 So you all must carefully guard against practising any of those detestable customs which were previously done there and which would make you all 'unclean'. I am your god Yahweh.

Various moral imperatives

19:1 Then Yahweh told Mosheh (Moses):

2 Tell the entire Israeli community that they must be separate from others, because I, your god Yahweh, am holy (i.e., separated from impurity).[42] 3 Everyone must respect and obey their parents,[43] and observe my rest days.[44] I am your god Yahweh.

4 Don't turn to worthless idols,[45] and don't make cast metal gods for yourselves.[46] I am your god Yahweh.

5 When you all sacrifice peace offerings, do it correctly so that you'll all be accepted. 6 The meat from your sacrifice must be eaten that same day or the next day—anything left until the third day must be thrown into the fire. 7 If it was to be eaten on the third day, it would be 'unclean' and not acceptable, 8 and the people eating it would have to bear their own guilt for profaning Yahweh's holiness, and that person must be cut off from the community.

9 When you all harvest your crops off your land, you mustn't cut the grain right to the very edge of your field, and nor can you all pick up any dropped stalks.[47] 10 In your vineyards, you must not pick every last grape or pick up any that fall on the ground, because they must be left for the poor and for the foreigners. I am your god Yahweh.

11 You all mustn't steal[48] or deceive, or defraud any fellow citizen,[49] 12 and don't use my name to seal a promise and then go ahead and ruin my reputation.[50] I am Yahweh.

13 Don't oppress your neighbours or steal from them. Don't fail to pay a day-labourer as they finish each day's work.[51] 14 Don't curse a deaf person, or put something in front of a blind person to trip them.[52] You must respect and obey your god. I am Yahweh.

15 Don't judge unfairly—showing partiality to the poor, or honouring those who are well-known—you must always judge your fellow citizens fairly.[53] 16 Don't go around slandering people. Don't take advantage of your neighbour's death. I am Yahweh.

17 You mustn't hate your brother. Certainly rebuke those you interact with so you don't get blamed for their bad behaviour.[54] 18 Don't try to get revenge against others or hold a grudge against any of your people, but instead, love your neighbour as yourself.[55] I am Yahweh.

19 Follow my instructions—don't crossbreed two different kinds of animals, don't sow two different crops in your field, and don't wear clothing made of different kinds of

37 **RV 18:19 · Cross-ref.** Lev 20:18.
38 **RV 18:20 · Cross-ref.** Lev 20:10.
39 **RV 18:21 · Cross-ref.** Lev 20:1-5.
40 **RV 18:22 · Cross-ref.** Lev 20:13.
41 **RV 18:23 · Cross-ref.** Exo 22:19; Lev 20:15-16; Deu 27:21.
42 **RV 19:2 · Cross-ref.** Lev 11:44-45; 1Pe 1:16.
43 **RV 19:3 · Cross-ref.** Exo 20:12; Deu 5:16.
44 **RV 19:3 · Cross-ref.** Exo 20:8; Deu 5:12.
45 **RV 19:4 · Cross-ref.** Lev 26:1.
46 **RV 19:4 · Cross-ref.** Exo 20:23; 34:17; Deu 27:15.
47 **RV 19:9-10 · Cross-ref.** Lev 23:22; Deu 24:19-22.
48 **RV 19:11 · Cross-ref.** Exo 20:15; Deu 5:19.
49 **RV 19:11 · Cross-ref.** Exo 20:16; Deu 5:20.
50 **RV 19:12 · Cross-ref.** Exo 20:7; Deu 5:11; Mat 5:33.
51 **RV 19:13 · Cross-ref.** Deu 24:14-15.
52 **RV 19:14 · Cross-ref.** Deu 27:18.
53 **RV 19:15 · Cross-ref.** Exo 23:6-8; Deu 16:19.
54 **RV 19:17 · Cross-ref.** Mat 18:15.
55 **RV 19:18 · Cross-ref.** Mat 5:43; 19:19; 22:39; Mrk 12:31; Luk 10:27; Rom 13:9; Gal 5:14; Jam 2:8.

Readers' Version

thread.[56]

20 If a man impregnates a woman who's destined to be someone else's slave and she hasn't been freed, compensation needs to be paid.[57] They mustn't be executed, because she hadn't been freed. **21** However, that man must take a ram to Yahweh at the sacred tent's entrance for a guilt offering, **22** and the priest will make him right with Yahweh by means of that guilt offering ram, and then he'll be forgiven for his transgression.

23 When you all enter into the land and plant various kinds of fruit trees, you mustn't eat the fruit for the first three years—it should be regarded as 'uncircumcised' for that duration. **24** Then in the fourth year, all that fruit must be regarded as 'sacred'—praise offerings for Yahweh. **25** Finally, in the fifth year, you can eat that fruit and add that produce to your harvest. I am your god Yahweh.

26 Don't eat anything with the blood still in it.[58] Don't practice divination or witchcraft.[59] **27** Don't have haircuts that round off your hair at the sides, and men, don't trim the edges of your beards.[60] **28** Don't make cuts on your bodies when someone dies, and don't tattoo yourselves. I am Yahweh.

29 don't defile your daughter by making her prostitute herself,[61] so the country doesn't prostitute itself and become full of wickedness. **30** Keep my rest days, and respect my sanctuary.[62] I am Yahweh.

31 Don't turn to mediums and diviners[63]—don't make yourselves 'unclean' by means of them. I am your god Yahweh.

32 Stand up for those with grey hair, and honour the presence of the elderly. Honour and respect your god. I am Yahweh.

33 Don't take advantage of foreigners when they stay in your land[64]— **34** you all must treat foreigners the same as native-born Israelis and love them like you love yourselves, because you were all foreigners in Mitsrayim (Egypt). I am your god Yahweh.

35 Don't allow injustice either in judging cases, or by trading with rigged weights and measures[65]— **36** your scales and weights and measuring containers must be honest. I am your god Yahweh who brought you all out of Mitsrayim. **37** You all must obey my instructions and decisions and stick to them. I am Yahweh.

Penalties for disobedience

20:1 Then Yahweh told Mosheh (Moses):

2 Tell the Israeli people that if any of them, or any foreigner staying in Yisrael (Israel), gives any of their children to Molek, then that person must definitely be executed—the people must do it by throwing rocks at them. **3** Yes, I myself will personally punish that person and cut them off from the people for giving their child to Molek and so making my sanctuary 'unclean' and profaning my sacred name. **4** If the people of the land just hides their eyes from seeing anyone offering their child to Molek so they don't have to execute that person, **5** then I'll also remove that other person and their clan. I'll cut them off from their people, along with anyone else who practises prostitution by prostituting themselves to Molek.

6 I'll take action against any person who turns to mediums or diviners to prostitute themselves to them, and I'll cut them off from their people. **7** You must keep yourselves separate from those kinds of things to be holy, because I, Yahweh, am your god. **8** You all must follow my instructions and implement them. I am Yahweh who makes you different from other people groups.

9 Any person who curses their father or mother must be executed—their blood will be on their own head for cursing their parents.[66]

10 Any man who commits adultery with another man's wife, maybe even his neighbours wife, must be executed—both the man and the woman.[67] **11** Any man who sleeps with any of his father's wives, has exposed his father's nakedness. Both of them must be executed—their blood is on their own heads.[68] **12** If a man sleeps with his daughter-in-law, both of them must be executed. That's perversion and so their blood is on their own heads.[69] **13** If a man has a sexual relationship with another man, both of them have done something detestable and both of them must be executed—their blood is on their own heads.[70] **14** If a man takes both a mother and her daughter as wives, then that's wicked. They must all be burnt to death so that depravity won't take root among you.

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56 RV 19:19 · Cross-ref. Deu 22:9-11.

57 RV 19:20 · Note We as modern readers don't understand all the dynamics of this seemingly complex social situation.

58 RV 19:26 · Cross-ref. Gen 9:4; Lev 7:26-27; 17:10-14; Deu 12:16,23; 15:23.

59 RV 19:26 · Cross-ref. Deu 18:10.

60 RV 19:27-28 · Cross-ref. Lev 21:5; Deu 14:1.

61 RV 19:29 · Cross-ref. Deu 23:17.

62 RV 19:30 · Cross-ref. Lev 26:2.

63 RV 19:31 · Cross-ref. Deu 18:11; 1Sam 28:3; 2Ki 23:24; Isa 8:19.

64 RV 19:33-34 · Cross-ref. Exo 22:21; Deu 24:17-18; 27:19.

65 RV 19:35-36 · Cross-ref. Deu 25:13-16; Prv 20:10; Eze 45:10.

66 RV 20:9 · Cross-ref. Exo 21:17; Mat 15:4; Mrk 7:10.

67 RV 20:10 · Cross-ref. Exo 20:14; Lev 18:20; Deu 5:18.

68 RV 20:11 · Cross-ref. Lev 18:8; Deu 22:30; 27:20.

69 RV 20:12 · Cross-ref. Lev 18:15.

70 RV 20:13 · Cross-ref. Lev 18:22.

Readers' Version

15 If a man tries to have sex with an animal, that man
must be executed and the animal must also be killed.[71] 16 If
a woman presents herself sexually to any animal, you must
execute the woman and kill the animal—their blood is on
their own heads.
17 If a man sleeps with his sister (whether on his father's
or mother's side) and they see each other's nakedness, it's
a disgrace and they must be cut off from their people—he's
exposed her nakedness and he must bear his wickedness.[72]
18 If a man sleeps with a woman who's menstruating, he's
exposed her nakedness and uncovered the source of her
blood, so they must both be cut off from among their peo-
ple.[73]
19 You mustn't expose the nakedness of your sister
(whether on your father's side or mother's side) because
that's like exposing your own body. They must bear their
wickedness.[74] 20 A man who sleeps with his aunt, he's ex-
posed his uncle's nakedness. They'll bear their wickedness
by dying childless. 21 If a man marries his brother's wife,
it's indecent. He's exposed his nakedness and they'll be
childless.[75]
22 You all must obey my instructions and decisions and
stick to them, and then the land that I'm about to take you
into, won't vomit you all out. 23 Don't follow the customs
of the peoples that I'll drive out ahead of you all, because
they do all of the above things, and I detest them 24 and
I've told you all that you yourselves will inherit their
land—I'll give it to you to take possession of. It's a land
flowing with milk and honey. I am your god Yahweh who
separates you all from the other people groups. 25 You all
must distinguish between 'clean' and 'unclean' animals
and birds. Don't make yourselves detestable to me with
any animal or bird or crawling creature which I've distin-
guished for you all as 'unclean'. 26 You all must be 'holy' to
me, because I Yahweh am holy, and I've set you all apart
from the other people groups to be mine.
27 Any man or woman who's a medium or diviner must
be executed—the people must do it by throwing rocks at
them.

Stricter instructions for priests

21:1 Then Yahweh told Mosheh
(Moses):
Tell Aharon's (Aaron's) descendants the priests that they
must not defile themselves among the Israelis, by touching
anything that's not living 2 apart from the body of a close
relative like a parent, child, brother 3 or unmarried sis-
ter—the priest can become 'unclean' by means of one of
them. 4 He must not make himself 'unclean' if it's the
death of a relative only by marriage. 5 They must not shave
their heads or trim the edges of their beards or cut their
bodies in grief.[76]
6 The priests must stay separate for their God and they
must not tarnish his reputation because they present the
gifts to Yahweh—their god's food 7 They mustn't marry a
woman who was a prostitute or who has defiled herself
some other way or who is divorced from her husband, be-
cause they're separated for their god. 8 You must treat him
as set apart because he's the one presenting your god's
food. He must be 'holy' for you, because I, Yahweh, am holy
and I set you all apart as 'holy'. 9 If a priest's daughter
prostituted herself, she would be profaning her father so
must be burnt to death.
10 The priest who is chief of all his brothers and who had
the anointing oil poured over his head, and who has the
responsibility of wearing the special clothing, must not
wear his hair loose, and he must not tear his clothes in
grief. 11 He mustn't approach *any* dead body—not even his
own parents—he mustn't make himself 'unclean'. 12 Even
for a death, he mustn't leave his duties in the sanctuary,
and he mustn't profane the sanctuary of his god, because
he's been consecrated with the anointing oil. I am Yahweh.
13 He can only marry a virgin— 14 he mustn't take a widow
or a divorced woman, or a defiled prostitute. He can only
marry an unmarried, Israeli girl, 15 then he won't profane
his offspring among his relatives, because I am Yahweh
who sets him apart as 'holy'.
16 Then Yahweh told Mosheh (Moses),
17 Tell Aharon (Aaron) that none of his descendants who
have a deformity should ever approach to present the food
for his god. 18 Yes, no man who has a deformity must ap-
proach to offer a sacrifice, i.e., no one who's blind, lame,
mutilated, or with a swelling, 19 or with a broken foot or
hand, 20 or a hunchback or dwarf, or with an eye defect,
with a scab or rash, or anyone with a crushed testicle.
21 Any descendant of Aharon the priest with a blemish
mustn't approach to preset a gift to Yahweh—no that per-
son mustn't approach to present god's food. 22 However,
they can eat those gifts for God, including the sacred and
very sacred portions. 23 Despite that, they mustn't enter
past the curtain or approach the altar if they have a defect
on their body. They mustn't profane my sanctuary because
I am Yahweh who sets them apart as 'holy'.
24 So Mosheh (Moses) told all that to Aharon and his
sons, and all the Israelis.

Offerings to Yahweh become sacred

22:1 Then Yahweh told Mosheh
(Moses):
2 Tell Aharon (Aaron) and his sons that they must care-
fully honour the holy things offered by the Israeli people,
and they mustn't profane my holy reputation. I am Yah-
weh. 3 Tell them that throughout the generations, any of
your descendants who is 'unclean' and approaches things

71 **RV 20:15-16 · Cross-ref.** Exo 22:19; Lev 18:23; Deu 27:21.
72 **RV 20:17 · Cross-ref.** Lev 18:9; Deu 27:22.
73 **RV 20:18 · Cross-ref.** Lev 18:19.
74 **RV 20:19-20 · Cross-ref.** Lev 18:12-14.
75 **RV 20:21 · Cross-ref.** Lev 18:16.
76 **RV 21:5 · Cross-ref.** Lev 19:27-28; Deu 14:1.

Readers' Version

that have become holy because the people have consecrated them to Yahweh, that person will be cut off from me. I am Yahweh.

4 Any man who's a descendant of Aharon, if he has a skin disease or a discharge, he mustn't eat any of the sacred food until he's 'clean' again. The same applies if he's touched any 'unclean' corpse, anyone who's had a seminal emission, 5 anyone who's touched any swarming creature that makes him 'unclean' or touches another person who makes him 'unclean' (whatever that person's uncleanness is). 6 No, the man who's touched any of those will be 'unclean' until the evening and he mustn't eat any of the sacred food until he's washed his body with water. 7 When the sun sets, then he'll be 'clean' and will be able to eat any of those sacred offerings because that's his food. 8 But he must never eat an animal found dead or torn by wild animals and become 'unclean' in that way. I am Yahweh.

9 The priests must follow my instructions so they won't have to bear their own disobedience and die from it because they profaned them. I am Yahweh who makes them sacred.

10 However, no stranger may eat the sacred food, e.g., someone staying with the priest, or his hired servant. 11 If the priest had purchased the person with cash, then that person can eat it, plus anyone that was born into the priest's household. 12 A priest's daughter who is married by someone who's not a priest can no longer eat those sacred offerings. 13 However, in the future if she became a widow or was divorced without having had children, and if she has returned to her father's house like when she was young, then she can eat the same food as her father, but no stranger may eat it.

14 If someone accidentally eats something that's sacred, then they must pay back the full value plus 20% to the priest.

15 So in summary, the priests must not profane the sacred things contributed by the Israelis and which they've offered to Yahweh 16 or else they'll cause themselves to bear the guilt from their disobedience concerning eating sacred food, because I am Yahweh who has separated them to be sacred.

17 The Yahweh told Mosheh (Moses):

18 Tell Aharon (Aaron) and his sons, and all the Israelis that any Israeli or outsider residing in Yisrael (Israel), when they present their burnt offering to Yahweh, whether it's for a vow or for a freewill offering, 19 to be accepted it must be a male with no defects, whether it's a cow, or a sheep, or a goat. 20 Anything that has a defect must *not* be presented because it wouldn't be acceptable on your behalf.[77] 21 When someone presents a sacrifice of peace offerings to Yahweh to fulfill a vow or as a freewill offering from the herd or the flock, to be accepted it must flawless with no defects— 22 not blind or with broken bones, and not maimed or with an oozing sore or rash or scab. You all mustn't present anything like that to Yahweh, and must not even offering any part of them to Yahweh on the altar. 23 However, if a cow or a sheep has something enlarged or something stunted, it can be offered as a freewill offering, but it wouldn't be accepted for a vow, 24 and you all must never present to Yahweh any animal that's bruised or torn or cut.[78] You mustn't do that in your country.

25 You all mustn't present any of those animals raised by foreigners to your god because they've been ruined and are defective,[79] so they won't be accepted for you.

26 Then Yahweh told Mosheh (Moses):

27 A newborn calf or lamb or goat must remain with its mother for seven days—it can be offered as a sacrifice to Yahweh from the eighth day onwards, 28 but you mustn't slaughter a cow or a sheep and its offspring on the same day. 29 When you offer a thanksgiving sacrifice to Yahweh, it must be acceptable as a sacrifice 30 and you can eat it that same day but no part of it should be left until the morning. I am Yahweh.

31 You all must record my instructions and follow them. I am Yahweh. 32 You mustn't profane the reputation of my holiness, and I will demonstrate my holiness among the Israeli people. I am Yahweh who separates you all to be sacred— 33 who brought you all out of Mitsrayim (Egypt) to be your god. I am Yahweh.

The scheduled festivals

23:1 Then Yahweh told Mosheh (Moses):

2 Tell the Israelis that they must proclaim Yahweh's scheduled festivals as sacred assemblies at the given times.

The rest day

3 Work for six days, then the seventh is a rest day for a sacred assembly—don't work on that day—wherever you live it's a rest day to honour Yahweh.[80]

4 The following are the scheduled festivals that you must proclaim at the appointed times as sacred assemblies:

Passover and flat bread festivals[81]

5 The 14th of the first month (Nisan = March/April) each year at twilight is the start of the celebration to honour Yahweh with the 'passover'.[82]

6 Then the next day (the 15th) is the start of the festival of flat bread to honour Yahweh—you all must eat bread made without any rising agent for seven days.[83] 7 On that first day you'll hold a sacred assembly—no regular work

77 **RV 22:20 · Cross-ref.** Deu 17:1.

78 **RV 22:24 · Note** The Septuagint mentions 'testicles' here, which also correlates with 21:20.

79 **RV 22:25 · Note** Could this be related to the fact that they'd been neutered (as per v24 in the Septuagint)???

80 **RV 23:3 · Cross-ref.** Exo 20:8-10; 23:12; 31:15; 34:21; 35:2; Deu 5:12-14.

81 **RV 23:5 · Parallel** Num. 28:16-25

82 **RV 23:5 · Cross-ref.** Exo 12:1-13; Deu 16:1-2.

83 **RV 23:6-8 · Cross-ref.** Exo 12:14-20; 23:15; 34:18; Deu 16:3-8.

may be done that day. 8 For seven days you all must present offerings to Yahweh, then the seventh day is another sacred assembly—again no regular work may be done that day.

The firstfruits festival

9 Then Yahweh told Mosheh (Moses):

10 Tell the Israelis that when you enter the land that I'm giving you all, and you harvest your grain crops, then you all must bring a sheaf of the first part of your harvest to a priest, 11 and he will wave the sheaf in front of Yahweh to be accepted for you. That must be done the day after the rest day. 12 That same day, you all must offer a year-old lamb with no defects to Yahweh as a burnt offering, 13 and the associated grain offering will be two kilograms of fine wheat flour mixed with olive oil. That will be a gift to Yahweh with a pleasing aroma, and the associated drink offering will be a litre of wine. 14 You all may not eat any bread, or roasted or fresh grain, on that day, until after you've taken the offering to your god. That is a rule that will continue throughout your generations no matter where you live.

The fiftieth day festival[84]

15 Then count seven rest days from the day after you brought the bundle of grain as a wave offering—seven full weeks.[85] 16 Then that next day will make fifty days, and then you all must present a new grain offering to Yahweh. 17 From your homes, each family must bring two loaves of bread baked with a rising agent, as a firstfruits offering to Yahweh. 18 Along with the bread, you all must present seven year-old male lambs without defects, one young bull, and two rams. They will be a burnt offering to Yahweh, with their associated grain and drink offerings—a gift with a pleasing aroma for Yahweh. 19 You all must also offer a male goat as a sin offering and two one-year-old male lambs as a peace offering. 20 The priest must raise them along with the firstfruits bread as a wave offering in front of Yahweh, with the two lambs. They will become sacred to Yahweh, but for the priest to eat. 21 You all must proclaim a sacred assembly that same day—you mustn't do any regular work. That is a permanent rule that will continue throughout the generations no matter where you live.

22 When you all harvest your crops, don't cut the stalks to the very edge of your field and don't pick up stalks that drop on the ground—they must be left for the poor and for foreigners without land.[86] I am your god, Yahweh.

The new year festival[87]

23 Then Yahweh told Mosheh (Moses), 24 "Tell the Israelis that on the 1st of the seventh month (Tishrei = September/October) each year, you must have a public holiday with a loud trumpet blast announcing the sacred assembly. 25 You all must not do any regular work on that day, and you all must present a fire-offering to Yahweh."

The day of atonement[88]

26 Then Yahweh told Mosheh (Moses), 27 "The 10th of that seventh month is a day for making things right with Yahweh.[89] You all must hold a sacred assembly and humble yourselves and present a fire-offering to Yahweh. 28 You mustn't do any work on that particular day because it's the day for making yourselves right in front of your god Yahweh, 29 because anyone who doesn't humble themself on that day will be cut off from their people. 30 In addition, I will destroy anyone who works on that day—removing them from their people. 31 You all must not do any work. That's a permanent rule that will continue throughout the generations no matter where you live— 32 it's a very strict rest day and you all must humble yourselves from the evening of the 9th until the next evening when it will finish.

The celebration in shelters[90]

33 Then Yahweh told Mosheh (Moses):

34 Tell the Israelis that starting on the 15th of the seventh month (of Tishrei—around September/October), there will be a celebration in shelters to honour Yahweh.[91] 35 The first day will be a sacred assembly—you all mustn't do any regular work. 36 You all must present a gift to Yahweh each day for seven days, and then on the eighth day, there'll be another sacred assembly and you'll all present a gift to Yahweh. It'll be a day to assemble—you all mustn't do any regular work that day.

37 The above are the scheduled dates to proclaim sacred assemblies to present a gift to Yahweh: burnt offerings and grain offerings, sacrifices and drink offerings, on the appropriate days, 38 as well as Yahweh's rest days, and alongside all your regular gifts and vows and freewill offerings that you all give to Yahweh.

39 So indeed, on the 15th of the seventh month when you have harvested your crops, you'll all celebrate Yahweh's festival for seven days with the first and eighth days being rest days. 40 On that first day, you'll all bring the fruit from your trees, along with palm branches, leafy branches, and willow branches from beside the creeks, and you'll all happily celebrate in front of your god Yahweh for seven days. 41 Do that for seven days each year as a festival to honour Yahweh. you all must celebrate it in the seventh month. That's a permanent rule that will continue throughout the generations. 42 You all must live in shelters for seven days—all you native-born Israelis, 43 so that the future

84 **RV 23:15 · Parallel** Num. 28:26-31

85 **RV 23:15-21 · Cross-ref.** Exo 23:16; 34:22; Deu 16:9-12.

86 **RV 23:22 · Cross-ref.** Lev 19:9-10; Deu 24:19-22.

87 **RV 23:23 · Parallel** Num. 29:1-6

88 **RV 23:26 · Parallel** Num. 29:7-11

89 **RV 23:27 · Cross-ref.** Lev 16:29-34.

90 **RV 23:33 · Parallel** Num. 29:12-40

91 **RV 23:34 · Cross-ref.** Deu 16:13-15.

generations will know that I made their ancestors live in shelters when I brought them out of Mitsrayim (Egypt). I am your god Yahweh.

44 So Mosheh (Moses) passed all those scheduled dates from Yahweh, on to the Israelis.

Oil for the lamps[92]

24:1 Then Yahweh told Mosheh (Moses):

2 Order the Israelis to bring you pressed olive oil that's pure, to supply lamps to give continual light. **3** The high priest (Aharon (Aaron)) must take care of them from evening until the morning to burn continually in front of Yahweh. That's a permanent requirement that will continue throughout the generations. **4** He will arrange the lamps continually on the lampstand in front of Yahweh.

The bread offered there to God

5 Each week you must take fine wheat flour and bake twelve loaves of bread, using two kilograms of flour for each loaf.[93] **6** Arrange the loaves into two rows of six loaves on the pure table in front of Yahweh, **7** and put pure frankincense with each row to be a memorial portion for the bread as a gift to Yahweh. **8** Every rest day it will be placed in front of Yahweh representing the ongoing agreement with the Israelis. **9** Afterwards, it will belong to Aharon (Aaron) and his sons, and they must eat it in a sacred area[94] because it's a very sacred part of the gifts for Yahweh. That's a permanent rule.

Execution for cursing Yahweh

10 Once there was an Israeli woman and an Mitsri (Egyptian) man who had a son who lived among the Israelis, and he got into a fight with an Israeli man. **11** Then that son of the Israeli woman slandered Yahweh's name and cursed, and so the people took him to Mosheh (Moses). (The mother was Shelomit, a daughter of Divri from the Dan tribe.) **12** They held him in custody while waiting for Yahweh's decision.

13 Then Yahweh told Mosheh:

14 Take that man who cursed outside the camp, and everyone who heard him must place their hands on his head, and then all the people must execute him by throwing rocks at him. **15** Then tell the people that anyone who curses God must bear the results of their own wickedness. **16** Anyone who slanders Yahweh's reputation must be executed. The gathered assembly must throw rocks at them. It makes no difference whether they're a foreigner staying there, or a native-born Israeli.

17 Anyone who murders another person, must definitely be executed.[95] **18** Anyone who kills someone else's animal, must make restitution with the same kind of animal.

19 Anyone who injures a fellow citizen, must have the same done to them— **20** fracture for fracture, eye for eye, tooth for tooth—however they injured the other person, that's what must be done to them.[96] **21** Anyone who kills someone else's animal must replace it, but anyone who kills another person must be executed. **22** There's only one set of regulations for both the foreigner and the native-born citizen[97] because I am your god Yahweh.

23 Mosheh (Moses) passed all that onto the people, and they took the man who had cursed Yahweh outside the camp where they executed him with rocks. The Israelis did exactly what Yahweh had commanded them via Mosheh.

The rest year[98]

25:1 Then on Mt. Sinay, Yahweh told Mosheh (Moses):

2 Tell the Israelis that when you all enter the land that I'm giving you, the land must observe a rest year for Yahweh. **3** You can plant your crops, prune your grapevines, and harvest all its produce for six years, **4** but during the seventh year, you must allow the land to rest to honour Yahweh.[99] You mustn't plant any crops or prune any grapevines. **5** Don't systematically harvest the self-sown crops or the grapes from the untrimmed vines. It must be a rest year for the land. **6** However, during the rest year, the land will provide food for you and your servants, and for your hired workers and the foreigners who are living among you, **7** as well as your livestock and the wild animals across the land. Any produce from the land can be eaten.

The restoration celebration year

8 Count off seven rest years, so seven times seven which is forty-nine years, **9** then after that, sound loud horn blasts on the 10th of the seventh month to announce throughout the land that it's the day for making things right with Yahweh. **10** Then you all must declare that fiftieth year to be sacred. It'll be a restoration celebration year when you announce freedom for all the inhabitants of the country—everyone can be free to return to their families, and all families can be free to return to their originally inherited land. **11** That fiftieth year will be a restoration celebration year. You all mustn't plant crops and don't systematically harvest the self-sown crops or the grapes from the untrimmed vines, **12** because it's a restoration celebration year. You all must treat it as sacred and just eat what you take directly from the countryside.

13 In that restoration celebration year, you all should return to your inherited land. **14** In the other years when you buy or sell from your fellow citizens, you mustn't cheat them **15** because the value of the land will depend on the number of years after the restoration celebration year, i.e., you must take into account the number of years of pro-

92 **RV 24:1 · Parallel** Exo. 27:20-21

93 **RV 24:5-6 · Cross-ref.** Exo 25:30.

94 **RV 24:9 · Cross-ref.** Mat 12:4; Mrk 2:26; Luk 6:4.

95 **RV 24:17 · Cross-ref.** Exo 21:12.

96 **RV 24:20 · Cross-ref.** Exo 21:23-25; Deu 19:21; Mat 5:38.

97 **RV 24:22 · Cross-ref.** Num 15:16.

98 **RV 25:1 · Parallel** Deu. 15:1-11

99 **RV 25:4 · Cross-ref.** Exo 23:10-11.

Readers' Version

duce— 16 if there's many years to go, the price will increase, and if the next rest year is close, the price will decrease because you're selling the number of crops. 17 So don't cheat eat other—you must respect and obey your god, because I am your god Yahweh.

18 You all must follow all my instructions and maintain my values—keeping them so that you'll be able to live securely on the land. 19 The land will yield its crops and you'll all have plenty to eat, and you'll be able to live there securely.

20 But if you all wonder what you'll eat in that seventh year when you'll neither plant crops or do organised harvests, 21 well I'll send my blessing to you all in the sixth year, and it'll produce enough for three years 22 so you all can still eat that stored food while you plant crops in the eighth year to feed you all through the ninth year.

Returning property to the clan

23 The land can not be irrevocably sold, because it belongs to me and you all are foreigners and temporary residents on my land. 24 so for all the land that you take possession of, there must be a way to get back the family land. 25 For example, if an Israeli man becomes poor and sells off some of his inherited land, then a close relative must have the right to go and buy back that land. 26 Even if he didn't have a relative who could do that, and he prospers again in the future and is able to raise enough money, 27 then he can calculate the value of the years until the restoration celebration, and then for that amount he must be allowed to buy the land back from the person he'd sold it to. 28 However, if the original owner wasn't able to raise enough money, then that piece of land that was sold will remain under the control of the buyer until the restoration celebration year when it must be returned anyway.

29 If a house inside a walled city is sold, then the right to buy it back will last until one full year after the sale. 30 If it's not bought back by the original family within that year, then that house in the walled city will then belong permanently to the buyer—it won't be returned in the restoration celebration year. 31 On the contrary, village houses will be considered as part of the family land, so they'll be able to be bought back by the family, otherwise they'll be returned in the restoration celebration year.

32 The Levites' cities and houses will belong to them permanently—the Levites must *always* be able to buy them back, 33 but even if they don't buy them back, they must be returned in the restoration celebration year because the Levites' houses are their only possession among the Israelis. 34 In addition, they may not sell the pastureland around their cities because that's their permanent possession.

Assisting the poor

35 If a fellow citizen becomes poor and is unable to survive beside you, then you must support that person and allow him to live with you like a foreigner might.[100] 36 You mustn't charge that person any interest or make a profit from him, but you must respect and obey your god, and your fellow citizen can continue to live with you. 37 If you loan him money, don't charge interest or make a profit from his food.[101] 38 I am your god Yahweh who brought you all out of Mitsrayim (Egypt) to give you the Kena'an (Canaan) region and to be your god.

Treatment of slaves

39 If a fellow citizen becomes poor and selling himself to you, don't force him to work like a slave[102]— 40 treat him like a hired worker or a temporary resident. He can work with you until the restoration celebration year 41 when he must be released along with his children, and he can return to his family, and to his clan's land, 42 because they are my slaves that I brought out of Mitsrayim (Egypt) so they mustn't be sold again as slaves. 43 Don't rule harshly over them but rather, respect and obey your god. 44 If you want to have male or female slaves, they you can buy them from the surrounding countries, 45 or else from the children or clans of the foreigners who are living among you—you all can own them 46 and then pass them on to your children to own as their inheritance. You all can make them work indefinitely for you, but you mustn't harshly oppress your fellow Israelis.

47 If a foreigner living among you becomes wealthy, yet your fellow citizen becomes poor and sells himself to that resident foreigner or to a member of their clan, 48 then there's always the right of redemption even after he's sold himself, so one of his brothers can buy him back, 49 or his uncle or cousin or another relative from the clan can pay to free him. In fact, he might even be able to buy his own way out. 50 He must work out with his master how many years from when he sold himself, until the restoration celebration year, and figure out the price according to the wages of a hired worker for that many years. 51 If there's still a lot of years to go, he'd need to repay most of what he sold himself for, 52 but if it's only a few years to go, the price for his freedom would be proportionally smaller. 53 While he works for the foreign master, he must be treated like an annual hired worker. You others must ensure that he's not treated harshly. 54 Then even if he's not bought out, he and his children must be released in the restoration celebration year 55 because the Israelis are my slaves—my slaves because I brought them out of Mitsrayim (Egypt). I am your god Yahweh.

Obedience will lead to prosperity[103]

26:1 You all mustn't make worthless idols[104] or carved images for yourselves, or set up sacred pillars. In your country, you must

100 **RV 25:35 · Cross-ref.** Deu 15:7-8.

101 **RV 25:37 · Cross-ref.** Exo 22:25; Deu 23:19-20.

102 **RV 25:39-46 · Cross-ref.** Exo 21:2-6; Deu 15:12-18.

103 **RV 26:1 · Parallel** Deu. 7:12-24; 28:1-14

104 **RV 26:1 · Cross-ref.** Lev 19:4.

Readers' Version

never bow down to an engraved stone image,[105] because I
am your god Yahweh. 2 You all must observe my rest days
and honour my sanctuary. I am Yahweh.
3 If you'll all follow my instructions and remember my
rules and obey them, 4 then I'll give you all rain in the
proper season, and the land will produce crops and the
trees in the countryside will produce fruit. 5 The grain
threshing will continue until the grape harvest, and the
grape harvesting will continue until it's time to plant new
crops, and so you'll all have plenty of food and you'll live
securely there on your land.
6 Then I'll give peace in your country so that you'll all
sleep without being afraid. I'll remove the wild animals
from your area and there'll be no raids or wars in your re-
gion. 7 You'll all be able to chase away your enemies and
destroy them— 8 five of you will chase away a hundred,
and a hundred of you will chase away ten thousand, and
you'll be able to defeat your enemies.
9 I'll give you all my attention and bless you with many
children, and I'll maintain my agreement with you all.
10 You'll all still be eating the previous year's grain when
the new harvest starts, and you'll have to move out that
left-over grain to make room for the new. 11 Then I'll put
my residence among you all and won't reject you, 12 and
I'll walk among you and be your god, and you'll all be my
people. 13 I am your god Yahweh who brought you all out
from being slaves in Mitsrayim (Egypt), and I broke the
chains off you so that you all could walk with heads erect.

Punishments for disobedience[106]

14 However, if you all won't listen
to me and won't follow all those in-
structions,[107] 15 and if you all reject my regulations and my
values to the point of hating my commands, thus breaking
my agreement, 16 then this is what I'll do to you all: I'll
send sudden terror to you all, and wasting diseases and
sicknesses. You'll all be wasting your time sowing seeds be-
cause your enemies will eat the harvest. 17 I'll take action
against you, and you'll be defeated by your enemies. You'll
be ruled over by those who hate you, and you'll all run
away frightened even when no one's chasing you.
18 If you all still won't listen to me after that, then I'll
continue on to discipline you seven times over for your
disobedience. 19 Then I'll smash your strong pride, and I'll
make the sky like iron with no rain and your land hard like
bronze. 20 Your energy spent working your land will be
just wasted as your land won't produce its crops, and the
trees won't produce any fruit.
21 Then if you're all still being contrary and unwilling to
listen to me, then I'll send seven times more deadly dis-
eases according to your disobedience. 22 Then I'll send in
the wild animals to make you childless and to cut back
your livestock, thus diminishing your numbers and leaving
your roads desolate.
23 Then after that if you all still won't accept my disci-
pline and continue to oppose me, 24 then I myself will op-
pose you all and punish you all seven times over for your
disobedience. 25 I'll send armies against you all to avenge
the breaking of our agreement. You'll be shut into your
cities where I'll send diseases in for you all, and allow your
enemies to defeat you. 26 When I limit your food supplies,
ten women will bake bread in one oven and it will be ra-
tioned by weight—you'll all eat but never be satisfied.
27 In spite of all that, if you all still won't listen to me,
and continue to oppose me, 28 then I'll be in a hostile rage
against you all and I'll discipline you seven times more for
your disobedience 29 and you'll start eating your own sons
and daughters. 30 I'll destroy your hilltop shrines and cut
down you incense altars, then I'll pile your corpses on top
of your idols' corpses, and I myself will detest you all. 31 I'll
make your cities into heaps of rubble and I'll devastate
your sanctuaries and no longer smell the pleasing aromas
of your sacrifices.
32 I'll devastate the region, and your enemies who live in
it will be appalled. 33 Then I'll scatter you all among other
nations and then armies will come in after you and your
land will become desolate and your cities will become rub-
ble, 34 and the land will enjoy all its rest times while it's
desolate and you're all in your enemies' countries. The
land will stop producing and enjoy its times of resting. 35 It
will rest all through its desolation since it didn't get its rest
times when you lived on it.
36 Then those of you who are left in your enemies' coun-
tries, I'll make you paranoid there—even the sound of a
blowing leaf will make them run away as if someone's
chasing them with a sword, and they'll fall down even
when no one's chasing them. 37 They'll stumble over each
other as if being attacked, but there won't be anyone chas-
ing them, and then you all won't have the energy to stand
up against your enemies. 38 You'll die in various countries
and your enemies will consume you. 39 Those of you who
are left will rot away amongst the wickedness in your ene-
mies' countries and because of the wickedness of their an-
cestors.
40 However, if they confess their wickedness and their
ancestors' wickedness, that they've disobeyed and ne-
glected me, and been hostile towards me, 41 (and that I be-
came hostile toward them and took their into their ene-
mies' countries,) and humble their undisciplined hearts
and admit their disobedience, 42 then I'll remember my
agreements with Ya'akov (Jacob) and with Yitshak (Isaac)
and with Avraham, and I'll remember this land. 43 The land
here will have been deserted by them and will have en-
joyed its times of rest, and they'll accept their wickedness
because they rejected my values and they really detested
my regulations. 44 Despite that, I won't reject them in their
enemies' countries, and I won't detest them enough to
completely destroy them and to break my agreement with

105 **RV 26:1 · Cross-ref.** Exo 20:4; Deu 5:8; 16:21-22; 27:1.

106 **RV 26:14 · Parallel** Deu. 28:15-68

107 **RV 26:14-33 · Cross-ref.** Deu 28:15-68.

them, because I am their god Yahweh. **45** I'll remember the earlier agreement with their ancestors that I brought out of Mitsrayim (Egypt) while all the nations watched me be their god. I am Yahweh.

46 The above are the instructions and values and rules that Yahweh instilled between him and the Israelis through Mosheh (Moses) there at Mt. Sinay.

27:1 Then Yahweh told Mosheh (Moses):

Valuations of vows to Yahweh

2 Tell the Israelis that when someone makes a special vow to offer someone to Yahweh, **3** a man between twenty and sixty will be valued at fifty silver coins (according to the sanctuary standard weights) **4** and a woman at thirty coins. **5** If it's someone between five and twenty, then it's twenty silver coins for a male and ten for a female. **6** Between one month old and five years, it's five silver coins for a male and three for a female. **7** For sixty years old and older, it's fifteen silver coins for a male and ten for a female.

8 If the maker of the vow can't afford the valuation, then that person must stand in front of the priest and give an account, and then the priest can set a value that they can afford.

9 If it's an animal that they're promising as a gift for Yahweh, then that animal becomes sacred— **10** it can't be exchanged for a different one (either better or worse), but if it does get substituted, then both animals will become sacred. **11** Any 'unclean' animal cannot be presented to Yahweh, so if that's what was promised, the person must take the animal to the priest, **12** and a priest must give a fair valuation according to the quality of the animal—the priest's decision will be final. **13** However, if it's later bought back, then an extra twenty percent must be added to that valuation.

14 If someone dedicates their house as sacred to Yahweh, a priest must value it according to its quality—the priest's decision will be final. **15** However, if that person decides to buy back their house, then an extra twenty percent must be added to the valuation and then it can be theirs again.

16 If someone dedicates part of their farmland as sacred to Yahweh, then it will be valued according to how much seed would be sown in it—fifty silver coins for each 130kg of barley seed required. **17** That would be its value if it was dedicated during the restoration celebration year, **18** but in the years following, the priest must calculate the field's value depending on how many years remain before the next rest year. **19** However, if that person decides to buy back their land, then an extra twenty percent must be added to the valuation and then it can be theirs again. **20** If the person doesn't buy back the field but sells it to someone else, then it can't be bought back again. **21** Then when the field is released at the next rest year, it will be sacred to Yahweh and the priests will take ownership.

22 If someone dedicates to Yahweh some land that they've bought (i.e., it's not part of their clan inheritance), **23** then a priest must calculate the valuation until the next restoration celebration year, and it must be paid that same day —becoming sacred to Yahweh. **24** In that rest year, the land will return to the original owner who has it as part of their clan inheritance.

25 All valuations will be calculated using the standard weights from the sanctuary—the silver coin must weigh twelve grams.

26 Every firstborn domestic animal (including cows and sheep) automatically belongs to Yahweh, and no person can claim to 'dedicate' it. **27** However, if it's an 'unclean' animal then it must be bought back by paying its valuation plus an additional twenty percent, but if it's not bought back, then it must be sold at its valuation price.

28 If someone dedicates something to Yahweh that they own (e.g., a man or an animal, or a field), they can't then sell it or buy it straight back—everything that's dedicated like that becomes sacred to Yahweh.[108]

29 Any person who's dedicated for destruction cannot be bought back—they must be executed.

30 A tenth of all the harvests from the crops and fruit from the trees, belongs to Yahweh. It's sacred to Yahweh.[109] **31** If someone really wanted to buy back their tenth of their produce, an additional twenty percent must be added to the valuation. **32** Every tenth animal of the mustered domestic cattle and sheep and goats, is sacred to Yahweh. **33** The herder mustn't pick out good or bad ones, or make substitutions. (If a substitution was made, both animals then become sacred and must not be bought back.)

34 The above are the instructions and rules that Yahweh gave Mosheh (Moses) at Mt. Sinay for the Israelis.

108 **RV 27:28 · Cross-ref.** Num 18:14.

109 **RV 27:30-33 · Cross-ref.** Num 18:21; Deu 14:22-29.

Census

often called
Numbers

Introduction

The English word 'Numbers' relates to the census of Israeli fighting men so we have chosen to rename it as *'Census'*. (Actually, there are *two* censuses described in this document, but the plural form of the word feels less comfortable to pronounce.) Hebrew readers call this document 'Bemidbar' which is the fourth word in the Hebrew text, and means 'In the wilderness'. Some European and other translations call it 'The fourth book of Mosheh' (Moses).

This document tells about the descendants of Yisrael (called 'Israel' in older translations) for the forty years after their departure from Mt. Sinay, until they arrived at the eastern edge of the land that God has promised to give them. This document is named after the census that Yahweh ordered Mosheh to take before the Israelis had left Mt. Sinay.

Then the Israelis purified themselves and celebrated their second 'pass-over' festival after some forty years had passed.

Also at that time, the second census of fighting men was taken, i.e., a generation later at Kadesh-Barnea at Kena'an's southern boundary. But from Kadesh-Barnea, none of them entered the land that Yahweh had promised to give them.

When they were still camped east of the Yarden (Jordan) River, two and a half tribes requested to be given territory on that side of the river, although they sent their fighting men ahead with the other tribes to help them conquer Kena'an.

This 'Census' document also records how people were often scared and discouraged as they faced hardship, causing them to sometimes rebel against Yahweh and his chosen servant Mosheh who led them. However, Yahweh's (mostly) patient endurance of their behaviour is told here, and his faithfulness throughout their generations. It reveals Mosheh as an obedient yet humble leader who was devoted both to Yahweh and to the people he had responsibility for.

Main components of this account

The Israelis prepare to depart from Sinay *1:1–9:23*
a. The first Israeli census *1:1–4:49*
b. Various laws and regulations *5:1–8:26*
c. The second celebration of the messenger's 'pass-over' *9:1-23*
From Mt. Sinay to Moav (Moab)*10:1–21:35*
The events in Moav *22:1–32:42*
The places passed through by the Israelis *33:1-49*
Warnings before crossing the Yarden (Jordan) river *33:50–36:13*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

The first census of the Israelis by Mosheh

1:1 In April of the year after the Israeli people escaped from Mitsrayim (Egypt), Yahweh spoke to Mosheh (Moses) in the Sinay wilderness in the sacred tent, saying,
2 "Count all the men who are Yisrael's (Israel's) descendants by their clans and families,[1] being sure to list all their names. **3** Only include those who are twenty or older and able to be recruited as soldiers. You and Aharon (Aaron) must enrol them into military divisions. **4** The leader of each tribe will accompany you.
5 These are the names of the men who will assist you:
Elitsur (Shedeyur's son) from Re'uven,
6 Shelumiel (Tsurishadai's son) from Shim'on (Simeon),
7 Nahshon (Aminadav's son) from Yehudah (Judah),
8 Netanel (Tsuar's son) from Yisakar (Issachar),
9 Eliav (Helon's son) from Zevulun,
10 Elishama (Amihud's son) from Yosef's (Joseph's) son Efrayim (Ephraim),
Gamliel (Pedahtsur's son) from Yosef's son Menasheh (Manasseh),
11 Avidan (Gid'oni's son) from Benyamin,
12 Ahiezer (Amishaday's son) from Dan,
13 Pagiel (Okran's son) from Asher,
14 Elyasaf (Re'uel's son) from Gad,
15 Ahira (Eynan's son) from Naftali (Naphtali). **16** They were the leaders of their tribes—chosen out of their communities, and leaders of units of one thousand soldiers.
17 Mosheh (Moses) and Aharon (Aaron) took those men whose names had been given **18** and they assembled the entire community that April. For each tribe, they recorded their ancestry by clan, counting the names of those men who were twenty or over, **19** just as Yahweh had commanded Mosheh. So he counted them there in the Sinay wilderness, **20-21** individually counting those in each tribe below by their clan, and only including males who were twenty or older and able to fight in battle:
46,500 men from the tribe of Re'uven,
22-23 59,300 men from the tribe of Shim'on (Simeon),
24-25 45,650 men from the tribe of Gad,
26-27 74,600 men from the tribe of Yehudah (Judah),
28-29 54,400 men from the tribe of Yisakar (Issachar),
30-31 57,400 men from the tribe of Zevulun,
32-33 40,500 men from the tribe of Efrayim (Ephraim),
34-35 32,200 men from the tribe of Menasheh (Manasseh),
36-37 35,400 men from the tribe of Benyamin,
38-39 62,700 men from the tribe of Dan,
40-41 41,500 men from the tribe of Asher,
42-43 53,400 men from the tribe of Naftali (Naphtali).
44 Those were the ones that Mosheh (Moses) and Aharon (Aaron) and the twelve Israeli leaders (one from each tribe) listed. **45** They were all the Israelis who were counted according to their ancestry, being men who were twenty or older, and capable of going off to battle— **46** 603,550 of them in total. **47** However, the Levites weren't listed along with the other tribes **48** because Yahweh had told Mosheh,
49 "Don't list the Levites or count them with the other Israelis. **50** Instead, appoint them to manage the tent where the copy of the agreement is kept, along with all its equipment. They must serve inside it as required, and they should set their tents up around it. **51** When it's time to leave that place, the Levites must take the tent down and when camp is set up, they must erect it again, but any stranger who approaches it must be executed. **52** When the other Israelis set up camp, each man must set up with his army division by their banner, **53** but the Levites will camp there around the sacred tent and look after it. That way, the Israeli community won't make Yahweh angry. **54** So the Israelis did everything that Yahweh had instructed Mosheh.

Camp layout by tribe

2:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron):
2 "The Israelis must camp with each family joining their tribe, which will be displaying its banner. They must camp around the sacred tent but at a distance.
3 On the eastern side facing the sunrise will be Yehudah's (Judah's) banner and their army divisions, led by Aminadav's son Nahshon **4** with 74,600 in his division. **5** The tribe of Yisakar (Issachar) will set up next to them, led by Tsuar's son Netanel, **6** with 54,400 in his division. **7** Then the tribe of Zevulun, led by Helon's son Eliav, **8** with 57,400 in his division. **9** The total number in the divisions in the Yehudah camp is 186,400, and when travelling, they'll all go at the front.
10 On the southern side of the sacred tent will be Re'uven's banner, led by Shedeyur's son Elitsur **11** with 46,500 in his division. **12** The tribe of Shim'on (Simeon) will set up next to them, led by Tsurishadai's son Shelumiel **13** with 59,300 in his division. **14** Then the tribe of Gad, led by Re'uel's son Elyasaf. **15** with 45,650 in his division. **16** The total number in the divisions in the Re'uven camp is 151,450, and when travelling, they'll all go second.
17 Then the Levites will go next with their own banners in the order that they were camped, carrying the sacred tent.
18 On the western side of the sacred tent will be Efrayim's (Ephraim's) banner, led by Amihud's son Elishama **19** with 40,500 in his division. **20** The tribe of Menasheh (Manasseh) will set up next to them, led by Pedahtsur's son Gamliel **21** with 32,200 in his division. **22** Then the tribe of Benyamin led by Gid'oni's son Avidan **23** with 35,400 in his division. **24** The total number in the divisions in the Efrayim camp is 108,100, and when travelling, they'll all go third.
25 On the northern side of the sacred tent will be Dan's banner, led by Amishaday's son Ahiezer **26** with 62,700 in his division. **27** The tribe of Asher will set up next to them, led by Okran's son Pagiel **28** with 41,500 in his division. **29** Then the tribe of Naftali (Naphtali) led by Eynan's son Ahira **30** with 53,400 in his division. **31** The total number in the divisions in the Dan camp is 157,600, and when travel-

1 **RV 1:2 · Cross-ref.** Num 26:1-51.

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ling, they'll all go last with their banners.
32 Those are the listed Israelis by their ancestral tribes
with a total of 603,500 fighting men. 33 However, following
Yahweh's instructions, the Levites weren't listed among
them.
34 So the Israelis did everything that Yahweh com-
manded Mosheh (Moses). They camped under their ban-
ners, and travelled grouped in their tribes and clans.

Aharon's sons

3:1 The following are the descen-
dants of Aharon (Aaron) and Mosheh (Moses) as on the day
when Yahweh spoke with Mosheh on Mt. Sinay: 2 Aharon's
sons were: Nadav (the oldest), Avihu, Eleazar, and Itamar.[2]
3 They were all anointed as priests and served in that role,
4 except that Nadav and Avihu died in front of Yahweh
when they offered unacceptable fire to him in the Sinay
wilderness,[3] and so they had no sons. So Eleazar and Ita-
mar served as priests alongside their father Aharon.

The Levites as ransom for their sons

5 Then Yahweh told Mosheh
(Moses), 6 "Summon the Levites to
come and stand in front of Aharon
(Aaron) the priest, so they can assist him. 7 They must per-
form duties for him and for the entire community at and
around the sacred tent, 8 including looking after all of its
equipment and fulfilling the obligations of the Israelis.
9 You must assign the Levites to Aharon—out of all the Is-
raelis it's them who are assigned to serve the priests.
10 Appoint Aharon and his sons as priests and to preserve
the priesthood. Any other person who tries to act as a
priest must be executed."
11 Then Yahweh told Mosheh, 12 "Out of all the Israelis,
I've taken the Levites instead of the oldest son from every
family. The Levites will be the ransom for those sons, and
so they belong to me, 13 because every firstborn male per-
son and animal is set aside as belonging to me ever since I
killed those firstborn males in Mitsrayim (Egypt). I am
Yahweh."

The census of the Levites

14 Then in the Sinay wilderness,
Yahweh told Mosheh (Moses),
15 "List all the male Levites that are at least one month old.
Count them by their families and clans." 16 So Mosheh
listed them exactly as Yahweh had commanded him to,
17 and these were Levi's sons: Gereshon, Kohat, and Merari.
18 Gereshon's sons were: Livni and Shimei. 19 Kohat's sons
were: Amram, Yitshar, Hevron, and Uziel. 20 Merari's sons
were Mahli and Mushi.
Those were the families of the Levites by their clans.
21 Gereshon's descendants were the Livnim and the
Shim'im, so they made up the Gershonim. 22 They had
7,500 males that were at least a month old. 23 The Gershoni
clans were to camp on the western side of the sacred tent,
24 and their leader was La'el's son Elyasaf. 25 Gereshon's
descendants were responsible for the sacred tent, includ-
ing its covering and the entrance curtain, 26 the courtyard
curtains, and the courtyard entrance curtain, that sur-
rounded it. Also the ropes used to hold them.
27 Kohat's descendants were the Amramim, the Yitshari,
the Hevronim, and the Uzielim, so they made up the Ko-
hatites. 28 They had 8,600 males that were at least a month
old. They were in charge of the running of the sacred tent.
29 The Kohatite clans were to camp of the southern side of
the sacred tent, 30 and their leader was Uziel's son Elit-
safan. 31 They were in charge of the box, the table and the
lampstand, the altars and all the utensils used for ministry,
the inside curtain and its gear.
32 The man who organised the Levites was Aharon's
(Aaron's) son, Eleazar the priest. He had oversight over all
those who were responsible for the sacred tent.
33 Merari's descendants were the Mahlim and the
Mushim, so they made up the Merarim. 34 They had 6,200
males that were at least a month old, 35 and their leader
was Avihayil's son Tsuriel. They were to camp on the
northern side of the sacred tent. 36 They were in charge of
all the frames for the sacred tent, its crossbars, posts,
bases, all its containers and equipment, 37 as well as the
pillars used to make the courtyard with their bases, pegs,
and ropes.
38 Mosheh (Moses) and Aharon and his sons set up their
tents in front of the entrance on the eastern side of the sa-
cred tent. They were in charge of that tent and the needs
of the Israelis. Any stranger who approached had to be ex-
ecuted. 39 Mosheh and Aharon listed 22,000 Levite males
that were at least a month old, listing them by their clans
as per Yahweh's instructions.

Paying the price for the firstborn sons

40 Then Yahweh told Mosheh
(Moses), "List all the other male Is-
raeli that are at least one month old and count them.
41 The Levites are for me, Yahweh, in the place of the first-
born males from every Israeli family, and their animals are
in place of the Israelis' firstborn male animals." 42 So
Mosheh listed the firstborn Israelis exactly as Yahweh had
commanded him to. 43 and the total number of firstborn
males a month old or more whose names were listed came
to 22,273.
44 Then Yahweh spoke to Mosheh, 45 "Take the Levites
instead of every firstborn male Israeli, and the Levites' ani-
mals instead of their animals, and the Levites will be
mine—I am Yahweh. 46 To redeem the 273 firstborn Israelis
who outnumber the Levites, 47 collect five silver coins for
each one of them. (Use the same silver coins weighing
eleven grams, that the priests use in the sacred tent.)
48 Give that money to Aharon (Aaron) and his sons as pay-
ment of the ransom for those excess 273 males." 49 So
Mosheh collected that ransom money to cover the ransom
of the excess not covered by the number of Levites. 50 He
collected 1,365 silver coins from the firstborn Israeli males
(using the standard weight of silver from the sanctuary)
51 and gave it to Aharon and his sons just as Yahweh had
commanded.

2 **RV 3:2 · Cross-ref.** Num 26:60.

3 **RV 3:4 · Cross-ref.** Lev 10:1-2; Num 26:61.

Readers' Version

Kohat's descendants' duties

4:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron), 2 "Take a detailed census of Kohat's male descendants by their clans and families 3 who are from twenty-five up to fifty years old and who goes into the sacred tent to minister.

4 This is what the Kohatites are responsible for concerning the sacred tent including the inner room: 5 When it's time to break camp, Aharon and his sons must enter and take down the curtain that veils it, and then use that to cover the box containing the agreement. 6 Then they must cover it with fine leather, followed by a blue cloth, and then put its carrying poles through the rings.

7 They must spread a blue cloth over the sacred bread table, then place the dishes, pans, bowls, and jugs for the drink offerings on top of that, along with the sacred bread. 8 Then they must spread a scarlet cloth over all that, and cover that again with fine leather, and then put its poles through the rings.

9 They must spread a blue cloth over the lampstand with its oil lamps, its tongs and trays, and the oil containers that are used for it. 10 Then they must wrap the lampstand and all its equipment in fine leather, and place it all on its carrying frame.

11 Then the must spread a blue cloth over the gold incense altar, and cover that again with fine leather, and then put its poles through the rings. 12 Then they must get all the other utensils that they use in the sacred tent, and cover that again with fine leather, and place it all on its carrying frame. 13 They need to remove the ashes from the bronze altar and spread a purple cloth over it, 14 and put all the utensils they use on top of it: the trays, meat forks, shovel and basins for the altar. Then they must cover it with fine leather, and then put its poles through the rings. 15 Aharon and his sons must finish covering the sacred tent and all its utensils and equipment when they're about to move camp. Then the Kohatites can come to carry it all without touching the inner room so they won't die. That's the responsibility of Kohat's descendants—carrying the sacred tent.

16 Eleazar (son of Aharon (Aaron) the priest) is in charge of the lamp oil and the fragrant incense, the regular grain offering, the anointing oil, and the oversight of the sacred tent and the inner room, including everything that's used inside them.

17 Then Yahweh told Mosheh (Moses) and Aharon, 18 "Don't allow the Kohatite Levites to get wiped out by mishandling the most sacred items, 19 but take these precautions on their behalf so they won't die when they approach the most sacred items: Get Aharon and his sons to go and show each of them personally the correct and proper way to do his duties. 20 However, they must never go early to set their eyes on the sacred objects, even briefly, or they'll die."

Gereshon's descendants' duties

21 Then Yahweh told Mosheh (Moses), 22 "Take a detailed census of Gereshon's male descendants by their clans and families 23 who are from thirty up to fifty years old and who goes into the sacred tent to minister.

24 This is what the Gershonim are responsible for working with and carrying: 25 They must carry the inner curtains from the sacred tent, the covering, the fine leather covering, the entrance curtain, 26 the courtyard curtains, and the courtyard gate curtain, along with the ropes and other equipment for using them. That will be their ministry. 27 Aharon (Aaron) and his sons will direct the Gershonim in their duties and assign all the items to them. 28 That will be the ministry of Gereshon's descendants with the sacred tent, and it will all be under the supervision of Aharon's son Itamar the priest.

Merari's descendants' duties

29 "Take a detailed census of Merari's descendants by their clans and families, 30 listing the men who are from thirty to fifty years old and who goes into the sacred tent to minister. 31 Their duties are carrying the frames, crossbars, posts, and sockets for the sacred tent, 32 the courtyard pillars and their bases, their pegs and ropes, and all their equipment. Every man must be assigned by name as to what equipment he must carry. 33 That will be the ministry of Merari's descendants with the sacred tent, and it will all be under the supervision of Aharon's (Aaron's) son Itamar the priest.

The totals from the Levite census

34 So Mosheh (Moses) and Aharon (Aaron) and the community leaders listed the Kohatites by their clans and families, 35 counting the men from thirty to fifty years old who go into the sacred tent to minister, 36 and the total for all the clans was 2,750. 37 That was from the Kohatite clans who ministered at the sacred tent and were listed by Mosheh and Aharon just as Yahweh had instructed Mosheh. 38 They counted the Gershonim by their clans and families, 39 counting the men from thirty to fifty years old who go into the sacred tent to minister, 40 and the total for all the clans was 2,630. 41 That was from the Gershoni clans who ministered at the sacred tent and were listed by Mosheh and Aharon just as Yahweh had instructed Mosheh. 42 They counted the Merarim by their clans and families, 43 counting the men from thirty to fifty years old who go into the sacred tent to minister, 44 and the total for all the clans was 3,200. 45 That was from the Merari clans who ministered at the sacred tent and were listed by Mosheh and Aharon just as Yahweh had instructed Mosheh. 46 So Mosheh, Aharon, and the Israeli leaders counted all the Levites by their clans and families, 47 counting the men from thirty to fifty years old who go into the sacred tent to minister and also help with carrying it, 48 and the total came to 8,580. 49 Those were the ones counted by Mosheh following Yahweh's instructions. Each man's name was listed by Mosheh, along with his duties and what was his responsibility to carry.

Handling ceremonial 'uncleanness'

5:1 Then Yahweh told Mosheh (Moses), 2 "Order the Israelis that anyone with a skin disease or a discharge, and anyone who's 'unclean' because they touched a corpse, must be sent outside the camp. 3 Whether they're male or female, they must be sent outside the camp so that the whole

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camp doesn't become 'unclean' because I'm living there right amongst them." 4 So the Israelis did what Yahweh told Mosheh, and sent those people outside the camp.

Reparations for crimes

5 Then Yahweh told Mosheh (Moses), 6 "Tell the Israelis that when any man or a woman disobeys God by doing any of the things that humans do when they're unfaithful towards Yahweh, then that person is guilty 7 and they must confess their disobedience. Then that person must make full reparation to whoever they wronged, along with an extra twenty percent of the cost. 8 However, if reparation to the victim isn't possible for some reason, then it must be paid to Yahweh via a priest, in addition to the ram that will be offered for that person's atonement. 9 Any sacred contributions by the Israelis that are presented to a priest will belong to him. 10 Each person's sacred contributions will be their own, but anything given to a priest will belong to him."

Testing for an unfaithful wife

11 Then Yahweh told Mosheh (Moses), 12 "Tell the Israelis that if any man's wife has an affair and is unfaithful towards him, 13 when another man secretly has sex with her, then she becomes 'unclean', even though there's no witness against her and she wasn't caught. 14 If the husband becomes suspicious, whether or not she's actually become 'unclean', 15 then he should take her to a priest. He must also bring an offering on her behalf: two litres of barley flour. It must not have any oil or spices mixed into it because it's a grain offering for suspicion—for determining if unfaithfulness has occurred.

16 Then the priest must lead her forward and stand her in front of Yahweh. 17 He must fill a pottery jar with sacred water, and then mix some dust from the floor of Yahweh's residence into the water. 18 Then the priest must stand the woman in front of Yahweh and let her hair down, then he must place the suspicion grain offering on her palm. (It's a grain offering for jealousy.) The priest must be holding the water of bitterness that brings a curse 19 and tell the woman to make this oath: "If no other man slept with you, and if you didn't dirty yourself while you're married, then be free from this water of bitterness that brings a curse. 20 But if you have cheated on your husband and become 'unclean' and slept with some other guy, there'll be consequences. 21 Then the priest will make the woman take that curse as an oath, and he'll tell her, "Yahweh will make your experience a curse and your people will see the results of the oath, when Yahweh gives disease to your genitals and makes your belly swell. 22 This water will invoke the curse to make your belly swell and your genitals shrivel." Then the woman must say, "Indeed, let it be so."

23 Then the priest must write those curses on a scroll, then wipe the ink into the water of bitterness. 24 He must make the woman drink that water of bitterness that brings the curse, and it will enter into her. 25 Then he'll take the grain offering of suspicion from her hand, and hold it up in front of Yahweh, and then take it to the altar. 26 He'll take some of the grain as a memorial portion and burn it on the altar. Then he'll make the woman drink the water. 27 After she's drunk it, if she was 'unclean' and unfaithful to her husband, the water will carry that curse into her, and her belly will swell and her genitals will get diseased, and the woman will become a curse among her people. 28 However, if she hadn't defiled herself and is pure, then she'll be free and be able to have children.

29 That's the rule about jealousy when a wife cheats on her husband and defiles herself, 30 or when a husband becomes jealous and suspicious and he stands his wife in front of Yahweh, and the priest applies this ruling to her. 31 Then the husband will be innocent, and that women will bear the consequences of her wrongdoing.

Instructions for the Nazirite vow

6:1 Then Yahweh told Mosheh (Moses), 2 "Tell the Israelis that when any man or woman wants to make a solemn vow to separate themself to Yahweh as a Nazirite, 3 they must keep away from wine and strong drink,[4] and even vinegar made from wine or strong drink, plus they mustn't drink grape juice or eat either grapes or raisins. 4 For the entire time of their separation, they mustn't eat anything coming from a grapevine, not even the seeds or the skins.

5 "For the entire time of their vow to Yahweh as a Nazirite, they mustn't cut their hair—they must sacred and grow their hair long.

6 "For the entire time of their separation to Yahweh, they mustn't approach any dead body, 7 even if it's their father or mother, or brother or sister. They mustn't defile themselves with death, because their consecration to their god is on their head. 8 They must remain holy to Yahweh for the whole time.

9 "However, if someone right next to them suddenly died, that would defile their consecrated head, and after the regular seven days of purification, they would have to shave their head. 10 Then on the eighth day, they'd have to take two doves or young pigeons to the priest at the entrance of the sacred tent, 11 and he would take one for a sin offering and the other for a burnt offering—making atonement for their transgression with the corpse. Then they would consecrate their head again that day 12 and restart their days of separation, as well as bringing a one-year old male lamb as a guilt offering. (Their initial days of separation won't count because they were made 'unclean'.)

13 "Now these are the instructions for the Nazirites: Once their days of separation are fulfilled, someone must take them to the entrance of the sacred tent 14 and they will present their offerings to Yahweh—an unblemished, one-year old, male lamb as a burnt offering, and an unblemished, one-year old, female lamb as a sin offering, plus an unblemished ram as a peace/fellowship offering, 15 along with a basket of flat breads, flour mixed with oil, and wafers spread with olive oil, and their grain and drink

4 **RV 6:3 · Cross-ref.** Luk 1:15.

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offerings. 16 The priest must present all that to Yahweh,
and handle their sin offering and burnt offering. 17 The
ram and the basket of flat breads will be offered as a peace
offering to Yahweh, and the priest will offer their grain
and wine offerings. 18 Then the Nazirite must shave their
head of separation at the opening to the sacred tent, and
taking the hair, must put it on the fire under their peace
offering sacrifice.
19 "The priest will then take the boiled shoulder from the
ram, and one flat bread roll and one wafer from the basket,
and place them on the palms of that Nazirite with their
consecrated head that's been shaved. 20 Then the priest
will raise them as a raised offering to Yahweh. Those raised
breads and the shoulder are now sacred and belong to the
priest. Then the Nazirite can drink some wine.
21 Those are the instructions for the Nazirite who makes
a solemn oath to Yahweh for their separation, plus what
they're able to give. They must do exactly what they
promised as per these instructions."

The priests' prayer for blessing

22 Then Yahweh told Mosheh
(Moses), 23 "Tell Aharon (Aaron) and
his sons that when the bless the Israelis, this is what they
must say:
24 May Yahweh bless you and protect you.
25 May Yahweh give you prosperity and show grace to-
ward you.
26 May he watch over you and give you peace.
27 "In that way, they'll put my name on the Israelis, and I
will bless them."

The leaders' offerings at the altar dedication

7:1 When Mosheh (Moses) had fin-
ished setting up the sacred tent, he
anointed it with oil and consecrated
it and all its furniture, as well as the altar and all its equip-
ment. 2 Then Yisrael's (Israel's) leaders presented gifts.
They were the leaders of the tribes who ruled over those
who'd been listed for duties. 3 They brought their gifts to
Yahweh's presence in six carts pulled by twelve bulls. Each
cart was from two leaders, and each of the bulls was from
one leader. 4 Then Yahweh told Mosheh: 5 "Accept their
gifts because they'll be useful for the running of the sacred
tent. Distribute them appropriately to the Levites, depend-
ing on each man's duties." 6 So Mosheh took the carts and
the cattle and distributed them to the Levites, 7 giving two
carts and four bulls to the Gershonim to help them with
their assigned duties. 8 Then he gave four carts and eight
bulls to the Merarim to help them with their assigned du-
ties under the supervision of the priest (Aharon's (Aaron's)
son) Itamar. 9 However, the Kohatites weren't given any
because they were responsible for carrying the very holy
objects, and those had to be carried on their shoulders.
10 The day that the altar was dedicated and anointed, the
leaders brought their gifts and presented them at the altar,
11 and Yahweh told Mosheh, "Each day for the next twelve
days, one leader must present his offering for the altar
dedication."
12–83 These were the leaders who presented their offer-
ings:
On the first day, Aminadav's son Nahshon on behalf of
the tribe of Yehudah (Judah),
on the second day, Tsuar's son Netanel on behalf of the
tribe of Yisakar (Issachar),
on the third day, Helon's son Eliav on behalf of the tribe
of Zevulun,
on the fourth day, Shedeyur's son Elitsur on behalf of the
tribe of Re'uven,
on the fifth day, Tsurishadai's son Shelumiel on behalf of
the tribe of Shim'on (Simeon),
on the sixth day, Deuel's son Elyasaf on behalf of the tribe
of Gad,
on the seventh day, Amihud's son Elishama on behalf of
the tribe of Efrayim (Ephraim),
on the eighth day, Pedahtsur's son Gamliel on behalf of
the tribe of Menasheh (Manasseh),
on the ninth day, Gid'oni's son Avidan on behalf of the
tribe of Benyamin,
on the tenth day, Amishaday's son Ahiezer on behalf of
the tribe of Dan,
on the eleventh day, Okran's son Pagiel on behalf of the
tribe of Asher,
and on the twelfth day, Eynan's son Ahira on behalf of
the tribe of Naftali (Naphtali).
Each of the leaders presented the following offerings:
a silver dish (1.5 kg—all weights by the standard temple
measurement) and a silver bowl (800g)—both of them full
of fine flour mixed with oil as a grain offering,
a small gold dish (110g) filled with incense,
a young bull, a ram and a one-year-old male lamb for a
burnt offering,
a male goat for a sin offering,
two cows, five rams, five male goats, and five
one-year-old rams for the peace offering.
84 That was the dedication of the altar in the day it was
anointed, when Yisrael's (Israel's) leaders presented twelve
silver dishes, twelve silver bowls, and twelve gold pans.
85 Each silver dish weighed 1.5kg (all weights by the stan-
dard temple measurement) and the silver bowls were 800g.
The total weight of the silver was around 27 kg. 86 The gold
pans that had been filled with incense weighed 110g and
their total weight came to 1.3kg. 87 For the burnt offerings
there was: twelve bulls, twelve rams, and twelve male
one-year-old lambs along with their grain offerings. There
were twelve male goats for a sin offering. 88 For the peace
offering, there were 24 bulls, 60 rams, 60 male goats, 60
male one-year-old lambs. All of those were part of the ded-
ication offerings for the altar after it was anointed. 89 Then
Mosheh (Moses) entered the sacred tent to speak with
Yahweh. He heard the voice speaking to him from between
the two images of winged-creatures that were on the plat-
form above the sacred box. That's how Yahweh spoke to
him.

Lighting the seven lamps

8:1 Then Yahweh told Mosheh
(Moses), 2 "Tell Aharon (Aaron) that

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when he places the seven lamps on the lampstand,[5] they must light up the area in front of it." 3 So Aharon did it just as Yahweh had instructed, setting up the lamps on the lampstand to face forwards. 4 The lampstand from the base to its blossoms had been made by hammering a single sheet of gold, just as Yahweh had shown Mosheh.

The dedication of Levites

5 Then Yahweh told Mosheh (Moses), 6 "Out of all the Israelis, take the Levites and purify them. 7 This is how to make them pure: sprinkle the sin offering water on them, then they must shave their entire bodies and wash themselves and their clothes. 8 They must take a young bull along with its grain offering of flour mixed with oil, plus a second young bull for a sin offering. 9 You must have the Levites stand at the front of the sacred tent and summon the rest of the Israelis there too. 10 Then you must present the Levites in front of Yahweh and the Israeli men must place their hands on them. 11 Out of all the Israelis, Aharon (Aaron) must present the Levites as a raised offering to Yahweh so they can serve Yahweh with their assigned duties. 12 Then the Levites must place their hands on the bulls' heads, and one must be given as a sin offering and the other as a burnt offering to Yahweh, to make the Levites innocent in Yahweh's eyes.

13 "The Levites must stand in front of Aharon and his sons, then they can be offered as a raised offering to Yahweh. 14 That's how they'll be distinguished from the other Israelis, and then they'll belong to me. 15 Then the Levites will go to serve at the sacred tent after you've purified them and presented them as a raised offering, 16 because they're given to me by all the Israeli people—I've taken them for myself in place of their firstborn male sons, 17 because every firstborn Israeli male person and animal belongs to me. I set them apart for myself when I killed every other firstborn in Mitsrayim (Egypt), 18 so I've now taken the Levites instead of the firstborn Israeli sons. 19 Then I've given the Levites out of all the Israelis, to Aharon and his sons to serve the whole country by serving in the sacred tent and making the Israelis innocent in Yahweh's eyes. That way, a deadly disease won't strike the Israelis when they approach the sacred tent."

20 So Mosheh (Moses) and Aharon and all the Israelis did to the Levites just what Yahweh had instructed Mosheh. 21 The Levites purified themselves and washed their clothes, and Aharon offered them to Yahweh as a raised offering, and Aharon offered a sacrifice to make them innocent in Yahweh's eyes. 22 After that, the Levites went to do their assigned duties at the sacred tent working under Aharon and his sons. The Israelis did exactly what Yahweh told Mosheh to do with the Levites.

23 Then Yahweh told Mosheh, 24 "These are the instructions for the Levites: from the age of twenty-five, Levite men will begin serving the work in the sacred tent 25 until the age of fifty when they must retire from that work. 26 They may then assist their fellow Levites with guard duties, but they can no longer work directly with the sacred tent."

The 'pass-over' celebration

9:1 Then Yahweh spoke to Mosheh (Moses) in the Sinay wilderness, in the first month of the second year after they'd left Mitsrayim (Egypt), 2 "The Israelis must observe 'pass-over' at the appointed time. 3 You all must celebrate it on the evening of the 14th of this month, following all the instructions that you've all been given previously." 4 So Mosheh ordered the Israelis to prepare the 'pass-over', 5 and they celebrated it in the Sinay wilderness starting on the evening of the 14th of that first month, following all the instructions that Yahweh had given Mosheh.

6 However, there were some men who were 'unclean' (because they'd touched a dead body) and hence they weren't able to celebrate the 'pass-over' that day, so they approached Mosheh and Aharon (Aaron) 7 and asked them, "We were 'unclean' because we'd touched a dead body, but how come we're excluded from presenting an offering to Yahweh along with the other Israelis?"

8 "Wait here," Mosheh answered, "and I'll ask Yahweh what he wants you all to do."

9 Then Yahweh told Mosheh, 10 "Tell the Israelis that for this and future generations, if a person is 'unclean' or far from home, then they can still observe Yahweh's 'pass-over'. 11 They can start it on the evening of the 14th of the *second* month, and eat it as usual with flat bread and bitter herbs. 12 They must not break any of the lambs bones,[6] must not leave any of it until the morning, and must observe it following all the normal instructions. 13 However, any person who isn't 'unclean' or far away, but yet who didn't celebrate the 'pass-over' that first month, must be driven out of the community and will have to bear their own sin.

14 If an outsider is living among you and celebrates the 'pass-over', they must also do it according to all the same instructions—there's only one way to do it whether it's you all, or a foreigner, or a native of the land.

15 When the sacred tent was dedicated, the cloud covered the inner room of the tent, and every evening it would look like fire above the residence, until morning came. 16 It remained like that continually—the cloud would cover it during the day, and then at night, it would appear like fire. 17 Whenever the cloud would be lifted up from the tent, then the Israelis would leave that place. Then wherever the cloud settled down, that's where the Israelis would set up camp, 18 so in that way, the Israelis would leave a place whenever Yahweh told them, and would set up camp whenever he told them. As long as the cloud stayed above the residence, they would stay camped in that place. 19 Whenever the cloud remained above the residence for a long time, then the Israelis would follow Yahweh's guidance and wouldn't pack up camp. 20 Sometimes the cloud

5 **RV 8:2 · Cross-ref.** Exo 25:31-40; 37:17-24.

6 **RV 9:12 · Cross-ref.** Exo 12:46; Yhn 19:36.

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would only remain above the residence for a few days, in which case they'd leave where they'd just camped, and move on as Yahweh commanded. 21 If the cloud was lifted up the next morning, then they'd move on—in fact whether day or night if the cloud was lifted up, then they would move on. 22 Whether it was two days or a month or a year that the cloud stayed above the residence, then the Israeli camp would remain in that place, until eventually moving on when it was lifted up again. 23 In that way, when Yahweh ordered them to camp, they would, and when order to move on, they'd do that—thus they obeyed Yahweh's instructions to Mosheh (Moses).

The silver trumpets

10:1 Then Yahweh told Mosheh (Moses), 2 "Make two hammered silver trumpets for yourself to use for assembling the community and for signalling when it's time to leave the camp. 3 When both are sounded, the whole community is to assemble in front of you at the entrance to the sacred tent. 4 If just one is sounded, then it's only the leaders and heads of clans who must assemble. 5 A single blast means that the camps on the eastern side should start moving out. 6 A double blast means that the camps on the southern side should start moving out. So the blasts will signal them to get going. 7 (To assemble the community as above, use long blows, not short blasts.) 8 The priests (Aharon's (Aaron's) descendants) must be the ones to blow the trumpets. That is a permanent regulation.

9 When you need to defend yourselves against an attacker, then you must sound an alarm with the trumpets, and you'll all be noticed by Yahweh, and you'll be saved from your enemies.

10 On festival days and at times of celebrations and at the beginning of each new month, then the trumpets will be blown as the burnt offerings and peace offerings are made as a memorial for you all towards your god. I am your god, Yahweh.

The Israelis leave Sinay

11 Then on the 20th of the second month in that second year (after leaving Mitsrayim (Egypt)), the cloud was lifted up from above the sacred tent 12 and the Israelis started moving out from the Sinay wilderness as per the pre-arranged order. The cloud moved to the Paran wilderness. 13 That was the first time that they had moved as a result of Yahweh signalling Mosheh (Moses) by means of the cloud.

14 Yehudah (Judah) tribe with their banner was the first to leave under the leadership of Aminadav's son Nahshon. 15 Tsuar's son Netanel led the company from Yisakar (Issachar) tribe, 16 and Helon's son Eliav led the company from Zevulun tribe.

17 Then the sacred tent was disassembled, and the men of Gereshon and Merari set off, carrying the tent.

18 Re'uven tribe with their banner was next to leave under the leadership of Shedeyur's son Elitsur. 19 Tsurishadai's son Shelumiel led the company from Shim'on (Simeon) tribe. 20 Deuel's son Elyasaf led the company from Gad tribe.

21 Then the sacred utensils were carried out by the Kohatite men, who then helped set up the sacred tent when they arrived.

22 Efrayim (Ephraim) tribe with their banner was next to leave under the leadership of Amihud's son Elishama. 23 Pedahtsur's son Gamliel led the company from Menasheh (Manasseh) tribe. 24 Gid'oni's son Avidan led the company from Benyamin tribe.

25 Dan tribe with their banner was last to leave as the rear guard under the leadership of Amishaday's son Ahiezer. 26 Okran's son Pagiel led the company from Asher tribe. 27 Eynan's son Ahira led the company from Naftali (Naphtali) tribe. 28 That was the order of the departures of the companies of the Israeli tribes when they set off.

29 Then Mosheh (Moses) told Hovav (son of the Midyanite Re'uel who was Mosheh's father-in-law), "We're heading towards the place that Yahweh said he'd give us. Come and join us, and we'll look after you, because Yahweh has promised to look after Yisrael (Israel)."

30 "Thank you but no," Hovav replied, "I'll return to my land and to my relatives."

31 "Please don't leave us," Mosheh insisted, "because you're the one who knows about camping in the wilderness, and you could be our guide. 32 When you come with us, Yahweh will be blessing us so we'll also bless you."

33 Then they left Yahweh's mountain and travelled for three days, with the box containing Yahweh's agreement being carried at the front to find a resting place for them, 34 and Yahweh's cloud was over them each day as they set out from their stop.

35 As the box started moving, Mosheh would say, "Yahweh, take action and then your enemies will scatter, and the ones hating you will flee away from your presence."[7] 36 Then at the end of the day when it came to rest, he would say, "Yahweh, return to the tens of thousands of Israelis."

Complaints and fire from Yahweh

11:1 One day, the people were complaining about their situation and when Yahweh heard them, it made him angry so he sent a fire that burnt up the edges of their camp. 2 The people cried out to Mosheh (Moses) for help, and he prayed to Yahweh, and the fire stopped, 3 and they named that place Tav'erah (which means 'burning') because Yahweh's fire had burnt among them.

The choosing of seventy elders

4 However, there was a group of stirrers among the people that badly wanted to have meat and other foods to eat. That spread to all the Israelis who wept and asked, "Who'll give us meat to eat? 5 We remember the fish that we ate in Mitsrayim (Egypt) for free, as well as the cucumbers, melons, leeks, onions, and garlic, 6 but now our appetite has shrivelled up because we don't see anything to eat except this 'stuff'."

7 (The 'stuff' they ate every day was a bit like coriander

7 **RV 10:35 · Cross-ref.** Psa 68:1.

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seed except kind of clear.[8] 8 Each morning the people went around gathering it, then ground it with a stone mill or pounded it in a mortar, then they boiled it and made something like bread rolls with it. They tasted like fresh olive oil. 9 The 'stuff' actually descended on the camp during the night with the dew.)[9]

10 Mosheh (Moses) heard the people weeping in their tents (set up by tribe and clan). He thought it was wrong, and it made Yahweh very angry. 11 So Mosheh asked Yahweh, "Why have you caused me, your servant, to be in trouble like this? Don't you approve of me?. Why has the burden of all this people group landed on me? 12 Was it me who conceived it? Did I carry it to the land promised to their ancestors, like I was a wet-nurse? 13 All these people come to me to ask me to give them meat to eat. Where would I get enough meat to feed all them? 14 I can't bear the load of this entire people group by myself—it's too heavy for me. 15 If that's what you're doing to me, please kill me now if I've found favour in your eyes. Then I wouldn't have to suffer like this."

16 Then Yahweh told Mosheh, "Bring me seventy of Yisrael's (Israel's) elders who you know are good leaders, and take them to the sacred tent, and let them take their positions there with you. 17 I'll come down and talk with you there, and I'll take some of the spirit that's on you and put it on them, and then they'll carry the burden of the people along with you. Then you won't have to carry it by yourself. 18 Also, tell the people that because they wept in my hearing about not having meat to eat like you all did in Mitsrayim (Egypt), they must purify themselves for tomorrow, because I'll provide meat for you all to eat. 19 You won't just have meat for a day or two, or for five, ten, or twenty days, 20 you have it for a whole month until it comes out your nostrils. Yes, it'll make you all nauseous because you rejected Yahweh who's among you, and you all wept in front of him, complaining, 'Why did we ever leave Mitsrayim?' "

21 Mosheh queried, "There's 600,000 able to serve in the army plus women and children, yet you say that you'll give them all enough meat to eat every day for month! 22 Even if we killed all the cattle and sheep, or caught all the fish in the sea, that wouldn't be enough meat for all them."

23 "Do you think that Yahweh's powerless?" Yahweh replied. "Soon you'll see whether or not my statement will come true."

24 So Mosheh went out and passed on Yahweh's message to the people. Then he gathered seventy men from the Israeli elders and stood them around the tent. 25 Then Yahweh came down in the cloud and spoke to Mosheh, and he took some of the spirit away from him and put it on those seventy elders. As the spirit rested on them, they prophesied (but they never did that again).

26 Two of the men who were listed (named Eldad and Medad), had remained in the main camp (not going to the sacred tent), and the spirit had also rested on them and they prophesied in the camp. 27 A young man ran to Mosheh and told him that Eldad and Medad were prophesying there in the camp.

28 Then Nun's son Yehoshua (Joshua) (who had helped Mosheh since his youth) responded, "My master Mosheh, stop them from that."

29 But Mosheh replied, "Are you being jealous on my behalf? I'd be happy if Yahweh would put his spirit on *all* the people and make them into prophets." 30 Then Mosheh and the elders went back to their tents.

Yahweh sends quails for meat

31 Then Yahweh sent a wind that blew quails from the ocean, and they dropped on the ground a day's walk in every direction around the camp until they were piled a metre high. 32 So the people went out and collected the quail—each family getting at least the equivalent of ten large barrels full, and they spread the meat around the camp to sun dry. 33 Then when they started to cook and eat some of the fresh meat, Yahweh got very angry and struck the people with a terrible deadly disease before they could even chew it. 34 So that place was named Kivrot-Hata'avah (which means 'Graves of the cravers'), because that was where they buried the people who had craved meat. 35 From Kivrot-Hata'avah, the people moved on to Hatserot and stayed there.

Miryam's punishment

12:1 One day, Miryam (Miriam) and Aharon (Aaron) spoke out against Mosheh (Moses) because he'd taken an Kushi (Ethiopian) woman (Kushit) as a wife, 2 and they challenged, "Did Yahweh really only speak through Mosheh? Doesn't he also speak through us?" Yahweh heard what they said. 3 (Now Mosheh was actually a very humble man—more humble than anyone else alive.)

4 Then Yahweh suddenly told Mosheh, Aharon, and Miryam, "Go out, the three of you, to the sacred tent." So the three of them went there. 5 and Yahweh descended in a pillar of cloud and stood at the tent opening and called Aharon and Miryam, and the two of them stepped forward, 6 and he said, "Listen to me. When there's a prophet of Yahweh, I make myself known to him in a vision and speak to him in a dream, 7 but I don't do that to my servant Mosheh. He's the most faithful of all my people[10] 8 and I speak to him directly—face-to-face, and not in parables, and he's able to see my form. So why weren't you afraid to speak against my servant Mosheh?"

9 So Yahweh was angry at Miryam and Aharon. Then he departed 10 and the cloud moved from the tent. Then wow, Miryam had leprosy—her skin had gone as white as snow. As Aharon turned to her, he saw, wow, she was leprous, 11 and he begged Mosheh, "Please, my master, please don't make us suffer for our foolish disrespect and disobedience.

8 **RV 11:7-8 · Cross-ref.** Exo 16:31.

9 **RV 11:9 · Cross-ref.** Exo 16:13-15.

10 **RV 12:7 · Cross-ref.** Heb 3:5.

Readers' Version

12 Don't let her be like a still-born baby that's already
starting to decompose when its mother gives birth to it.
13 So Mosheh pleaded with Yahweh, "God, please, please
heal her!"
14 "If her father had spit in her face, wouldn't she stay in-
side in disgrace for seven days?" Yahweh replied. "So she
must be put outside the camp for seven days,[11] then after
that, she can enter again." 15 So Miryam was sent outside
the camp for seven days, and the people didn't move on
until after she was allowed to return. 16 After that, the peo-
ple left Hatserot and set up camp in the Paran wilderness.

Twelve scouts sent into Kena'an[12]

13:1 Then Yahweh told Mosheh
(Moses), 2 "Send some men in to ex-
plore Kena'an (Canaan)—the land that I'm giving to the Is-
raelis. Send one man from each ancestral tribe—a leader
within that tribe." 3 Then at Yahweh's command, Mosheh
sent them off from the Paran wilderness. They were all Is-
raeli leaders 4 and their names were:
Shamua (Zakur's son) from Re'uven tribe,
5 Shafat (Hori's son) from Shim'on (Simeon) tribe,
6 Kalev (Caleb) (Kalev—Yefuneh's son) from Yehudah (Ju-
dah) tribe,
7 Yigal (Yosef's (Joseph's) son) from Yisakar (Issachar)
tribe,
8 Hoshea (Nun's son) from Efrayim (Ephraim) tribe,
9 Palti (Rafu's son) from Benyamin tribe,
10 Gadiel (Sodi's son) from Zevulun tribe,
11 Gadi (Susi's son) from Yosef tribe,
12 Amiyel (Gemali's son) from Dan tribe,
13 Setur (Mika'el's (Michael's) son) from Asher tribe,
14 Nahbi (Vofsi's son) from Naftali (Naphtali) tribe, and
15 Geuel (Maki's son) from Gad tribe.
16 Mosheh (Moses) called (Nun's son) Hoshea, 'Yehoshua'
(Joshua). Those were the names of the men that Mosheh
sent out to explore Kena'an (Canaan).
17 So Mosheh sent them to explore Kena'an, telling them,
"Go through the Negev and then up into the hill country.
18 Find out what the land's like, and whether the people
living there are militarily strong or weak, and if they're
many or few. 19 Find out whether the land is good or bad,
what cities they live in, and how fortified they are. 20 Find
out whether the soil is fertile or not, whether or not
there's trees there. Be courageous and bring back some of
the produce from that land." (He said that because it was
the time of the year when grapes were starting to ripen.)
21 So the twelve men went and explored the region from
the Tsin (Zin) wilderness in the south, all the way up to Re-
hov at Levo-Hamat in the north. 22 They started in the
Negev, and went as far as Hevron where some of Anak's de-
scendents lived: Ahiman, Sheshay, Talmay. Hevron had
been built seven years before Tsoan in Mitsrayim (Egypt).
23 When they got to the Eshkol riverbed, they cut off a
branch with a cluster of grapes, and carried it on a pole be-
tween two of them, along with some pomegranates and
figs. 24 (That place was then called Eshkol, meaning 'clus-
ter', because of the cluster of grapes they'd taken from
there.)

The reports from the scouts

25 Forty days later, they returned
from exploring that land 26 and went
to Kadesh in the Paran wilderness. There they reported
back to Mosheh (Moses) and Aharon (Aaron) and all the as-
sembled people, and showed them the fruit from the land,
27 and told them, "We went to the land where you sent us,
and it is indeed flowing with milk and honey, and this is its
fruit. 28 However, the people living in that land are power-
ful, and the cities are very well fortified. Also, some of the
Anak people group live there. 29 The Amaleki people live in
the Negev, and the Hitim, Yevusim, and Amorim live in the
hill country, and the Kena'anim (Canaanites) live along the
coast and along the Yarden (Jordan) river."
30 Then Kalev (Caleb) raised an arm to quieten the people
in front of Mosheh and stated, "We'll certainly go in there
and take it over, because we're capable of going against
them."
31 But the men who'd gone in with him argued, "No,
we're not able to battle against them because they're
stronger than us." 32 Then they went on to bring out a bad
report to the Israelis about the land that they'd explored,
saying, "The land that we passed to explore is a land that
devours those who live in it. In addition, all the people we
saw in there were tall and powerful, 33 plus we saw the Ne-
filim[13] (descendants of Anak), and we felt as small as
grasshoppers compared to them, and that's how they saw
us as well."

The people rebel

14:1 The assembled people cried
loudly that entire night, 2 and then they started to protest
against Mosheh (Moses) and Aharon (Aaron). They were all
saying, "If only we'd died in Mitsrayim (Egypt) or back
there in this wilderness. 3 Why did Yahweh bring us to this
place only to be slaughtered in battle with our wives and
children being taken as plunder? Wouldn't it be better for
us to return to Mitsrayim?" 4 So they said to each other,
"Let's choose a new leader to take us back to Mitsrayim."
5 Then Mosheh and Aharon fell to their knees with their
faces bowed in front of all the assembled Israelis. 6 Then
Nun's son Yehoshua (Joshua) and Yefuneh's son Kalev
(Caleb), two of those who'd explored that land, tore their
clothes in grief 7 and spoke to all those Israelis gathered
there, "The land that we passed throughout and explored
is a very, very good place. 8 If Yahweh is pleased with us,
then he'll take us into it and give it to us—that land flow-
ing with milk and honey. 9 However, you all mustn't rebel
against Yahweh, and you mustn't be scared of the people
in that area because they'll be like bread for us. There's
nothing left to protect them as Yahweh is with us, so don't
be afraid." 10 Then the mass of people talked about killing

11 **RV 12:14 · Cross-ref.** Num 5:2-3.
12 **RV 13:1 · Parallel** Deu. 1:19-33
13 **RV 13:33 · Cross-ref.** Gen 6:4.

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them by throwing rocks at them, but Yahweh's brilliant light suddenly appeared to all the Israelis from the sacred tent.

Mosheh asks Yahweh to forgive

11 Yahweh said to Mosheh (Moses), "How long will this people group spurn me for? How long will they refuse to believe in me for, despite all the miracles that I've done among them? **12** I'll strike them with a deadly disease and destroy them. I'm make you into a nation that's greater and more powerful than them."

13 But Mosheh disagreed with Yahweh, "Then Mitsrayim (Egypt) will hear about how you used your power to bring these people out from among them, **14** and they'll report to the inhabitants of Kena'an (Canaan), because those inhabitants have heard that you, Yahweh, are right here in the middle of us Israeli people, and how your cloud rests on us, and how you lead us with that pillar of cloud that becomes a pillar of fire at night. **15** If you exterminate all the Israelis, those nations who've heard about your fame will say, **16** 'That Yahweh couldn't take those people into the land that he promised them, so he slaughtered them in the wilderness.' **17** So may the power of my master be great, just as you've previously said, **18** 'Yahweh is slow to anger and quick to show loyal commitment, forgiving disobedience and rebellion. Yet he doesn't leave the guilty unpunished, bringing the consequences of the father's disobedience onto the next three generations.' **19** Please forgive this people for their disobedience, applying your incredible loyal commitment like how you did when you brought these people from Mitsrayim all the way to here."

20 "I've forgiven as per your request," Yahweh replied, **21** "however, as surely as I live and as all the land is filled with Yahweh's light, **22** and despite them all seeing my power and the miracles that I did both in Mitsrayim and in the wilderness, they've now tested me many times and haven't done what I told them, **23** so there's no way that they'll enter the land that I promised to their ancestors. All those who despised me won't get to enter it. **24** However, my servant Kalev (Caleb) has a different spirit with him, and he wholeheartedly followed me, so I'll take him into the land that he explored, and his descendants will inherit it.[14] **25** The Amalekim and Kena'anim (Canaanites) live in the valleys. Tomorrow, you all must turn and set off towards the wilderness via the route to the Red Sea.

Punishment for the protestors

26 Then Yahweh said to Mosheh (Moses) and Aharon (Aaron), **27** "How much longer do I have to put up with this evil gathering that grumble against me? I've heard the complaints that the Israelis are making against me. **28** Tell them this, 'Yahweh declares that as I live, your own words that I heard are exactly what I'll do to you all. **29** Indeed you'll die there in the wilderness—all those men who were listed as being twenty years old and older that complained against me. **30** You all won't enter that land that I would have used my power to settle you into. The only exceptions are Yefuneh's son Kalev (Caleb) and Nun's son Yehoshua (Joshua). **31** The children of you all that you said would be taken as plunder, I take *them* in and they'll experience the land that you all have rejected, **32** but your bodies will remain in this wilderness. **33** Your sons will become shepherds in the wilderness for forty years, and they will suffer for your unfaithfulness until you yourselves all become corpses in the wilderness. **34** For each day that you explored the land, you'll all bear your disobedience for one year, so forty days will be forty years of experiencing my displeasure. **35** I, Yahweh, have spoken that I'll certainly do that to this evil community that joined together against me. They'll meet their end and die there in the wilderness.' "

36 Now those ten men who Mosheh (Moses) had sent in to explore the land, and who'd returned and the made the whole assembly grumble against him because of their evil report about the land, **37** they died from a deadly disease in front of Yahweh after producing that evil report. **38** However, Yehoshua (Yehoshua—Nun's son) and Kalev (Kalev—Yefuneh's son) who had also explored that land, continue to live on.

The wrong-minded attempt to invade[15]

39 So Mosheh (Moses) passed on to the Israelis what Yahweh had said, and the people were extremely sad. **40** Early the next morning, they went up towards the hilltops, saying, "Look at us all here! Yes, we sinned yesterday, but today we'll go up to the place that Yahweh said."

41 "What's that?" Mosheh responded. "Don't go against Yahweh's instructions because your plan won't succeed. **42** Don't continue onwards because Yahweh isn't with you and for sure you'll all be defeated by your enemies **43** because you'll all be facing the Amalekim and the Kena'anim (Canaanites) and you'll die by the sword. Yes, you've turned away from following Yahweh so he won't be with you all."

44 Nevertheless, they dared to continue up to the tops of the hills, but neither Mosheh nor the box containing the agreement with Yahweh, left the camp. **45** Then the Amalekim and Kena'anim that lived in that part of the hill country attacked them and killed them as far down as Hormah.

Instructions about sacrifices and offerings

15:1 Then Yahweh told Mosheh (Moses), **2** "Tell the Israelis that when they enter the region that I'll give them to live in, they must do this: **3** When you all make a gift to Yahweh—a burnt offering or a sacrifice, to fulfill a vow, or as a freewill offering, or at your appointed times, to make a scent of pleasing for Yahweh from the cattle or from the flock— **4** then the donor must present their offering to Yahweh, along with a grain offering of a kilogram of fine flour mixed with 0.9 litres of olive oil. **5** Also about a quarter of a litre of wine for the drink offer-

14 **RV 14:24 · Cross-ref.** Josh 14:9-12.

15 **RV 14:39 · Parallel** Deu. 1:41-46

ing must be offered with the burnt offering and/or with each male lamb. 6 For a ram, there must also be a grain offering of two kilograms of fine flour mixed with 1.2 litres of oil 7 plus 1.2 litres of wine, all to be presented as a pleasing aroma to Yahweh. 8 When you offer a young bull as a burnt offering or as a sacrifice such as fulfilling a vow or as a peace offering, 9 the donor must present a grain offering of 3.5kg of fine flour mixed with two litres of oil, 10 plus a drink offering of two litres of wine, all to be presented as a pleasing aroma to Yahweh.

11 That's what must be done for each bull or ram or lamb or young goat. 12 Whatever number of animals that you offer, there must be the appropriate grain and wine offerings. 13 Every native-born Israeli must do that when presenting a gift, all to be presented as a pleasing aroma to Yahweh.

14 If a foreigner is staying with you all or living among you for multiple generations, and they make an offering to Yahweh with a pleasing aroma, then they must follow the same instructions as all of you. 15 Yes, the same regulations apply to both you and the foreigners living among you all. That will always apply—foreigners in front of Yahweh must do the same as all of you. 16 One set of instructions and regulations for both you and the foreigner that lives among you all.

17 Then Yahweh told Mosheh (Moses), 18 "Tell the Israelis that when you get to the land that I'm taking you to, 19 and you all settle there and start eating food that you've grown there, you all must dedicate a special contribution to Yahweh. 20 You must present the first portion of your dough and hold it up just like a presentation from the threshing floor. 21 You all must do that each year with your first dough, even through future generations.

Handling unintentional non-compliance

22 "However, if you do something wrong and don't follow all these instructions that Yahweh told Mosheh (Moses), 23 i.e., don't follow everything that Yahweh has commanded through Mosheh from when the commands were given right through to future generations, 24 then assuming that it was an accident, the community must offer a young bull for a burnt offering to make a pleasing aroma for Yahweh, along with its grain offering and drink offering as per the instructions, plus a male goat as a sin offering. 25 That way the priest will make atonement for the Israeli community and they'll be forgiven because it was a mistake and they'd brought their gift as an offering to Yahweh plus their sin offering because of their mistake. 26 The Israeli community will be forgiven along with any foreigner living among them because it accidentally affected the entire community.

27 "Now if a single person disobeys by mistake, then that person must present a one-year-old female goat as a sin offering, 28 and the priest will make atonement for that person. In that way, the one making a mistake in front of Yahweh will be forgiven. 29 Both native-born Israelis and foreigners living among them must all follow the same instructions after making a mistake. 30 However, any person who disobeys defiantly, whether native-born or foreigner, they are slandering Yahweh and that person must be driven out of the community 31 because they've despised Yahweh's message and disobeyed his instructions. That person must be completely cut off and their guilt remains on them.

Violating the rest day

32 One day when the Israelis were in the wilderness, they noticed a man gathering firewood on the rest day, 33 and those who caught him took him to Mosheh (Moses) and Aharon (Aaron) and the rest of the community. 34 They put him into custody, because it hadn't been decided what to do with him, 35 and Yahweh told Mosheh, "That man must definitely be put to death—the community must do it outside the camp by throwing rocks at him." 36 So the community took him outside the camp, and they executed him by throwing rocks at him just as Yahweh had commanded Mosheh.

Tassels on clothes

37 Then Yahweh told Mosheh (Moses), 38 "Tell the Israelis that they must make tassels on the corners of their outer robes. Each tassel must have a blue cord, and they must do this for all future generations. 39 Then when you see a tassel, it'll remind you of Yahweh's instructions, and so you'll follow them rather than your own desires and lusts that lead you all into unfaithfulness. 40 Instead, you'll remember and follow my instructions, and stay pure for your god. 41 I am your god Yahweh—the one who brought you all out of Mitsrayim (Egypt) to be your god. I am Yahweh your god."

Korah's rebellion

16:1 Now Korah[16] (son of Yitshar, son of Kohat, son of Levi) along with Datan and Aviram (sons of Eliav) and On (son of Pelet) 2 rebelled against Mosheh (Moses) along with 250 respected, Israeli community leaders. 3 They got together and challenged Mosheh and Aharon (Aaron), "You think you're great but the entire community is sacred and has Yahweh among us, so why do you consider yourselves more important than Yahweh's community?"

4 When Mosheh heard that, he fell to his knees with his face to the ground 5 and responded to Korah and his supporters, "Tomorrow morning Yahweh will show who's sacred and who belongs to him. Yahweh will present his chosen leader. make known who is to him and the holy one, and he will present to him, and whom he chooses he will present to him. 6 So Korah and supporters, bring incense burners 7 and put burning coals and incense in them, and bring them to Yahweh's presence tomorrow. Then the man that Yahweh chooses will be the sacred one. It's you Levites who think you're great."

8 Then Mosheh told Korah, "You Levites, please listen. 9 Isn't it enough for you all that Yisrael's (Israel's) god separated you from the rest of the Israeli community to present you to him to serve in Yahweh's residence and to

16 **RV 16:1-35 · Cross-ref.** Jude 11.

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stand in front of the gatherings to minister to them?
10 Yahweh has presented you and your brothers, the other
Levites to approach him. Are you all wanting the priest-
hood now also? 11 So it's Yahweh that you and your group
are opposing, not really Aharon (Aaron) that you're all
grumbling about."
12 Then Mosheh summoned Eliav's sons Datan and Avi-
ram but they refused, "We won't come. 13 Isn't it enough
that you brought us *out* of a land flowing with milk and
honey, to kill us here in the wilderness, without also mak-
ing yourself the ruler over us? 14 What's more, you didn't
bring us into a land flowing with milk and honey or give us
an inheritance of land and vineyards. Will you gouge out
the eyes of those Kena'anim (Canaanites) so that we can
defeat them? No, we won't come."
15 That made Mosheh very angry and he told Yahweh,
"Don't accept their grain offering. I've never taken even
one donkey from them or done anything bad to any of
them."
16 Then Mosheh told Korah, "You and all your group,
must appear in front of Yahweh tomorrow, as will Aharon.
17 Each man must bring his pan with incense burning in it
and present it to Yahweh—all 250 of you as well as Aharon.
18 So the next day, they all brought their pans with burn-
ing coals and incense in them, and they stood at the en-
trance of the sacred tent, as did Mosheh and Aharon.
19 plus Korah had also assembled the entire community to
oppose Mosheh and Aharon at the entrance to the sacred
tent. Then Yahweh's brilliance appeared to all the commu-
nity 20 and Yahweh warned Mosheh and Aharon, 21 "Get
away from all those people, then I can destroy them in an
instant."
22 However, Mosheh and Aharon fell to their knees with
their faces to the ground and interceded, "God, you are the
god who gives life to everything. Will you be angry at the
entire community because of the sin of one man?" 23 So
Yahweh told Mosheh, 24 "Tell the people to keep back from
the homes of Korah, Datan, and Aviram."
25 Then Mosheh walked to the homes of Datan and Avi-
ram, and the Israeli elders followed behind him, 26 and he
told the people, "Please keep back from the tents of these
wicked men, and don't touch anything of theirs, in case
you get caught up in their disobedience." 27 So the rest of
the Israelis kept back from the residences of Korah, Datan,
and Aviram. Meanwhile, Datan and Aviram had come out
of their tents, and were standing at the entrances with
their wives and children.
28 Then Mosheh said, "This is how you'll all known that it
was Yahweh who selected me for this role—it's never been
something that I aspired to: 29 If all these men die a natu-
ral death like most people, then Yahweh didn't choose me,
30 but if Yahweh does something new and the ground
opens its mouth and swallows them and their homes and
tents and all their possessions, and if they then go down
alive into their grave, then you'll all know that it was be-
cause these men rejected Yahweh."
31 As soon as Mosheh had finished speaking, the ground
below those men split open 32 and the earth opened its
mouth and swallowed them and their homes and every
man who backed Korah along with all their property.
33 They went down alive to their grave, along with every-
thing they owned, and then the ground covered over them
and they vanished from the community. 34 All the people
who were around them fled away screaming because they
were afraid of getting swallowed by the earth as well.
35 Then Yahweh sent fire that consumed the 250 men
who were presenting incense.

The incense burners

36 Then Yahweh told Mosheh
(Moses), 37 "Tell the priest Eleazar (Aharon's (Aaron's) son)
to collect the incense pans from those who were burnt,
and scatter the coals far away because they're sacred.
38 The pans of those who rebelled at the expense of their
own lives must be hammered into thin plates to be at-
tached to the altar, because they presented them in front
of Yahweh and now they're sacred, and they'll become a
reminder for the Israelis. 39 So the priest Eleazar took the
bronze incense burners that had been presented by those
men who'd been burnt up, and they were hammered into a
plating for the altar 40 for a memorial for the Israelis just
as Yahweh had told him via Mosheh. That's a reminder
that no one who's not a descendant of Aharon is allowed to
approach Yahweh with incense burners, so they don't end
up like Korah and his supporters.

The people complain and cause a plague

41 However, the next day the Is-
raelis complained about Mosheh
(Moses) and Aharon (Aaron), "It was
you who killed Yahweh's people." 42 But as the community
gathered there against Mosheh and Aharon, they looked
across to the sacred tent, and wow, the cloud covered over
it and Yahweh's brilliance appeared. 43 Mosheh and
Aharon went over to the front of the sacred tent, 44 and
Yahweh told Mosheh, 45 "Get away from this gathering and
then I'll finish them in an instant."
But Mosheh and Aharon fell to their knees with their
faces to the ground, 46 and Mosheh told Aharon, "Take the
incense burner, and put fire in it from the altar and in-
cense, and take it quickly to the people and make atone-
ment for them, because Yahweh's rage is already burn-
ing—the deadly disease has begun." 47 So Aharon took it as
Mosheh had told him and ran into the middle of the peo-
ple. Wow, the deadly disease had already begun, so he
burnt incense and made atonement for them. 48 He stood
between those who were dying and those still alive, and
the deadly disease was restrained. 49 There were 14,700
people who died from the deadly disease, in addition to
those who'd died due to Korah's rebellion. 50 Then Aharon
returned to Mosheh at the sacred tent entrance, as the dis-
ease had been stopped.

The budding of Aharon's rod

17:1 Then Yahweh told Mosheh
(Moses), 2 "Tell the Israelis to bring
you twelve staffs—one from each ancestral tribe with the
leader's name inscribed on it, 3 and inscribe Aharon's
(Aaron's) name on the staff for the Levites so there's one
for each tribe. 4 Put them all in the sacred tent in front of

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the sacred box where I meet with you, 5 and then the staff of the man that I choose to be the priest will sprout. Then the people can stop complaining to me about you."

6 So Mosheh passed the message on to the Israeli leaders and they gave him one staff for each leader—a total of twelve including Aharon's one, 7 and Mosheh laid them in front of Yahweh in the sacred tent.

8 Then the next day when Mosheh went to the sacred tent, wow, he saw that Aharon's staff (representing Levi tribe) had sprouted, plus it had blossomed and produced a flower and ripened almonds![17] 9 Mosheh took all the staffs out of the tent to the people to look at and each of the leaders took back his own staff, 10 then Yahweh told Mosheh, "Put Aharon's staff back in front of the sacred chest. Keep it there as a reminder to any rebels to stop complaining against me so they won't die." 11 So Mosheh did what Yahweh had commanded.

12 Then the Israelis complained to Mosheh, "Wow, we're done for—it's clear that we're all going to die! 13 Everyone who goes close to Yahweh's residence gets killed. Won't we all die?"

The work of priests and Levites

18:1 Then Yahweh told Aharon (Aaron), "You and your Levite brothers and cousins and all your descendants must bear the imperfections of the sacred tent, and you and your sons must bear the imperfections of your priesthood. 2 Bring your Levite brothers (your father's tribe) to work closely with you and to assist you as you and your sons perform your duties at the sacred tent. 3 They must look after the tent, however, they mustn't approach the furnishings or utensils, or the altar, so that both you and they won't die. 4 Then must work closely with you and take care of all the duties to do with the sacred tent, but no outsider is allowed to approach. 5 You priests will take care of the sacred place and the altar, and then there won't be anymore fury against the Israeli people. 6 Now listen, I've taken your brothers the Levites out from the rest of the Israelis as a gift for you—they're given to do the duties at the sacred tent. 7 However, it's you and your sons who are the priests who must serve for things to do with the altar and inside the curtain. Your priesthood is a gift of service, and any outsider who approaches must be executed."

8 Then Yahweh told Aharon, "Also listen, I've put you in charge of looking after the sacred offerings to me. I've given them to you and your sons as your permanent income. 9 Every offering apart from the burnt offerings, will belong to you. That includes their grain offerings, their sin offerings, and their guilt offerings. Once they're given, they become sacred, and they're for you and your sons. 10 You and the males in your families may eat that sacred offering but do remember that it's sacred.

11 "In addition, the people's raised offerings belong to you, and they are permanently given to your entire families to eat—everyone who's 'clean' may eat them.

12 "All the best of the fresh oil, and the new wine and grain that they give to Yahweh, I give to you. 13 The first portions of all their harvests that they bring to Yahweh, belong to you—everyone in your families who's 'clean' may eat them.

14 "Everything throughout Yisrael (Israel) that's dedicated to Yahweh will belong to you.[18]

15 "Every firstborn male baby, as well as animals, will belong to Yahweh, however you must buy back the human babies as well as the firstborns from the 'unclean' livestock. 16 The babies must be bought back when they're one month old, paying five silver coins of the proper weight according to the scales at the sacred tent. 17 However, the firstborn cows or sheep or goats can't be bought back. They are sacred—you must sprinkle their blood on the altar and burn their fat as an offering that's a soothing aroma for Yahweh. 18 Their meat will belong to you, just like the breast or the right thigh of the wave offerings are yours. 19 All sacred donations by the Israelis, I've permanently given to you and your children to eat—it's an irrevocable agreement with Yahweh for you and your future ancestors."

The Levites' share

20 Yahweh also told Aharon (Aaron), "You priests won't inherit any land or property—I am your share and your inheritance among the Israelis.

21 For an inheritance for the Levites, I've given them all the tenths given by the Israelis as their inheritance in exchange for their service at the sacred tent. 22 The other Israelis mustn't approach that tent or they'll incur guilt and die, 23 but the Levites must serve at the sacred tent and they must bear their inadequacies. That order applies for all future generations, including the not inheriting any land like the other Israelis. 24 That's because I've given the Levites that tenth that the other Israelis offer to Yahweh as a donation. That's why I said that they won't receive any other inheritance."

The Levites' contribution

25 Then Yahweh told Mosheh (Moses), 26 "Tell the Levites: 'When you all receive the tenth from the Israelis that I've given to you as you inheritance, then you must offer a tenth of that tenth as a donation to Yahweh. 27 That will be considered as your contribution just as if it was grain from the threshing floor, or juice from the wine-pressing pit. 28 So when you all offer that donation from all the tenths that you receive from the Israelis, it must then be given as Yahweh's contribution to the priest Aharon (Aaron). DOUBLE-CHECK 29 When an offering is presented to Yahweh, it must be the best parts of whatever is given.' 30 Also tell them, 'When you all present the best of what was given, it'll be as it's come straight from the threshing floor or the wine-pressing pit. 31 The rest is for your wages for the service you all do at the sacred tent, and you all can eat it wherever you want to. 32 After donating the best tenth from it, you won't incur guilt for what you all do with the rest of it, however

17 **RV 17:8-10 · Cross-ref.** Heb 9:4.

18 **RV 18:14 · Cross-ref.** Lev 27:28.

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you all mustn't defile any sacred things or you'll die.' "

The red cow's ashes

19:1 Then Yahweh told Mosheh (Moses) and Aharon (Aaron), **2** "This is a new law that Yahweh has commanded, 'Tell the Israelis that they must bring you an unblemished red heifer with no defects and that has never had a yoke on its neck. **3** Give it to the priest Eleazar, and he must take it outside the camp and have someone slaughter it in front of him. **4** Then Eleazar must get some of its blood with his finger seven times and flick it onto the ground directly in front of the sacred tent. **5** Then while he watches, they must completely burn the heifer—its skin and flesh, and including its blood and dung. **6** Meanwhile, the priest must take some cedar wood, hyssop, and scarlet wool, and throw them into the fire where the cow is burning. **7** Then the priest must wash his clothes and bathe. After that, he can return to the camp, but he'll be 'unclean' until that evening. **8** The man who burnt the cow must also wash his clothes and bathe, and he will also be 'unclean' until that evening. **9** A 'clean' man must collect the cow's ashes and place them in a sacred place outside the camp where they can be used for water for purification for the Israelis to purify from disobedience. **10** Then that man who collected the ashes must also wash his clothes and be 'unclean' until that evening. Those regulations will permanently apply both to Israelis and to foreigners living among them.

Contact with a corpse

11 " 'All those who touch a dead, human body will be 'unclean' for seven days. **12** On the third day, they must purify themselves, and then they'll be 'clean' on the seventh day. (If they don't purify themselves, they'll won't become 'clean' on that seventh day— **13** if they've touched a dead, human body and don't purify themselves, that would defile Yahweh's residence, and so they must be permanently removed from the camp. If the purifying water wasn't sprinkled on them, that 'uncleanness' will remain on them.)

14 " 'This is the regulation if a person dies in a tent: Everyone who was in the tent, and everyone that enters afterwards, will all be 'unclean' for seven days, **15** and every container that doesn't have its lid on becomes 'unclean'. **16** Out in the countryside, who touches the corpse of someone killed in a fight, or any dead human body or bone or grave, will be 'unclean' for seven days. **17** Someone must take some of the ashes from that burnt cow, and put them into a jar with some fresh, running water, then pour some of it over them. **18** Then a man who's 'clean' must dip some hyssop in that water and sprinkle it onto the tent and all the containers in it and everyone who lives in it or who touched the body or the bone or grave. **19** On the third day, that 'clean' man must sprinkle that water on the 'unclean' ones, and then must purify them on the seventh day. Then he himself must wash his clothes and bathe, and will be 'unclean' until that evening.

20 " 'Anyone who's 'unclean' and doesn't purify themself, that person will be permanently removed from the camp because they've made Yahweh's sanctuary 'unclean'. They didn't sprinkle that purifying water on themself, so they remain 'unclean'. **21** That will be a permanent regulation. The person who's had the purifying water sprinkled on them must wash their clothes, and any person who sprinkles the water will be 'unclean' until that evening. **22** Anything touched by an 'unclean' person becomes 'unclean', and anyone who touches an 'unclean' person will become 'unclean' until that evening.

Water from the Kadesh rock[19]

20:1 Then in the first month of the next year, all the Israelis entered the Tsin (Zin) ('Thorny' or 'Thirsty') wilderness and the people camped at Kadesh. While they were there, Miryam (Miriam) died, and was buried there.

2 However, there was no water to drink, so the people came against Mosheh (Moses) and Aharon (Aaron)[20] **3** and complained, "It would have been better if we'd died in front of Yahweh along with our relatives back there. **4** Why did you two bring Yahweh's people here to die in this wilderness, along with our livestock? **5** Why did you bring us out of Mitsrayim (Egypt) to bring us to this miserable place? There's no grain or figs, and no grapes or pomegranates. There's not even water to drink!" **6** Then Mosheh and Aharon went from there in front of the people to the entrance to the sacred tent, where they fell to their knees with their faces to the ground, and Yahweh's brilliance appeared to them.

7 Then Yahweh told Mosheh, **8** "Take Aharon's staff, then the two of you must command that rock to pour out water. Then water will come out of it, and both the people and the animals will have plenty to drink."

9 So Mosheh took the staff from Yahweh's residence like he was told to. **10** Then the two of them gathered the people in front of the rock and told them, "Listen now you bunch of rebels—do we have to bring water out of this rock for you?" **11** Then Mosheh raised the staff and hit the rock twice, and water gushed out, and so the people and their animals were able to drink.

12 Then Yahweh scolded Mosheh and Aharon, "Because you two publicly demonstrated that you didn't believe that what I say is absolute truth, therefore you two won't lead this community into the land that I've given them."

13 That spring was named 'Merivah' (meaning 'Quarrelling') because that was where the Israelis argued with Yahweh, and where he demonstrated his absolute truthfulness to them.

Edom's king refuses the Israelis' passage

14 Then from there in Kadesh, Mosheh (Moses) sent messengers to Edom's king to ask him, "This message is from your Israeli relatives. You are already aware of all the hardship that we've been through— **15** how our ancestors went down to Mitsrayim (Egypt) and lived there for many years, but then the Mitsrim (Egyptians) mistreated them. **16** However,

19 **RV 20:1 · Parallel** Exo. 17:1-7

20 **RV 20:2-13 · Cross-ref.** Exo 17:1-7.

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when we cried out to Yahweh and he heard us and sent a messenger and brought us out of Mitsrayim, and now we're in Kadesh town at the southern border of your territory. **17** Now please let us pass through your country. We won't go through the countryside or the vineyards, and we won't drink water from any well. We'll stay on the king's highway without turning to the right or the left, until after we've exited at your northern border.

18 But Edom's king replied, "You can't pass through my country. If you do try to enter, I'll send my swordsmen out against you."

19 The Israelis reiterated, "We'll stay on the highway, and if we or our livestock drink any of your water, then we'll pay what it's worth so that's no big deal. Just let us walk through."

20 Again the king responded, "You may not pass through."

Then Edom sent a large, heavily-armed contingent to intimidate them, **21** and because they'd been refused passage through their territory, the Israelis turned around and went via a longer, less direct route.

Aharon's death

22 So the Israelis left Kadesh and went to Mt. Hor. **23** There near the Edom border, Yahweh told Aharon (Aaron) and Mosheh (Moses), **24** "Aharon will be taken to join his ancestors because he won't not enter the land that I have given to the Israelis, because you two rebelled against what I said at the Merivah rock that gave water. **25** Take Aharon and his son Eleazar and climb up Mt. Hor together, **26** then remove his high priest's uniform and put it on his son Eleazar. After that, Aharon will die there and go to join his ancestors."

27 So Mosheh followed Yahweh's instructions and the three of them climbed Mt. Hor as the people watched. **28** Then Mosheh removed Aharon's uniform and put it on his son Eleazar. Aharon died there at the top of the mountain,[21] and then Mosheh and Eleazar went back down. **29** When the assembled people realised that Aharon had died, all the Israelis mourned for thirty days for him.

The defeat of Kena'anim

21:1 When Kena'ani (Canaanite) king of Arad who lived by the wilderness, heard that Yisrael (Israel) was coming on the Atarim road, he attacked them and captured some prisoners.[22] **2** Then the Israelis promised Yahweh, "If you help us defeat them, then we'll completely destroy their towns (instead of looting them) as a way of offering them to you." **3** Yahweh listened to what they said and enabled them to defeat those Kena'anim (Canaanites), then they dedicated the towns to Yahweh and destroyed them, and they named that area 'Hormah' (which means 'Destruction').

4 Then they all left Mt. Hor by the road going towards the Red Sea to go around Edom,[23] but the people became impatient on the way **5** and they started to grumble against God and against Mosheh (Moses), "Why did you two bring us out of Mitsrayim (Egypt) just to die in the wilderness, because there's no bread and no water, and our insides detest that tasteless 'stuff'?"[24] **6** So Yahweh sent poisonous snakes into the people, and many Israelis were bitten and died.

7 The people came to Mosheh and begged, "We've done wrong by speaking out against Yahweh and against you. Pray to Yahweh for us to get him to take the snakes away." So Mosheh prayed on the peoples' behalf, **8** and Yahweh told him, "Make a model of a snake and put it up on a pole, and so that anyone who gets bitten, can see it and live." **9** So Mosheh made a snake out of bronze and attached it to the top of a pole,[25] and anyone who was bitten by a snake would recover when they looked towards the bronze snake.

Going around Edom via Moav

10 Then the Israelis set off and camped at Ovot. **11** When they left Ovot, they camped at Iyey-Ha'avarim in the wilderness near Moav's (Moab's) eastern border. **12** From there they set off and camped by the Zered riverbed, **13** before moving on and camping at the north side of the Arnon river, in the wilderness that extends from the Amori border. (The Arnon is the border between Moav and the Amorim. **14** That's why it says in the book about Yahweh's battles:

"Vahev in Sufah, and the riverbeds there, and the Arnon River

15 and the sloping valleys there,
that extend to Ar village along Moav's border.")

16 From there they went to the well at Be'er (which means 'Well'), where Yahweh told Mosheh (Moses), "Gather the people, and I'll give them water." **17** That's where the Israelis sang this song:

"Come on, well,
sing for this well.
18 the well dug by the leaders,
the top citizens dug it out.
with their sceptres and their staffs."

From that wilderness, the people went on to Matanah, **19** then through Nahaliel and on to Bamot **20** and from there to the valley in the Moav (Moab) countryside where Mt. Pisgah rises above the desert.

Kings Sihon and Og defeated[26]

21 Then Yisrael (Israel) sent messengers to the Amori King Sihon, **22** "Let us pass through your country. We won't turn off into any field or vineyard. We won't take water from any well. We'll stay on the king's highway until we've exited at your northern border." **23** However King Sihon refused them permission, then he took his whole army into the

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21 **RV 20:28 · Cross-ref.** Exo 29:29; Num 33:38; Deu 10:6.

22 **RV 21:1 · Cross-ref.** Num 33:40.

23 **RV 21:4 · Cross-ref.** Deu 2:1.

24 **RV 21:5-6 · Cross-ref.** 1Cor 10:9.

25 **RV 21:9 · Cross-ref.** 2Ki 18:4; Yhn 3:14.

26 **RV 21:21 · Parallel** Deu. 2:26–3:11

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wilderness to meet Yisrael, and they attacked them at Yahats village. 24 Nevertheless, Yisrael defeated them in battle and took possession of his land from the Arnon river up as far as Yabok where the Amonim' border was well fortified. 25 So Yisrael took those Amori cities including Heshbon and the surrounding villages, and started living in them. 26 (Heshbon was where the Amori King Sihon lived, as he'd previously fought against the former king of Moav (Moab) and captured all his land down as far as the Arnon river. 27 That was why the poets say,

"Come to Heshbon—let it be rebuilt.
Let King Sihon's city be established
28 because fire went out from Heshbon,
flame from Sihon's city.
It consumed Ar in Moav,
and the citizens on Arnon's hilltops.[27]
29 Moav, you won't end well.
Kemosh's people have perished.
He's made his sons into fugitives,
and given his daughters over to captivity
by the Amori King Sihon.
30 We've overpowered them.
Heshbon has perished as far as Divon
and shattered Nofah as far as Meydeva.)

31 So the Israelis lived in the Amori region 32 and Mosheh (Moses) sent some men to spy out Yazer, and they captured its villages and drove the Amorim out from there.

33 Then they turned and went up the road towards Bashan, but Bashan's King Og came out with his army to meet them, and attacked them at Edre'i. 34 Yahweh said to Mosheh, "Don't be afraid of him because I've given him and all his people and his land to you, and you'll be able to do to him what you did to the Amori King Sihon who lived at Heshbon." 35 So they overcame King Og and his sons and all his people until there were no remaining survivors, then they took possession of their land.

King Balak sends for Bil'am

22:1 Then the Israelis set off for the Moav (Moab) plains, and they camped there across the river from Yeriho (Jericho). 2 The Moavi King Balak (Tsipor's son), saw everything that Yisrael (Israel) had done to the Amorim, 3 and when he realised that the Israelis were very numerous, the Moavi people became sick with fear. 4 and they told the elders at Midyan, "Now all that lot will devour everything that's around us, just like a cow completely cleans out a green field."

Now Tsipor's son Balak was Moav's king at that time, 5 and he sent messengers to Be'or's son Bil'am (Balaam)[28] at Petor (which was their tribal land near the Perat (Euphrates) river). He requested help, saying, "Listen, there's a population here that came out from Mitsrayim (Egypt). Wow, they've covered the entire surface in this region and they're living opposite me. 6 So now please come and curse this people group for me because they are more numerous than us, then perhaps I'll be able to attack them and drive them out of the area, because I know that anyone you bless will be blessed, and those who you curse will be cursed."

7 So the elders from Moav and from Midyan departed carrying the fees for divination with them, and they went to Bil'am and passed Balak's words on to him. 8 Bil'am told them, "Stay here tonight, and in the morning, I'll bring you back answer, depending on what Yahweh tells me," and so the Moav leaders stayed there with Bil'am.

9 That night, God came to Bil'am and asked, "Who are those men with you?"

10 "Tsipor's son, King Balak from Moav sent me a message," Bil'am replied. 11 "He said that shockingly a people group has come out of Mitsrayim and has covered his region. He wants me to go and curse them for him, so that he'll be able to attack them and drive them out of that area."

12 Then God told Bil'am, "Don't go with them—you mustn't curse those people, because they're blessed." 13 The next morning, Bil'am went over and told Balak's messengers, "Go back to your place, because Yahweh has refused to let me go with you." 14 So the Moav leaders stood up and went back to King Balak, and told him, "Bil'am refused to come with us."

15 However, Balak sent back a larger group of leaders who were even more senior than the first ones, 16 and they went and told Bil'am, "Tsipor's son King Balak says, 'Please don't refuse to come here, 17 because I'll honour you highly and do anything that you tell me to. Just please come and curse this population for me.' "

18 "Even if Balak gave me a houseful of gold and sliver," Bil'am told Balak's servant, "I still couldn't go against Yahweh's instructions, even if it was just to do something small. 19 However, please do stay here tonight, and I'll find out if Yahweh might have anything else to say to me."

20 That night, God came to Bil'am and told him, "If those men have come to summon you, get ready and go with them, except that you must only give the message that I'll tell you." 21 So in the morning, Bil'am got ready and saddled his donkey, and went with the Moav (Moab) leaders.

The donkey talks

22 However, God got angry because he'd gone, and Yahweh's messenger stood in the middle of the road to block them. As Bil'am (Balaam) rode on his donkey, accompanied by his two servants, 23 the donkey saw Yahweh's messenger standing there holding a sword in the middle of the road and turned off the road and went into a field. So Bil'am whacked the donkey and forced it back onto the road. 24 Then Yahweh's messenger moved to a place where the road was very narrow, with vineyard walls on each side of the road. 25 When the donkey saw Yahweh's messenger, it squeezed close by the wall, and in doing so, squashed Bil'am's foot against the wall, so he whacked it again. 26 Then Yahweh's messenger went past again and stood in a narrow place on the road where there

27 **RV 21:28-29 · Cross-ref.** Jer 48:45-46.

28 **RV 22:5 · Cross-ref.** Num 31:8; 2Pe 2:15-16; Jude 11.

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was no room to get past on either side. 27 This time, when
the donkey saw the messenger, it lay down on the ground
with Bil'am sitting on top of it. Bil'am got very angry and
whacked the donkey again with his staff. 28 Then Yahweh
enabled the donkey to speak, and it asked Bil'am, "What
did I do to you that you beat me these three times?"
29 "Because you've been messing me around!" Bil'am
shouted. "If only I'd been carrying a sword, then I would
have killed you!"
30 "Aren't I your donkey that you've ridden all your life?"
the donkey asked Bil'am. "Have I ever done anything like
that to you before?"
And he said, "No."
31 Then Yahweh uncovered Bil'am's eyes and he saw Yah-
weh's messenger standing in the middle of the road with
his sword in his hand, and Bil'am fell to his knees and kept
bowing his face to the ground. 32 Yahweh's angel asked
him, "Why did you strike you donkey those three times?
Listen, I came personally to oppose you because you're
choosing a very dangerous path as far as I'm concerned.
33 Your donkey saw me and avoided me those three
times—if it hadn't I certainly would have killed you al-
ready, but I would have let the donkey live."
34 "Yes, I've done wrong," Bil'am said to Yahweh's mes-
senger, "because I didn't know that you were waiting for
me there on the road. But now, if you don't want me to
continue, I'll return home again."
35 "Continue on with those men," Yahweh's angel told
Bil'am, "but make sure that you only pass on the message
that I give you." So Bil'am carried on with Balak's leaders.

Balak welcomes Bil'am

36 When King Balak heard that
Bil'am (Balaam) was coming, he
went out to meeting him at a city in Moav (Moab) that was
on his border beside the Arnon river. 37 He asked Bil'am,
"Didn't I send an urgent message to summon you? Why
didn't you come then? Did you think I couldn't pay you
enough?"
38 "Look, I've come now," Bil'am answered Balak, "but
can I say whatever I want? No, I have to deliver whatever
message God gives me." 39 So then Bil'am went to
Kiryat-Hutsot with Balak, 40 where Balak sacrificed sheep
and cattle, and gave some of the meat to Bil'am and to the
leaders who were with them. 41 The next morning, Balak
took Bil'am uphill to Bamot-Ba'al, and from there they
could see the outskirts of the Israeli camp.

Bil'am blesses Yisrael

23:1 Then Bil'am (Balaam) said to
King Balak, "Get them to build seven
altars for me here, and prepare me seven bulls and seven
rams."
2 So Balak did what Bil'am had instructed, then the two
of them offered up a bull and a ram on each altar. 3 Then
Bil'am told Balak, "You stand here beside your burnt offer-
ing, and I'll move away. Perhaps Yahweh will want to meet
me, and then I'll tell you whatever he shows me." Then he
went to a bare hilltop 4 where God met him, and Bil'am
told him, "I organised seven altars and offered up a bull
and a ram on each altar."
5 Then Yahweh gave Bil'am a message and told him, "Go
back to Balak and tell him that." 6 So he went back to Balak
who was still standing by his burnt offering along with all
of Moav's (Moab's) officials.
7 So Bil'am gave his pronouncement,
"It's Balak has brought me here from Aram (Syria).
Moav's king summoned me from the eastern mountains.
'Go curse Ya'akov (Jacob) for me,
and go denounce Yisrael (Israel).'
8 How can I curse those who God hasn't cursed?
How can I denounce those who Yahweh hasn't de-
nounced?
9 Yes, I can see them from the top of those rocks.
I look at them from the hills.
Look, a population that lives by itself.
It doesn't count itself among the other nations.
10 Who can count the dust that Ya'akov (Jacob) leaves be-
hind?
Who can even count a quarter of the Israelis?
Let me die like those honourable people,
and let my end be like theirs."
11 But Balak demanded from Bil'am (Balaam), "What have
you done to me? I brought you here to curse my enemies,
and blast it all—you've actually blessed them!"
12 "Shouldn't I be careful to only say what Yahweh tells
me?" Bil'am answered back.

Bil'am's second blessing

13 Then King Balak told Bil'am (Bal-
aam), "Please come with me to an-
other place that you'll be able to see them from. You won't
be able to see all of them, only the edge of that large
group, but you'll will curse Yisrael (Israel) for me from
there." 14 So he took Bil'am to a field at the top of Mt. Pis-
gah, and he built seven altars and offered up a bull and a
ram on each altar.
15 Bil'am said to the king, "You stand here beside your
burnt offering, while I go over there so Yahweh can meet
me."
16 Then Yahweh met with Bil'am and gave him a message
and told him, "Go back to Balak, and give him that mes-
sage." 17 So he returned to him where he was standing
with the leaders from Moav (Moab) beside the altar, and
Balak asked him, "What did Yahweh say?"
18 Then Bil'am gave his speech,
"Look here, Balak, and listen.
Pay attention to me, son of Tsipor.
19 God doesn't lie because he's not a human being,
and he's not a mortal who might change his mind.
Whatever he's said, he'll do it.
Anything he promised, he'll make it happen.
20 Listen, I've received a command to bless.
Yes, he's decided to bless and I can't reverse it.
21 Yahweh hasn't considered hardship for Ya'akov (Ja-
cob),
and he hasn't seen trouble for Yisrael (Israel).
His god Yahweh is with that people group,
and the king's shout is over him.
22 God brought them out of Mitsrayim (Egypt),

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→giving them strength like a wild bull's horns.
23 No, there's no spell against Ya'akov,
and no divination against Yisrael.
People will talk about Ya'akov/Yisrael,
→saying look what God has done.
24 That population stands up like a lioness,
and like a lion, it lifts itself up.
It won't lie down until it's devoured its prey
and drunk the blood of those it killed."
25 Then King Balak scolded Bil'am (Balaam), "Even if you won't curse them, definitely don't *bless* them!"
26 "Didn't I already tell you," Bil'am answered Balak, "that I can only pronounce what Yahweh tells me to."

Bil'am's third prophecy

27 Then King Balak told Bil'am (Balaam), "Come with me. I'll take you to another place. Perhaps it will pleased God if you curse them for me from there." 28 So Balak took him to the top of Mt. Pe'or that faces down to the wilderness, 29 and again Bil'am told him, "Build seven altars and prepare seven bulls and seven rams for me here." 30 So Balak followed those instructions and offered a bull and a ram on each altar.
24:1 By now, Bil'am had realised that Yahweh wanted to bless the Israelis, so he didn't use his usual divinations but instead, he just looked towards the wilderness. 2 He looked up and saw Yisrael (Israel) in their tents laid out by tribe. Then God's spirit came onto him, 3 and he made his pronouncement,
"This is the declaration of Bil'am, son of Be'or—
the utterance of a man whose eyes are open.
4 The declaration of someone who heard God's message,
someone who sees the all-powerful one's vision,
who bows to the ground with his eyes wide open.
5 Yes Ya'akov (Jacob), your tents look good.
Yes Yisrael (Israel), the places where you're living:
6 They stretch out like a riverbed.
Like gardens beside a river.
Like palms that Yahweh has planted,
Like cedar trees beside the waters.
7 Water will spill over the top of his buckets,
and his descendants will flow out like water.
Yisrael's king will be greater than King Agag,
and his kingdom will become honoured.
8 God is bringing him here from Mitsrayim (Egypt)
with power like the horns of a wild bull.
He'll devastate those nations that oppose him.
He'll break their bones, and his arrows will pierce them.
9 He crouched—lying down like a lion or a lioness.
Who will rouse him?[29]
Those who bless, you will be blessed,
^but those who curse you, will be cursed.[30]
10 Then King Balak got very angry with Bil'am (Balaam), and he banged his hands together and said angrily, "I called you to *curse* my enemies, and blast you, you've actually blessed them three times now! 11 Now get back to where you came from! I said that I'd honour you very well, but man, Yahweh has kept you from any honour!"
12 But Bil'am replied, "Didn't I also tell the messengers that you sent to me that 13 even if you gave me a house full of gold and silver, I wouldn't be able to say anything other than what Yahweh tells me—whether good or evil? Whatever Yahweh tells me, that's what I have to say. 14 So yes, I'll go back home now, but first, allow me to tell you what that people group will do to your people in the future."
15 Then Bil'am gave this pronouncement to Balak,
"This is the declaration of Bil'am, son of Be'or—
the utterance of a man whose eyes are open.
16 The statement from someone who hears God's messages,
and the one who receives knowledge from the highest one,
who sees visions from the powerful one.
The one who falls to his knees with his eyes opened.
17 I see him, but not now.
I'll look at him, but he's not close.
A star has marched out from Ya'akov (Jacob),
and a staff has risen from Yisrael (Israel).
He will crush Moav's (Moab's) corners,
and destroy all of Shet's (Seth's) descendants.
18 Edom will become their possession,
as will his enemy, Se'ir.
Yisrael will project strength.
19 A ruler will come from Ya'akov,
→and destroy the city's survivors."
20 Then Bil'am (Balaam) looked towards Amalek and made this pronouncement,
"Amalek is the first of the nations,
^but its end will be destruction."
21 Then he looked towards the Keynim and made this pronouncement,
"Your dwelling is permanent,
and your nest is set in the cliffs.
22 but you Keynim will be destroyed
when Ashur (Assyria) (the Assyrians) take you captive."
23 Then finally, Bil'am (Balaam) made this pronouncement,
"Oh dear, who can survive when God does all that?
24 Ships will come from the Kitim coast,
and they'll damage Ashur and Ever,
but they themselves will be destroyed as well."
25 Then Bil'am packed up and went home, and King Balak also went on his way.

Yisrael worships Ba'al at Pe'or

25:1 Meanwhile, the Israelis settled down at Shitim, and their men started sleeping with women from Moav (Moab) 2 who then invited them to sacrifices to their idols. So the Israelis bowed down to the idols and ate at the feasts, 3 and when Yisrael (Israel) consecrated themselves to Ba'al-Pe'or, Yah-

29 **RV 24:9 · Cross-ref.** Gen 49:9.
30 **RV 24:9 · Cross-ref.** Gen 12:3.

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weh's anger burnt towards them. 4 Then Yahweh told Mosheh (Moses), "Execute all the people's leaders and display their bodies in broad daylight, and then Yahweh's anger might turn back away from Yisrael."

5 So Mosheh to Yisrael's judges, "Each of you must execute your men who have joined others to serve Ba'al-Pe'or."

6 Just then, unbelievably, an Israeli man came past Mosheh and all the people who were there outside the sacred tent weeping, and he was bringing a Midyanite woman with him. 7 When Pinhas (son of Eleazar, son of Aharon (Aaron)) saw that, he came out from among the gathered people, grabbed a spear, 8 and followed the Israeli man into his tent. He plunged the spear through the two of them—right through the man and the woman's belly, and thus, stopped the deadly disease that had started against the Israelis. 9 However, twenty-four thousand people had already died from that plague.

10 Then Yahweh spoke to Mosheh, 11 "Aharon's grandson Pinhas has deflected my anger from the Israelis by demonstrating my seriousness about their behaviour, so now in my zeal, I won't eliminate the Israelis. 12 So tell him that I'm making a peace agreement with him. 13 It's an agreement that gives him and his descendants the rights to be priests because he was zealous on his god's behalf and he worked towards removing the guilt of the people."

14 The Israeli man who was killed with the Midyanite woman was Salu's son Zimri, a clan leader from the Shim'on (Simeon) tribe. 15 The Midyanite woman who was killed was Kozbi, the daughter of Tsur, a Midyanite clan leader.

16 Then Yahweh told Mosheh, 17 "Attack the Midyanites and destroy them 18 because they were treacherously deceiving you all over the matter of Pe'or and Kozbi, the daughter of one of their leaders who was killed on the day of the deadly disease at Mt. Pe'or."

The second census

26:1 After the incident of the deadly disease, Yahweh told Mosheh (Moses) and Aharon's (Aaron's) son Eleazar the priest, 2 "Count all the Israeli people again listing all those by their clans who are twenty and over,[31] and capable of going out to battle for Yisrael (Israel)." 3 So there in the Moav (Moab) plains, across the Yarden (Jordan) river opposite Yeriho (Jericho), Mosheh and the priest Eleazar gave these instructions to the people, 4 "Yahweh has ordered us to list the names of the men who came out from Mitsrayim (Egypt) who are twenty years old or older.

Re'uven's descendants

5 Re'uven was Yisrael's (Israel's) eldest son, and his descendants came via his sons Hanok, Palu, 6 Hetsron, and Karmi. 7 Those clans added up to 43,730 men. 8 Palu's son was Eliav, 9 and Eliav's son were Nemuel, Datan, and Aviram. (That was the Datan and Aviram who were the leaders that rebelled against Mosheh (Moses) and Aharon (Aaron) when they joined Korah's rebellion against Yahweh.[32] 10 Then the earth split open and swallowed them and Korah. Yahweh had also sent a fire that consumed 250 men, and they became a warning sign. 11 However, Korah's descendants hadn't died then.)

Shim'on's descendants

12 Shim'on's (Simeon's) descendants came via his sons Nemuel, Yamin, Yakin, 13 Zerah, and Shaul. 14 Those clans added up to 22,200 men.

Gad's descendants

15 Gad's descendants came via his sons Tsefon, Hagit, Shuni, 16 Ozni, Eir, 17 Arod, and Areli. 18 Those clans added up to 40,500 men.

Yehudah's descendants

19 Yehudah (Judah) had two sons Er and Onan who died childless in Kena'an (Canaan). 20 His descendants came via his other sons Shela, Perets, and Zerah. 21 Perets's descendants came via his sons Hetsron and Hamul. 22 Those clans added up to 76,500 men.

Yisakar's descendants

23 Yisakar's (Issachar's) descendants came via his sons Tola, Puah, 24 Yashuv, and Shimron. 25 Those clans added up to 64,300 men.

Zevulun's descendants

26 Zevulun's descendants came via his sons Sered, Eylon, and Yahle'el. 27 Those clans added up to 60,500 men.

Menasheh's descendants

28 Yosef's (Joseph's) descendants came via his sons Menasheh (Manasseh) and Efrayim (Ephraim). 29 Menasheh's descendants came from his son Makir and then his son Gilead. 30 Gilead's descendants came via his sons I'ezer, Helek, 31 Asriel, Shekem, 32 Shemida, and Hefer. 33 Hefer's son Tselofehad had no sons—only daughters named Mahlah, Noa, Hoglah, Milkah, and Tirtsah. 34 Those clans added up to 52,700 men.

Efrayim's descendants

35 Efrayim's (Ephraim's) descendants came via his sons Shutelah, Beker, and Tahan, 36 Shutelah's descendants came via his son Eran. 37 Those clans added up to 32,500 men. These last two totals were all Yosef's (Joseph's) descendants.

Benyamin's descendants

38 Benyamin's descendants came via his sons Bela, Ashbel, Ahiram, 39 Shefufam, and Hufam. 40 Bela's descendants came via his sons Ard and Na'aman. 41 Those clans added up to 45,600 men.

Dan's descendants

42 Dan's descendants came via his son Shuham. 43 That clan had 64,400 men.

Asher's descendants

44 Asher's descendants belonged to Yimnah's clan, Yishvi's clan, and Beriah's clan. 45 Beriah's descendants came via his sons Hever and Malkiel. 46 Asher's daughter was named Serah. 47 Those clans added up to 53,400 men.

Naftali's descendants

48 Naftali's (Naphtali's) descendants came via his sons Yahtse'el, Guni, 49 Yetser, and Shilem. 50 Those clans added up to

31 **RV 26:2 · Cross-ref.** Num 1:1-46.

32 **RV 26:9 · Cross-ref.** 16:1-33.

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45,400 men.

The census total and the division of land

51 The total of all those tribes counted came to 601,730 men.[33]

52 Then Yahweh told Mosheh (Moses), 53 "The land should be allocated to those clans according to the number of their names, to become their inheritance. 54 Those with larger numbers should receive more, and the smaller groups receive less, i.e., each inheritance depends on the number of family members. 55 You must throw lots to determine which clan gets which piece of land.[34] The lands of the clans must be within their tribal lands. 56 Then the size of the area that will become their inheritance must be apportioned according to the census numbers.

Levi's descendants

57 The listed Levites included the clans from Levi's sons Gereshon, Kohat, and Merari, 58 which were the Livnim, the Hevronim, the Mahlim, the Mushim, and the Korhim. Also, Korah fathered Amram 59 whose wife was Levi's daughter Yokeved who'd been born in Mitsrayim (Egypt). They had two sons Aharon (Aaron) and Mosheh (Moses), and their older sister Miryam (Miriam). 60 Aharon's sons were Nadav, Avihu, Eleazar, and Itamar,[35] 61 but Nadav and Avihu had died when they'd offered Yahweh fire in a disobedient manner.[36] 62 The male Levites who were a month old or older came to 23,000, but they weren't included in the above nation-wide count because they didn't inherit land in the same way as other tribes.

Census summary

63 Those were the census results from when Mosheh (Moses) and the priest Eleazar counted the Israelis on the Moav (Moab) plains on the east side of the Yarden (Jordan) river opposite Yeriho (Jericho). 64 None of the men on those lists were on the previous lists done by Mosheh and the priest Aharon (Aaron) when they'd counted the Israelis in the Sinay wilderness, 65 because Yahweh had told them that they'd certainly die there in the wilderness until none of those alive were left other than Yefuneh's son Kalev (Caleb) and Nun's son Yehoshua (Joshua).

Inheritances without sons

27:1 Then the daughters of Tselofehad (son of Hefer, son of Gilead, son of Makir, son of Menasheh (Manasseh)) approached. Their names were Mahlah, Noa, Hoglah, Milkah, and Tirtsah. 2 They stood in front of Mosheh (Moses) and the priest Eleazar and all the leaders and the people there at the entrance to the sacred tent, and asked, 3 "Our father died in the wilderness, although he wasn't part of the group who joined Korah to rebel against Yahweh—it was for his own personal disobedience that he died. He didn't have any sons 4 but why should his family name disappear from our clan just because he had no sons? So give us some land like our father's relatives will be getting."

5 So Mosheh took their case to Yahweh 6 and he responded, 7 "It's right what Tselofehad's daughters are saying. You must give them some land like their father's relatives will be getting. Give them whatever would have been given to their father as his inheritance. 8 Also, tell the people that if a man dies without sons, then his inheritance should go to his daughter(s). 9 If he had no children, then it should go to his brothers, 10 and if he has no brothers, then it should go to his father's brothers. 11 However, if his father had no brothers, then the inheritance should go to his nearest blood-relative to become his possession. That will become a permanent regulation for Yisrael (Israel), just as Yahweh has commanded."

Yehoshua succeeds Mosheh[37]

12 Then Yahweh told Mosheh (Moses), "Go up Mt. Avarim and look at the land that I've given to the Israelis,[38] 13 and then you'll die and join your ancestors just like your brother Aharon (Aaron) did. 14 That's because back in the Tsin (Zin) wilderness when the people complained about water, you two rebelled against my command and failed to respect my holiness in front of them. That was when you struck the rock at Merivah near Kadesh in the Tsin wilderness."

15 Then Mosheh requested Yahweh, 16 "Yahweh, you are the god who directs the spirits of all humankind, so please appoint a new leader for the Israeli people 17 who will stand in front of them and lead them out and bring them in so they won't be like sheep without a shepherd.[39]

18 Then Yahweh told Mosheh, "Get Nun's son Yehoshua (Joshua),[40] a man who has my spirit in him, and place your hands on him to indicate the transfer of leadership. 19 Stand him in front of the priest Eleazar and all the assembly, and commission him as they watch. 20 Give him some of your authority so that all the Israeli people can hear it. 21 When he needs guidance, he must stand in front of the priest Eleazar and ask for Yahweh's decision to be given via the Urim.[41] Then Yehoshua and all the people will go in or come out as per Yahweh's instructions." 22 So Mosheh did what Yahweh had ordered him to, and he presented Yehoshua to the priest Eleazar and to the entire community. 23 Mosheh placed his hands on Yehoshua and commissioned him, just has Yahweh had said he should.

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33 **RV 26:51 · Note** Slightly smaller than the total of 603,550 from the first census, see 1:46.

34 **RV 26:55 · Cross-ref.** Num 34:13; Josh 14:1-2.

35 **RV 26:60 · Cross-ref.** Num 3:2.

36 **RV 26:61 · Cross-ref.** Lev 10:1-2; Num 3:4.

37 **RV 27:12 · Parallel** Deu. 31:1-8

38 **RV 27:12-14 · Cross-ref.** Deu 3:23-27; 32:48-52.

39 **RV 27:17 · Cross-ref.** 1Ki 22:17; Eze 34:5; Mat 9:36; Mrk 6:34.

40 **RV 27:18 · Cross-ref.** Exo 24:13.

41 **RV 27:21 · Cross-ref.** Exo 28:30; 1Sam 14:41; 28:6.

Readers' Version

The daily offerings[42]

28:1 Then Yahweh told Mosheh (Moses), **2** "Give the Israelis these instructions: Ensure that you present to me the offerings and food for offerings to be burnt at the proper time. **3** For the daily burnt offering, present two one-year-old, male lambs that have no defects. **4** One of those lambs must be offered in the morning, and the other in late afternoon, **5** each offered along with a kilogram of fine flour mixed with a litre of olive oil. **6** That's the regular burnt offering done like the first one at Mt. Sinay—the soothing aroma from the fire will be pleasing to Yahweh. **7** The drink offering must also be one litre for each lamb. That strong drink must be poured out in the sacred area as an offering to Yahweh. **8** At the end of the afternoon, offer the second lamb with the same-sized offerings of flour and wine as in the morning. When they're burnt, the aroma will be pleasing to Yahweh.

The Rest Day offerings

9 "On the Rest Day, it must be two one-year-old, male lambs with no defects, along with 2 kilograms of fine flour mixed with oil, as well as the drink offering. **10** That will be burnt every Rest Day, in addition to the regular daily burnt offering and its drink offering.

The new month offerings

11 "On the first day of each month, you all must bring Yahweh a burnt offering of two young bulls, one ram, and seven one-year-old, male lambs with no defects. **12** Each bull must be offered with three kilograms of fine flour mixed with oil, each ram with two kilograms, **13** and each lamb with one kilogram. All of that will be a burnt offering with an aroma that will be pleasing to Yahweh. **14** Their respective drink offerings will be two litres of wine with the bull, 1.3 litres with the ram, and one litre with each lamb. That will be the burnt offering for the start of each new month throughout the year. **15** In addition to those burnt offerings and drink offerings, a male goat must also be presented to Yahweh as a sin offering.

The 'pass-over' offerings[43]

16 "Yahweh's 'passover' ceremony will start on the 14th of the first month (Nisan = March/April) each year.[44] **17** The 15th will be the start of the celebration—all your bread must be made without any rising agent.[45] **18** That first day, there's to be a sacred assembly. No regular work may be done that day. **19** You all must offer two young bulls, one ram, and seven one-year-old lambs with no defects to be burnt on the fire. **20** Their associated grain offerings must be three kilograms of fine flour mixed with olive for the bull, two kilograms for the ram, **21** and one kilogram for each of the seven lambs. **22** Also, bring one male goat as a sin offering to make yourselves right with God. **23** Those offerings must be *in addition* to the regular morning offerings **24** and must be offered for each of the seven days. The aroma of those burnt offerings will be pleasing to Yahweh, along with the regular burnt offering and its drink offering. **25** On the seventh day, there's to be another sacred assembly. No regular work may be done that day.

Harvest festival offerings[46]

26 "On the firstfruits day of the harvest festival, when you all present an offering of fresh grain to Yahweh, there's to be a sacred assembly. No regular work may be done that day.[47] **27** You all must present a burnt offering that's a pleasing aroma for Yahweh, presenting two young bulls, one ram, and seven one-year-old male lambs. **28** Their associated grain offerings will be three kilograms of fine flour mixed with olive oil for each bull, two kilograms for the ram, **29** and one kilogram for each of the lambs. **30** Also for your sins, sacrifice one male goat to make yourselves right with God. **31** Those offerings along with their drink offerings must be offered in addition to the regular burnt offering and drink offerings. Ensure that they have no defects.

The trumpeting celebration[48]

29:1 "On the first day of the seventh month (Tishrei = September/October) each year, there's to be a sacred assembly. No regular work may be done that day—it'll be a day of blowing horns. **2** You all must present a young bull, a ram, and seven one-year-old lambs, all with no defects as a burnt offering to be a pleasing aroma for Yahweh. **3** Their associated grain offering will be three kilograms of fine flour mixed with olive oil with the bull, two kilograms with the ram, **4** and one kilogram for each of the seven lambs. **5** Also for your sins, sacrifice one male goat to make yourselves right with God. **6** Those are in addition to the monthly and regular daily burnt offerings with their associated grain offerings and drink offerings. The aroma of those burnt offerings will be pleasing to Yahweh.

The sacrifice for forgiveness[49]

7 "Each year on the 10th of this seventh month (Tishrei = September/October), there's to be a sacred assembly. Don't eat any food or do any regular work on that day.[50] **8** You all must present a young bull, a ram, and seven one-year-old male lambs as a burnt offering that will be a pleasing aroma for Yahweh. Ensure that they have no defects. **9** Their associated grain offerings will be three kilograms of fine flour mixed with olive oil for the bull, two kilograms for the ram, **10** and one kilogram for each of the

42 **RV 28:1 · Parallel** Exo. 29:38-46

43 **RV 28:16 · Parallel** Lev. 23:5-14

44 **RV 28:16 · Cross-ref.** Exo 12:1-13; Deu 16:1-2.

45 **RV 28:17-25 · Cross-ref.** Exo 12:14-20; 23:15; 34:18; Deu 16:3-8.

46 **RV 28:26 · Parallel** Lev. 23:15-22

47 **RV 28:26-31 · Cross-ref.** Exo 23:16; 34:22; Deu 16:9-12.

48 **RV 29:1 · Parallel** Lev. 23:23-25

49 **RV 29:7 · Parallel** Lev. 23:26-32

50 **RV 29:7-11 · Cross-ref.** Lev 16:29-34.

Readers' Version

seven lambs. 11 Also for your sins, sacrifice one male goat, in addition to the one to make yourselves right with God and the regular burnt offerings with their associated grain and drink offerings.

Offerings during the celebration in shelters[51]

12 "On the 15th of that seventh month, there's to be another sacred assembly. No regular work may be done that day which will begin seven days of celebration.[52] 13 "You all must present thirteen young bulls, two rams, fourteen one-year-old male lambs as a burnt offering that will be a pleasing aroma for Yahweh. Ensure that they have no defects. 14 Their associated grain offerings will be three kilograms of fine flour mixed with olive oil for each bull, two kilograms for each ram, 15 and one kilogram for each of the seven lambs. 16 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

17 "On the second day, you all must offer twelve young bulls, two rams, fourteen one-year-old male lambs without defects, 18 and their associated grain and drink offerings as already stipulated. 19 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

20 "On the third day, the sacrifice will be eleven young bulls, two rams, fourteen year-old male lambs without defects, 21 and their associated grain and drink offerings as already stipulated. 22 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

23 "On the fourth day, the sacrifice will be ten young bulls, two rams, fourteen year-old male lambs without defects, 24 and their associated grain and drink offerings as already stipulated. 25 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

26 "On the fifth day, the sacrifice will be nine young bulls, two rams, fourteen year-old male lambs without defects, 27 and their associated grain and drink offerings as already stipulated. 28 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

29 "On the sixth day, the sacrifice will be eight young bulls, two rams, fourteen year-old male lambs without defects, 30 and their associated grain and drink offerings as already stipulated. 31 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

32 "On the seventh day, the sacrifice will be seven young bulls, two rams, fourteen year-old male lambs without defects, 33 and their associated grain and drink offerings as already stipulated. 34 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

35 "On the eighth and final day, there's to be another sacred assembly. No regular work may be done that day. 36 You all must present a young bull, a ram, and seven one-year-old male lambs, all unblemished, as a burnt offering that will be a pleasing aroma for Yahweh. 37 Their associated grain and drink offerings must be as already stipulated. 38 Also for your sins, sacrifice one male goat to make yourselves right with God, in addition to the regular burnt offerings with their associated grain and drink offerings.

39 "The above are the regulations for what you all must do for Yahweh at the appointed times, in addition to your vows and voluntary offerings, burnt offerings, grain and drink offerings, and your peace offerings."

40 So Mosheh (Moses) passed on to the Israelis everything that Yahweh had instructed him.

Instructions about vows

30:1 Then Mosheh (Moses) gave the Israeli leaders these further instructions from Yahweh, 2 "If a man makes a solemn promise to Yahweh, or makes a binding vow on his own life, he mustn't dishonour what he said—he must follow whatever came out of his mouth.[53]

3 If a young woman who is still living with her parents solemnly promises to Yahweh to do something, 4 and if her father hears her make the binding vow on her life and he remains silent, then her vow and all her obligations will stand. 5 However, if her father forbids her when he hears her, then that vow and its obligations won't stand, and Yahweh will forgive her, because her father stepped in.

6 If she gets engaged or married while a vow or thoughtless promise still holds, 7 and her (future) husband hears about it and remains silent that day, then her vow and or thoughtless promise will stand. 8 However, if her (future) husband forbids her when he hears her, then that vow and its obligations won't stand, and Yahweh will forgive her.

9 If a widow or a woman who has been divorced makes a promise, she must do what she promised.

10 If a married woman makes a solemn promise, or makes a binding vow on her own life, 11 and her husband hears about it but says nothing and doesn't forbid her, then her vow and all her obligations will stand. 12 However, if he actually nullifies it when he hears about it, any promise that she pronounced or binding vow on her life, won't stand. Her husband has nullified them and Yahweh will forgive her, 13 so every vow and its obligations can either be nullified or confirmed by her husband. 14 If her husband has stayed silent for several days, that will confirm all her

51 **RV 29:12 · Parallel** Lev. 23:33-44

52 **RV 29:12-38 · Cross-ref.** Lev 23:34; Deu 16:13-15.

53 **RV 30:2 · Cross-ref.** Deu 23:21-23; Mat 5:33.

Readers' Version

vows and/or obligations because he said nothing. 15 However, if he cancels them sometime after he'd heard about them, then he will bear her guilt.

16 Those are the instructions that Yahweh gave Mosheh (Moses) about promises between a man and his wife, and between a father and his unmarried daughter living at home.

Avenging the Midyanites

31:1 Then Yahweh told Mosheh (Moses), 2 "Avenge the Midyanites for what they did to you Israelis. After that, you'll go to join your ancestors."

3 So Mosheh told the people, "Equip some of your men to battle against Midyan to execute Yahweh's vengeance on them— 4 one thousand men from each tribe to go to war."

5 So a thousand men were conscripted from each tribe—twelve thousand equipped for battle 6 and Mosheh sent them off to war. The priest Pinhas (Eleazar's son) went with them, taking some sacred objects as well as the signal trumpets. 7 Then they fought Midyan just as Yahweh had commanded Mosheh, and they killed every male. 8 Among them, they killed five Midyan kings: Evi, Rekem, Tsur, Hur, and Reva, in addition to Be'or's son Bil'am (Balaam).

9 The Israelis took the Midyan women and children captive, and took all their cattle, sheep and goats, and all their possessions as plunder, 10 then they burnt down all their cities and houses and camps. 11 They took all the spoil and plunder including the people and animals back, 12 and brought it to Mosheh and the priest Eleazar, and to the assembled Israelis who were all still camped on the Moav (Moab) plains beside the Yarden (Jordan) river opposite Yeriho (Jericho).

Purifying the returning warriors

13 Mosheh (Moses) and the priest Eleazar and all the Israeli leaders left the camp to meet them, 14 but Mosheh was angry at the top army leaders who were coming back from the battle. 15 "Why did you allow all the women to live?" he asked them. 16 "They're the very ones who did what Bil'am (Balaam) suggested to urge the people to be unfaithful to Yahweh at Pe'or, leading to the deadly disease that struck Yahweh's people.[54] 17 So now, kill all the boys plus every woman who's slept with a man— 18 spare only the young, unmarried girls for yourselves.

19 "Then everyone who's killed someone or touched a dead body must stay outside the camp for seven days. On the third day, you all must purify yourselves, and again on the seventh day but this time including your captives. 20 Also, you all must purify all your clothes, plus anything else made of leather or goats' hair or wood."

21 Then the priest Eleazar told the warriors who'd gone to battle, "This is what Yahweh has instructed Mosheh: 22 Only the gold, silver, bronze, iron, tin, and lead, 23 must pass through fire to make it 'clean'. Nevertheless, it must still be purified with the special purifying water, along with anything that wouldn't handle the fire. 24 On the seventh day, you all must wash your clothes and then you'll be 'clean' and be allowed to reenter the camp.

Dividing the plunder

25 Then Yahweh told Mosheh (Moses), 26 "You and the priest Eleazar and the tribal leaders must list all the plunder including both human and animals that were taken captive. 27 Then you must divide it all out equally between the two groups: those who went out to battle, and all the rest of the community. 28 Set aside a tribute for Yahweh from the plunder of the warriors who fought in the battle: one from every five-hundred captive people, and the same from the cattle and donkeys, and from the sheep and goats. 29 Half of that must be given to the priest Eleazar as the contribution to Yahweh. 30 Then from the half of the plunder given to the community, take one from every fifty captive people, and the same from the cattle and donkeys, and from the sheep and goats and other animals. That's to be given to the Levites because they're the ones who look after Yahweh's residence." 31 So Mosheh and the priest Eleazar did what Yahweh had told them to do.

32 The remaining plunder after the slaughter of the boys and the married women from what the warriors had brought back was: 675,00 sheep, 33 72,000 cattle, 34 61,000 donkeys, 35 and 32,000 girls who hadn't been married. 36 The warriors who'd fought got: 337,500 sheep, 37 less 675 that were given to Yahweh as his tribute. 38 The cattle were 36,000 less 72 for Yahweh. 39 There were 30,500 donkeys less Yahweh's tribute of sixty-one. 40 The girls and young women were 16,000 less 32 for Yahweh. 41 So Mosheh gave Yahweh's contribution to the priest Eleazar as Yahweh had instructed Mosheh.

42 The half for the community that Mosheh (Moses) had divided off from the warriors 43 was: 337,500 sheep, 44 36,000 cattle, 45 30,500 donkeys, 46 and 16,000 girls who hadn't been married. 47 From that half for the community, Mosheh took one from every fifty people and animals, and gave it to the Levites who serve in Yahweh's tent, just as Yahweh had instructed Mosheh.

48 Then the top army officers (the commanders over thousands, and the commanders over hundreds), went to Mosheh 49 and informed him, "We, your servants have counted the soldiers who were under us, and none of our men are missing, 50 so we've brought an offering to Yahweh: every man who found something gold like an armlet or bracelets, signet ring or earring, or necklaces has donated it to make us right with Yahweh." 51 So Mosheh and the priest Eleazar took those crafted gold items from them, 52 and the total contribution of gold offered to Yahweh by the commanders of thousands and of hundreds weighed around 190 kilograms. 53 Each of the warriors had taken their own plunder, 54 and Mosheh and the priest Eleazar took the gold from the commanders of thousands and of hundreds, and brought it to the sacred tent as a memorial for the Israelis in front of Yahweh.

54 **RV 31:16 · Cross-ref.** Num 25:1-9.

Readers' Version

The tribes who stayed east of Yarden[55]

32:1 The people from the Re'uven and Gad tribes had amassed a lot of livestock, and they noticed that the Yazer and Gilead regions were very suitable for livestock. **2** So their leaders went to Mosheh (Moses) and the priest Eleazar and the community leaders to say, **3** The regions of Atarot, Divon, Yazer, Nimrah, Heshbon, El'aleh, Sevam, Nevo, and Be'on **4** are in the land here that Yahweh has handed over to us Israelis. It's ideal for livestock, and we, your servants, raise livestock. **5** If we've earnt your favour, let this land be given to your servants for us to own, rather than forcing us to cross over the Yarden (Jordan) river with all the other tribes."

6 "It wouldn't be right for your fellow Israelis to go to war while you all just stay here," Mosheh told them. **7** "So why do you discourage Israeli enthusiasm for crossing over into the land that Yahweh has given them? **8** Your parents did that at Kadesh-Barnea when I sent them in to survey the land.[56] **9** They went as far as the Eshkol valley and they saw the land, yet they discouraged the people from entering the land that Yahweh had given them. **10** Yahweh got very angry that day, and promised, **11** 'From the men who came out of Mitsrayim (Egypt), no man who's twenty or older will see the land which I promised to Avraham, Yitshak (Isaac), and Ya'akov (Jacob), because they're not fully with me. **12** Only Yefuneh's son Kalev (Caleb) and Nun's son Yehoshua (Joshua) will enter because they have believed me.' **13** So Yahweh got angry with Yisrael (Israel), and made us wander in the wilderness for forty years until that generation was eliminated who had been evil as per Yahweh's judgement. **14** Now look here! You're standing in front of me just like your parents—a brood of disobedient people who'll make Yahweh more angry with you than he was with your parents! **15** If you all turn away from following him, he'll abandon you all in the wilderness again, and you will have destroyed this nation."

16 However, they stepped closer to him and said, "First we'll build pens for our animals, and build cities for our families here. **17** Then we'll equip ourselves for war, to go ahead of the rest of Yisrael until we've brought them into their place. Meanwhile our families will live in those fortified cities because there'll still be threats from those who live in this region. **18** We won't return to our homes until every Israeli is in possession of his inheritance. **19** We won't take any land there on the other side of the Yarden (Jordan) river or beyond because this will be our inheritance here on the eastern side."

20 "If you're going to do that," Mosheh (Moses) responded, "then you all must equip yourselves to fight battles for Yahweh, **21** and all of your armed warriors must cross the Yarden to serve Yahweh until he's driven his enemies out ahead of him. **22** Once the land is subdued before Yahweh, then you all can return. You'll be free of obligation from Yahweh and from Yisrael, and this land here will be your possession from Yahweh. **23** However, if you all don't help the rest of us, you will be disobeying Yahweh, and your disobedience will catch up with you. **24** So go ahead and build your cities for your families, and pens for your flocks, and do what you've committed to."

25 "Your servants will do what you've said," confirmed the leaders of the Re'uven and Gad tribes. **26** "Our wives and children, and our livestock and all our animals will remain in cities here in the Gilead region, **27** but we'll equip ourselves for battle and to cross the river to battle for Yahweh just as my master has spoken."

28 So Mosheh (Moses) gave instructions about them to the priest Eleazar, Nun's son Yehoshua (Joshua), and the Israeli tribal leaders, **29** telling them, "If the men from Gad and Re'uven tribes cross over the Yarden (Jordan) with you and equipped ready to fight for Yahweh and that land is conquered, then you must give them the Gilead region for them to own.[57] **30** However, if they don't cross over with the rest of you, then they'll have to accept land to own there in Kena'an (Canaan)."

31 "What Yahweh has told you, his servants, that's what we'll do," the leaders of the Gad and Re'uven tribes responded. **32** We'll send armed men across to Kena'an, equipped to fight for Yahweh. However, our inheritance to own will be here on this side of the Yarden river."

33 So Mosheh gave that region to the tribes of Re'uven and Gad, the half-tribe of Yosef's (Joseph's) son Menasheh (Manasseh), encompassing the kingdoms of the Amori King Sihon and the Bashan's King Og, plus the surrounding territories. **34** The Gadim rebuilt Divon, Atarot, Aroer, **35** Atrot-Shofan, Yazer, Yagebehah, **36** Beyt-Nimrah, and Beyt-Haran—all fortified cities with pens for their flocks. **37** The Re'uvenim rebuilt Heshbon, El'aleh, Kiryatayim, **38** Nevo, Ba'al-Me'on, and Sivmah, but they renamed some of the cities.

39 The descendants of Menasheh's son Makir went to Gilead and captured it—driving out the Amorim who lived there. **40** So Mosheh gave Gilead to Menasheh's son Makir, and his clan lived there. **41** Menasheh's other son Yair went and captured the Amori villages and named them 'Yair's Towns' (or 'Havot-Ya'ir'). **42** A man named Novah went and captured Kenat and its villages, and renamed it to 'Novah' after himself.

The journey legs from Mitsrayim to Sinay

33:1 The following are the details of the stages of Yisrael's (Israel's) journeys starting from when they exited Mitsrayim (Egypt) tribe-by-tribe under Mosheh (Moses) and Aharon's (Aaron's) leadership. **2** Mosheh, acting on Yahweh's instructions, had written down their departure points, so these were the legs of their journeys:

3 The day after they celebrated the 'pass-over' (around the end of March), they left Ra'meses city, raising one fist

55 **RV 32:1 · Parallel** Deu. 3:12-22

56 **RV 32:8-9 · Cross-ref.** Num 13:17-33.

57 **RV 32:29 · Cross-ref.** Josh 1:12-15.

Readers' Version

in full view of all Mitsrayim. 4 Meanwhile, the Mitsrim (Egyptians) were burying all their oldest sons who'd been struck down by Yahweh who had also totally humiliated their gods.

5 After leaving Ra'meses, the Israelis went to Sukot and camped there. 6 Then they left Sukot and camped at Eytam at the edge of the wilderness. 7 After Eytam, they turned back to Pi-Hahirot (opposite Ba'al-Tsefon) and camped facing Migdal. 8 Then they left Pi-Hahirot and walked through the middle of the sea into the Eytam wilderness and camped at Marah. 9 From Marah, they went to Eylim which had twelve springs with seventy palm trees around them, and they camped there. 10 After Eylam, they camped beside the Red Sea 11 before leaving the sea and camping in the Sin wilderness.[58] 12 Travelling from there, they camped at Dofkah, 13 and then from there, at Alush. 14 After leaving Alush, they camped at Refidim but they didn't have water there to drink. 15 When they left Refidim, they camped in the Sinay wilderness.

The journey legs in the wilderness

16 From the Sinay wilderness, they went to Kivrot-Hata'avah and camped there. 17 When they left Kivrot-Hata'avah, they camped at Hatserot, 18 and then from there, at Ritmah. 19 From Ritmah, they went to Rimon-Perets to camp, 20 and after that, on to Livnah. 21 Then they left Livnah and camped at Risah, 22 before moving on from there to camp at Kehelatah. 23 From Kehelatah, they camped at Mt. Shefer, 24 then they left the mountain and camped at Haradah. 25 When they left Haradah, they camped at Makhelot, 26 and after that, on to Tahat. 27 From Tahat, they camped at Terah, 28 and then from Terah, they went to Mitkah to camp. 29 After Mitkah, they camped at Hashmonah, 30 and next after that, they camped at Moserot. 31 Then they left Moserot and camped at Beney-Ya'akan. 32 From Beney-Ya'akan, they went to Hor-Hagidgad and camped there, 33 then they left and camped at Yotvatah. 34 Then they left Yotvatah and camped at Avronah. 35 From Avronah, they went to Etsyon-Gever and camped there, 36 then they left and camped in the Tsin (Zin) wilderness, i.e., at Kadesh. 37 Then they left Kadesh and camped at Mt. Hor by the border with Edom.

38 Aharon (Aaron) the priest climbed Mt. Hor following Yahweh's instructions, and then died there on the 5th of the first month, forty years after the Israelis had left Mitsrayim (Egypt).[59] 39 He was 123 years old when he died there on Mt. Hor.

40 Meanwhile, the Kena'ani (Canaanite) king of Arad who lived in the Negev in Kena'an (Canaan), heard that the Israelis were coming.

41 The Israelis left Mt. Hor and camped at Tsalmonah. 42 When they left Tsalmonah, they camped at Punon, 43 and after that, on to Ovot. 44 From Ovot, they went on to Iyey-Ha'avarim at the Moav (Moab) border. 45 Then they left there and camped at Divon-Gad, 46 before going on to camp at Almon-Divlatayim. 47 From there, they went into the Avarim mountains and camped facing Nevo. 48 After leaving the Avarim mountains, they reached the Moav plains by the Yarden (Jordan) river opposite Yeriho (Jericho). 49 They camped beside the river from Beyt-Hayeshimot to Avel-Hashitim there on the Moav plains.

50 Then Yahweh spoke to Mosheh (Moses) there on the Moav plains beside the Yarden opposite Yeriho, 51 "Tell the Israelis that you're all about to cross the Yahweh to enter Kena'an (Canaan). 52 Then you all must drive all the land's inhabitants out ahead of you, and destroy all their carved images and cast metal images, and all their hilltop shrines. 53 Take the land from there and start to live there, because I've given it to all of you to own. 54 Use lots to divide the land up for your clans. The larger groups must get more than the smaller groups, then whatever the lot gives, that will be the area to be given within the land for that ancestral tribe.[60]

55 If you don't drive out the current inhabitants, then they'll become like barbs in your eyes and thorns in your sides, and they'll harass you all when you live there. 56 If that happens, then I'll give you all the punishment that I intended for them."

The boundaries within Kena'an

34:1 Then Yahweh told Mosheh (Moses), 2 "Tell the people that you're all about to enter Kena'an (Canaan)—the land that will become your inheritance. The boundaries will be:

3 "The **southern** border will extend from the Tsin (Zin) wilderness along the Edom border across to the Salt (Dead) Sea on the east, 4 cross south of the Scorpion Pass, continue to Tsin, and go south of Kadesh-Barnea. Then it will go on to Hatsar-Adar and proceed to Atsmon, 5 From Atsmon it will extend west to the riverbed at the border with Mitsrayim (Egypt), and then across to the Mediterranean Sea.

6 "The **western** border will be the Mediterranean sea.

7 "The **northern** border will start at the Mediterranean sea and extend west to Mt. Hor, 8 and then on to Levo-Hamat and onward to Tsedad. 9 From there the border will extend to Zifron, and it will end at Hatsar-Eynan, completing the northern border.

10 "The **eastern** border will begin at Hatsar-Eynan and extend south to Shefam, 11 then go downhill to Rivlah east of Ayin, then along the hills to the east of Lake Kineret. 12 Then the border will extend south along the Yarden (Jordan) River and end at the Salt (Dead) Sea.

"Those will be your country's borders."

13 Then Mosheh (Moses) continued, "That will be the land that must be distributed by lot. It'll be given by Yahweh as an inheritance for the nine tribes and the

58 **RV 33:11 · Note** Note that this is located in the southwestern Sinay Peninsula (between Eylim and Mt. Sinai), and different from the Tsin (Zin) wilderness (which is located in the northern Negev desert, near Kadesh-Barnea).

59 **RV 33:38 · Cross-ref.** Num 20:22-28; Deu 10:6; 32:50.

60 **RV 33:54 · Cross-ref.** Num 26:54-56.

Readers' Version

Menasheh (Manasseh) half-tribe[61] 14 as the Re'uven and Gad tribes and the Menasheh half-tribe have already received their inheritance. 15 Yes, the other two and a half tribes have taken up their inheritance on the eastern side of the Yarden river across from Yeriho (Jericho).

The teachers egpepamaaren of land

16 Then Yahweh told Mosheh (Moses), 17 "These are the men who will distribute the land: the priest Eleazar and Nun's son Yehoshua (Joshua), 18 as well as one leader from each tribe to allocate the land that will be their inheritance. 19 Those tribe leaders are:

From Yehudah (Judah), Yefuneh's son Kalev (Caleb),
20 From Shim'on (Simeon), Amihud's son Shmuel (Samuel),
21 From Benyamin, Kislon's son Elidad,
22 From Dan, Yogli's son Buki,
23 From Menasheh (Manasseh), Efod's son Haniyel,
24 From Efrayim (Ephraim), Shiftan's son Kemuel,
25 From Zevulun, Parnak's son Elitsafan,
26 From Yisakar (Issachar), Azan's son Paltiel,
27 From Asher, Shelomi's son Ahihud,
28 From Naftali (Naphtali), Amihud's son Pedahel."

29 The above are the men that Yahweh put in charge of dividing up Kena'an (Canaan) as the inheritance for the Israelis.

Cities for the Levites

35:1 While they were there on the Moav (Moab) plains beside the Yarden (Jordan) river, Yahweh told Mosheh (Moses). 2 "Tell the Israelis that out of the land that they'll own, they must give the Levites cities for them to live in,[62] as well as some pastureland around those cities. 3 The cities will be for them to live in, and that pastureland will be for their herds and their flocks, and for their other animals. 4 The pastureland must extend out half a kilometre around the walls of the Levites cities. 5 Then going out a kilometre in each compass direction, that will also be their land.[63] 6 The Levites must be given forty-two cities to live in, plus you all must designate six refuge cities so that if someone accidentally kills another, they can flee to the refuge city. 7 That would make a total of forty-eight cities, plus their pasturelands, to be given to the Levites. 8 The larger tribes must give more cities than the smaller tribes, according to the area that they inherit."

The refuge cities[64]

9 Then Yahweh told Mosheh (Moses), 10 "Tell the Israelis that when you cross the Yarden (Jordan) river to enter Kena'an (Canaan), 11 you all must choose some cities to become 'refuge cities'[65] so that if someone accidentally kills another person, they can flee there. 12 The cities will be places to stay safe from being avenged by the relatives until the killer can be formally tried. 13 You all must allocate six refuge cities— 14 three on the eastern side of the Yarden, and there on the western side in Kena'an. 15 Both Israelis and foreigners living in the country can flee to any of those six cities—anyone who kills another person by accident.

16 "However, if someone strikes another person with a metal object and they die, then that person is a murderer, and murderers must be executed. 17 Similarly, anyone who strikes another person when holding a rock or stone, then that person is a murderer, and murderers must be executed. 18 Again, if someone strikes another person with a piece of wood, then that person is a murderer, and murderers must be executed. 19 The relative who is avenging the spilt blood must execute the murderer as soon as he finds them.

20 "If someone pushes another person in hatred, or lies in wait and then throws something at them, 21 or angrily strikes them with their hand, and then they die, it must be regarded as murder, and when the avenger of their blood finds the murderer, he must execute them.

22 "But if someone pushes another person without any hateful intent, or throws something at them without lying in wait, 23 or drops a rock without noticing someone, and they die but they weren't that person's enemy and no harm was intended, 24 then the community must judge between the one who killed and the avenger of the dead person, in accordance with these regulations. 25 If the one who killed is declared innocent, then the community must rescue them from the avenger and return them to the refuge city that they'd fled to, and that accidental killer must live there until after the death of the high priest (who had been anointed with sacred oil). 26 However, if they then ever left the refuge city that they'd fled to, 27 and the avenger found them outside the city boundary, then that relative of the dead person is permitted to kill that person and won't be accountable for their blood. 28 That's because the one who killed must remain in that city until the death of the high priest—they can only return to their family home after the high priest's death. 29 You all must follow these regulations through the generations no matter where you live.

30 "If someone murders another person, they're to be executed if there's evidence from witnesses (plural, not just one witness). 31 That sentence can't be changed to a fine and/or a payment to the deceased's family—the murderer *must* be executed. 32 Similarly for the accidental killer who fled to a refuge city, they can't elect to pay a fine and/or pay compensation in order to be able to return home before the high priest's death. 33 You mustn't profane the land that you're all going to by tolerating murder, because human blood pollutes the ground, and you all can't restore

61 **RV 34:13 · Cross-ref.** Num 26:52-56.

62 **RV 35:2 · Cross-ref.** Josh 21:1-42.

63 **RV 35:5 · Note** It's not exactly clear what different activities would occur in these two rings of land, but remember that as much food as possible and animals would have to be brought into the city as soon as the residents received news of an approaching army.

64 **RV 35:9 · Parallel** Deu. 19:1-13; Josh. 20:1-9

65 **RV 35:11 · Cross-ref.** Deu 19:2-4; Josh 20:1-9.

Readers' Version

the land with any sacrifice—only by the blood of the one who shed someone else's blood. **34** You mustn't profane the land that you'll all be living in because I'll also be living in it, as I will live among you Israelis."

Women inheriting property

36:1 Now the leaders of the Gilead clans (Gilead was the son of Makir, son of Menasheh (Manasseh), one of Yosef's (Joseph's) sons) approached Mosheh (Moses) and the Israeli leaders **2** and said, "Yahweh commanded my master to distribute the land by lot as an inheritance for the people, and my master was also commanded by Yahweh to give our brother Tselofehad's inheritance to his daughters.[66] **3** However, if they ended up being married by men from other tribes, then their inheritance would pass from our tribe to their husbands' tribes, so we'd end up with less land as our tribal inheritance. **4** Then when Yisrael (Israel) celebrates the Jubilee Year, then that inheritance will be added to the inheritance of their husbands' tribes, and be deducted from the inheritance of our ancestral tribe."

5 Then Mosheh gave a ruling to the Israelis in accordance with what Yahweh had told him, "These Yosefi men are correct. **6** Yahweh's command to Tselofehad's daughters is that each of you may marry whoever you want as long as it's someone from your own tribe. **7** That way, land in Yisrael won't move from tribe to tribe, because it will always stay as part of the inheritance given to that tribe. **8** Any woman who inherits land can only marry someone from her own tribe, so that the people will always retain ownership of their tribal inheritance. **9** That inheritance mustn't pass from tribe to tribe, but each Israeli tribe must keep hold of its inheritance."

10 So Tselofehad's daughters obeyed what Yahweh had told Mosheh, **11** and the five daughters (Mahlah, Tirtsah, Hoglah, Milkah, and Noa) married their cousins on their father's side. **12** The men they married were from the Menasheh (Manasseh) tribe (Yosef's (Joseph's) son), so their land continued to belong to their father's family and tribe.

13 All the above were the commands and regulations that Yahweh ordered Mosheh to tell the Israelis, while they were camped on the Moav (Moab) plains beside the Yarden (Jordan) river opposite Yeriho (Jericho).

66 RV 36:2 · Cross-ref. Num 27:7.

Deuteronomy

Introduction

The Greek word 'Deuteronomy' means 'Second law', because some aspects of God's instructions in the previous accounts are repeated again in this one, noticeably the Ten Commandments. Hebrew readers call this document 'Devārim' which is the second word in the Hebrew text and means 'Words' or 'Things'. Some European and other translations call it 'The fifth book of Mosheh/Moses'.

This document contains a series of addresses that Mosheh (commonly known in English as Moses) made to the descendants of Yisrael/Israel while they were in the Moav region on the eastern side of the Yarden/Jordan river. They had stopped there for quite a long time after their travelling through the wilderness, and it would soon be time for them to cross the river and enter the 'promised land' of Kena'an/Canaan.

Some of the more important points made in this document include: 1. Mosheh's summary of the history of the Israelis over the previous forty year, and how he requested them to remain loyal and obedient to Yahweh. 2. Mosheh's retelling of the 'Ten commands' and his explanation of the first commands, ensuring that Yisrael's descendants knew that it was vital to continue serving Yahweh. This also includes the various rules to be obey in Kena'an. 3. Mosheh's interpretation of the peoples agreement with Yahweh is retold here, and his encouragement to the people to continue to obey that agreement. 4. The selection of Yehoshua/Joshua as the new leader for God's chosen people group, Mosheh's song about the joy of serving Yahweh and the blessings for those who obey. Mosheh's death in Moav is also retold here.

The best known segment of this document is Yahweh's blessing and cursing of his chosen people depending on the path that they decide to take. If the Israelis would choose to follow Yahweh's instructions, there was a large blessing to be received, but equally a terrifying curse should they fail to acknowledge what God had done for them.

The most important verses here are 6:4-6, quoted by Yeshua as being the greatest of all commands: You should love your god Yahweh with your whole mind, your entire being, and all your strength.

Main components of this account

Mosheh's first address *1:1–4:49*
Mosheh's second address *5:1–26:19*
a. The ten commands *5:1–10:22*
b. Instructions, rules, and warnings *11:1–26:19*
Instructions before entering Kena'an/Canaan *27:1–28:68*
The renewal of the agreement *29:1–30:20*
Mosheh's final speech *31:1–33:29*
Mosheh's death *34:1-12*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Mosheh's first set of instructions

1:1 These are the messages that Mosheh (Moses) spoke to Yisrael (Israel) back when they were in the wilderness on the eastern side of the Yarden (Jordan) river, in the desert plain opposite Suf between Paran and Tofel, Lavan (Laban), Hatserot, and Di-Zahav. 2 (It takes eleven days to walk from Horev to Kadesh-Barnea via Mt. Se'ir.) 3 Forty years after the Israelis had left Mitsrayim (Egypt) Mosheh passed on to them everything that Yahweh had instructed him 4 after he'd defeated the Amori King Sihon who lived at Heshbon, and Bashan King Og who lived at Ashtarot in Edre'i.[1] 5 On the eastern side of the Yarden river in the Moav (Moab) region, Mosheh began explaining those instructions, saying,

The removal of Yisrael's descendants from Sinay

6 "Our God Yahweh spoke to us at Horev, saying: You've camped here long enough at this mountain. 7 Now, pack up and travel to the Amori hill country and the surrounding areas and the river plain, the lowlands and the southern wilderness, the coastal plain, all of Kena'an (Canaan), and Levanon as far north-east as the Perat (Euphrates) river. 8 Listen, that area of land ahead of you, I've given to you. Go ahead and take possession that land that Yahweh promised to your ancestors Avraham, Yitshak (Isaac), and Ya'akov (Jacob). He promised to give it to them and to their descendants."

Mosheh appoints leaders[2]

9 Then Mosheh (Moses) said, "I told you at that time that I wasn't able to govern all of you by myself 10 because your god Yahweh has multiplied you, and wow, now you're as numerous as the stars in the sky. 11 May your ancestors' god Yahweh increase you all a thousand times more and bless you all as he's promised 12 but how could I possibly bear all your loads and burdens and disputes by myself? 13 So nominate some men from your tribes who I can appoint as your leaders—men who are sensible and wise, and respected by the people, 14 and your parents agreed with that suggestion. 15 So I took those wise, respected men and appointed them to be your leaders—leaders of thousands, of hundreds, of fifties, and of tens. I also appointed some as your tribal officials. 16 Then I instructed your new leaders telling them to listen carefully to both sides of disputes and make fair and honest judgements in conflicts involving either Israelis or foreigners. 17 Don't show partiality when you're making a judgement—treat important people just the same as the others. Don't worry about what people will think because fair judgement is a godly activity. And if any matter is too difficult, bring it to me for a decision. 18 I also gave you all other instructions at that time.

The spies[3]

19 "Then we left Horev and went through that wide and dangerous wilderness that you saw on the way to the Amori hill country as our god Yahweh had instructed us, eventually arriving at Kadesh-Barnea. 20 Then I told you all, 'You've all come to the Amori hill country, which our god Yahweh is giving us. 21 Look, your god Yahweh has given you[4] the land that's in front of you, so go ahead and take possession of it as Yahweh, your ancestors' god has told you. Don't be afraid and don't be discouraged.' 22 Then you all approached me and suggested, 'We should send some men ahead of us to scout out the place, and they can return and tell us the best way to get inside those cities.' 23 That sounded good to me, so I took one man from each of the twelve tribes 24 and they went up into the hill country as far as the Eshkol valley, and the scouted it out. 25 They picked some fruit from there and brought it back to us, and reported that the land that our god Yahweh is giving us was very good.

26 "But your parents were unwilling to proceed and rebelled against your god Yahweh's command.[5] 27 So you all grumbled in your tents, saying that it was because Yahweh hated us that he brought us out of Mitsrayim (Egypt) to hand us over to the Amorim to be destroyed. 28 You said that you all didn't want to enter because the people were so tall and strong and their cities were fortified and powerful with very high walls around them.

29 "Then I told your parents, 'Don't be terrified or afraid of them. 30 Your god Yahweh who goes ahead of you, he'll fight for you just like everything you saw him do in Mitsrayim 31 and in the wilderness, where you saw how your god Yahweh carried you like a father carries his son—getting you through that difficult region until you all eventually arrived here.'[6] 32 However, you all didn't believe your god Yahweh[7] 33 who had gone ahead of you to find a good place for you all to make your camp—using fire at night to show you all the way, and cloud in the daytime.

Yisrael's punishment[8]

34 "Yahweh heard those complaints and got angry and made this promise,[9] 35 'None of the men of this evil generation will get to enter the good land that I promised to give to your ancestors 36 apart from Yefuneh's son Kalev (Caleb)—he can enter it and I'll give him and his sons the land that he scouted out because he followed Yahweh whole-heartedly.' 37 Yahweh was also angry at me because of you all, and told me that I also wouldn't be able to enter, 38 but that Nun's son Yehoshua (Joshua) who was standing there in

1 **RV 1:4 · Cross-ref.** Num 21:21-35.

2 **RV 1:9 · Parallel** Exo. 18:13-27

3 **RV 1:19 · Parallel** Num. 13:1-33

4 **RV 1:21 · Note** The you**(pl)** in the previous verse has switched to you**(sg)** here.

5 **RV 1:26 · Cross-ref.** Deu 9:23; Heb 3:16.

6 **RV 1:31 · Cross-ref.** Acts 13:18.

7 **RV 1:32 · Cross-ref.** Heb 3:19.

8 **RV 1:34 · Parallel** Num. 14:20-45

9 **RV 1:34-35 · Cross-ref.** Heb 3:18.

Readers' Version

front of me, would be the one to lead Yisrael (Israel) to possess the land.
39 "Your children that you thought would be taken captive, and your young sons who don't yet know right from wrong, they'll be the ones to enter the land, and I'll give it to them, and it'll become theirs. 40 But you yourselves need to turn around and go back into the wilderness in the direction of the Red Sea.
41 "but they all answered and admitted, 'Yes, we've sinned against Yahweh, but now we'll fix that by going in to fight and do everything that our god Yahweh has commanded us.' So every man strapped on his weapons—now thinking it would be easy to take over the hill country.
42 "But Yahweh told me to warn them not to go ahead and fight because he wouldn't help them, and so they'd end up being defeated by their enemies if they proceeded.
43 So I told your parents that, but they wouldn't listen—they rebelled against Yahweh and arrogantly marched up into the hill country 44 where the Amorim who lived there came out against them, and chased them like bees and made the warriors scatter in Se'ir as far as Hormah. 45 So your parents returned and wept in front of Yahweh, but he didn't pay any attention to them. 46 So that's why we stayed at Kadesh-Barnea for as long as we all did.

Yisrael's wanderings in the wilderness

2:1 "Then we turned and went back into the wilderness towards the Red Sea as Yahweh had told us to do,[10] and we spent a long time wandering around Mt. Se'ir.
2 "Then Yahweh told me, 3 'You've all been wandering around this hilly area for long enough—now turn and go towards the north 4 and tell the people, "You'll all be crossing the border into Se'ir where your relatives, Esav's (Esau's) descendants, live.[11] They'll be afraid of you but you'll all need to stay very alert. 5 Don't attack them because I won't give you any of their land—not even a footprint size piece because I've given Mt. Se'ir to Esav as their inheritance. 6 Any food or drink you get from them must be paid for with cash 7 because your god Yahweh has blessed all of your labour—he's always been aware of your travel through that vast wilderness. Your god Yahweh has helped you for those forty years so you've all had everything you need." '
8 "So we passed by our relatives, Esav's descendants who live in Se'ir. We travelled along the Yarden (Jordan) valley plain from Eylot and Etsyon-Gever, then north through the Moav (Moab) wilderness. 9 Then Yahweh told me, 'Don't aggravate Moav, and don't attack them, because I won't give you any of their land because I've given Ar to the sons of Lot, as a possession.' "[12]

The tribes near Kena'an

10 (The Emim had lived their previously—there were many of them, and they were tall and strong like the Anakim. 11 People also call both the Emim and the Anakim, Refaim but the people of Moav (Moab) call them Emim. 12 The Horim had previously lived in Se'ir, but Esav's (Esau's) descendants had killed them and taken over their land, just like the Israelis did later in the land that Yahweh had given them to possess.)
13 "Then we crossed the Zered brook as Yahweh had told us to do. 14 It had been thirty-eight years since we first left Kadesh-Barnea until we cross the Zered brook, once that generation of warriors had died off, just as Yahweh had told them.[13] 15 What's more, Yahweh had opposed them, so he'd caused them to die.
16 "After all the enlistment-aged men had died, 17 Yahweh told me, 18 'Today you must travel through the Moav region, near Ar, 19 and when you approach the Amoni region, don't irritate or fight them because I won't give you any of their land because I've given it to Lot's descendants as a possession.' "[14]
20 (Also, it's regarded as the land of the Refaim, who the Amonim call the Zamzumim, who lived there in the past. 21 They were as numerous, and as tall and strong as the Anakim, but Yahweh destroyed them in advance of the Anakim who then dispossessed them and lived in their place. 22 He had done the same thing for Esav's (Esau's) descendants who live in Se'ir, when he destroyed the Horim ahead of them, and they took over their land and still live there to this day. 23 Also the Avim who lived in villages as far south as Azah (Gaza) were destroyed by the Kaftorim who came from Kraitai (Crete), and then lived in their place.)
24 "Yahweh had told us, 'Get ready now and go through the Arnon river valley. I'll help you defeat the Amori King Sihon from Heshbon. Attack him and begin to take over his land. 25 Beginning today, I'll make everyone, everywhere afraid of you. Everyone who hears about you will be terrified and keep their distance from you.'

Defeat of King Sihon[15]

26 "Then from the Kedemot wilderness, I sent messengers to King Sihon at Heshbon with an offer of peace, 27 'Please let us travel through your country. We'll stay on the road 28 if you'd be able to just sell us some food and water, then we could just walk right through 29 until we cross the Yarden (Jordan) river into the land that our god Yahweh is giving us. Esav's (Esau's) descendants at Se'ir allowed us through, as did the Moavim at Ar.'
30 "However, Heshbon's King Sihon wouldn't let us go through his country because your god Yahweh had hard-

10 **RV 2:1 · Cross-ref.** Num 21:4.
11 **RV 2:4 · Cross-ref.** Gen 36:8.
12 **RV 2:9 · Cross-ref.** Gen 19:37.
13 **RV 2:14 · Cross-ref.** Num 14:28-35.
14 **RV 2:19 · Cross-ref.** Gen 19:38.
15 **RV 2:26 · Parallel** Num. 21:21-30

Readers' Version

ened his spirit and made him stubborn so that you could take his land, which we still have to this day.

31 "Yahweh told me, 'Listen, I've begun to give Sihon and his land to you, so enter it and take it. 32 Then King Sihon and all his warriors came out against us at Yahats, 33 but our god Yahweh helped us to defeat him, and we killed Sihon and his son, and all his people. 34 We captured all his cities at that time, and completely destroyed men, women and children in every city, leaving no survivors. 35 Only the cattle were taken as plunder for ourselves, along with the goods in the cities we captured. 36 Our god Yahweh helped us to capture all their towns from Aroer in the south at the edge of the Arnon River valley, to the Gilead region in the north—none of their city walls were too high for us. 37 However, you didn't go near the Amoni region, the Yabok river area, the hill country towns, or any other place where our god Yahweh told us not to go.

The defeat of Bashan's King Og[16]

3:1 "Then we turned and went towards the Bashan region but King Og came out with all his warriors to battle against us at Edre'i, 2 but Yahweh told me, 'Don't be afraid of him, because I've given him and all his people and his land over to you, and you'll do the same to him that you did to the Amori King Sihon who lived at Heshbon.'

3 "So our god Yahweh also helped us defeat Bashan's King Og and all his people, and we killed them all leaving no survivors. 4 We captured all sixty of King Og's cities in the Argov region of Bashan, 5 even though they were all fortified with high walls and gates with bars. In addition, there were many rural villages. 6 We completely destroyed them like we'd done to Heshbon's King Sihon—men, women, and children, 7 but we plundered all the cattle and the spoil from the cities for ourselves.

8 So at that time, we took the land from two of the Amori kings across on the eastern side of the Yarden (Jordan), from the Arnon River in the south, up to Mt. Hermon in the north 9 (called Mt. Siryon by the Tsidonim (Sidonians), and Mt. Senir by the Amorim). 10 We captured all the cities on the plain and all of the Gilead region, as well as Bashan as far east as Salkah and Edre'i cities, which also belonged to Og's kingdom." 11 (Bashan's King Og was the last king who was a descendant of the Refaim. His bed (in Rabah in the Amoni region) was made out of iron and was four metres long and two metres wide.)

Land division on the eastern side[17]

12 "So we captured that land at that time—from Aroer by the Arnon river, and half of the hill country of Gilead including its cities. I allocated those areas to the tribes of Re'uven and Gad. 13 Then the rest of Gilead and all of Bashan which had been Og's kingdom, I allocated to half of the tribe of Menasheh (Manasseh)."

(That whole area is called the land of the Refaim. 14 Menasheh's son Yair had captured the Argov region as far as the borders with the Geshurim and Ma'akatim, renaming Bashan to Havot-Ya'ir as it's still called to this day.)

15 "Then I allocated Gilead to Makir (a clan descended from Menasheh), 16 and I gave the southern part of Gilead to the tribes of Re'uven and Gad, extending from the Arnon river (with the middle of it being the boundary) to the Yabok river which borders against the Amonim. 17 The border extends from the plain along the east side of the Yarden (Jordan) valley, from Lake Kineret in the north to the Aravah lake (the Salt Sea or Dead Sea) in the south and to the slopes of Mt. Pisgah on the east.

18 "Then at that time, I commanded you saying, 'Your god Yahweh has given this land to you to possess it, however your brave warriors must cross over with the other Israeli tribes to help them conquer the western lands.[18] 19 Leave your wives and children and cattle (yes, I know you have many cattle) back here in the cities that I've given you 20 until Yahweh gives peace to your brother tribes like you have here. Once they've taken possession of the land that your god Yahweh is given them across the river, then you'll all be able to return her to your own inheritance that I've allocated to you.'

21 "I also instructed Yehoshua (Joshua) at that time, saying, 'You've seen everything that your god Yahweh has done to those two kings. Yahweh will do similar things to all the kingdoms that you'll be passing through over there. 22 Don't be afraid of them, because your god Yahweh will be the one fighting for you all.

Mosheh is not permitted to enter Kena'an

23 "At that time, I pleaded with Yahweh, 24 'My master Yahweh, you've begun to show your servant your greatness and your power. What other god in heaven or on earth is there that does works as great and powerful as what you've done? 25 Please let me cross the Yarden (Jordan) river and see the good land that's on the other side—that good hill country, and the Levanon region.'

26 "But Yahweh was angry at me because of what your parents had done, and he wouldn't listen to me. Instead, Yahweh told me, 'Enough from you—don't talk to me about that again! 27 Go up to the top of Mt. Pisgah and look out towards the west and the north and the south and the east. Yes, look with your eyes, because you won't be crossing this river. 28 Instruct Yehoshua (Joshua) and encourage him and strengthen him, because he's the one who'll lead the people across, and he'll lead them to inherit the land that you'll see.' 29 So we remained in the Yarden river valley opposite Beyt-Pe'or.

Mosheh encourages Yisrael to obey

4:1 "Now Yisrael (Israel), listen to the instructions and regulations that I'll teach you so that you'll all go and possess the land that Yahweh, the god of your ancestors, is giving you, and live

16 **RV 3:1 · Parallel** Num. 21:31-35

17 **RV 3:12 · Parallel** Num. 32:1-42

18 **RV 3:18-20 · Cross-ref.** Josh 1:12-15.

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there. 2 Don't add or subtract from what I tell you,[19] because you all need to follow the instructions from your god Yahweh that I'm telling you. 3 You've all seen for yourselves what your god Yahweh did at Beyt-Pe'or, when he destroyed all the men who worshipped Ba'al there.[20] 4 However, all of you who faithfully continued to follow your god Yahweh are alive here today.

5 "Listen, I've taught you all the instructions and regulations that my god Yahweh commanded me to, for you all to follow in the land that you're about to enter and occupy. 6 Follow them faithfully because that will lead to wisdom such that people in other countries will notice that this great nation has wisdom and understanding. 7 What other great nation is there that has a god near to it like our god Yahweh is whenever we call out to him for help? 8 Also, what other nation has rules and regulations that are as sensible and fair as these instructions that I'm giving to you all today?

9 "But each of you must take care to guard yourself and your values in case you forget that you've seen and those past miracles slip from your minds over the years to come. Yes, make sure that you teach them to your children and your grand-children, 10 including the day when you stood in our god Yahweh's presence at Mt. Sinay (Horev) when he told me, 'Assemble the people for me, and I'll make it so they can hear my words, so they'll learn to honour and respect for their entire lifetimes, and then teach it to their children.'

11 "So you all approached the mountain and stood at its base while it blazed with fire that went up into the atmosphere even though the mountain was covered with dark, gloomy clouds.[21] 12 Then Yahweh spoke to you from the middle of the flames—you heard the voice even though you couldn't see anyone, 13 and he revealed to you the agreement that he demands you keep: the ten commands that he wrote onto two stone tablets.[22] 14 At that time, Yahweh told me to teach you all the instructions and regulations[23] so you'd be able to put them into practice in the land that you're about to enter and occupy.

Warnings about false gods

15 Now remembering that you didn't see any form at Mt. Sinay (Horev) when Yahweh spoke to you all from the middle of the fire, 16 so don't corrupt yourselves by making an idol to be your god—don't make anything in the likeness of a man or a woman,[24] 17 or of any animal that's on the earth or bird that flies in the sky,[25] 18 or any reptile that creeps along the ground or any fish from the deep oceans. 19 Don't look up to the sky and be tempted to bow down to the sun or the moon or the stars and serve them—your god Yahweh made them to serve every people group in the world. 20 Yahweh has brought you all out of the iron-smelting furnace of Mitsrayim (Egypt) to be a people that would belong to him (as you are today),[26] 21 but then Yahweh got angry at me because of your parents and determined that I would never enter the land that he's giving to all of you.[27] 22 Instead, I'll die here in this place. I won't cross the Yarden (Jordan) river, but you will, and then you'll all take possession of that good land. 23 Take great care that you all don't forget the agreement with your god Yahweh. Don't make any idols for yourselves in the form of anything that your god Yahweh has ordered you all not to, 24 because your god Yahweh is a consuming fire[28]—he's a god who gets jealous.

25 Even after you've had children and grandchildren and then grown old in the land, don't make an idol in the form of anything, and don't be corrupt or do evil things that your god Yahweh dislikes and so which will make him angry. 26 If you do, I call the heavens and the earth as witnesses against you all today, that you'd die over there in the land that you're crossing the river to possess. You wouldn't live there very long, but instead would end up getting destroyed. 27 Then Yahweh would scatter the remainder among the nations where you'd remain as a small minority.[29] 28 There you would be forced to worship gods that humans have made out of wood or stone and which can't see, hear, smell, or eat. 29 From there you'll search for your god Yahweh, and you'll find him when you search for him with determination and total sincerity.[30] 30 It's in the future when you end up in distress there that you'll return to your god Yahweh and listen to what he tells you, 31 because your god Yahweh is a merciful god. He won't abandon you or destroy you, and he won't forget what he promised to your ancestors.

32 Now, please, consider past times before you were alive, i.e., from when God first created people here on the earth. You could search all through human history and you wouldn't find anything else as incredible as what Yahweh has done for your ancestors. 33 Has any other people group

19 **RV 4:2 · Cross-ref.** Rev 22:18-19.

20 **RV 4:3 · Cross-ref.** Num 25:1-9.

21 **RV 4:11-12 · Cross-ref.** Exo 19:16-18; Heb 12:18-19.

22 **RV 4:13 · Cross-ref.** Exo 31:18; 34:28; Deu 9:10.

23 **RV 4:14 · Cross-ref.** Exo 21:1.

24 **RV 4:16 · Cross-ref.** Exo 20:4; Lev 26:1; Deu 5:8; 27:15.

25 **RV 4:17-18a · Cross-ref.** Rom 1:23.

26 **RV 4:20 · Cross-ref.** Exo 19:5; Deu 7:6; 14:2; 26:18; Tit 2:14; 1Pe 2:9.

27 **RV 4:21 · Cross-ref.** Num 20:12.

28 **RV 4:24 · Cross-ref.** Heb 12:29.

29 **RV 4:27-28 · Cross-ref.** Deu 28:36.

30 **RV 4:29 · Cross-ref.** Jer 29:13.

heard God talking from the middle of a fire like you have, and then lived to tell about it? 34 Or is their any other nation that God has attempted to take out from the middle of another nation, using miracles and war, and power and terrifying actions, like your god Yahweh did for you all when you were in Mitsrayim (Egypt)? 35 You were shown all that so you'd know that Yahweh is the one and only god.[31] 36 He allowed you to hear his voice from the skies to instruct you, and on earth you heard his words from the incredible fire that he showed you. 37 Because he loved your ancestors, he chose their descendants as his people and used his power and strength to lead you out of Mitsrayim 38 and then to drive out nations ahead of you that were greater and more powerful than you—bringing you here today so that you could occupy their land as your inheritance. 39 So today you should acknowledge that Yahweh is god of the heavens above and the earth below, and there's no other god. 40 Follow his instructions and obey his regulations that I'm giving you today so that everything will go well for you and your descendants, and so that you'll live a long time in the land that your god Yahweh is giving you as a permanent possession."

The refuge cities

41 Then Mosheh (Moses) selected three cities on that eastern side of the Yarden (Jordan)[32] 42 so that anyone who accidentally killed another person could flee to one of those cities and be safe: 43 Betser in the wilderness for the tribe of Re'uven, Ramot in Gilead for the tribe of Gad, and Golan in the Bashan region for the tribe of Menasheh (Manasseh).

Giving the instructions

44 These are the instructions that Mosheh (Moses) gave to the Israelis, 45 including all the instructions, rules, and regulations that Mosheh had told them when they left Mitsrayim (Egypt), 46 when they were in the valley east of the Yarden (Jordan) River. They were across from the town of Beyt-Pe'or, in the land that the Amori King Sihon (who lived in Heshbon city) had ruled. (Mosheh and the other Israelis had defeated them when they came out of Mitsrayim.) 47 They had taken possession of his land, as well as the land of Bashan's King Og—the two Amori kings from the eastern side of the Yarden— 48 from Aroer city in the south along the edge of the Arnon valley, and as far north as Mt. Tsiyon (Zion) (normally called Mt. Hermon) 49 and the entire plain east of the Yarden River, extending to the Sea of the Aravah (the Dead/Salt sea) and east to the slopes of Mt. Pisgah.

The ten rules[33]

5:1 Then Mosheh (Moses) summoned all Yisrael (Israel) and told them, "Yisrael, listen to the instructions and the regulations that I will speak in your ears today, and then you must learn them and be careful to follow them. 2 Our god Yahweh made an agreement with us at Horev. 3 He didn't make that agreement with our ancestors, but with us ourselves—those of us here today, i.e., with *living* people. 4 Yahweh spoke to you from the middle of the fire—face to face with you all on that mountain. 5 Well, it was me who stood between all of you and Yahweh at that time, to reveal Yahweh's message to you, because you were afraid to approach the fire, and you all didn't go up the mountain. Yahweh said:

6 'I am your god Yahweh who brought you all out of Mitsrayim (Egypt)—from the slave-house there.

7 Don't have any other god, other than me.

8 Don't carve any figure for yourself that looks like anything in the sky or on the ground, or in the water below the ground.[34] 9 Don't bow down to them or serve them, because I, your god Yahweh, am a jealous god. I'll punish the descendants of those who hate me, even for three or four generations,[35] 10 but showing loyal commitment to thousands of generations of those who love me and obey my instructions.

11 Don't use the name of your god Yahweh idly, because I won't fail to punish people who do that.

12 Observe the Rest Day on Saturday to sanctify it, as your god Yahweh commanded you.[36] 13 There's six days for labouring and doing all your work, 14 but the seventh day is a rest day dedicated to your god Yahweh. Don't do any work on that day: not you or your children or your slaves, or using any of your cattle, nor any foreigner living with you—your slaves can rest like you. 15 Remember that you were a slave in Mitsrayim (Egypt), and that your god Yahweh took action and used my power to take you out of there. Therefore your god Yahweh commands you to keep the Rest Day.

16 Honour your father and mother as your god Yahweh has commanded you,[37] so that you'll have a long life and so that everything will go well in the country that your god Yahweh is giving you.[38]

17 Don't murder anyone.

18 Don't commit adultery.

19 Don't steal anything.

20 Don't tell lies in court about anyone.

21 Don't covet your neighbour's spouse, or their house or land, or their slaves or livestock, or anything else that they

31 **RV 4:35 · Cross-ref.** Mrk 12:32.

32 **RV 4:41-43 · Cross-ref.** Josh 20:8-9.

33 **RV 5:1 · Parallel** Exo. 20:1-17

34 **RV 5:8-9 · Cross-ref.** Lev 26:1; Deu 4:15-18; 27:15.

35 **RV 5:9-10 · Cross-ref.** Exo 34:6-7; Num 14:18; Deu 7:9-10.

36 **RV 5:12 · Cross-ref.** Exo 16:23-30; 31:12-14.

37 **RV 5:16 · Cross-ref.** Deu 27:16; Mat 15:4; 19:19; Mrk 7:10; 10:19; Luk 18:20; Eph 6:2.

38 **RV 5:16 · Cross-ref.** Eph 6:3.

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own.'[39]

22 Yahweh spoke those words in a booming voice from
the middle of the fire, the cloud, and the gloom, to all your
assembly on the mountain.[40] That was all he said, and he
wrote those instructions on two stone tablets and gave
them to me.

The people's fear[41]

23 Then when you heard the voice
coming out from the darkness and the mountain was blaz-
ing with fire, then all the heads of your tribes and the el-
ders approached me 24 and said, "Listen, our god Yahweh
demonstrated his greatness and power when we heard him
speak from the fire. Today, we've realised that God talks to
people, and that they can stay alive. 25 However, we're still
afraid that we'll die—getting burnt up in that intense fire if
we continue hearing our god Yahweh's voice, 26 because
when has anybody else ever heard the voice of the living
god speak to them from the middle of a blazing fire and
they still lived? 27 You Mosheh (Moses), go and listen to ev-
erything that our god Yahweh says, and tell us everything
that he tells you, and we'll listen to that and obey it."

28 Yahweh heard you all say that to me, and told me, 'I've
heard what they said to you and it's a good idea. 29 If only
they were sincere in saying that they'd honour me and al-
ways follow all my instructions so that everything would
go well for them and their descendants forever. 30 Go and
tell them to return to their tents, 31 but then come back up
here and I'll give you all the instructions and rules and reg-
ulations for you to teach them, so they can follow them in
the land that I'm giving them to take possession of.'

32 Make sure that you do everything that your god Yah-
weh has commanded—don't deviate from any of them.
33 Follow all the instructions from your god Yahweh, and
then you'll all live and things will go well and you'll all be
able to occupy that land for a long time.

Always honour Yahweh

6:1 These are the instructions and
rules and regulations that your god
Yahweh ordered me to teach you all, to do in the land that
you're about to enter and occupy. 2 He wants you all to
honour him, to follow all his instructions, and to keep his
rules that I'm teaching you and your descendants so that
your time on the land will be prolonged. 3 So, listen Yisrael
(Israel) and follow carefully so that it will go well for you
and that you'll increase in population in that very fertile
land as your ancestors' god, Yahweh, promised.

4 Listen Yisrael: Yahweh alone is our god[42] 5 and you
should love your god Yahweh with your whole mind, your
entire being, and all your strength.[43] 6 Always be consider-
ing these instructions that I'm giving you today,[44] 7 and
diligently teach them to your children, and talk about
them when you're sitting at home and when you're out
walking, when you lie down and when you get up. 8 Your
hands should always be applying them and your minds
should always be evaluating them. 9 Carve them onto your
doorposts at home, and on your city gates.

Warnings against disobeying

10 Your god Yahweh promised your
ancestors Avraham,[45] Yitshak
(Isaac),[46] and Ya'akov (Jacob),[47] that he'd give you large,
prosperous cities that you didn't have to build, 11 houses
full of every good thing that you didn't have to collect,
wells that you didn't have to dig, and vineyards and olive
groves that you didn't have to plant. You'll be able to eat
and be satisfied, 12 but be sure to never forget that it was
Yahweh who rescued you from slavery in Mitsrayim
(Egypt). 13 You must honour your god Yahweh and only
serve him[48] and only make promises using his name.
14 Don't go trying to follow other gods—the gods of the
surrounding countries— 15 because your god Yahweh who
lives among you is a jealous god. You wouldn't want him to
get angry with you and totally destroy you.

16 Don't test the patience of your god Yahweh[49] again like
you all did over water at Masah.[50] 17 Be sure to follow all
his instructions and rules and regulations that he's given
you. 18 Do what Yahweh says is right and good so that
things will go well for you and you'll be able to enter the
good land that he promised to your ancestors and take
possession of it— 19 driving out all your enemies from that
land just as Yahweh has said.

20 In the future when your children ask you, 'Why did our
god Yahweh our god command us to obey all these rules
and decrees?' 21 then you can tell them, 'We were Par'oh's
(Pharaoh's) slaves in Mitsrayim (Egypt), but Yahweh used
his incredible power to get us out of there. 22 He did many
kinds of miracles that devastated that Mitsri (Egyptian)
king and his whole household, 23 then he took us out of
there, so he could bring us here to give us the land that
he'd promised to our ancestors. 24 Yahweh ordered us to
follow all these instructions to demonstrate that we hon-
our him so that things will go well for us and he'll protect

39 **RV 5:21 · Cross-ref.** Rom 7:7; 13:9.
40 **RV 5:22-27 · Cross-ref.** Heb 12:18-19.
41 **RV 5:23 · Parallel** Exo. 20:18-21
42 **RV 6:4 · Cross-ref.** Mrk 12:29.
43 **RV 6:5 · Cross-ref.** Mat 22:37; Mrk 12:30; Luk 10:27.
44 **RV 6:6-9 · Cross-ref.** Deu 11:18-20.
45 **RV 6:10 · Cross-ref.** Gen 12:7.
46 **RV 6:10 · Cross-ref.** Gen 26:3.
47 **RV 6:10 · Cross-ref.** Gen 28:13.
48 **RV 6:13 · Cross-ref.** Mat 4:10; Luk 4:8.
49 **RV 6:16 · Cross-ref.** Mat 4:7; Luk 4:12.
50 **RV 6:16 · Cross-ref.** Exo 17:1-7.

our nation as he's doing now. 25 Our god Yahweh will declare us to be innocent of wrong if we obey everything that he's instructed us.'

Warning Yisrael's descendants[51]

7:1 When your god Yahweh brings you into the land which you're going to possess, he'll drive out many people groups ahead of you: the Hitim, Girgashim, Amorim, Kena'anim (Canaanites), Perizim, Hivim, and the Yevusim—seven societies that are more powerful than yourselves.[52] 2 When your god Yahweh enables you to defeat them, you must kill them all. You must make no agreement with them, and you must not act mercifully toward them. 3 Don't intermarry with them: don't allow your daughters to marry their sons, or your sons to marry any of their daughters 4 because they'd turn your sons away from me, and they'd end up serving other gods. Then Yahweh would become very angry with you all and would quickly destroy you. 5 What you all should do to those people is to break down their altars and smash their stone pillars, cut their Asherah poles to pieces, and burn up their idols.[53] 6 You must do that because you're a group of people who belong only to your god Yahweh. He's chosen you from all the people groups in the world to be his own special people.[54]

7 Yahweh loved you and chose you all, not because you were the most populous nation (in fact, you were the smallest of all the nations), 8 but because Yahweh loves you all and because he kept the promise that he'd made to your ancestors. Yahweh used his power to rescue you all from the slavery imposed by Mitsrayim's (Egypt's) King Par'oh (Pharaoh). 9 So remember that your god Yahweh is God—the faithful god who keeps agreements and displays loyal commitment toward a thousand generations of those who love him and obey what he's commanded.[55] 10 However, to those who hate him, he won't hesitate to pay them back with punishment and destruction. 11 So be sure to obey all the instructions, rules, and regulations that I'm giving you today.

Blessings for obedience[56]

12 If you pay attention to these instructions and always obey them, then your god Yahweh will keep the agreement that he promised to your ancestors and continue to display his loyal commitment to you,[57] 13 and he will love you and bless you. He'll grant you many children and make your farming productive, producing grain and grapes for wine, and olive oil. Your cattle and sheep and goats will multiply on the land that he promised your ancestors that he'd give you. 14 You'll be blessed more than any other people group. All of you will be able to have children, and all of your livestock will produce offspring. 15 Yahweh will keep sickness away from you. All those horrible diseases that your ancestors saw in Mitsrayim (Egypt) won't affect you, but instead he'll give them to those who hate you. 16 You must destroy all the peoples that your god Yahweh gives you victory over—don't allow yourselves to pity them, and don't serve their gods because that would end up trapping you.

17 Don't tell yourselves that because those groups have many more people than you, that you won't be able to drive them out. 18 You mustn't be afraid of them, but rather you should think back to what your god Yahweh did to Par'oh (Pharaoh) and to all Mitsrayim. 19 Remember the terrible deadly diseases that you saw, and the powerful miracles that your god Yahweh used to bring you out. That's what he'll do to the people groups that you're still afraid of now. 20 What's more, after that your god Yahweh will send hornets against any who are left or in hiding, until they're all destroyed. 21 Don't be afraid of those people, because your god Yahweh will be with you. He's a powerful god that people are in awe of. 22 He'll drive those people groups out bit by bit—don't try to destroy them all at once or else the wild animals would multiply up and cause problems. 23 Your god Yahweh will enable you to defeat those people groups and cause them to panic until they are destroyed. 24 He'll enable you to defeat their kings and their names will be forgotten from history. No one will be able to stand against you until you finally destroy them. 25 You must burn their idols in a fire—don't be tempted to take any gold or silver decorations off them in case you get trapped by it, because your god Yahweh hates every part of those idols. 26 Don't take any of those disgusting idols into your homes or you too might become a target for destruction. You should hate and detest them because they're destined for destruction.

The productive land to be possessed

8:1 You must consistently follow the instructions that I'm giving you today, so that you all can enter and occupy the land that Yahweh promised to your ancestors, and live there and multiply. 2 Remember the way that your god Yahweh led you these forty years in the wilderness in order to humble you—to test you to know whether or not you were sincere about obeying his instructions. 3 He humbled you by making you hungry and feeding you some stuff that neither you nor your ancestors had heard of, in order to teach you that people don't just need food, but can only properly live by following what Yahweh says.[58] 4 For the entire forty years, your clothes didn't wear out and your feet didn't

51 **RV 7:1 · Parallel** Exo. 34:11-16

52 **RV 7:1 · Cross-ref.** Acts 13:19.

53 **RV 7:5 · Cross-ref.** Deu 12:3.

54 **RV 7:6 · Cross-ref.** Exo 19:5; Deu 4:20; 14:2; 26:18; Tit 2:14; 1Pe 2:9.

55 **RV 7:9-10 · Cross-ref.** Exo 20:5-6; 34:6-7; Num 14:18; Deu 5:9-10.

56 **RV 7:12 · Parallel** Deu. 28:1-14

57 **RV 7:12-16 · Cross-ref.** Deu 11:13-17.

58 **RV 8:3 · Cross-ref.** Mat 4:4; Luk 4:4.

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swell up from walking in the desert. 5 Don't forget that
your god Yahweh disciplines you, just like a human father
disciplines his children. 6 So follow your god Yahweh's in-
structions. Live how he's told you, and always honour him
7 because he's bringing you into a good land—a land with
streams and fountains, and springs both in the valleys and
in the hills. 8 It's a land with wheat and barley, grapevines
and fig trees, pomegranates and olive trees, and honey—
9 a land with plenty of food where you won't lack any-
thing. There's iron in the rocks, and copper in the hills.
10 You'll eat and be full, and you'll thank your god Yahweh
for the good land that he's given you.

Warnings against forgetting Yahweh

11 Be careful not to forget your god
Yahweh[59] by failing to follow his in-
structions and rules and regulations that I'm telling you
today. 12 Watch out when you eat and feel satisfied, and
you've built good houses and are living in them, 13 and
your herds and flocks have increased, and you've accumu-
lated gold and silver, and everything you have has multi-
plied. 14 That's when it would be easy to become proud and
forget your god Yahweh who brought you out of slavery in
Mitsrayim (Egypt). 15 He led you through that vast, treach-
erous wilderness—the home of poisonous snakes and scor-
pions, and desert land without water, then he made water
flow out of solid rock. 16 He fed you stuff in the wilderness
that your ancestors had never heard of, so that he could
humble you yet eventually cause you to prosper 17 without
thinking to yourselves that your wealth came from your
own strength and ability. 18 Remember that it's your god
Yahweh who gives you the strength to prosper, so that he
can fulfill his agreement that he promised to your ances-
tors, as he has until now. 19 However, if you end up forget-
ting about your god Yahweh and start following other gods
and serving them and bowing down to them, I can assure
you that you'll most definitely be destroyed. 20 If you don't
listen to what your god Yahweh says, then you'll be de-
stroyed just like the other people groups that he's de-
stroyed ahead of you all.

The reason for destruction of the land's inhabitants

9:1 Listen Yisrael (Israel): Today
you'll cross the Yarden (Jordan) river
to drive out peoples that are larger
and more powerful than yourselves and who are protected
in large, fortified cities with high walls. 2 The people them-
selves are tall and strong. (Some of these are descendants
of the Anakim, and you've heard people say that no one
can defeat the Anakim.) 3 You need to be confident that
your god Yahweh will go ahead of you like a raging
fire—he'll destroy them and subdue them ahead of you,
then you can drive them out and quickly eliminate them as
Yahweh has told you to do.

4 After your god Yahweh has driven them out ahead of
you, don't go saying that it was thanks to your own good-
ness and innocence, because it's because of the wickedness
of those peoples that Yahweh is doing that. 5 Again, it's not
because of your obedience or goodness that you're going
in to occupy their land, but it's because of the wickedness
of those peoples that your god Yahweh will drive them out
in front of you, and so that he can fulfill what he promised
to your ancestors Avraham, Yitshak (Isaac), and Ya'akov
(Jacob). 6 Actually, you're a very stubborn people, so be
very clear: it's not because of your goodness and obedience
that your god Yahweh is giving you this good land.

The gold calf idol

7 Never forget how you provoked
your god Yahweh to get angry in the wilderness—you've
been rebellious towards him the whole time from when
you left Mitsrayim (Egypt) until your arrival here. 8 Even at
Horev you made Yahweh angry, in fact he was angry
enough to destroy you. 9 When I went up the mountain to
receive the stone tablets containing Yahweh's agreement
with you, I stayed up on the mountain for forty days and
nights without eating or drinking.[60] 10 Then Yahweh gave
me the two stone tablets that had been written by God's
finger. They had the words spoken to you by Yahweh out
from the fire on the mountain on the day of that assembly.
11 Then finally at the end of those forty days and nights,
Yahweh gave me those two stone tablets with the agree-
ment written on them.

12 Then he told me, 'Now hurry and go down quickly
from here, because your people who you brought out from
Mitsrayim, have become corrupted. They didn't take at all
long to turn away from following my instructions—they've
already made a metal idol for themselves.'

13 Additionally, Yahweh said to me, 'I've noticed that this
group of people is very stubborn. 14 Move away and I'll de-
stroy them so they'll never be remembered again, and I'll
make your descendants into a more powerful and more
prestigious nation than they ever were.'

15 So I turned and headed back down the mountain that
was still burning with fire, carrying the two tablets with
the agreement written on them. 16 Then I looked, and
wow, you certainly had disobeyed your god Yahweh. You'd
cast a metal calf. You'd turned so quickly from the instruc-
tions that Yahweh had given you. 17 I grabbed those two
stone tablets and threw them to the ground—shattering
them right in front of your eyes. 18 Then I lay on the
ground in front of Yahweh for forty days and nights with-
out eating or drinking because of how you'd disobeyed
Yahweh—doing evil things that provoked him into being
angry. 19 Yes, I was afraid that in his terrible anger, Yahweh
might destroy you,[61] but he listened to me at that time.
20 Yahweh was angry enough to want to destroy Aharon
(Aaron), but I also interceded for him at that time. 21 I took
that symbol of your disobedience—that calf idol that you
all had made—and threw it into the fire, then I crushed it
and ground it into dust, and threw the dust into the moun-
tain stream.

59 **RV 8:11-16 · Cross-ref.** Hos 13:5-6.

60 **RV 9:9 · Cross-ref.** Exo 24:18.

61 **RV 9:19 · Cross-ref.** Heb 12:21.

Readers' Version

22 You all also provoked Yahweh to get angry at
Tav'erah,[62] at Masah,[63] and at Kivrot-Hata'avah.[64] 23 Also
when Yahweh sent you all from Kadesh-Barnea,[65] saying,
'Go in and take possession of the land that I've given to
you,'[66] but you rebelled against your god Yahweh's words,
and you didn't believe him and didn't do what he said.[67]
24 You've all been rebellious against Yahweh since the day I
knew you back in Mitsrayim (Egypt).

25 So I lay on the ground in Yahweh's presence for forty
days and nights, because he said he'd destroy you all,
26 and I prayed, 'My master Yahweh, these people belong
to you. Don't destroy them—they are people who you res-
cued and brought out of Mitsrayim by using your strength
and power. 27 Don't forget what you promised your ser-
vants Avraham, Yitshak (Isaac), and Ya'akov (Jacob). Over-
look the stubbornness, wickedness, and disobedience of
these people 28 so that the people of Mitsrayim where we
were brought out from don't say that you weren't able to
bring them to the land that you'd promised to give to
them. They'll say that you took them into the desert to kill
them there because you hated them. 29 But they are your
people and your inheritance, who you brought out of Mit-
srayim using your strength and power.'

The replacement stone tablets[68]

10:1 After that, Yahweh told me,
"Carve out two stone tablets like the
first ones, and make a wooden chest to put them in, then
come up to me on the mountain. 2 I'll write the words onto
the tablets that were on the first tablets that you broke,
then you can put them into the box."

3 So I made a box from acacia wood, and I carved out two
stone tablets like the first ones, and I went up the moun-
tain carrying the two tablets 4 and he wrote the ten in-
structions on the tablets like the first time—the same
words that Yahweh had spoken to you from the fire on the
mountain on the day of the assembly. Then he gave me the
tablets 5 and I turned and went down the mountain. I put
the tablets into the box that I'd made, just like Yahweh had
told me to.

6 Then the Israelis travelled from
Be'erot-Beney-Ya'akan[69] to Moserah[70] where Aharon
(Aaron) died. He was buried there, and his son Eleazar re-
placed him as chief priest.[71] 7 From there they moved on to
Gudgodah, then from there onto Yotvatah—an area with
many streams. 8 At that time, Yahweh chose the tribe of
Levi to carry the box containing Yahweh's agreement, and
to stand in Yahweh's presence to serve and worship him,
until this day.[72] 9 That's why the Levites didn't receive land
in the same way as the other tribes as Yahweh told them
that he is their inheritance. 10 I myself stayed up on the
mountain for forty days and nights just like the first
time.[73] Yahweh listened to me that time as well, and said
that he wouldn't destroy you. 11 Then Yahweh told me,
"Continue your journey leading the people to enter and
occupy the land that I promised their ancestors that I'd
give them.

The call to obedience

12 Now Yisrael (Israel), your god
Yahweh expects you honour him and
to follow his instructions and to love him, and to serve him
with sincerity and with energy— 13 obeying his rules and
regulations that I'm giving you today for the benefit of the
country. 14 Listen, the highest heavens belong to your god
Yahweh, as well as the earth and everything on it, 15 yet he
decided to show love to your ancestors, and as their de-
scendants, he chose you all out from all the peoples as you
know to this day. 16 You all must eradicate your rebellious-
ness and stop being stubborn, 17 because your god Yahweh
is god of gods and master of masters—the very powerful
and awesome one who doesn't judge by looks and doesn't
accept bribes.[74] 18 He delivers fair judgements for the fa-
therless and for widows, and shows love towards foreign-
ers—giving them food and clothing, 19 so you all must
show love to foreigners too because you all were foreigners
when you were in Mitsrayim (Egypt). 20 You must honour
your god Yahweh and serve him. Rely on him and only
make promises with his authority. 21 He's the one you
should praise. He's your god who's done powerful miracles
on your behalf which you saw with your own eyes.
22 When your ancestors went down to Mitsrayim, there
was only seventy of them,[75] but now your god Yahweh has
increased your population like the stars in number.[76]

62 **RV 9:22 · Cross-ref.** Num 11:3.
63 **RV 9:22 · Cross-ref.** Exo 17:7.
64 **RV 9:22 · Cross-ref.** Num 11:34.
65 **RV 9:23 · Cross-ref.** Num 13:17.
66 **RV 9:23 · Cross-ref.** Deu 1:21.
67 **RV 9:23 · Cross-ref.** Num 13:31; Deu 1:26; Heb 3:16.
68 **RV 10:1 · Parallel** Exo. 34:1-10
69 **RV 10:6 · Note** Rather than just transliterating this name as we've done, it would also be possible to translate it as 'the wells of the sons of Yaakan'.
70 **RV 10:6 · Note** The document known as 'Numbers' tells us that Aharon died on Mt. Hor, so presumably Moserah is in that same region.
71 **RV 10:6 · Cross-ref.** Num 20:28; 33:38.
72 **RV 10:8 · Cross-ref.** Num 3:5-8.
73 **RV 10:10 · Cross-ref.** Exo 34:28.
74 **RV 10:17 · Cross-ref.** 1Tim 6:15; Rev 17:14; 19:16; Acts 10:34; Rom 2:11; Gal 2:6; Eph 6:9.
75 **RV 10:22 · Cross-ref.** Gen 46:27.
76 **RV 10:22 · Cross-ref.** Gen 15:5; 22:17.

Readers' Version

Remembering the miracles

11:1 You must love your god Yahweh and follow his instructions, rules, regulations, and commands from now on. **2** Of course that was you all and your parents who experienced your god Yahweh's discipline and who saw his power and strength and the amazing miracles done on your behalf—not your children. **3** They didn't see his actions and the miracles done to King Par'oh (Pharaoh) and all his people right there in Mitsrayim (Egypt),[77] **4** or what he did to the Mitsri (Egyptian) army with its horses and chariots when he caused the Red Sea to flow over the top of them as they chased you, and how Yahweh destroyed them and they've never recovered to this day,[78] **5** or how he helped you all in the wilderness until you reached this place. **6** Your children didn't see what Yahweh did to Eliav's sons Datan and Aviram (from the tribe of Re'uven) when the ground opened up and swallowed them, along with their houses and tents and all their families and animals right in the middle of the encampment[79] **7** because you all are the ones who actually saw the amazing miracles that Yahweh did.

The promises and warnings

8 So then, follow all the instructions that I'm giving you all today so that you'll all be strong to enter and take possession of the land once you cross the river **9** and so that you all might live for a long time in that land which Yahweh promised to give them and their descendants—a land flowing with milk and honey **10** because it's not like Mitsrayim (Egypt) where your ancestors came out from, where you planted seed and had to water the fields by hand. **11** But the land that you're all about to enter over the river has a terrain of hills and valleys, i.e., it drinks in the rain water. **12** It's a land that your god Yahweh cares about—watching over it from the beginning of each year to the end.

13 If you all listen to the instructions that I'm giving you today, loving your god Yahweh and serving him with sincerity and with energy,[80] **14** then he says that he'll give the land the seasonal early and late rains so that you'll be able to produce grain, and new wine, and olive oil. **15** He'll provide grass in the countryside for your livestock, and you'll eat and be satisfied. **16** Guard yourselves to make sure that you're not deceived and end up turning around to serve other 'gods' and bow down to them, **17** because then Yahweh would become angry at you and close the skies so that there'd be no rain, and the land would stop producing, and you'd all soon die from off the good land that he's about to give you.

18 Memorise these words of mine and constantly think about them. Your hands should always be applying them and your minds should always be evaluating them.[81] **19** Teach them repeatedly to your children: when you're sitting at home, when you're walking down the road, when you go to lie down, and when you get up. **20** Carve them on the doorposts of your homes and on your city gates, **21** so that your own lifetimes, and the lifetimes of your children will be extended in the land that Yahweh promised to give to your ancestors to have as long as the sky remains over the earth.

22 If you all follow these instructions that I'm telling you to do, to love your god Yahweh and live how he wants you to, and stay faithful to him, **23** then he'll drive all those peoples out ahead of you all, and you'll dispossess groups that are larger and more powerful than yourselves. **24** Every place that your feet step on will become yours: from the southern desert to Levanon in the north, and from the Perat (Euphrates) in the east to the Mediterranean Sea in the west.[82] **25** No one will be able to resist you all. Your god Yahweh will make those peoples in that land terrified of you, just as he promised he would.

26 Now listen, today I'm giving you all the option of a blessing or a curse: **27** the blessing is if you all decide to obey your god Yahweh's instructions that I'm giving you today, **28** but the curse is if you all don't take any notice of his instructions, or if you turn away from what I'm commanding you all today to go after other gods that you previously had nothing to do with. **29** Whenever your god Yahweh brings you into the land that you're entering to take possession of, you must pronounce the blessing from Mt. Gerizim, and the curse from Mt. Eyval.[83] **30** (Those two mountains are across the Yarden (Jordan) river, west of the river plain where the Kena'anim (Canaanites) live, near the Oak of Moreh opposite Gilgal.) **31** You'll all soon be crossing the Yarden to go in and occupy the land that your god Yahweh is giving you. As you all take it over and start to live there, **32** make sure that you follow all the instructions and rules that I'm giving to you all today.

One place for future worship

12:1 In the land that your god Yahweh has given you to own, these are the rules and regulations that you must keep obeying as long as you're alive. **2** When you drive those peoples out, you all must completely destroy all the places on the mountains and hills, and under the large trees where they served their gods. **3** You all must tear down their altars, shatter their stone pillars, and set fire to their Asherah poles. You must chop down their carved idols so they won't be remembered in that place any more.[84]

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77 RV 11:3 · Cross-ref. Exo 7:8–12:13.

78 RV 11:4 · Cross-ref. Exo 14:28.

79 RV 11:6 · Cross-ref. Num 16:31-32.

80 RV 11:13-17 · Cross-ref. Lev 26:3-5; Deu 7:12-16; 28:1-14.

81 RV 11:18-20 · Cross-ref. Deu 6:6-9.

82 RV 11:24-25 · Cross-ref. Josh 1:3-5.

83 RV 11:29 · Cross-ref. Deu 27:11-14; Josh 8:33-35.

84 RV 12:3 · Cross-ref. Deu 7:5.

Readers' Version

4 Don't worship your god Yahweh the same way they
worship their gods, 5 because you all must go to the single
place that Yahweh's going to choose out of all your tribes,
that he'll attach his name to, so if you want find his resi-
dence, you'll have to go there. 6 That will also be where
you'll all have to take your animal sacrifices and offerings,
as well as the tenth of your produce and animals, special
contributions, sacrifices for promises, free-will sacrifices,
and the firstborn animals from your herds and flocks.
7 You'll all be able to take your families there in front of
your god Yahweh to cheerfully eat what you've produced
as a result of his blessing.

8 We won't be able to continue like we are at present,
with each person worshipping however they feel is right
9 because until now, you haven't reached the inheritance
and the peaceful life that your god Yahweh is giving to
you. 10 After you all cross the Yarden (Jordan) and live in
the land that your god Yahweh is giving you as an inheri-
tance, it's then that he'll give you peace from all your sur-
rounding enemies, and so you'll all live safely. 11 Then your
god Yahweh will choose one place to attach his name to,
and that's where you'll all bring everything that I tell you
to: your animal sacrifices and offerings, as well as the
tenth of your produce and animals, special contributions,
and sacrifices for promises made to Yahweh. 12 You'll all
celebrate there in front of Yahweh: you and your children
and your servants, along with any Levites who live in your
towns (because they don't personally inherit any land of
their own). 13 Make sure that you don't offer burnt sacri-
fices at any place that you just decide is good— 14 only at
the place that Yahweh will choose from one of your tribes.
That's where you'll offer your sacrifices, and do everything
else that I tell you.

15 However, you may kill and eat your animals wherever
you live as much as you want. Those animals are blessings
from your god Yahweh. You can eat that meat whether or
not you're ceremonially 'clean', just like you'd eat a wild
gazelle or deer. 16 However, don't eat the blood[85]—it must
be poured out on the ground like water. 17 In your towns,
don't eat the tenth of your produce or the firstborns from
your herd or flock, or at the celebration of a vow, or any
free-will offering or contribution that you've made. 18 You
can only eat those in Yahweh's presence in the place that
he'll choose. The same applies to your children, your ser-
vants, and any Levites who live in your towns. The celebra-
tion for what you've produced must be done in front of
your god Yahweh. 19 Make sure that you don't neglect the
Levites as long as you live in your land.

20 In the future, when your god Yahweh widens your ter-
ritory like he's said he would, if you want to eat meat
there, then go ahead and do it. 21 If the place that he
chooses to attach his name to is too far away, then it's per-
missible to sacrifice like I've instructed you from your herd
or flock, and you can eat it where you live whenever you
want. 22 You can eat it whether or not you're ceremonially
'clean', just like you'd eat a wild gazelle or deer. 23 How-
ever, don't eat the blood of any animal, because the blood
is the life and you mustn't eat the life with the meat.[86]
24 Don't eat the blood—it must be poured out on the
ground like water. 25 Don't eat it so that things will go well
for you and your children after you, when you do what
Yahweh says is right. 26 However, you still must take your
sacred things and offerings for vows to the place that Yah-
weh will choose. 27 The meat and blood from burnt offer-
ings must only be placed on your god Yahweh's future al-
tar, and the blood of your other sacrifices must be poured
on the altar, but you can eat the meat. 28 Make sure to fol-
low all these instructions that I'm giving you so that every-
thing will go well for you and for your descendants into
the future, when you do what your god Yahweh has said is
good and right.

Warnings about false gods

29 When you enter the land that
you will occupy, your god Yahweh
will destroy the people groups that live there as you ad-
vance. 30 Watch out after they've been destroyed, that you
don't get trapped by curiosity about how they served their
gods, and then you end up doing the same. 31 Don't do that
to your god Yahweh, because he hates the disgusting
things they've done for their gods—even burning their
own sons and daughters on altars for their gods.

32 Make sure that you obey all those instructions—don't
add anything to them, or remove anything from them.[87]

Warnings about false prophets

13:1 If someone among you claims
to be a prophet or interpreter of
dreams, or able to do miracles, 2 and it seems true, but
they use those things to convince you to go after other
'new' gods and worship them, 3 then don't listen to that
person, because your god Yahweh is testing you to know
whether you love him with sincerity and with your energy.
4 You must conduct your lives as your god Yahweh wants
you to. Honour him, and listen to his voice and follow his
instructions, and serve him and remain loyal to him. 5 But
that prophet or interpreter of dreams must be executed
because they've incited rebellion against your god Yahweh
who brought you all out from slavery in Mitsrayim (Egypt).
Those kinds of people want to drive you away from @Yah-
weh's instructions, hence why you must remove that evil
from among you.

6 Your brother, son, daughter, beloved wife, or some close
friend might privately urge you to worship other gods that
you and your ancestors hadn't heard about before. 7 That
might be the gods of the surrounding peoples, either
nearby or right across the world. 8 Don't give in to them,
or take notice of them. Don't even feel sympathy for them
or cover up for them, 9 because you'll definitely need to
execute them. You yourself must be the first to take action,

85 **RV 12:16 · Cross-ref.** Gen 9:4; Lev 7:26-27; 17:10-14; 19:26; Deu 15:23.

86 **RV 12:23-24 · Cross-ref.** Lev 17:10-14.

87 **RV 12:32 · Cross-ref.** Deu 4:2; Rev 22:18-19.

Readers' Version

followed by the rest of the community. 10 You must execute people like that by throwing rocks at them, because they try to drive you away from your god Yahweh who brought you out of slavery in Mitsrayim. 11 After that, all Yisrael (Israel) will hear and become afraid of doing such wicked things in the future.

12 If in the future, you hear that in one of the cities that your god Yahweh will give you to live in, 13 some wicked people have enticed those in the city to go and serve other 'new' gods, 14 then you must thoroughly investigate the matter. If it's actually true that that disgusting thing had been done among you, 15 then all the people in that place must be executed by the sword, along with all their livestock. 16 Gather all the people's possessions and pile them up in the city plaza, then burn the place and everything in it like a 'burnt offering' to Yahweh. Leave the place as an abandoned heap—it should never be rebuilt again. 17 Don't be tempted to pick anything valuable out from the pile headed for destruction, but obey carefully so that Yahweh's anger will subside. Then he'll show compassion to you and mercy, and make you increase like he promised to your ancestors 18 when you listen to what he says—following all his instructions and doing what he says is the right thing to do.

Prohibitions during mourning

14:1 You're all children of your god Yahweh so don't cut yourselves or shave the front of your heads for the sake of the dead,[88] 2 because you're a nation that's set apart for your god Yahweh, and he's chosen you out of all the other peoples in the world to be his own people.[89]

'Clean' and 'unclean' foods[90]

3 Don't eat anything that Yahweh detests. 4 These are the animals that you all can eat: cattle, sheep, goats, 5 all kinds of deer, gazelles, wild goats, and mountain sheep, 6 i.e., you can eat any of the animals that have split hooves and that also chew the cud. 7 But there are other animals that chew the cud that you mustn't eat: camels, rabbits and hares, and rock badgers. They chew the cud, but don't have split hooves so they are unacceptable for you to eat. 8 Don't eat pigs—they're unacceptable for you to eat. They have split hooves, but they don't chew the cud. Don't eat the meat of those animals and don't even touch their dead bodies.

9 You all can eat anything that lives in water that has both fins and scales, 10 but anything in the water that doesn't have both is unacceptable for you to eat.

11 You all can eat any clean bird, 12 but not these: eagles, vultures, ospreys, 13 buzzards, kites, falcons, 14 any kind of ravens or crows, 15 ostriches, owls, seagulls, any kind of hawk, 16 any kinds of owls, 17 pelicans, carrion vultures, cormorants, 18 storks, any kind of heron, hoopoes, or bats.

19 You mustn't eat any insect with wings and which swarm—they're unacceptable to Yahweh for you to eat, 20 but other insects with wings are acceptable to eat.

21 Don't eat any creature that's died naturally. You may allow foreigners who live among you to eat those things. You may also sell them to other foreigners. But you are a people group that belongs to your god Yahweh.

You mustn't cook a young sheep or goat in its mother's milk.[91]

22 Make sure you set aside a tenth of all the crops that you harvest from your fields.[92] 23 You must eat it in the presence of your god Yahweh, in the place that he'll choose and attach his name to. That's where you must eat the tenth of your grain, wine, olive oil, and the firstborn male animals from your herd and your flock, so that you'll learn to always honour your god Yahweh. 24 When he blesses you with produce, if the place he chooses to attach his name to is too far for you to be able to carry it to, 25 then you can give the equivalent in cash, and carefully take the cash with you all the way to the place that he chooses. 26 When you get there, use the money to purchase any kinds of meat or drink that you want, and consume it there in front of your god Yahweh, and celebrate along with your household.

27 Be sure not to neglect any Levites that live in your town, because they weren't given ancestral land for agriculture like you were. 28 At the end of every third year, bring the tenth of all your produce for that year and store it in your town 29 for the Levites (because they didn't get land), and for any foreigners, orphans, and widows who live in your towns. They can come and get what they need so that your god Yahweh can bless you in everything that you do.

The 7-year economic reset[93]

15:1 At the end of every seven years, you must cancel all debts. 2 Handle it like this: Everyone who's loaned money to their Israeli neighbour must cancel that debt, i.e., they must not insist that it's paid back, because Yahweh has announced a cancellation. 3 You can pressure a foreigner to repay, but you must cancel any debt from a fellow Israeli.

4 However, there shouldn't be any poor among you, because your god Yahweh will bless you in the land that he's giving you to own as an inheritance, 5 as long as you listen to what he says and keep following these instructions that I'm telling you today. 6 Because your god Yahweh will bless you (like he promised he would), you'll lend to many nations rather than borrowing from them, and you'll rule over many nations rather than them ruling you.

7 In the towns that your god Yahweh is giving you, if it so happens that any of your fellow Israelis are poor, then

88 **RV 14:1 · Cross-ref.** Lev 19:28; 21:5.

89 **RV 14:2 · Cross-ref.** Exo 19:5-6; Deu 4:20; 7:6; 26:18; Tit 2:14; 1Pe 2:9.

90 **RV 14:3 · Parallel** Lev. 11:1-47

91 **RV 14:21 · Cross-ref.** Exo 23:19; 34:26.

92 **RV 14:22-29 · Cross-ref.** Lev 27:30-33; Num 18:21.

93 **RV 15:1 · Parallel** Lev. 25:1-7

don't just ignore them and refuse to help them,[94] 8 but instead, open your wallet and lend them however much they need. 9 Be careful not to quietly think to yourself that the seventh-year reset is close so they won't have to pay it back. It would be wrong not to help a fellow Israeli, and if you did and he called out to Yahweh for help, then it would be counted against you as disobedience. 10 Give generously to the poor without getting resentful inside, because then your god Yahweh can bless you in all your work and all your investments. 11 There'll always be poor people in your country,[95] so I command you to give generously to the poor and needy and your fellow Israelis.

Freeing slaves[96]

12 If a fellow Israeli is sold to you[97] and serves you for six years, then you must free them in the seventh year.[98] 13 But when you free them, don't send them off empty-handed 14 but instead, give to them generously from your flock and from your barn and from your wine. In whatever ways your god Yahweh has blessed you, you should give to them. 15 Always remember that you were a slave in Mitsrayim (Egypt) and your god Yahweh redeemed you out of there, so that's why I'm commanding you to do that.

16 However, if any slave says that they don't want to leave you, because they appreciate you and your household, and so they're better off to stay with you, 17 then get an awl and stand them against the doorpost and pierce one of their earlobes with the awl, then that person (male or female) will be your slave forever. 18 Don't complain when you have to release your slaves, because they've served you up to six years and been double the value of a regular hired worker, plus your god Yahweh will bless you in whatever you do.

The firstborn animals

19 You must set apart for your god Yahweh, all the firstborn male animals from your herds and your flocks.[99] You mustn't use the cattle for working, and mustn't shear the sheep or goats. 20 Each year, you and your household must take them to the place that Yahweh will choose, and eat them there in front of him. 21 However, any animals that have defects (e.g., lame or blind, or with a severe blemish) mustn't be sacrificed to your god Yahweh. 22 Instead, you can eat those at home whether or not you're ceremonially 'clean', just like you'd eat a wild gazelle or deer. 23 However, don't eat the blood—it must be poured out on the ground like water.[100]

The messenger's 'pass-over' celebration[101]

16:1 Each year, honour your god Yahweh in the early spring by celebrating the 'pass-over', because it was one night in the early spring that he brought you out of Mitsrayim (Egypt).[102] 2 In order to celebrate, go to the place that your god Yahweh will choose to attach his name to, and there sacrifice to him one young animal from your flock or herd. 3 Don't eat any leavened bread with it. For seven days, you must eat flat bread (the bread of suffering) because you came out of Mitsrayim in a rush. That's how you should remember the day of your exit from Mitsrayim for the rest of your life. 4 In fact, for seven days you shouldn't even have any rising agent within your borders, and none of the meat from the sacrifice on that first evening is allowed to be left until the morning.

5 You mustn't sacrifice the 'pass-over' animal within any of your towns that your god Yahweh is giving to you— 6 only at the place that your god Yahweh will choose to attach his name to. That's where you must sacrifice the 'pass-over' animal at sunset, which was the time when your ancestors started leaving Mitsrayim. 7 You must cook the meat and eat it at the place that Yahweh will choose, then in the morning you can start returning to your homes. 8 Then for six days you must only eat flat bread, and the seventh day is a special celebration for your god Yahweh—don't do any work on that day.

The harvest celebration[103]

9 You must count off seven weeks starting from when the very first harvesting of grain begins.[104] 10 Then celebrate the 'Festival of Weeks'[105] to honour your god Yahweh by contributing a freewill offering acknowledging however much he has blessed you. 11 You should celebrate in Yahweh's presence, along with your children and your servants, and any Levites living in your town, and the foreigners, orphans, and widows living among you. Take your offerings to the place that your god Yahweh will choose to attach his name to. 12 Always remember that you were a slave in Mitsrayim (Egypt), so carefully follow those instructions.

The celebration in temporary huts[106]

13 After you've brought in the grain harvest and pressed out the grape juice, you must celebrate the 'Festival of Shelters' for

94 **RV 15:7-8 · Cross-ref.** Lev 25:35.

95 **RV 15:11 · Cross-ref.** Mat 26:11; Mrk 14:7; Yhn 12:8.

96 **RV 15:12 · Parallel** Exo. 21:1-11

97 **RV 15:12 · Note** Often to pay off their debt.

98 **RV 15:12-18 · Cross-ref.** Lev 25:39-46.

99 **RV 15:19 · Cross-ref.** Exo 13:12.

100 **RV 15:23 · Cross-ref.** Gen 9:4; Lev 7:26-27; 17:10-14; 19:26; Deu 12:16-23.

101 **RV 16:1 · Parallel** Exo. 12:1-20

102 **RV 16:1-8 · Cross-ref.** Exo 12:1-20; Lev 23:5-8; Num 28:16-25.

103 **RV 16:9 · Parallel** Exo. 34:22; Lev. 23:15-21

104 **RV 16:9-12 · Cross-ref.** Lev 23:15-21; Num 28:26-31.

105 **RV 16:10 · Note** Also known as the 'Harvest Festival' or 'Pentecost' (relating to the fifty days = seven weeks plus one day).

106 **RV 16:13 · Parallel** Lev. 23:33-43

Readers' Version

seven days.[107] 14 You should celebrate along with your children and your servants, as well as any Levites and foreigners and orphans and widows who live in your town.
15 Honour your god Yahweh at the place he'll choose, by celebrating for seven days because he's blessed your harvest and all your other work.

16 In summary, all your men must travel three times each year to the place that your god Yahweh will choose: at the Flat Bread Celebration, at the Festival of Weeks, and at the Festival of Shelters. No man should come empty-handed, 17 but rather, each man must give in proportion to the blessings that your god Yahweh has given you during that year.

Strive for justice

18 You must appoint judges and other officials throughout your tribes, in all the towns that your god Yahweh is giving to you. They must judge the people fairly and correctly. 19 You mustn't pervert justice or give favours. Don't accept bribes because a bribe causes an otherwise wise person to ignore evil and misrepresents what innocent people say.[108] 20 True justice is what you should aim for, so that you'll occupy and live in the land that your god Yahweh is giving you.

Prohibitions in worship and justice

21 Never put an Asherah pole near the altar to your god Yahweh that you'll build for yourself,[109] 22 and don't erect any stone pillars that your god Yahweh hates.[110]

17:1 Don't sacrifice any animal to your god Yahweh that has any blemish or defect, because he detests that.

2 In any of the towns that your god Yahweh is giving you, if you discover any man or woman who does evil by disobeying the agreement that he's made with you 3 and worshipped other gods, or the sun, moon, or stars—all of which I've prohibited you from doing,[111] 4 and it's reported to you, and you listen and investigate it thoroughly, and it's true that this detestable thing was done in Yisrael (Israel), 5 you must bring that man or woman out to the town gates, and execute them by throwing rocks at them. 6 Note that that person can only be executed if there's at least two witnesses as evidence—no one can be put to death on the testimony of just one witness.[112] 7 The witnesses must be the ones to throw the first rocks then all the other people after that, and that's how you'll remove evil from your society.[113]

8 If a case is too difficult for you yourselves to judge (e.g., two parties claiming bloodshed, or lawsuits, or assaults, or other disputes within your towns), you must leave town and go to the place that your god Yahweh is going to choose. 9 You should go to the Levitical priests and to the judge on duty there and they will produce a judgement. 10 Whatever the decision is that's made at the place Yahweh will choose, that's the verdict that must be applied to the case— 11 accept their judgement and do what they say without making any adjustments to their decision. 12 Anyone who shows contempt for the decision of the judge or the priest who's standing there serving your god Yahweh, then that person must be executed to remove that evil from Yisrael (Israel), 13 then all the people will hear about it and be afraid, and it'll stamp out such arrogance.

Expectations for a king

14 When you enter the land that your god Yahweh is about to give you, then occupy and live in it, and you say that you need a king over you like all the surrounding countries have,[114] 15 you can appoint the king over you that Yahweh chooses. Your king must be an Israeli—never allow a foreigner to become your king. 16 However, he mustn't acquire a large number of horses for himself, and he should never send people to Mitsrayim (Egypt) to buy horses,[115] because Yahweh has told you all to never go back that way again. 17 He mustn't take a lot of wives for himself or else he might stop worshipping Yahweh.[116] Nor should he accumulate too much gold and silver.[117]

18 Once he's sitting on his royal throne, he must copy for himself the instructions on the scroll that's in the custody of the Levitical priests, 19 then he must keep it with him and read some of it every day so that he learns to honour his god Yahweh—being careful to follow all the instructions and regulations written in it 20 so that he won't think he's more valued than his fellow citizens, and so that he doesn't ignore those instructions even slightly. As a result, him and his descendants will rule as kings in Yisrael (Israel) for many years.

Portions for Levites

18:1 None of the Levites (including the priests) will receive any land as an inheritance like the other Israelis. Instead, the people's offerings to Yahweh will be their inheritance to sustain them. 2 Yes, unlike fellow Israelis, they won't have any inherited land—Yahweh is their inheritance like he told them.[118]

3 This is the requirement that the people do for the

107 RV 16:13-15 · Cross-ref. Lev 23:33-36,39-43; Num 29:12-38.
108 RV 16:19 · Cross-ref. Exo 23:6-8; Lev 19:15.
109 RV 16:21 · Cross-ref. Exo 34:13.
110 RV 16:22 · Cross-ref. Lev 26:1.
111 RV 17:3 · Cross-ref. Exo 22:20.
112 RV 17:6 · Cross-ref. Num 35:30; Deu 19:15; Mat 18:16; 2Cor 13:1; 1Tim 5:19; Heb 10:28.
113 RV 17:7 · Cross-ref. 1Cor 5:13.
114 RV 17:14 · Cross-ref. 1Sam 8:5.
115 RV 17:16 · Cross-ref. 1Ki 10:28; 2Ch 1:16; 9:28.
116 RV 17:17 · Cross-ref. 1Ki 11:1-8.
117 RV 17:17 · Cross-ref. 1Ki 10:14-22,27; 2Ch 1:15; 9:27.
118 RV 18:2 · Cross-ref. Num 18:20.

priests: whenever they bring a bull or a sheep as a sacrifice, they must give the shoulder, the cheeks, and the stomach to the priest. 4 Also you must give the Levites the firstfruits of your grain, your grape juice, your olive oil, and the wool shorn from your sheep, 5 because your god Yahweh chose them out of all your tribes for them and their descendants permanently to serve him.

6 If a Levite chooses to move his family from their town in any part of Yisrael (Israel) and sincerely wants to go to the place that Yahweh will choose, 7 then he can join the other Levites there to serve his god Yahweh 8 and must be given a portion like all the others. (He can keep anything he got from the sale of their family home.)

Warnings against divination and magic

9 When you enter the land that your god Yahweh is about to give you, don't imitate the disgusting habits of those peoples. 10 There mustn't be anyone among you who passes their son or daughter through fire, or who uses divination or omens to try to tell the future,[119] or who practices sorcery,[120] 11 or who puts spells on people, or who tries to talk to spirits of deceased people, 12 because anyone who does those things is abhorrent to Yahweh. It's because of those kinds of things that your god Yahweh will drive those other peoples away ahead of you. 13 You must be a blameless nation in the eyes of your god Yahweh,[121] 14 because the groups that you'll expel from the land rely on fortune-tellers and diviners, but your god Yahweh won't allow you to do that.

Yahweh promises to send prophets

15 Your god Yahweh will select a man from among you and send him as a prophet like me. You must take notice of him,[122] 16 since you begged your god Yahweh from the bottom of Mt. Horev when you said, "We can't handle directly hearing the voice of our god Yahweh and looking at this terrible fire. Let us go home so we won't die here." 17 Then Yahweh told me, "They're right in what they're saying. 18 I'll choose a prophet from among them and see him. I'll tell him what to say, and he can pass it on to them, 19 and if anyone doesn't listen to what he says with my authority, I'll punish that person as if they ignored me.[123] 20 However, if the prophet says things that I didn't tell him to say but claims they came from me, or if he speaks in the name of other gods, then that prophet must die."

21 Now if you ask yourselves, "How can we recognise a message that didn't come from Yahweh?" 22 then when the prophet speaks in Yahweh's name but that thing doesn't happen, then you'll know that it didn't come from Yahweh. The prophet spoke it assuming that I'd want that, but you don't need to be afraid of him.

The refuge cities[124]

19:1 When your god Yahweh destroys those peoples where he's giving you the land, and you occupy the land and live in their cities and houses, 2 you must select three cities[125] spread across the land that Yahweh is giving you. 3 You must define three borders and build roads in the land that your god Yahweh is giving you to inherit. Anyone who kills another person can then flee to one of those cities. 4 This is the rule for someone who's killed another person and flees to live there: if they've accidentally killed another person and had no hate for that person from past events, 5 (for example, if two men went into the forest to chop wood and an axe head flew off its handle and killed the other man) then that accidental killer can flee to one of those cities and live there. 6 Otherwise a friend or relative of the dead person might chase the killer in a sudden rage and overtake and kill the accidental killer if the city was too far away. However, the killer doesn't deserve death if they hadn't hated that person from past events— 7 that's why I'm ordering you to select three cities for this.

8 Then in the future, if your god Yahweh extends your territory as he promised your ancestors that he would do, and gives you all the land that he told them about, 9 and if you're still following all these instructions that I'm giving you today (loving your god Yahweh and always obeying what he's said), then you'll need to add three more refuge cities for your country. 10 That's so innocent people won't be killed in the land that your god Yahweh is giving you, and so that you won't be found guilty of the murder of that accidental killer.

11 However, if someone hates another person and then ambushes them and kills them, and then flees to one of those cities, 12 then the elders from their home town should go and get that person from the refuge city and hand that killer over to the relatives handling the case, and the murderer must be executed. 13 You must show no mercy to murderers but they must be executed so that the country isn't responsible for the blood of innocent people, and then things will go well for you.

Respecting boundaries

14 Once you're in the land that your god Yahweh is giving you to occupy, you mustn't move the boundary markers which were set between you and your neighbour.[126]

Concerning witnesses in court

15 A single witness must not be used to condemn anyone—a matter must only be considered proven if there's at least two or

119 **RV 18:10 · Cross-ref.** Lev 19:26.

120 **RV 18:10 · Cross-ref.** Exo 22:18.

121 **RV 18:13 · Cross-ref.** Mat 5:48.

122 **RV 18:15 · Cross-ref.** Acts 3:22; 7:37.

123 **RV 18:19 · Cross-ref.** Acts 3:23.

124 **RV 19:1 · Parallel** Num. 35:9-28; Josh. 20:1-9

125 **RV 19:1-13 · Cross-ref.** Josh 20:1-9.

126 **RV 19:14 · Cross-ref.** Deu 27:17.

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three witnesses.[127] **16** Suppose that a 'witness' brought a false allegation against a man, **17** then both parties must go and stand in front of Yahweh—in front of the priests and judges on duty at that time. **18** The judges must investigate the case thoroughly, and if the witness is proved to be lying (and so falsely accusing a fellow citizen), **19** you must give the false witness the punishment that was planned for the person falsely accused, and that's how you can remove the evil from among your nation. **20** Then the rest of the people will hear about that and be afraid to do that kind of evil thing in your country. **21** Don't pity violent people: it's a life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, and a foot for a foot.[128]

Rules of battle

20:1 When you go out to battle against your enemies, and see many horses and chariots and a bigger army than yours, don't be afraid of them, because your god Yahweh who helped you out of Mitsrayim (Egypt) is with you. **2** As you approach the place of battle, the high priest must go and stand in front of the warriors, **3** and tell them, "Listen, Yisrael (Israel), you're about to battle against your enemies. Don't be nervous or afraid, and don't tremble or be terrified of them, **4** because your god Yahweh will go with you to fight for you against your enemies. He'll give you victory."

5 Then the officers must ask the people, "Is there anyone here who's just built a new house and hasn't dedicated it yet? If so, he can go home in case he dies in battle and someone else gets to dedicate his house. **6** Is there anyone who's planted a vineyard and not benefitted from it yet? If so, he can go home in case he dies in battle and someone else enjoys the grape harvest. **7** Is there anyone who's gotten engaged, but not yet married? If so, he can go home in case he died in battle and someone else marries her."

8 Then those officers should also ask, "Is there anyone who's scared or fearful? If so, he should go home so his fear doesn't spread to others." **9** Once they've finished speaking with the fighting men, they must appoint commanders over them.

10 When you approach a city ready to attack it, first call out to offer peace for surrender, **11** and if they agree to surrender and open the city gates, then they'll all be forced to work for you. **12** But if they refuse your terms and decide to fight against you, then you should besiege that city. **13** Then when your god Yahweh helps you to capture it, you must kill every male in that city. **14** However, you can take the women and children and cattle and everything else in the city as plunder for yourself. You can enjoy your enemies' possessions that Yahweh has given to you. **15** That's how you should treat the cities located far from you—it doesn't apply to the cities of nearby peoples.

16 In contrast, the cities of those peoples that your god Yahweh is giving you as an inheritance, you mustn't leave a single living thing alive **17** because you must completely eliminate the Hitim, the Amorim, the Kena'anim (Canaanites), the Perizim, the Hivim, and the Yevusim. Do that just as your god Yahweh commanded you **18** so that they don't teach you to sin against Yahweh by doing any of their abhorrent activities that they do for their gods.

19 When you besiege a city for a lengthy period, battling against it to capture it, you mustn't use your axes to destroy its trees, because you can eat their fruit. Don't cut them down because the trees in the countryside aren't likely to turn around and attack you. **20** However, the trees that aren't fruit trees can be cut down and make ladders and towers to enable you to go over the walls and capture the city that is resisting you.

Handling an unseen murder

21:1 If a dead body is found in the land that your god Yahweh is about to give you, and it appears that that person had been killed out in the countryside by some unknown person, **2** then your elders and your judges must go out and work out the distance to each of the towns close to that victim. **3** Then the elders from that closest town must select a heifer from their herd that's never been yoked or had to pull anything, **4** and take it down into a valley that has a stream but the ground has never been ploughed or planted. They must break its neck there **5** and the Levitical priests must approach it because your god Yahweh has chosen them to serve him and pronounce blessings on Yahweh's behalf, and to give rulings on disputes and assaults. **6** Then all the elders from that closest town must wash their hands over the heifer whose neck was broken in the valley, **7** and say, "We didn't murder this person, nor did we see who did it. **8** Yahweh, forgive your Israeli people who you rescued from Mitsrayim (Egypt). Don't count us as guilty for murdering an innocent person."
When they do that, Yisrael (Israel) will be forgiven for that murder. **9** That's how your country will remove from yourselves the guilt of shedding innocent blood, when you do what's right in Yahweh's eyes.

Handling captured women

10 When you go out to battle against your enemies and your god Yahweh helps you defeat them, and you capture some of their people **11** and you notice an attractive woman that you'd like to take as a wife, **12** then you must publicly take her to your house. There you must shave off her hair and trim her nails, **13** and discard the clothes she was wearing when she was captured. She must stay in that house, and be allowed an entire month to mourn for her parents before she's taken to be your wife. **14** If you're not happy with her, then you can't sell her—you must release her to go wherever she wants because you've already humiliated her.

The oldest son's inheritance

15 If a man has two wives and loves one more than the other, but they've both given birth to sons for him but the oldest son is from the wife he dislikes, **16** then when he assigns his inheritance to his sons, he mustn't favour the son of the

127 RV 19:15 · Cross-ref. Num 35:30; Deu 17:6; Mat 18:16; Yhn 8:17; 2Cor 13:1; 1Tim 5:19; Heb 10:28.

128 RV 19:21 · Cross-ref. Exo 21:23-25; Lev 24:19-20; Mat 5:38.

favourite wife over that eldest son. **17** Instead, he must acknowledge the son of the wife he dislikes, and given him double of everything, because that son is the beginning of his strength, and the largest share belongs to him.

The rebellious child

18 If a person has a stubborn, rebellious son who won't listen to the voice of his parents, and they tell him off, but he still won't listen to them, **19** then his parents must physically bring him to the elders at the gate of his hometown. **20** Then they must tell those elders, "Our son is stubborn and rebellious and pays no attention to what we say—he's a glutton and a drunkard." **21** Then all the men from that place must execute him by throwing rocks at him, thus removing that evil from among you. Then everyone in Yisrael (Israel) will hear about it and be afraid to imitate him.

Miscellaneous rules

22 If someone has committed a crime worthy of death, and that person is executed and you hang their body on a tree, **23** then the corpse mustn't remain overnight on the tree—it must be buried that same day, because anyone who's hanged is cursed by God[129] and you mustn't defile your country that your god Yahweh is about to give you as an inheritance.

22:1 If you see someone else's cow or sheep that has strayed away, don't act as though you didn't see it. Take it back to its owner.[130] **2** However, if the owner doesn't live near you, or if you don't know who it is, then take the animal to your house. It can stay with you until the owner comes looking for it, then you must give it to them. **3** Similarly if it's a donkey or clothing or anything else that someone's lost, don't pretend that you never saw it.

4 If you see someone else's donkey or cow that's fallen beside the road, don't act as though you didn't see it. You must try to help the owner to get the animal up.

5 Women mustn't wear men's clothes, and men mustn't wear women's clothes. Your god Yahweh hates people who do things like that.

6 If you happen to find a bird's nest in a tree or on the ground, and the mother bird is sitting in the nest on its eggs or with the baby birds, don't take both the mother bird and the babies. **7** You may take the eggs or the baby birds, but you must allow the mother bird to fly away. Do that so that things will go well for you and so that you'll live in the land for a long time.

8 When you build a new house, be sure to include a railing around your flat roof, so you won't be guilty of having caused someone's death if a person falls off it and dies.

9 Don't plant a crop in your vineyard, because then the harvest of the crop and the fruit from the vineyard will both be defiled.[131][132]

10 Don't plough with a cow and a donkey harnessed together.

11 Don't wear clothes with a mix of wool and linen.

12 Twist threads together to make tassels and sew them onto the four corners of your cloak.[133]

Rules about marriage and rape

13 If a man takes a wife and sleeps with her, then hates her **14** and accuses her of shameful things, destroying her reputation and claiming that she hadn't been a virgin, **15** then the young woman's parents must show the evidence of her virginity[134] to the elders at the city gate. **16** The young woman's father must tell the elders how he gave his daughter to the man as a wife, but now he's rejected her **17** and made shameful accusations about her not being a virgin. Then the parents must spread out that cloth and show it to the city elders. **18** Then the city elders must punish that man **19** and fine him a hundred silver coins to be paid to the young woman's father for defaming an Israeli virgin. Then she'll remain as his wife and he'll be prohibited from ever divorcing her.

20 However, if the accusation was true and the young woman hadn't been a virgin, **21** then they must take her to the doorway of her father's house. Then the men from that city must execute her by throwing rocks at her, because she's done a disgraceful thing in Yisrael (Israel)—committing fornication while she still lived in her father's house. That's how you'll remove evil from your country.

22 If a man is discovered sleeping with another man's wife, then both of them must be executed. That's how you'll remove evil from Yisrael.

23 If a young woman is engaged to a man, and another man sleeps with her, **24** then you must execute both of them at the city gate by throwing rocks at them—the young woman because she didn't scream, and the man for defiling another man's fiancée.

25 If the man found the young woman out in the countryside and overpowers her and rapes her, then the man must be executed **26** but don't do anything to that woman because she's not worthy of death. (This is similar to the case of a man murdering another man out in the countryside.) **27** When that man found her out in the countryside, then she would have cried out for help, but no one was there to save her.

28 If a man overpowers a young woman who's not engaged, and rapes her, and it's discovered,[135] **29** that man must pay her father fifty silver coins, and she'll become his wife because he's violated her. He'll then be prohibited from ever divorcing her.

30 A man must never sleep with any of his father's wives

129 **RV 21:23 · Cross-ref.** Gal 3:13.

130 **RV 22:1-4 · Cross-ref.** Exo 23:4-5.

131 **RV 22:9 · Note** Or possibly, become sacred.

132 **RV 22:9-11 · Cross-ref.** Lev 19:19.

133 **RV 22:12 · Cross-ref.** Num 15:37-41.

134 **RV 22:15 · Note** Presumably, the blood-stained sheet.

135 **RV 22:28-29 · Cross-ref.** Exo 22:16-17.

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because that would expose his father's nakedness.[136]

Excluded people

23:1 No man with crushed testicles or a severed penis is allowed to enter into Yahweh's assembly.

2 No illegitimate child[137] is allowed to enter into Yahweh's assembly, even down to the tenth generation.

3 No Amoni or Moavi is allowed to enter into Yahweh's assembly, even down past the tenth generation[138] **4** since they wouldn't even sell you bread and water when the people were travelling from Mitsrayim (Egypt) to Kena'an (Canaan). What's more, they hired Be'or's son Bil'am (Balaam) (from Petor in Aram-Naharayim) to curse you **5** However, your god Yahweh took no notice of Bil'am and turned the curse into a blessing because he loves you,[139] **6** so you must never strive for peace or prosperity for the Amonim or the Moavim.

7 In contrast, don't despise the Edomim because they're your cousins (descendants of your ancestor Yitshak (Isaac)). And don't despise the Mitsrim (Egyptians), because you lived there as foreigners. **8** The third generation (grandchildren) of any of Edomim or Mitsrim that live among you, may enter Yahweh's assembly.

Purity when at war

9 When your warriors are out besieging your enemies, they you must avoid ceremonial impurity. **10** If something happens at night to make a man 'unclean', then he must stay outside the camp the next day and not join the others. **11** That evening, he must wash himself in water, then once the sun has set, he may reenter the camp.

12 You must have a place outside your camp where you can go to relieve yourself. **13** You must have a spade among your equipment so that when you go to relieve yourself, you can dig a hole and then cover it up afterwards, **14** because your god Yahweh walks in your camp to give you victory to defeat your enemies, so your camp must be sacred so he won't see anything 'unclean' and turn away from you.

Various regulations

15 You mustn't return any slaves to their master if they escaped and got to you. **16** Allow them to stay in your town and don't mistreat them.

17 Don't allow any Israeli man or woman to become a religious[140] prostitute.[141] **18** Don't allow anyone woman or man to bring any part of their wages as a secular prostitute into your god Yahweh's temple, because both female and male prostitution is abhorrent to him.

19 You mustn't charge interest to your fellow Israeli, whether it's money or food or anything else that's borrowed.[142] **20** You can charge foreigners interest, but not fellow Israelis so that your god Yahweh will bless your society in everything you do in the land that you're about to occupy.

Making promises to God

21 When you make a vow to your god Yahweh, don't put off fulfilling it, because he will hold you accountable and not doing it would count as disobeying him. **22** However of course, if you don't make any vows, then you won't be guilty, **23** but if you've spoken your promise out loud to your god Yahweh, then you're obligated to keep it.

24 If you're walking through someone else's vineyard, you can eat as many grapes as you like, but you mustn't pick any to take away in a container. **25** Similarly, if you're going through someone else's field of grain, you can crunch a few kernels, but you mustn't cut off any of the stalks.

Divorce and remarriage

24:1 When a man marries a woman, then further on he decides he doesn't want her because of something he found out about her, then he must write a divorce notice and give it to her, and send her out of his house.[143] **2** After she leaves that marriage, another man is allowed to marry her. **3** If that second husband also decides to divorce her by sending her away with a divorce notice, or if he were to die, **4** then the first husband isn't allow to take her back as his wife. That's because she's been defiled and it would be abhorrent to Yahweh, and you mustn't defile the land that your god Yahweh is giving you.

5 When a man is newly married, he mustn't be called for the army or be given any other responsibilities. He must be free for one year to establish his house and to satisfy his new wife.

6 If someone borrows money, the lender mustn't take their millstone for grinding grain as a pledge, because they need it to stay alive.

Abduction

7 If someone is found to have abducted a fellow Israeli to make them into a slave or to sell them, then that abductor must be executed in order to purge such evils from your country.[144]

Skin diseases

8 Stay on guard against a deadly skin disease. Always follow what the priests and Levites tell you all to do, as I've instructed them.[145] **9** Remember what your god Yahweh did to Miryam (Miriam) on the way

136 **RV 22:30 · Cross-ref.** Lev 18:8; 20:11; Deu 27:20.

137 **RV 23:2 · Note** Or possibly, child from mixed parentage.

138 **RV 23:3-5 · Cross-ref.** Neh 13:1-2.

139 **RV 23:5 · Cross-ref.** Num 23:7–24:9.

140 **RV 23:17 · Note** Or, cultic.

141 **RV 23:17 · Cross-ref.** Lev 19:29.

142 **RV 23:19-20 · Cross-ref.** Exo 22:25; Lev 25:36-37; Deu 15:7-11.

143 **RV 24:1 · Cross-ref.** Mat 5:31; 19:7; Mrk 10:4.

144 **RV 24:7 · Cross-ref.** Exo 21:16.

145 **RV 24:8 · Cross-ref.** Lev 13:1–14:54.

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out of Mitsrayim (Egypt).[146]

10 If you've lent anything to a neighbour, don't go into
their house to collect their pledge. 11 Just wait outside,
then the person you've lent something to will bring the
item out to you. 12 However, if that person is poor and
gives clothing or a blanket as security, don't keep it
overnight. 13 Take it back to them when the sun goes down
so they'll be warm when they sleep. Then they'll bless you
and your god Yahweh will be pleased with you.

14 Don't oppress any poor or needy hired workers,
whether they're fellow Israelis or foreigners who live in
your towns.[147] 15 At the end of each day, pay them before
sunset, because they need it to live on. Then they won't
cry out to Yahweh against you and have him hold you ac-
countable.

16 Parents mustn't be executed for what their children
have done, and children mustn't be executed for what
their parents have done. Any person must only be exe-
cuted for what they themselves have done.[148]

17 Don't pervert justice if it involves foreigners or or-
phans, and don't take a widow's cloak as security for a
loan.[149] 18 Remember that you were a slave in Mitsrayim
(Egypt) and your god Yahweh rescued you from there.
That's why I'm commanding you to do those things—to be
considerate about helping other people who are in need.

19 When you harvest your crops, if you forget a tied bun-
dle in your field, don't go back to get it—it'll be for a resi-
dent foreigner or an orphan or widow to pick up,[150] so that
your god Yahweh can bless everything that you do.
20 When you beat your olive tree to make the fruit fall,
don't go back over it to pick the ones still on the tree.
Those will be for the foreigner, or the orphan or widow.
21 Similarly, when you pick your grapes in the vineyard,
don't go back over the vines a second time. Those will be
for the foreigner, or the orphan or widow. 22 Don't forget
that you were a slave in Mitsrayim—that's why I'm in-
structing you to do those things.

Whipping for criminals

25:1 If two parties have a dispute,
they can request a judgement and
the judges will decide who's right and wrong. 2 If the guilty
person is deserving of punishment, the judge will order
him to lie on the ground where he'll be whipped in front of
the judge as the crime deserves. 3 He may not receive more
than forty lashes because that would be too degrading.

4 Don't cover your cow's mouth when it's pulling the
grain threshing sledge.[151]

Continuing the family name

5 If some brothers live on the same
property and one of them dies with-
out leaving a son, then the widow mustn't marry outside
of the family. Her brother-in-law must take her as a wife
for himself and perform the duty of a brother-in-law.[152] 6 If
she gives birth to a son in due course, he'll be considered
as the son of the brother who died, so that his family name
won't disappear from Yisrael (Israel). 7 But if the dead
man's brother doesn't want to marry the widow, she must
go to the elders at the city gate and explain that her
brother-in-law is refusing to do his duty to preserve the
dead brother's family name in Yisrael. 8 Then those elders
must summon the brother and talk to him. However, if he
really doesn't want to marry her, 9 then his late brother's
wife must go up to him in front of those elders, and take
his sandal off his foot[153] and spit in his face. Then she must
say, 'That's what happens to a man who won't strengthen
his brother's family.' 10 After that, the brother will be
known in Yisrael as the man who had his sandal taken off.

Being fair and honest

11 If two men are fighting each
other, and one man's wife comes to
help her husband, and reaches out and grabs the other
man's private parts, 12 then you must cut her hand off.
Don't pity her.

Don't all cheat

13 Don't keep two stone weights in
your bag—a lighter one and a heavier one for when you're
buying and selling.[154] 14 Don't keep two measuring con-
tainers in your house—a smaller one and a larger one.
15 You must use exact stone weights and measuring con-
tainers so that your god Yahweh will prolong your time in
the country that he's giving you— 16 he can't stand people
who cheat others.

Eliminating the Amalekim

17 Don't forget what the Amalekim
did to you people when you came
out of Mitsrayim (Egypt).[155] 18 They met you on the road,
then attacked you from behind—getting the stragglers
who were weak and exhausted. They had no fear of God.
19 At some point in the future when your god Yahweh has
given you the land to occupy as an inheritance, and you're
no longer being attacked by your enemies, you must elimi-
nate the Amalekim so they won't be remembered any-
more. Don't forget to do that.

Offerings for the beginning of the harvest

26:1 After you've entered the land
that your god Yahweh is giving you
as an inheritance, and you occupy it
and live there, 2 each of you should take the first part of

146 **RV 24:9 · Cross-ref.** Num 12:9-10.
147 **RV 24:14-15 · Cross-ref.** Lev 19:13.
148 **RV 24:16 · Cross-ref.** 2Ki 14:6; 2Ch 25:4; Eze 18:20.
149 **RV 24:17-18 · Cross-ref.** Exo 23:9; Lev 19:33-34; Deu 27:19.
150 **RV 24:19-21 · Cross-ref.** Lev 19:9-10; 23:22.
151 **RV 25:4 · Cross-ref.** 1Cor 9:9; 1Tim 5:18.
152 **RV 25:5-6 · Cross-ref.** Mat 22:24; Mrk 12:19; Luk 20:28.
153 **RV 25:9 · Cross-ref.** Rut 4:7-8.
154 **RV 25:13-16 · Cross-ref.** Lev 19:35-36.
155 **RV 25:17-19 · Cross-ref.** Exo 17:8-14; 1Sam 15:2-9.

your harvest in that place and put it in a basket. Then take it to the place that your god Yahweh is going to choose to attach his name to.[156] 3 Go to the high priest in office at that time, and tell him, "I declare today to your god Yahweh that I've entered the land that he promised to our ancestors to give us."

4 The priest will take that basket of food and place it in front of your god Yahweh's altar. 5 Then in Yahweh's presence you should respond, "My ancestor was a wandering Aramean, and he went down to Mitsrayim (Egypt) with his smallish family, and lived there and eventually became a large and powerful people. 6 But the Mitsrim (Egyptians) treated us badly and oppressed us—forcing us into hard labour. 7 We cried out to our ancestors' god Yahweh to help us, and he heard our cry and saw our suffering and oppression and the hard labour. 8 Then using your great power and doing many miracles and other terrifying things, you brought us out from Mitsrayim 9 and brought us to this very fertile land 10 So now, Yahweh, I've brought the first part of the harvest from that land that you've given me."

Then as the basket is placed in front of Yahweh, you must bow down in front of him. 11 Then you can celebrate by eating all the good things that your god Yahweh has given to you and your household, and it's also for the Levites and the foreigners who live among you.

12 Every third year, take a tenth of your harvest to the Levites, the foreigners, and the orphans and widows in your town for them to eat and be content.[157] 13 Then you must explain in front of your god Yahweh, "I've taken the sacred tenth from my house and given it to the Levites, the foreigners, the orphans and widows, thus following all of your instructions. I've not disobeyed or forgotten your regulations. 14 I never used any of it at a funeral, or took it in disobedience, or offered it to the dead. I've listen to the voice of my god Yahweh and followed all your instructions, 15 so look down from your sacred home in the heavens and bless your people Yisrael (Israel) and the land that you've given us that's so fertile, as you had promised our ancestors.

16 Today your god Yahweh is commanding you to follow all these instructions and regulations, so follow them sincerely and enthusiastically. 17 You have declared today that Yahweh is your god, and that you'll follow all his instructions and keep his regulations and commands and rules, and listen to his voice. 18 Also today, Yahweh has declared that you are his people, like a prized possession, like he told you that you would be.[158] You must follow all his instructions 19 and then he'll make your country greater than all the others that he's established. You'll be praised for your reputation and beauty, and you'll be different from the others—being a sacred people for your god Yahweh, just like he's said.

The warnings of not still entering of Kena'an

27:1 Then Mosheh (Moses) and the Israeli elders commanded the people, "Follow all the instructions that I'm giving you today. 2 When you cross the Yarden (Jordan) river to enter the land that your god Yahweh is giving you, then you must stand up some tall pieces of rock and cover them with plaster.[159] 3 Then write all these instructions onto them as soon as you've crossed the river, so that you can enter the very fertile land that your god Yahweh is giving you, as he had promised your ancestors. 4 Then after you've gone further in, stand some tall pieces of rock up on end on Mt. Eyval like I've told you, and cover them with plaster, 5 and build a stone altar there to offer sacrifices to your god Yahweh. Don't use any iron tools to shape the stones.[160] 6 You must built Yahweh's altar with uncut stones. Then you can offer burnt sacrifices to your god Yahweh on it. 7 Also, you can sacrifice peace offerings and cheerfully eat them there in front of your god Yahweh. 8 When you write these instructions on those stones, you must write them very clearly.

9 Then Mosheh (Moses) along with the priests and the Levites, spoke to all Yisrael (Israel), "Be silent and listen, Yisrael. Today you have become the people of your god Yahweh. 10 So from now on, you must listen to what he says and follow all the instructions and rules that I'm giving you today."

Curses for disobedience

11 That same day, Mosheh (Moses) told the people, 12 "After you've all crossed the Yarden (Jordan) river, the tribes of Shim'on (Simeon), Levi, Yehudah (Judah), Yisakar (Issachar), Yosef (Joseph), and Benyamin must stand on Mt. Gerizim and bless the people.[161] 13 Meanwhile, the tribes of Re'uven, Gad, Asher, Zevulun, Dan, and Naftali (Naphtali) must stand on Mt. Eyval to hear the curse.

14 Then the Levites will call out loudly to tell every Israeli:

15 'Anyone who makes a figure, whether carved from wood or cast from metal, and secretly sets it up to worship will be cursed because Yahweh abhors it.'[162]

Then the people must reply, 'Let it be so.'

16 'Anyone who dishonours their father or mother will be cursed.'

Then the people must reply, 'Let it be so.'

17 'Anyone who moves their boundary marker back into their neighbour's property will be cursed.'

156 **RV 26:2 · Cross-ref.** Exo 23:19.

157 **RV 26:12 · Cross-ref.** Deu 14:28-29.

158 **RV 26:18 · Cross-ref.** Exo 19:5; Deu 4:20; 7:6; 14:2; Tit 2:14; 1Pe 2:9.

159 **RV 27:2-8 · Cross-ref.** Josh 8:30-32.

160 **RV 27:5-6 · Cross-ref.** Exo 20:25.

161 **RV 27:12 · Cross-ref.** Deu 11:29; Josh 8:33-35.

162 **RV 27:15 · Cross-ref.** Exo 20:4; 34:17; Lev 19:4; 26:1; Deu 4:15-18; 5:8.

Readers' Version

Then the people must reply, 'Let it be so.'
18 'Anyone who leads a blind person down the wrong
path will be cursed.'
Then the people must reply, 'Let it be so.'
19 'Anyone who perverts justice for a foreigner or orphan
or widow will be cursed.'[163]
Then the people must reply, 'Let it be so.'
20 'Any man who sleeps with a wife of his father will be
cursed because he's exposed his father's nakedness.'
Then the people must reply, 'Let it be so.'
21 'Anyone who has sex with an animal will be cursed.'
Then the people must reply, 'Let it be so.'
22 'Any male who sleeps with his sister or his half sister
will be cursed.'
Then the people must reply, 'Let it be so.'
23 'Anyone who sleeps with his mother-in-law will be
cursed.'
Then the people must reply, 'Let it be so.'
24 'Anyone who secretly murders his neighbour will be
cursed.'
Then the people must reply, 'Let it be so.'
25 'Anyone who takes payment to murder an innocent
person will be cursed.'
Then the people must reply, 'Let it be so.'
26 'Anyone who doesn't follow all these instructions will
be cursed.'[164]
Then the people must reply, 'Let it be so.'

Blessings for obedience[165]

28:1 If you, Yisrael (Israel), listen to
what god Yahweh says and follow all
his instructions that I'm giving you today, then he will
make you the greatest of all the nations in the world,[166]
2 and all these blessings will come to you if you listen to
his voice:
3 You'll be blessed in the city, and blessed in the country-
side.
4 Your children, your harvests, and your calves, and
lambs and kids will all be blessed.
5 Your basket and your kneading bowl will be blessed.
6 You'll be blessed when you're coming in and when
you're going out.
7 Yahweh will enable you to defeat your enemies who
come to attack you—they'll march in all orderly, but will
flee from you in all directions.
8 Yahweh will decree a blessing on your barns and on all
the work you do, and he'll bless you in the land that he's
giving to you.
9 If you follow your God Yahweh's instructions and do
what he wants, he will establish you as his sacred people
just like he promised. 10 Then all the peoples around the
world will realise that Yahweh's name is attached to you,
and they'll be afraid of you. 11 Yahweh will help you to re-
ally prosper through your children, your animals, and your
harvests in the land that he promised to your ancestors
that he'd give to you. 12 Yahweh will open his treasure
house in the sky and send good rain when it's needed and
bless everything you do, so that you'll lend money to many
nations instead of needing to borrow it. 13 Yahweh will
make you the head, not the tail. You'll be above, not be-
neath, if you listen to your god Yahweh's instructions that
I'm giving you today, and follow them 14 Make sure you
don't turn away from those instructions, and never wor-
ship other gods.

Curses for disobedience[167]

15 On the other hand, if you don't
listen to your god Yahweh's voice
and keep following his instructions and obeying his rules
that I'm giving you today, then all these curses will catch
up to you and hit you:
16 You'll be cursed in the city and cursed in the country-
side.
17 Your basket and your kneading bowl will be cursed.
18 Your children, your harvests, and your calves, and
lambs and kids will all be cursed.
19 You'll be cursed when you're coming in and when
you're going out.

The curses of repentance from God

20 Yahweh will send curses against
you, and confusion and opposition in
everything your country does until
you're destroyed and quickly eliminated because of your
evil activities that demonstrate that you've abandoned me.
21 Yahweh will make the deadly disease cling to you until
he's finished you from off the land that you're about to en-
ter and take ownership of. 22 Yahweh will send cancer and
fever and inflammation. There'll be fiery heat and drought,
and blight and mildew, and will chase you until you die.
23 The overhead sky will be locked up like bronze, and the
dryness will make the land like iron. 24 Instead of rain on
your land, Yahweh will send powdered dust that will cover
you until your country is destroyed.
25 Yahweh will allow your enemies to destroy you—your
army will march in all orderly, but will flee from you in all
directions, and all the other countries in the world will be
horrified at what happens to you. 26 Your corpses will be-
come food for birds and wild animals, and there'll be no
one left to scare them away. 27 Yahweh will afflict you with
boils like he sent to the Mitsri (Egyptian) people, along
with ulcers, rashes, and itching which there's no cure for.
28 Yahweh will strike you with madness and blindness, and
with confused minds. 29 Even in the middle of the day,
you'll be groping around like blind people, and your
projects won't be successful. You'll be oppressed and
robbed continually, and there'll be no one to rescue you.
30 A man will be engaged to a young woman, but some-

163 **RV 27:19 · Cross-ref.** Exo 22:21; 23:9; Lev 19:33-34; Deu 24:17-18.
164 **RV 27:26 · Cross-ref.** Gal 3:10.
165 **RV 28:1 · Parallel** Lev. 26:3-13; Deu. 7:12-24
166 **RV 28:1-14 · Cross-ref.** Deu 11:13-17.
167 **RV 28:15 · Parallel** Lev. 26:14-46

one else will rape her. You'll build a house, but never get to live in it, and you'll plant a vineyard, but not get to produce any wine. 31 Your cow will be slaughtered right in front of your eyes, but you won't get to eat any of it. You donkey will be stolen right in front of you, but will never be returned. Your sheep will be given to your enemies, but no one will help you rescue them. 32 Your sons and daughters will be handed over to another country, and you'll strain your eyes all day looking for them, but you won't be able to do anything about it. 33 People from a country you've never heard of will harvest your crops and enjoy the results of your work, but you'll just be oppressed and crushed. 34 All the things you witness will drive you to insanity. 35 Yahweh will strike your people with bad boils on your knees and legs that will never heal up—from the bottom of your soles right up to the tops of your heads.

36 Yahweh will lead you and the king that you'll place over you, to a country that you and your ancestors have never been to, and you'll end up serving other gods there made of wood or stone. 37 Those people in the countries that Yahweh will push you into will be horrified about you, and create sayings and jokes about you.

38 You'll plant a lot of seed in your fields, but only gather a small harvest because locusts will eat the crops. 39 You'll plant vineyards and cultivate them, but you won't harvest the grapes or drink the wine, because worms will eat them. 40 You'll have olive trees across your territory, but you won't have any oil to rub on your skin, because the unripe olives will drop off the trees. 41 You'll have sons and daughters, but you won't be able to keep them because they'll be taken away as captives. 42 Swarms of crickets will take over your trees and plants.

43 The foreigners who live among you will become more and more powerful and you'll become less and less powerful. 44 They'll lend to you, not you lending to them. The foreigner will be the head and you'll be the tail.

45 All those curses will come on you and chase and overtake you until you're destroyed because your country didn't listen to the voice of your god Yahweh, or follow his instructions, or obey the rules that he gave you. 46 Those curses will afflict you and your descendants forever as signs 47 because you didn't serve your god Yahweh with cheerfulness resulting from the abundance that you took for granted. 48 So then, Yahweh will send enemies against you and you'll serve them in hunger and thirst, and in nakedness and lacking everything. Yahweh will put an iron yoke on your neck used for pulling heavy loads with, until he destroys you. 49 Yahweh will send a very distant nation against you. They'll swoop in like an eagle—speaking a language that you won't understand. 50 They'll be fierce looking and with no mercy for either the elderly or the young. 51 They'll eat the meat of your animals and the harvests from your crops until you're destroyed. They won't leave any grain or new wine, or calves, lambs, or kids—you'll all die of hunger. 52 They'll surround all your cities until your high, fortified walls that you trusted in come down all over your country. Yes, you'll be contained inside your cities throughout the land the your god Yahweh has given you.

53 Due to that siege and the distress that you experience from the oppression of your enemies, you'll end up eating the flesh of the sons and daughters that your god Yahweh has given you. 54 Even the most sensitive, kind-hearted man among you will be selfish towards his brother, towards the wife that he loves, and towards his own remaining children— 55 withholding from them, the flesh of his children that he'll eat, in his distress as he has nothing else left due to that siege and the oppression from your enemies that have surrounded your cities. 56 Even the most delicate, tender woman among you who never once stepped outside the house in her bare feet, will be selfish towards the husband that she loves and to her own son and her own daughter— 57 eating both her new baby and the placenta,[168] in her distress as she has nothing else left due to that siege and the oppression from your enemies that have surrounded your cities.

58 If you don't keep following all the instructions that are written in this book, i.e., not honouring and showing respect to your incredible god Yahweh, 59 then he'll punish you by sending terrible deadly diseases to you and your descendants, along with long-lasting illnesses. 60 All the terrible problems and diseases that he sent onto the Mitsrim (Egyptians) and which terrified you, he'll send them onto you now and they'll cling to you. 61 Every kind of sickness and disease that isn't even written in this book, Yahweh will send them all onto you until you're destroyed. 62 Even though you all had been as numerous as the stars in the sky, your country will be left underpopulated because you didn't listen to your god Yahweh's voice. 63 Just as Yahweh was happy to do good things for you and multiply you all, he would then be happy to bring you all to ruin and destruction. Then you'll be torn away from the land that you're going in to take ownership of.

64 Yahweh will scatter you among all the peoples right around the world where you'll serve gods made out of wood or stone that neither you nor your ancestors had heard of. 65 You won't have any peace among those nations, and you'll never be able to relax, but rather Yahweh will give you trembling hearts, sore eyes, and minds full of despair. 66 Time will go very slowly for you, and you'll be scared both night and day, without any certainty in your life. 67 In the morning you'll say, 'If only it was evening,' and in the evening you'll say, 'If only it was morning,' because of the continual tightness in your stomach and because of the sights you'll have to witness. 68 Yahweh will send some of you back to Mitsrayim (Egypt) by ship, even though I'd told you that you'll never see that country again. Then you'll be offered there for sale as slaves, but no one will want to buy you.

29:1 Those are the words of the agreement that Yahweh commanded Mosheh (Moses) to make with the Israelis

168 RV 28:57 · Cross-ref. 2Ki 6:28-29; Lam 4:10.

Readers' Version

there in Moav (Moab), on top of the agreement that he'd made with them at Horev.

Overview of the agreement

2 Then Mosheh (Moses) called all Yisrael (Israel) together and told them, "You've all seen everything that Yahweh did to Par'oh (Pharaoh) and all his servants in Mitsrayim (Egypt) and what he did to all his country right in front of your eyes— **3** the sufferings of the people there that you saw for yourselves, along with the incredible miracles, **4** yet up until now, Yahweh hasn't enabled you all to understand the meaning of everything that you saw and heard. **5** For forty years, Yahweh led you all in the wilderness, but your clothes didn't wear through, and the sandals on your feet never wore out. **6** You all survived without bread to eat or any wine or alcohol to drink so that you'd realise that I am your god Yahweh. **7** Then when we arrived here, King Sihon from Heshbon[169] and King Og from Bashan[170] came out to battle against us, but we defeated them. **8** We took their land and gave it to the tribes of Re'uven and Gad, and the half-tribe of Menasheh (Manasseh) to become their inheritance.[171] **9** So follow all the instructions in this agreement and obey the rules so that you'll all prosper in everything you do.

10 All of you stand here today in front of your god Yahweh: your chiefs, your tribes, your elders, and your officers, all the Israeli men **11** along with your wives and children, and the foreigners living among you (who cut wood and fetch water for you), **12** to enter into an agreement with your god Yahweh, and to accept the promise that he's made to you today. **13** That will establish your country as his people, and he will be your god as he told you he would, having promised it to your ancestors Avraham, Yitshak (Isaac), and Ya'akov (Jacob). **14** This agreement isn't just with all of you here today, **15** the ones standing here, but also with those who aren't here with you today.

16 You all know how we lived in Mitsrayim (Egypt), and then travelled through other kingdoms on our way here, **17** and you've all seen their disgusting practices and the idols that they had, made of wood and stone, gold and silver. **18** If there happens to be a man or woman, or clan or tribe, whose loyalty is turning away today from your god Yahweh and to go and serve those gods in those other nations, i.e., if there's a bitter or poisonous root among you all,[172] **19** and if they hear the words of this curse, then they'll think to themselves, 'We'll have peace, even though our minds are fixed on where we're going,' so that the good and the bad are carried along together, **20** Yahweh won't be willing to forgive them. No, his jealousy and anger will rage against them, and all the curses written in this book will land on them, and Yahweh will wipe out their name never to be remembered again. **21** Then Yahweh will single out that person or group from all of Yisrael's (Israel's) tribe, to be marked out for disaster as per all the curses that are written in this book of instructions.

22 Then a future generation (your descendants who'll be born in the future, plus the foreigner who comes from a distant land), when they see the terrible problems that hit that land and the diseases that Yahweh sent to make it sick, will say, **23** 'All that land is sulfur and burning salt. No one plants anything and nothing sprouts, and not even grass grows in it, like the overthrow of Sedom and Amorah (Gomorrah), Admah and Tsevoim, which Yahweh destroyed in his rage and anger,'[173] **24** and all the nations will ask, 'Why did Yahweh do that to that country? What's he so angry about?' **25** Then others will reply, 'Because they neglected their agreement with Yahweh, the god of their ancestors, that he made with them when he brought them out from Mitsrayim (Egypt), **26** and they went and served other gods and bowed down to them—gods that they hadn't heard of before or had anything to do with. **27** That's why Yahweh was angry at that country and brought all the curses written in this scroll onto it— **28** tearing them away from their land in his raging anger, and threw them into another land as we can see today.'

29 Our god Yahweh has his secrets, but what he's revealed is for us and our children forever, so that we can follow all his instructions.

Opportunity for restoration

30:1 If you've experienced the blessings, and then the curses that I've told you about, but then you have a change of heart there among all the nations that your god Yahweh has scattered you across, **2** and you and your children decide to return to your god Yahweh and listen to his voice, and sincerely and diligently follow everything that I'm commanding you today, **3** then your god Yahweh will show compassion towards you and reverse your captivity, and he'll gather you from all the peoples where he's scattered you, and return you. **4** Even if your scattered people are at the ends of the earth, your god Yahweh would gather you from there and bring you back to your country. **5** Your god Yahweh would then bring you back into the country of your fathers, and you'd retake possession of it, and then he'd cause you to become more prosperous and more numerous than you are now. **6** He will 'circumcise the heart of' (remove the evil motives from) you and your children[174] to release you to love your god Yahweh with total sincerity and diligently, so that you can live. **7** Then he will put all those curses on your enemies and those who hate you and who oppressed you. **8** After that, you'll turn and listen to Yahweh's voice and follow all his instructions that I'm giving you today.

169 **RV 29:7 · Cross-ref.** Num 21:21-30.

170 **RV 29:7 · Cross-ref.** Num 21:31-35.

171 **RV 29:8 · Cross-ref.** Num 32:33.

172 **RV 29:18 · Cross-ref.** Heb 12:15.

173 **RV 29:23 · Cross-ref.** Gen 19:24-25.

174 **RV 30:6 · Cross-ref.** Rom 2:29.

Readers' Version

9 Your god Yahweh will give you prosperity in everything you work on, and in producing children, and expanding your herds and harvesting your crops. He'll happily cause you to prosper just like he'd done for your fathers, 10 if you listen to his voice, following his instructions and obeying his rules written in this book, i.e., if you return to your god Yahweh your God with total sincerity and with all your energy.

Yahweh's instructions aren't a distant dream

11 These instructions that I'm giving you today aren't too difficult or impractical for you— 12 it's not like you have to send someone up to heaven to get them so you can hear them and follow them.[175] 13 Nor are they on the opposite side of the ocean such that you have to find someone to cross over to get them so you can hear them and follow them. 14 On the contrary, these instructions are very close to you—you should discuss them and think about them so that you can follow them.

The selection of life

15 Listen, I've placed the choice between life and good, and death and evil, in front of you today. 16 What I'm commanding you today is to love your god Yahweh, to walk in his ways and to follow his instructions and obey his rules and regulations, and then you'll live and multiply, and your god Yahweh will bless you in the land that you're about to take possession of. 17 But if your loyalty shifts away and you don't listen but instead you're drawn away and bow down to other gods and serve them, 18 then I'm warning you all today that you'll all most certainly die, i.e., you won't live for a long time in the land which you're about to cross the Yarden (Jordan) river to take possession of. 19 I call on the heavens and the earth to witness against you today: I've placed in front of you the choice between life and death, and between blessings and the curses, so that you'll be forced to choose life so that you and your descendants will live. 20 Decide today to love your god Yahweh, to listen to his voice, and to cling to him, because he'll give you life and lengthen your lives so you can live in the land that Yahweh promised to give to your fathers, Avraham,[176] Yitshak (Isaac),[177] and Ya'akov (Jacob).[178]

Yehoshua (Joshua) installed as the new leader · Promised land

31:1 Then Mosheh (Moses) also told the Israelis, 2 "I'm already a hundred and twenty and no longer able to walk around easily, plus Yahweh has told me that I won't be able to cross the Yarden (Jordan) river.[179] 3 Your god Yahweh will go ahead of you and destroy those peoples right in front of your eyes, then you'll be able to take over that land. Yahweh has said that it's Yehoshua (Joshua) who will lead you in there. 4 Then Yahweh will do the same to those peoples as he did to the Amori kings Sihon and Og, when he destroyed them and their people.[180] 5 Yahweh will enable you to conquer those peoples, but you must do exactly what I've instructed you, to them. 6 Be strong and courageous. Don't be afraid or scared of those people, because it's your god Yahweh who'll go with you—he won't leave you or abandon you.

7 Then Mosheh called Yehoshua and told him in front of all Yisrael (Israel), "Be strong and courageous, because you'll go with these people into the land that Yahweh had promised to their ancestors to give to them, and you'll enable them to take it as their inheritance. 8 Yahweh will go ahead of you and he'll be with you. He won't fail or abandon you[181]—you mustn't be afraid or concerned.

Listening to these instructions every seven years

9 Then Mosheh (Moses) wrote these instructions down and gave the scroll to the Israeli elders and to the priests (Levi's descendants) who carry the box containing Yahweh's agreement. 10 Then Mosheh instructed them: Every seven years at the time for cancelling all debts[182] during the Celebration in Huts,[183] 11 when all Yisrael (Israel) must go and stand in front of your god Yahweh in the place that he will choose, you must read these instructions aloud to all Yisrael. 12 Assemble the people (men, women, children, and any foreigners that live in your country) so that they can listen and learn, and honour and respect your god Yahweh, and keep following all these instructions. 13 Then their descendants who won't have heard this yet, can hear them and learn to honour and respect your god Yahweh during all the years that you all live in the land that you are crossing the Yarden (Jordan) river in order to take possession of it.

The final command to Mosheh

14 Then Yahweh told Mosheh (Moses), "Listen, you'll soon die. Call Yehoshua (Joshua) present yourselves in the sacred tent, then I'll give him his instructions."

So Mosheh and Yehoshua went to the sacred tent. 15 Yahweh appeared to them there in a pillar of cloud that stood over the tent door.

16 Then Yahweh said to Mosheh, "Listen, you'll soon go to join your ancestors, and these people will turn and prostitute themselves to the strange gods of the land that they'll be going to. This nation will abandon me and break the agreement that I've made with it. 17 When that happens, my rage will burn against them, and I'll abandon them and

175 **RV 30:12-14 · Cross-ref.** Rom 10:6-8.
176 **RV 30:20 · Cross-ref.** Gen 12:7.
177 **RV 30:20 · Cross-ref.** Gen 26:3.
178 **RV 30:20 · Cross-ref.** Gen 28:13.
179 **RV 31:2 · Cross-ref.** Num 20:12.
180 **RV 31:4 · Cross-ref.** Num 21:21-35.
181 **RV 31:8 · Cross-ref.** Josh 1:5; Heb 13:5.
182 **RV 31:10 · Cross-ref.** Deu 15:1-2.
183 **RV 31:10 · Cross-ref.** Deu 16:13-15.

Readers' Version

distance myself from them. They'll be devoured by other kingdoms, and many disasters and troubles will hit them. Then they'll say at that time, 'Didn't these disasters come to us because our God is no longer here amongst us?'
18 Yes, I'll definitely stay away on that day because of all the evil that they will have done when they turned to other gods. **19** So now, write down this song and teach it to the Israelis. Make them memorise it so that it can become a witness for me against them. **20** When I bring them to the land that I promised to their ancestors, flowing with milk and honey, and they eat well and become satisfied and fat, then they'll turn to other gods and they'll serve them, and they'll despise me and break our agreement. **21** Then in the future when many evils and troubles hit the country, this song will testify to it as a witness (because it won't be forgotten by their descendants). Because I know their intent today, even before I've taken them into the land that I promised."

22 So Mosheh wrote down the song that day and taught it to the Israelis.

23 Then he instructed Nun's son Yehoshua (Joshua), "Be strong and courageous; because you'll be the one to take the Israelis into the land that I promised them, and I'll be with you."[184]

24 After Mosheh had finished writing all these instructions from beginning to end onto a scroll, **25** he told the Levites who carry the box containing Yahweh's agreement, **26** "Take this scroll with these instructions on it and place it beside the box containing your god Yahweh's agreement, and then it'll be there as a witness against your nation **27** because I know your rebellion and stubbornness. Listen while I'm still alive with you today: you've all been rebellious against Yahweh, and it'll surely be worse after my death. **28** Bring all the elders and officials of your tribes here to me, so that I can speak these words in their ears and call the heavens and the earth to witness against them, **29** because I know that after my death, you'll certainly corrupt yourselves and turn away from the ways that I have instructed you, and disaster will come to you in the future, because you'll all do evil in Yahweh's eyes, provoking him to anger by what you all do."

30 Then Mosheh (Moses) recited this entire song aloud to all the gathered Israelis:

Mosheh's song

32:1 "Listen you heavens, and let me speak,
and let the earth listen to what I have to say.
2 Let my teaching drop like rain,
my speech drip like dew,
like sprinkling on the grass,
and like showers on the plants,
3 because I declare Yahweh's name.
Tell God how great he is.
4 The Rock, his work is perfect,
because all his ways are fair and honest—
a faithful God who never does wrong.
He's always honest and always correct.
5 Yisrael (Israel) acted corruptly towards him—
they're not his children, that's their flaw.
They're a perverse and crooked generation.
6 Is that how you reward Yahweh,
you foolish people and without wisdom?
Isn't he your father, your creator?
He made you and established you.
7 Remember the days of old.
Consider generation after generation over the years.
Ask your father and he'll inform you.
Question your elders and they'll tell you.
8 When the highest one gave the nations an inheritance,
when he spread all humans out,
he defined the boundaries for the peoples,[185]
according to the number of Israelis,
9 because Yahweh's allocation is his people.
Ya'akov (Jacob) is the portion of his inheritance.
10 He found him in a land that was just wilderness,
and in the barren, howling desert.
He surrounded him and looked after him—
watched over him like a precious possession.
11 Like an eagle stirs up its nest,
hovering over its young.
He spread his wings, then took him—
sitting him on top of his feathers.
12 Yahweh alone led Yisrael (Israel),
^and there wasn't any foreign god helping them.
13 He helped Yisrael reach the hilltops,
and fed them the fruits of the countryside.
He nourished them with honey from the cliffs,
oil from the hardest rocks,
14 yogurt from the cattle and milk from the flocks,
with fat of lambs, and rams from Bashan, and goats,
with plump wheat kernels,
and the juice of grapes that you drank as wine.
15 So the good fellow got fat and kicked—
you were fat, getting bloated, you gorged.
Then he abandoned the God who created him,
and he rejected the rock that had saved him.
16 Yisrael (Israel) provoked him with strange gods.
They anger him with their abominations.
17 They sacrificed to demons, not God—
gods they hadn't known.
New ones that had come recently,
that your ancestor had never served.
18 You neglected the rock who carried you,
and you forgot God who gave birth to you.
19 Yahweh noticed that and he rejected you,
due to that provocation by his sons and daughters.
20 He said, 'Let me hide myself from them,
I'll just watch how they end up
because they're a perverse generation—
children who totally lack faithfulness.

184 **RV 31:23 · Cross-ref.** Num 27:23; Josh 1:6.

185 **RV 32:8 · Cross-ref.** Acts 17:26.

Readers' Version

21 They provoked me with a non-god—
angered me by their worthless idols,[186]
so I'll provoke them with a 'non-people'.
I'll anger them by means of a foolish nation,[187]
22 because my anger flames like a fire.
It burns down to the lowest grave,
and devours the land and its harvests,
and scorches the foundations of the mountains.
23 I'll send them even more disasters.
I'll use my arrows up on them.
24 They'll be wasted by hunger
and weakened by terrible contagious and deadly diseases.
I'll send those diseases on the teeth of wild animals,
along with the poison from various creatures that crawl in the dust.
25 Outside the sword will leave people dead,
and inside, in the bedrooms, there'll be terror,
whether it's for a young man or young woman,
or the baby or the grey-haired man.
26 I said I'd wipe them out—
I would remove their memory from humankind
27 if it wasn't for the fact that I expect that their enemies would boast.
I don't want their adversaries to misjudge,
saying, "It's us who's powerful,
and Yahweh didn't carry all this out." '
28 because they're a nation short of good advice,
and lacking in understanding.
29 If they were wise, they'd comprehend this.
They'd understand what was ahead of them.
30 How could one warrior chase a thousand Israelis,
or two put ten thousands to flight,
unless their 'rock' sold them,
and Yahweh gave them up?
31 Even our enemies know
that their protector/'rock' is not like ours,
32 because their vine has its roots in Sedom,
and comes from the vineyards of Amorah (Gomorrah).
Their grapes are full of poison—
their clusters of grapes taste bitter.
33 Their wine is snake venom,
and the deadly poison of vipers.
34 'Aren't these future events my secret—
sealed up in my treasure-houses?
35 Vengeance and recompense belong to me[188]
at the time when their foot slips,
because the day of their disaster is close,
and the things prepared for them hurry along.'
36 Yes, Yahweh vindicates his people,
and has compassion on his servants,[189]
because he'll see that their power is gone,
and no one remains, either free or enslaved.
37 Then he'll ask, 'Where are their gods—
the rock who they went to to be safe,
38 who ate the fat of their sacrifices,
and drank the wine that they'd offered?
Let those gods take action and help you.
Let them be a shelter over you.
39 Now you'll realise that I'm God,
and that there's no god other than me.
I put to death and give life.
I wound, and I heal,
and no one can challenge my power,
40 because I lift my hand up to heaven
and promise, "As I live forever,
41 when I sharpen my glittering sword,
and prepare to apply justice,
I will return vengeance on my enemies,
and I'll pay back those who hate me.
42 I'll make my arrows drunk with blood,
and my sword will devour flesh,
with the blood of those slaughtered and the captives—
from the heads of the enemy's leaders." '
43 You nations, need to appreciate his people,
because he'll avenge the blood of his servants,
and he'll return vengeance onto his enemies,
and then he'll forgive his country—his people."
44 Then Mosheh (Moses), accompanied by Nun's son Yehoshua (Joshua), went and recited all the words of that song for the people to hear.

Mosheh's final instructions

45 When Mosheh (Moses) had finished telling all that to all Yisrael (Israel), 46 he told them, "Never forget all those instructions that I've been giving you today. Teach them to your children so that they'll be able to keep following them, 47 because it's no light matter for you all. Yes, it's your lives, and by doing that you can prolong your time in the land which you are crossing over the Yarden (Jordan) river to take possession of."

48 That same day, Yahweh told Mosheh, 49 "Go to Mt. Nevo (a mountain in the Avarim range in Moav (Moab), across from Yeriho (Jericho)). Climb up and you will see the land of Kena'an (Canaan), which I'm giving to the Israelis to take possession of. 50 Then you'll die on that mountain that you are going up on, and you'll join your ancestors (just like your brother Aharon (Aaron) died on Mt. Hor and joined his ancestors). 51 That's because you were unfaithful to me among the Israelis at the Merivah springs in Kadesh, in the wilderness of Tsin (Zin), because you didn't regard me as holy in front of the Israelis. 52 So you'll see the land in front of you, but you won't enter that

186 **RV 32:21 · Cross-ref.** 1Cor 10:22.

187 **RV 32:21 · Cross-ref.** Rom 10:19.

188 **RV 32:35 · Cross-ref.** Rom 12:19; Heb 10:30.

189 **RV 32:36a · Cross-ref.** Psa 135:14.

Readers' Version

land that I'm giving to the Israelis.[190]

Mosheh's final blessing for Yisrael

33:1 This is the blessing with which the man of God, Mosheh (Moses), blessed Israelis just before his death:

2 "Yahweh came from Mt. Sinay came
and appeared to them from Mt. Se'ir—
shining out from Mt. Paran.
He came with ten thousands of holy ones,
holding lightning for them in his right hand.
3 Yes, he loves the peoples.
All his holy ones are in your hand.
They sat down at your feet.
They listen to your instructions:
4 Mosheh (Moses) gave us those instructions
that would become a valuable possession for Ya'akov's (Jacob's) descendants.
5 Yahweh became king over Yeshurun,[191]
when the leaders of the people had gathered—
Yisrael's (Israel's) tribes all together.
6 Let Re'uven live and not die,
but let his men be few."
7 Then he said this is for Yehudah (Judah),
"Yahweh, listen to Yehudah's voice,
and take him to his people.
He defended himself,
plus you help him against his enemies."
8 Then for Levi, he said,
"Your Tumim and your Urim[192]
belong to your godly man,
who you tested at Masah.[193]
You strove against him at the Merivah springs.[194]
9 He said that he hadn't seen his father and his mother,
and he didn't acknowledge his brothers or spend time with his sons.
because he guarded your message
and kept your agreement.
10 He teaches your rules to Ya'akov (Jacob),
and your instructions to Yisrael (Israel).
He'll burn fragrant incense for you,
and whole burnt offerings on your altar.
11 Yahweh, bless Yisrael's possessions,
and accept the work that he does.
Crush those who take action up against him,
and those who hate, in case they attack."
12 To Benyamin, he said,
"Yahweh's special one lives in security beside him.
He protects him all day long,
and Yahweh places him on his chest."
13 To Yosef (Joseph), he said,
"Yahweh will bless his land,
with the rain from the sky,
from the dew and from the springs lying beneath,
14 with a plentiful harvest from the good sunshine,
and from the bounty of the produce of the seasons,
15 and water from the tops of ancient mountains,
and from the bounty of age-old hills,
16 and from the bounty of the soil and from its fullness,
and the favour of the bush-dweller.
Let them come on Yosef's (Joseph's) head,
and on the top of the head of the leader of his brothers.
17 His majesty is like his firstborn bull,
and his horns are like the horns of a wild bull.
He'll ram the peoples with them,
together to the ends of the earth.
And they are the ten thousands of Efrayim (Ephraim),
and they are the thousands of Menasheh (Manasseh)."
18 To Zevulun, he said,
"Zevulun, be happy when you go out,
and Yisakar (Issachar) too, in your tents.
19 They will call peoples to the mountain.
There they will offer sacrifices of righteousness.
because they feed on the abundance of the oceans,
and on treasures hidden in the sand."
20 To Gad, he said,
"Blessed be the one who enlarges Gad.
He'll live like a lioness,
and tear off an arm, perhaps also a head.
21 He picked out the best for himself,
because there the decreed portion is reserved.
He came with the people's leaders.
He administered Yahweh's justice,
and his judgements for Yisrael (Israel)."
22 To Dan, he said,
"Dan is a lion cub
leaping out from Bashan."
23 To Naftali (Naphtali), he said,
"Naftali, overflowing with favour,
and full of Yahweh's blessings,
you'll possess the west and the south."
24 To Asher, he said,
"Asher is blessed among the sons.
Let him be favoured among his brothers,
and enjoy having lots of olive oil.
25 Your gates will have iron and bronze bars,
and you'll be strong all your life.
26 There's no one else like Yeshurun's God,
riding the heavens to your help,
and in his majesty on the clouds.
27 The everlasting God is a place of safety,
and it's his eternal arms that are underneath you.
He drove the enemy away from in front of you,
and he said, 'Destroy them.'

190 **RV 32:48-52 · Cross-ref.** Num 27:12-14; Deu 3:23-27.

191 **RV 33:5 · Note** Yeshurun means 'the upright one', a term of endearment for Yisrael, also in verse 26.

192 **RV 33:8 · Cross-ref.** Exo 28:30.

193 **RV 33:8 · Cross-ref.** Exo 17:7.

194 **RV 33:8 · Cross-ref.** Exo 17:7; Num 20:13.

Readers' Version

28 Yisrael (Israel) will live in safety—
secure as Ya'akov's (Jacob's) fountain,
in a land of grain and new wine
where the skies above them drop dew.
29 Your happiness, Yisrael.
Who else is like you—a people saved by Yahweh,
the shield that protects you,
and who is the sword that makes you powerful?
Your enemies will cringe back from you,
and you'll trample all over their hills."

Yahweh shows the land to Mosheh

34:1 Then Mosheh (Moses) went from the plains of Moav (Moab) up to Mt. Nevo, to the top of Pisgah, which is opposite Yeriho (Jericho), and Yahweh showed him all the Gilead region as far as Dan, 2 all Naftali (Naphtali), the land of Efrayim (Ephraim) and Menasheh (Manasseh), all the land of Yehudah (Judah), to the Mediterranean sea, 3 the Negev, and the plain of the Valley of Yeriho (Yeriho, the Palm City) as far as Tsoar. 4 Then Yahweh told him, "That's the land that I promised to Avraham,[195] to Yitshak (Isaac),[196] and to Ya'akov (Jacob),[197] saying, 'I'll give it to your descendants.' I've showed it to you for you to look at, but you won't go over there into it."

Mosheh's death

5 So Yahweh's servant Mosheh (Moses) died there in Moav (Moab) just as Yahweh had said would happen 6 and he buried him there in the valley opposite Beyt-Pe'or, but to this day, no one knows where his grave is. 7 Mosheh was one hundred and twenty when he died, but he still had excellent eyesight and strength in his body. 8 The Israelis mourned thirty days for him there in the Moav plain.

9 Meanwhile, Nun's son Yehoshua (Joshua) was full of the spirit of wisdom, because Mosheh had placed his hands on him and prayed over him, so the Israelis listened to him and did what Yahweh had commanded Mosheh.

10 No prophet like Mosheh who Yahweh knew face to face,[198] has ever emerged in Yisrael (Israel) since then, 11 or performed all the miracles and amazing things that Yahweh sent him to do in Mitsrayim (Egypt), to Par'oh (Pharaoh), and to all his servants, and to all his land. 12 No other prophet has been able to do all the incredible but terrifying things that Mosheh did while all Yisrael watched.

DEU · OET-RV v0.2.2

195 **RV 34:4 · Cross-ref.** Gen 12:7.

196 **RV 34:4 · Cross-ref.** Gen 26:3.

197 **RV 34:4 · Cross-ref.** Gen 28:13.

198 **RV 34:10 · Cross-ref.** Exo 33:11.

Iyov

(Job)

Introduction

The account of Iyov (but commonly as known as 'Iyov' which is the English evolution of the Germanic adaptation of the Greek adaptation Ἰώβ (Iōb) of his actual Hebrew name 'אִיּוֹב') is an account about a godly man who was struck by a series of tragedies: all his children and their families were killed, all his extensive wealth was lost, and then he was struck with a terrible disease. By means of this seven-part account, the reader is informed about how Iyov and his friends react concerning those tragedies. Then finally, God reveals himself to Iyov and the others.

Near the beginning of this document, God is told by Satan that it's not good governing of his people if he always rewards those who obey him. What if people only obey God because they're after the material blessings that would always follow. This would mean that their obedience no longer comes from their hearts. Yes, that's what Satan said about Iyov, so God allowed Satan to test Iyov's heart to see if he'd continue to trust God in times of suffering and misery.

Iyov's traditional friends assumed that he must be suffering because he sinned. Surely he wouldn't suffer all that if he'd been honest and righteous. None of them could understand why God might allow sickness or disease to strike someone if he was truly a righteous person, but this is too simplistic for Iyov to accept. Therefore he challenges God to present his case. In all of that, Iyov's faith in God isn't lost, but he desires to regain his honour as an honest and godly person.

God doesn't answer Iyov's questions but he responds by displaying his own power and wisdom and knowledge. So then Iyov acknowledges God as the wise creator and requests forgiveness for his angry words.

The final segment of this account explains how Iyov was restored to health, peace, and prosperity (all the elements of 'shalom'/'שָׁלוֹם'), and how he actually prospered even more than before. It also shows how God was angry at Iyov's friends, because they had so much to say when none of them actually knew why Iyov had suffered—only Iyov had really sensed that God and his eventual (but eternal) justice is greater than simplistic proverbs and trite beliefs.

Main components of this account

SECTION ONE: Introduction *1:1–2:13*
SECTION TWO: Dialogues between Iyov and his friends *3:1–27:23*
a. Iyov's complaint *3:1-26*
b. The first dialogue *4:1–14:22*
c. The second dialogue *15:1–21:34*
d. The third dialogue *22:1–27:23*
SECTION THREE: Praising wisdom *28:1-28*
SECTION FOUR: Iyov's final statement *29:1–31:40*
SECTION FIVE: Elihu's speech *32:1–37:24*
SECTION SIX: Yahweh answers Iyov *38:1–42:6*
SECTION SEVEN: The final restoration *42:7-17*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

SECTION ONE: The introduction[1] · Iyov's prosperous life

1:1 There was once a man called Iyov (Job) who lived in the Uts (Uz) region. He was blameless and righteous—both obeying God and avoiding evil. **2** He had seven sons and three daughters, **3** and he owned 7,000 sheep, 3,000 camels, 1,000 cattle, and 500 donkeys, as well as many slaves. Iyov was richer than anyone else who lived in the area east of the Yarden (Jordan) River. **4** Iyov's sons regularly held feasts in their homes, and whenever any of them held a feast, he would invite all his brothers and sisters to share the meal with him. **5** Then once a feast was over, Iyov would send for his children and consecrate them—he got up early in the morning and offered burnt offerings for each of them, because Iyov said, "Perhaps my children have sinned and cursed[2] God in their hearts." It was Iyov's regular habit to intercede for his children.

Satan's first attack on Iyov

6 It was the day that God's sons[3] came to present themselves to Yahweh,[4] and the adversary (Satan) was also there among them. **7** Yahweh asked him, "Where have you just come from?"

"I have come from the earth, where I was travelling around to see what was going on." Satan replied.

8 "Have you noticed my servant Iyov (Job)?" Yahweh asked. "There's no one else like him on the whole earth—a blameless and righteous man who obeys me God and avoids anything evil."

9 "Does Iyov get nothing back for respecting God?" Satan answered Yahweh. **10** "Don't you constantly protect him and his household and everything that's his? You've blessed what he works on, and his livestock have multiplied prolifically. **11** However, just stretch out your hand and ruin everything he has, then we'll see that he'll curse you to your face."

12 "Listen, I'll cede you control over everything he has," Yahweh replied. "Only just don't do anything against Iyov himself." So the adversary went away from Yahweh's presence.

Satan destroys Iyov's wealth and children

13 So one day when Iyov's (Job's) sons and his daughters were eating and drinking wine in their eldest brother's house, **14** a messenger came to Iyov and reported, "While the oxen were ploughing and the donkeys were feeding nearby, **15** raiders from Sheva attacked with their swords and stole them all. They killed all your slaves except that I managed to escape to tell you."

16 While he was still speaking, another messenger came and said, "The fire of God fell from the sky and burnt up the sheep and the shepherds. Only ashes are left, except that I alone escaped to tell you."

17 While he was still speaking, another one came and explained, "The Kasdim (Chaldeans) formed into three bands and raided the camels and took them, and they attacked the slaves with their swords, and I'm the only one who escaped to come and tell you."

18 While he was still speaking, another messenger came and said, "Your sons and daughters were eating and drinking wine in the house of their eldest brother **19** when suddenly a freak wind came from across the desert and struck the house. It collapsed on the young people and killed them, and only I alone have escaped to tell you."

20 Then Iyov (Job) stood up and tore his robe and shaved his head. Then he knelt with his face to the ground and worshipped God, **21** saying, "I came naked from my mother's womb, and I will leave this life naked. Yahweh gave, and Yahweh has taken. May Yahweh's reputation be blessed."

22 Through all of that, Iyov didn't disobey God or accuse him of being evil.

Satan's second attack on Iyov

2:1 It was the day that God's sons came to present themselves to Yahweh and the adversary (Satan) was also there among them. **2** "Where have you come from?" Yahweh asked the adversary.

"From wandering on the earth and going back and forth on it," he answered.

3 "Have you noticed my servant Iyov (Job)?" Yahweh asked Satan, "because there's no one like him on the earth—a blameless and righteous man, striving to obey God and turning from evil. And he's still holding firmly to his integrity, even though you incited me against him, to ruin him for nothing."

4 "Skin for skin," replied the adversary, "actually, a person will give everything they have to save their life. **5** However, just reach out and touch his flesh and bones, and see if he doesn't curse you to your face."

6 "Listen," Yahweh said to him, "I'll give you power over him, but you must preserve his life."

7 So the adversary went away from Yahweh's presence, and he infected Iyov with bad boils from the sole of his foot to the top of his head. **8** Iyov picked up a piece of broken pottery to scratch himself with as he sat down in the middle of a pile of ashes.

9 "Are you still holding tightly onto your integrity?" his wife asked him. "Just curse God and die."

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1 RV 1:1 · Parallel 1:1–2:13

2 RV 1:15 · Note Literally 'blessed' but it's possible that the original reading was 'cursed' and that scribes changed it to 'blessed' in order to avoid the uncomfortable concept of a person cursing God. Traditional manuscripts of the Hebrew Bible don't have a marginal notation about this (as they do in the case of 7:20), but LXX uses 'ἐνενοήθησαν κακά' which can be rendered as 'have thought evil things' and the Peshitta (Syriac) uses 'reviled'. Many other translations also use 'cursed' since this is the kind of change that scribes are known to have made in similar cases.

3 RV 1:6 · Note It's not clear from the text who these are.

4 RV 1:6 · Cross-ref. Gen 6:2.

Readers' Version

10 "You're talking like a foolish person," Iyov replied.
"Should we only accept good from God and not receive the bad?" In all of that, Iyov didn't sin in what he said.

Iyov's three friends come

11 When Iyov's (Job's) three friends heard about all the troubles that had happened to him, they each came from his place: Elifaz from Teyman, Bildad from Shuah, and Tsofar from Na'amah. They gathered together to come to console and comfort him. 12 but when they saw him from a distance, they barely recognised him. They wailed loudly, and they ripped their own clothes, and they threw dust into the air so that it would fall on their heads. (All three of those were traditional signs of mourning.) 13 Then they sat with him there on the ground for seven days and seven nights without saying a single word to Iyov because they had seen that his suffering was extreme.

SECTION TWO: Iyov talking with his friends[5] · Iyov's complaint

3:1 After that, Iyov (Job) spoke up and cursed the day of his conception.[6]

2 He said:
Iyov
3 May the day on which I was born perish,
and the night that said, 'A boy has been conceived.'
4 May that day be dark.
May God not search for it from above
and may no light shine on it.
5 May darkness and a dark shadow claim it.
May a cloud remain over it.
May the blacknesses of the day terrify it.
6 May gloom take that night.
May it not be happy among the days of the year.
May it not enter into the number of months.
7 Listen, may that night be barren.
May a happy shout never enter it.
8 May those who curse days, curse that one—
yes, those people who are skillful enough to wake up the large sea monster.
9 May the stars of its twilight be dark.
May it stay waiting for the light that never arrives.
May it not see the dawn breaking.
10 Because it didn't close the doors of my mother's womb,
to hide the sorrow from my eyes.
11 Why didn't I die at birth?
Just come out then stop breathing?
12 Why was I accepted onto her lap?
And onto those breasts to suckle?
13 Yes, I'd be peacefully lying down now.
I would have slept and been at rest,
14 along with kings and counsellors of the earth—
yes, those who built monuments for themselves.
15 Or been asleep with princes and their gold—
those who filled their houses with silver.
16 I might never have been—like a stillborn child.
Like some infants who never see the light.
17 Wicked people don't cause any more trouble there.
Those who've run out of strength rest there.
18 Prisoners are able to relax together.
They no longer hear the voice of their taskmaster.
19 Ordinary and famous people are all alike there.
And slaves there no longer have to obey their masters.
20 Why is light given to those who are miserable?
And why's life given to those who are bitter inside?
21 They wish for death but it won't come.[7]
They dig for it more than for hidden treasure.
22 Those who are happy for happiness sake,
will celebrate when they find the grave.
23 Why search for a path that's hidden
when God has hedged them in?
24 Sighing has become more important than eating.
My groans just pour out like water.
25 I had my fears and they've come to pass.
What I dreaded has come to me.
26 I'm not relaxed or peaceful.
I can't rest because only trouble comes.

Elifaz's first response to Iyov[8]

4:1 Then Elifaz (from Teyman) replied:

Elifaz
2 If someone tries to talk with you, will it wear you out?
But who can resist answering?
3 Listen, you've instructed many other people.
And you've encouraged those who were weak.
4 Your words have encouraged those who were stumbling.
You've strengthened those whose knees were buckling.
5 But now it's you in trouble and you're depressed.
Troubles touch you and you're discouraged.
6 Doesn't your faith give you confidence?
What about your hope and your integrity?
7 Remember: Who has ever perished when they were innocent?[9]
Or when were godly people ever destroyed?
8 Just like I've seen those who plant evil and sow mischief harvest it back again,
9 God's breath causes them to perish,
and with a snort of his nose they come to an end.
10 The lion roars and the UNKNOWN-lion sounds his voice,
AND the teeth of the young lions are broken.
11 The UNKNOWN-lion starves to death because of a lack

5 **RV 3:1 · Parallel** 3:1–27:33

6 **RV 3:1-19 · Cross-ref.** Jer 20:14-18.

7 **RV 3:21 · Cross-ref.** Rev 9:6.

8 **RV 4:1 · Parallel** 4:1–14:22

9 **RV 4:7 · Note** Don't forget that this is Elifaz giving his opinions and advice, and not necessarily endorsed as theologically sound. See God's disapproval of the words of Elifaz and his companions in Job 42:7-8.

Readers' Version

of prey,
and the lionesses cubs are scattered.
12 Now a message was brought secretly to me,
and my ears caught a whisper of it.
13 When troubled by thoughts from dreams in the night,
when people have fallen into deep sleep,
14 I was hit by fear and trembling—
my bones were shaking with fright.
15 A spirit passed over my face,
and the hairs on my body stood on end.
16 It stood still, but I didn't recognise what it was.
There was an image in front of my eyes.
It was silent and then I heard a voice:
17 'Can a mortal human be innocent before God?
Can a person be more pure than the creator of people?'[10]
18 Listen, he doesn't even trust his own servants,
and he accuses his own messengers of making mistakes.
19 How much less for those whose bodies were made from the clay,
whose foundations were made from the dust.
They're crushed even easier than a moth is.
20 They're destroyed from morning to evening.
They're always dying even without anyone doing anything.
21 Their tent cords are pulled out on them.
They die and don't even know why.
5:1 Call out to God now. Does anyone answer?
Which of the holy ones will you turn to?
2 Resentment kills foolish people.
Jealousy kills those who are simple-minded.
3 I've seen foolish people taking root,
then I've immediately cursed their homes.
4 Their children are far from safety,
and they[11] are crushed in the gate,[12]
and no one saves them.
5 Those who are hungry consume his harvest
even getting it from among the thorns.
Greedy people long for his wealth.
6 Hardship doesn't just grow up from the dust,
and trouble doesn't just spring up from the ground.
7 Everyone is born into trouble—
sparks tend to fly up high.
8 But for myself, I'll search for God
and I'll approach him with my case.
9 He does incredible things,
and performs wonders without number that are beyond our understanding.
10 He's the one giving rain all over the earth,
and sending water onto the fields.
11 God helps the humble to prosper,
and he lifts those who are mourning to a safe place.
12 He frustrates the schemes of the crafty,
so their actions cannot succeed.
13 He catches smart people in their craftiness,
and he hurries along the plans of those who are deceptive.
14 Even in the daytime, they remain in darkness.
Even at midday, they feel their way around as if it's nighttime.
15 He saves the poor from the plans of those smart people,
and from the actions of powerful people.
16 So the poor have hope,
and injustice is silenced.
17 Listen, the person who's corrected by God is blessed.
Don't despise chastening from God the provider.
18 He wounds and he also bandages up.
He strikes but his hands also heal.
19 If you get in trouble six times, he'll rescue you.
Even seven times, he'll prevent you from being harmed.
20 During famines, he'll rescue you from death,
and in war, he'll save you from slaughter.
21 He'll hide you away from hurting words,
and when destruction comes, you won't be afraid.
22 You'll laugh at destruction and at famine,
and you won't be afraid of wild animals,
23 because you have an agreement with the stones in the fields for walls,
and the wild animals will be at peace with you.
24 You'll know that your home is secure,
and you'll inspect your animal shelters and nothing will be missing.
25 You'll know that your descendants will be numerous,
and your offspring like the grass on the land.
26 You'll reach an old age before you get to the grave,
like grain that's harvested at the right time.
27 Listen to this: we've investigated and it's true.
Listen to it so you'll know for yourself.

Iyov's first response to Elifaz

6:1 Then Iyov (Job) responded:
Iyov
2 If only my anguish could be truly weighed,
and my calamity could be put together with it on the scales.
3 Because now it would be heavier than the sand on the beaches
so that's why my words have been so rash.
4 Because the arrows of God the provider are in me.
My spirit is drinking in their poison.
God's terrors are set out against me.
5 Does a wild donkey bray when it has fresh grass to eat,
or a ox bellow when it has its fodder?
6 Do people eat tasteless food without adding salt,

10 RV 4:17 · Note All speech marks in Bible translations are added by the translators. It's not certain from the text whether or not this was what 'the voice' said, and if it is (as we assumed), it's not clear where 'the voice' stopped speaking and Elifaz resumes. (Many translations put it at the end of the chapter, but remember that chapter breaks are also rather arbitrary and not in the original manuscripts.)

11 RV 5:4 · Note This could refer to either the foolish people (v3) OR their children.

12 RV 5:4 · Note This could refer to any gate, or possibly to the hearings/court of the elders conducted at the village/city gate.

Readers' Version

or enjoy the taste of purslane leaves by itself?
7 My soul refuses to touch them—
they are like detestable food to me.
8 Who will give me my request?
May God give me what I hope for.
9 If only God would be willing to crush me.
May he play his hand and cut me off.
10 It still comforts me and gives me inner joy through never-ending pain,
that I haven't denied the words of the holy one.
11 I don't have the strength to keep waiting.
What future do I have, that I should want to go on living?
12 Am I strong like rock?
Is my body made of bronze?
13 Am I in a position to help myself?
It seems that success has been driven away from me.
14 When a man's in despair, surely his friend should be kind
even if the man stops honouring God the provider.
15 My 'brothers' have been as treacherous as a river that dries up in the summer.
They disappear again like dry river beds.
16 They go dark from the ice over them,
and they hide themselves when covered with snow.
17 At the time when they should be flowing, they're silenced.
When it's hot, they dry up from their channels.
18 Their paths twist in their courses,
they go out into the wasteland and end there.
19 The camel caravans from Teyma look for water.
The caravans from Sheva keep looking forward to them.
20 They were distressed because they had been confident.
They've come to the dry stream bed and were stunned.
21 Now you have become of no help.
You see the terror and you're afraid.
22 Have I ever asked you to give me something?
Or to give me a reward from your wealth?
23 Or to save me from my enemy in battle?
Or to pay a ransom to ruthless people in order to free me?
24 Teach me and then I'll be quiet.
Explain to me where I've gone wrong.
25 Truthful words are so painful.
But what does your proof prove to anyone?
26 Do you plan to correct my words?
Do you consider the words of someone in despair to be like wind?
27 You would even draw straws for a fatherless child.
You would make money out of your friend.
28 So now, look at me willingly.
Would I lie to your face?
29 Please turn back—don't let there be injustice.
Turn now—my cause is righteous.
30 Am I being unfair?
Am I incapable of discerning evil?
7:1 Aren't people expected to work on earth?
Aren't a person's days like the days of a hired labourer?
2 He longs for the shade just like a slave does.
He's just like a hired man who waits eagerly for his wages.
3 So months of worthlessness have been allotted to me,
and they've appointed me to have many nights of trouble.
4 When I lie down I ask myself, 'When can I get up?'
Thus evening drags on followed by restlessness until dawn.
5 My body is clothed with maggots and encrusted with dust.
My skin has become brittle and breaks apart.
6 In the past the days flew by faster than a weaver's shuttle,
but now they've come to an end without any hope.
7 Remember that my life is just a puff of air.
My eyes will never see happiness again.
8 Your eyes won't see me any more.
They'll be on me but I'll be gone.
9 Clouds just pop out of existence again and vanish.
Similarly, the person who goes down to Sheol doesn't come back up again.
10 That person won't return to their house again,
and before long their place won't even know them again.
11 So I won't restrain my mouth—
I'll speak in the distress of my spirit.
I will complain with the bitterness of my soul.
12 Do you think that I'm the sea or the sea monster
that you will station a guard to watch me?
13 I thought that my bed would comfort me,
and that my couch would take away my complaints.
14 But then you frighten me with dreams,
and you terrify me with visions.
15 My inner self chooses strangling—
death over life in this body.
16 I REJECT—I won't live to a VANISHING POINT.
Leave me alone because my days are just a puff of air.
17 What are humans that you make so much of them,
and that your mind thinks about them?
18 You visit them in the mornings,
and test them at various times.
19 Will you never look away from me?
Won't you leave me alone long enough to swallow?
20 If I've sinned, what did I do to you, the watcher of people?
Why have you made me your target—
me who feels like I myself am now a burden?
21 Why won't you forgive my fault
and take away my guilt?
For now I'll lie down in the dust.
You'll search for me but I'll no longer exist.

Bildad's first response to Iyov

8:1 Then Bildad (from Shuah) answered:
Bildad
2 For how much longer will you keep saying that stuff?
The words coming out of your mouth are like a strong wind.

Readers' Version

3 Does God pervert justice?
Does the provider pervert what is right?
4 If your children sinned against him,
then he let their disobedience take them on.
5 If you genuinely search for God,
and you request a favour from the provider,
6 and if you're pure and honourable,
he'll rouse himself to help you
and restore your rightful home.
7 Your beginning started off small,
but your ending will see a large increase.
8 Why don't you ask previous generations,
and consider what their ancestors had learnt,
9 because *we* were born just 'yesterday'
and don't know anything.
Our days on the earth are just a shadow in comparison.
10 Won't they speak to you and teach you?
They'll advise from their understanding.
11 Can papyrus grow tall where there's no swamp?
Can reeds grow where there's no water?
12 They're not harvested when they're still flowering,
but they wither before any other plants.
13 The paths of people who forget God are like them.
The hope of godless people will just disappear.
14 Their confidence snaps,
and their trust is broken like a spider's web.
15 He leans against his house but it collapses.
He takes hold of it, but it doesn't stand again.
16 It's a fresh plant in the sunshine,
and its shoots spread out over the garden.
17 Its roots are twisted around over a heap.
They find the cracks between stones.
18 If it's destroyed from its place,
it'll deny that it even saw you.
19 That's the happiness of its path.
Another one will spring up from the dust.
20 God doesn't reject people who are blameless.
And he doesn't join in with those who do evil.
21 He'll still fill your mouth with laughter,
and your lips with a happy shout.
22 Those who hate you will be exposed and shamed,
and the homes of wicked people will cease to exist.

Iyov's first response to Bildad

9:1 Then Iyov (Job) answered saying:
Iyov
2 Yes, I certainly know that.
But how can a person be declared innocent before God?[13]
3 If someone wanted to argue with him,
he wouldn't answer them once out of a thousand times.
4 He's wise in his thinking and very powerful.
Who has ever challenged him and succeeded?
5 He takes down mountains and they don't even know who is overturning them with his anger.
6 The one who shakes the earth from its place
and makes its pillars shudder.
7 The one who can tell the sun not to shine,
and seals off the stars.
8 The one who stretches out space all by himself,
and treads on the tops of the waves in the sea.
9 The one who made the Bear, Orion, Pleiades,
as well as the southern constellations.
10 The one who does more incredible things than we can find,
and does more marvellous things than we can count.
11 It he went past me, I couldn't see him,
and if he moved off, I wouldn't be able to perceive it.
12 When he takes things away, who can stop him,
and who will ask him what he's doing?
13 God won't suppress his anger.
Those who help Rahav lie beneath him.
14 I will certainly answer him.
I will choose my words against him.
15 If I was innocent, I wouldn't answer.
I would ask my judge for mercy.
16 If I called and he answered me,
I wouldn't believe that he'd listened to my voice.
17 He crushes me with storms,
and wounds me over and over without cause.
18 He doesn't let me catch my breath.
He fills me with bitterness.
19 Concerning strength, he's powerful.
Concerning justice, he'll ask, 'Who will summon me?'
20 If I was innocent, my mouth would condemn me.
If I was blameless, it would declare me guilty.
21 I'm innocent—I don't know myself.
I despise my life.
22 It's the same thing, therefore I said,
'He's bringing both the blameless and the wicked to their end.'
23 When a disaster brings sudden death, he mocks the despair of innocent people.
24 The world has been given over to someone wicked.
He covers the judges eyes—so who did it?
25 My days go by faster than a sprinter.
They've fled by without seeing any good.
26 They pass like boats made with reeds—
like an eagle swooping down on its food.
27 If I said that I would forget my complaint,
and soften my expression and smile,
28 I'd be afraid of all my sufferings.
I know that you wouldn't consider me innocent.
29 I'd be guilty,
so why would I work hard for such vanity?
30 If I washed myself from a clear mountain stream
and cleaned my hands with strong soap,
31 then you'd plunge me into a pit
and my own clothes would abhor me.
32 He's not a human like me,
so we wouldn't be going into court together.
33 There's no mediator between us,

13 **RV 9:2 · Cross-ref.** Yob 4:17.

Readers' Version

who would have authority over both of us.
34 Let him remove his rod from me,
so his terror won't frighten me.
35 I would speak and not fear him,
but it's not like that with me.
10:1 Inside, I loathe my life.
I'll release my complaints.
I'll express my inner bitterness.
2 I'll tell God not to condemn me.
Help me to know why you're against me.
3 Does it seem good to you to oppress me?
Have you rejected this creation of yours,
and delighted in wicked people's plans instead?
4 Do you have actual eyes?
Do you see like people do?
5 Are your days like a person's days
or your years like a person's years
6 that you look for my guilt
and search for my sin.
7 Knowing that I'm not guilty,
won't anyone save me from you?
8 Your hands shaped and moulded me.
Will the same hands now destroy me?
9 Please remember that you made me like the clay.
Will you now turn me to dust?
10 Haven't you poured me out like milk
and curdled me like cheese?
11 You clothed me with flesh and skin,
and you knit me together with bones and tendons inside.
12 You have made life and genuine love for me,
and your care has kept my spirit alive.
13 But you hid these things in your heart,
and I know that this is with you.
14 If I sin you'll be watching me,
and you wouldn't acquit me of my crime.
15 If I'm guilty, may my end be bad.
If I'm innocent, I won't raise my head.
I'm full of shame and you've seen my suffering.
16 If I get up, the lion will hunt me.
Again, you show me how wonderful you are.
17 You find new witnesses against me.
And you get more angry with me and send changed forces against me.
18 So why did you allow me to come out from the womb?
Better if I'd expired and no one had seen me.
19 If only I'd never existed—
just went straight from the womb to the grave.
20 Aren't my days few?
So leave me and let me enjoy a little comfort
21 before I go and don't return to the land of darkness and deep shadow—
22 the land of gloom and deep darkness,
disorderly and with gloomy light.

Tsofar's first response to Iyov

11:1 Then Tsofar (from Na'amah) answered:
Tsofar
2 Shouldn't these many words be answered?
Or is a man to be acquitted just by what comes from his lips.
3 Will your boasting make people silent?
Or will you mock and no one puts you to shame?
4 You've said, 'My teaching is pure,
and I'm clean in your sight.'
5 But who will allow God to speak
and to open his lips against you
6 and to tell you the secrets of wisdom?
True wisdom has DOUBLE
God will forget some of your offenses for you.
7 Will you find the deep things of God?
Will you discover the limits of the provider?
8 What can you do to the height of the sky?
What do you know that's deeper than the grave?
9 It measures longer than the land,
and wider than the ocean.
10 If he comes past and imprisons you and convenes a hearing,
who can prevent him?
11 He recognises people who are deceitful.
He sees wickedness but doesn't reveal that he's paying attention.
12 Even a hollow person will gain understanding.
A wild donkey's colt will give birth to a man.
13 If you've directed your heart
and stretched your arms out to him,
14 and put wickedness far away from yourself
and didn't let injustice live in your home,
15 then you can raise your head without shame
and be firmly establishing without fear.
16 You will forget trouble—
remembering it only like water that's flowed past.
17 Your life will rise brighter than the midday sun.
Darkness will become like morning.
18 You'll be confident that there's hope.
You'll look around then safely lie down.
19 You'll lie down without being terrified.
Many people will be after your favour.
20 But the eyes of the wicked will fail
and the way of escape will be invisible to them.
Their hope will be limited to their last gasp of life.

Iyov's first response to Tsofar

12:1 Then Iyov (Job) responded to Tsofar:
Iyov
2 Ah, you're certainly 'the people'
and wisdom will die with you.
3 But I too have a mind as well as you.
I'm not getting bowled over by you.
Is there anyone who doesn't know those things?
4 I'm laughed at by my friends.
I was calling on God and he answered,
but an innocent man becomes someone to laugh at.
5 People who are comfortable have contempt for misfortune—
for those whose feet seem to be slipping away.
6 Robbers relax in their tents,

Readers' Version

and those who provoke God seem secure—
those who carry their gods in their hands.
7 But please ask the animals and they'll teach you.
Ask the birds in the sky and they'll tell you.
8 Or complain to the ground and it'll teach you,
and the fish in the sea will declare it to you.
9 Which of them doesn't know that Yahweh has done all this?
10 The life of everything that lives is in his hands,
as is the spirit in the body of every person.
11 Doesn't the ear have to test the words it hears?
And the palate has to taste the food that's eaten?
12 Wisdom comes with age,
and understanding comes from a long life.
13 Wisdom and power belong to him.
Counsel and understanding belong to him.
14 What he tears down won't be rebuilt.
What he closes on a person won't be opened.
15 When he holds back the waters they dry up,
and when he sends them out they overwhelm the earth.
16 Strength and sound wisdom belong to him.
The deceived and the deceiver are both his.
17 He leads counsellors away barefoot,
and makes judges look foolish.
18 He undoes the chains of the king's prisoners,
and wraps a cloth around their naked loins.
19 He leads priests away barefoot,
and overthrows powerful people.
20 He deprives trusted advisors of the opportunity to speak,
and he takes discernment away from the elders.
21 He pours contempt on successful people,
and unties the belt that powerful people put onto others.
22 He reveals the deep things of darkness,
and he brings deep darkness into the light.
23 He makes nations great and he also destroys nations.
He enlarges nations and he has them led away as slaves.
24 He removes the heart from the leaders of the people of the land,
and makes them wander in wasteland where there's no paths.
25 They grope in the darkness without any light,
and he makes them stagger around as if they're drunk.

Iyov

Iyov argues that he hasn't sinned

13:1 Look here, my eyes have seen all that,
my ears have heard it and understood.
2 I also know everything that you know,
I'm not way behind you.
3 But I would like to talk to the provider,
and I desire to plead with God.
4 But you're all smearers of lies,
all of you are worthless healers.
5 If only you all would remain silent,
then you all might be considered wise.
6 Please listen to my argument,
and pay attention to the pleading of my lips.
7 Will you all speak faithlessly on God's behalf,
and will you talk deceitfully for him?
8 Will you show partiality to him,
or argue the case for God?
9 Is it good that he'll examine you all,
or will you deceive him like deceiving a person?
10 He would certainly rebuke you all,
if you were secretly showing partiality.
11 Shouldn't his majesty make you all afraid,
and his dread fall on you all?
12 Your traditional sayings are proverbs of ashes.
Your defenses might as well be made of clay.
13 Be silent in my presence and let me speak,
and let come to me what may.
14 Why should I bite my flesh with my own teeth,
and take my life in my own hands?
15 Even if he kills me, my hope will still be in him.
I will certainly defend my behaviour to him in person.
16 Even that would result in my salvation.
A godless person wouldn't enter his presence.
17 Listen carefully to my words,
and may my declaration be in the ears of you all.
18 I've now arranged my case.
I know that I'm in the right.
19 Who will conduct my case?
I'll keep silent now and die.
20 Just don't do these two things to me,
then I won't hide myself from your presence:
21 Don't take your hand far away from me,
and don't terrify me with your dread.
22 Then call me and I'll answer,
or let me speak and answer me.
23 How many errors and sins do I have?
Let me know how I disobeyed and sinned.
24 Why are you keeping away from me,
and treating me like an enemy?
25 Would you terrify a leaf blown by the wind?
Would you chase a dry stalk to punish it?
26 You write bitter things against me,
and even recall the errors of my youth.
27 You lock my feet in stocks.
You watch all my paths and mark the soles of my feet.[14]
28 He decays like something rotten.
He's like a garment that's eaten by moths.
14:1 Humans, born from women,
live relatively short lives with lots of turmoil.
2 People appear and then wither, just like the flowers.
They don't stay around, but rush away like shadows.
3 Do you watch over even creatures like this?
Do you bring me in to be judged?
4 Who can make something innocent out of something impure?
No one.

14 **RV 13:27 · Cross-ref.** Yob 33:11.

Readers' Version

5 Since a person's lifespan is already determined,
then you already know the number of months.
You've set the limit and we won't live past that.
6 Stop watching us.
Give us relief so we can take some pleasure in our daily work.
7 There's even hope for a tree that gets cut down.
It will sprout again and its new shoots won't fail.
8 Even when its roots in the ground get old,
and its base is rotting in the soil,
9 when it detects water it'll send up branches like a young plant.
10 But a person dies and is laid out—
a person breathes their last and now where are they?
11 The water disappears from a lake,
and the river level goes down then dries up.
12 So too people lie down and don't get up again.
They won't wake up until the sky no longer exists.
For now they can't be roused out of their sleep.
13 If only you'd allow me to be hidden in the grave,
that you'd conceal me until your anger is passed.
but set a limit and then remember me.
14 If a person dies, will they ever live again?
I'll keep doing my work here until I'm released from it.
15 You'll call me and I'll answer you.
You'll desire the creature you've made.
16 Now you'll count my steps.
You won't keep watch on my sins.
17 My disobedience would be sealed up in a bag,
and you'd plaster over my wickedness.
18 But mountains fall and crumble,
and rocks move out of their places.
19 Flowing water wears down stones,
and its torrents wash away the soil.
You destroy humankind's hope.
20 You're forever overpowering us and we depart.
You are changing the expression on our faces and sending us away.
21 If our children achieved some honour, we wouldn't even know it.
Or if they're put to shame, we wouldn't be there to see it.
22 Only our own bodies feel the pain.
Only our inner selves mourn.

Elifaz's second response to Iyov[15]

15:1 Then Elifaz (from Teyman) replied:
Elifaz
2 Do wise people just answer with knowledge full of wind?
Do they just fill themselves with the east wind?
3 Should a person argue against useless talk,
or against words that have no value?
4 You turn people from the fear of God,
and discourage them from godly meditation.
5 Thus your wickedness drives your words,
and you choose the language of crafty people.
6 It's not me who condemns you, but it's your own mouth.
Your own lips testify against you.
7 Were you the first person ever born?
Were you created before the hills were made?
8 Do you listen to God's advice,
or limit wisdom to your own experience?
9 What do you know that we don't?
What do you understand that's not clear to us?
10 Both the grey-haired and the elderly are on our side,
People who've lived longer than your father.
11 Isn't it enough when God comforts you?
Aren't his gentle words enough for you?
12 Why do your emotions get carried away?
Why do your eyes flash with anger?
13 Are you turning your spirit against God
as your words pour out of your mouth?
14 What person could ever be pure,
and how could someone born from a woman be righteous?[16]
15 He doesn't even trust his holy ones,
and the heavens aren't pure from his viewpoint.
16 Certainly not someone who's corrupt and abhorrent,
or a person who drinks wickedness like water.
17 I'll show you—listen to me—
what I've seen and will tell everyone.
18 What's been told by wise people—
that hasn't been hidden from their ancestors.
19 The land was given to them alone,
and no stranger had come in among them.
20 Wicked people squirm in pain for their entire lifetime.
Those who oppress others have a number of years of pain stored up for them.
21 Sounds of terrors are in their ears.
The destroyer comes while they're enjoying prosperity.
22 They don't believe that the darkness will ever end.
They're destined for the sword.
23 They wander around searching for food that must be there.
They know that dark days are ahead—already prepared.
24 They're terrified by distress and anguish.
That dread overwhelms them like a king who's ready for a battle.
25 These things happen to wicked people because they oppose God.
They've behaved arrogantly to the provider.
26 They rush against him in defiance,
trusting the thick reinforcing of their shields.
27 Though their faces are round and fat,
and their bodies have rolls on their hips,
28 they'll live in broken-down houses
which people normally wouldn't live in because they're marked for demolition.

15 **RV 15:1 · Parallel** 15:1–21:34
16 **RV 15:14-16 · Cross-ref.** Yob 25:4-6.

Readers' Version

29 They won't be rich and their wealth won't endure,
and their herds and flocks won't spread across the land.
30 Wicked people will never escape the darkness.
A flame will wither their branches,
and with one breath of their mouths, they'll be gone.
31 Don't let them trust in emptiness or they'll be led astray,
and worthlessness will be their only reward.
32 They'll be finished before their time,
and their branches won't flourish and produce leaves.
33 They'll be like grapevines that drop their grapes when they're still unripe,
and like olive trees that shed their blossoms.
34 Yes, the company of godless people is worthless,
and anything gained from bribery will be burnt up in the fire.
35 They dream about trouble and encourage wickedness,
and they give birth to deceitful plots.

Iyov's second response to Elifaz

16:1 Then Iyov (Job) answered Elifaz:
Iyov
2 I've heard many things like that before.
You come to comfort, but bring trouble instead.
3 You need to limit your words full of wind.
What makes you keep responding?
4 I could also speak like you all if you were in my place.
I could string words together against you all and shake my head at you.
5 Alternatively, I could use my mouth to encourage you all.
My lips could be used instead to bring relief.
6 Even when I speak, it doesn't take away my pain.
But if I hold back, how will it go away?
7 However, he's now worn me out.
My entire household has been devastated.
8 You've made me lose so much weight that everyone can't help notice it.
My being so thin is used against me so people think from my face that I must be guilty.
9 His anger has ripped my body open
and in his hate he's gnashed at me with his teeth.
Even my enemy locks his eyes on me.
10 People stare at me with their mouths wide open.
They slap my cheek in contempt as they join together against me.
11 God has handed me over to a YOUNG BOY
and he throws me into the hands of wicked people.
12 I was just living my life and he shattered me.
He grabbed me by the neck and dashed me to pieces.
He set me up as a his target.
13 Soldiers with bows and arrows surround me.
He pierces my kidneys but doesn't care.
He splits my gallbladder and pours my bile out on the ground.
14 He keeps breaking through my protective walls.
He charges against me like a warrior.
15 I've dressed in sackcloth to show I'm mourning.
I've tossed my horn into the dust to show I'm defeated.
16 My face is red from so much crying.
My eyelids are surrounded by dark shadows.
17 I haven't committed any violence.
My prayer is pure.
18 Earth, don't just cover over my blood.
Don't just become a hiding place for my cries.
19 Even now, my witness is there in the heavens,
and my advocate is up on high.[17]
20 My friends scorn me.
The tears of my eyes are directed to God.
21 May someone plead with God for a man,
and a son of humanity plead for his friend.
22 When a certain number of years have passed,
I'll go on a path that I won't return from.
17:1 My spirit is broken,
my days are extinguished,
only the grave is left.
2 Surely there's mockers with me.
My eye is held by their provocations.
3 Please give yourself to cover my bail.
Who else would put up security for me?
4 You've closed their minds from being able to understand,
so therefore you won't elevate them over me.
5 People who'd denounce their friends for some gain,
should expect their children to be selfish also.
6 He's made me into a local gossip point.
Someone to spit at in the face.
7 My eyes have become dark from my grief.
Every one of my body parts is just like a shadow.
8 Godly people are appalled by this,
and innocent people are stirred up against those who are godless.
9 But those who obey will be able to stay on the correct road,
and those who haven't done anything wrong will become stronger.
10 But all of them and you all may return now and come,
and I wouldn't find a wise person among you all.
11 My good days have passed.
My plans are shattered,
even my secret desires.
12 They change night into day in their minds—
making light seem near while staring into the darkness.
13 If I wait for the grave to become my home,
if I've spread out my blankets ready to sleep in the darkness,
14 if I've called out and told the pit that it's my father,
and to the worm that it's my mother and my sister,
15 then where would my hope be placed?
Who would know that I had any hope?
16 Will they go down to the gates of the grave?

17 **RV 16:19 · Cross-ref.** Yob 19:25.

Readers' Version

Will we go down together into the ground?

Bildad's second response to Iyov

18:1 Then Bildad (from Shuah) responded again:

Bildad

2 How long until you stop all those words?
Think first, and then afterwards we can speak.
3 Why are we regarded as cattle,
as if we're considered by you all as being stupid?
4 People who tear themselves apart in anger,
will the ground be abandoned for your sakes,
or the rock removed out of its place?
5 Indeed, the light of wicked people[18] is extinguished.
the flame of their fire won't shine.
6 The light in their tents will go dark.
and the lamps that hang over their heads will go out.
7 Their strong steps will get shorter,
and their own schemes make them depressed.
8 Yes, they'll get their feet caught in a net,
and they'll wander around in a maze.
9 They'll get their heels caught in traps,
the sprung jaws will keep hold of them.
10 A rope is hidden in the ground,
and a noose lies there on their paths.
11 Sudden noises around them will terrify them,
and follow their steps as they run away.
12 Their strength dissolves into hunger,
and disaster has been prepared for them to stumble into.
13 It devours parts of their skin,
death begins by devouring their body parts.
14 They're pulled from their tents where they felt secure,
and taken away to the king of terrors.
15 Other people will live in their tents.
Sulfur is scattered over their homes.
16 Their roots dry up underneath them,
and their branches above them all wither.
17 No one on the earth will remember them any more,
and no streets will be named after them.[19]
18 They'll be driven from the light out into the darkness,
and they'll be chased out of this world.
19 You won't find any of their children or grandchildren in their town.
nor find any survivor where they previously lived.
20 Those in the west are appalled at their fate,
and those in the east are getting the shudders.
21 That's certainly how the homes of wicked people end up,
and that's the place for people who don't know God.

Iyov's second response to Bildad

19:1 Iyov (Job) responded to Bildad and companions again:

Iyov

2 How much longer will I be tormented
and crushed with words?
3 You people have scolded me ten times now.
You should be ashamed for how you've ill-treated me.
4 And even if I had truly done something wrong,
my error would remain with *me*.
5 If you truly think that you're better people than me,
and use my disgrace to argue against me,
6 then you need to know that God has wronged me,
and he's closed his net around me.
7 There, I cry out that I'm being attacked, and get no answer.
I call for help, but there's no justice.
8 He's blocked my road so I can't get past,
and he places darkness over my paths.
9 He's taken away all my honour,
and removed the crown from on my head.
10 He's battered me from every direction and I'm gone.
He's removed my hope like a tree that's been uprooted.
11 He's directed his anger against me,
and treats me as one of his enemies.
12 His troops advance in formation.
They build up a siege ramp against me,
and set themselves up around my tent.
13 He's moved my brothers far away from me,
and my acquaintances have certainly kept out of my way.
14 My relatives have deserted me,
and my close friends have forgotten me.
15 Those who've stayed in my home, and even the female servants regard me as a stranger.
I've become a foreigner in their eyes.
16 When I call my servant, he doesn't answer.
I try to persuade him with my words.
17 My breath is repugnant to my wife,
and abhorrent to my siblings.
18 Even young boys reject me.
When I stand they speak against me.
19 All my closest friends abhor me,
and those I love have turned on me.
20 My skin and flesh cling to my bones.
I've escaped by the skin of my teeth.
21 Pity me, pity me, you my friends,
because God's hand has touched me.
22 Why do you chase me as if you're God?
Won't you be satisfied with destroying my body?
23 Who will permit that my words be written down?
Who will allow them to be inscribed onto a scroll
24 with a pen made of iron and lead,
or engraved onto stone with a chisel?
25 I do know that my redeemer lives,
and that he will stand on the dust at the end.
26 After my skin has been struck off,
then in my flesh, I'll see God,
27 yes, I'll see him for myself.

18 RV 18:5 · Note This segment is about 'the wicked man' (somewhat general, but also obviously referring to Iyov), but we've generalised it into 'wicked people' as being more relevant to the average reader (of both sexes).

19 RV 18:17 · Note That was a paraphrase (and probably an anachronism) that we couldn't resist (and will probably delete again). It's really something more like 'no one will mention their names on the streets'.

Readers' Version

My eyes will see, and not a stranger.
My heart will feel faint within my chest.
28 You people will say, 'How will we persecute him?
After all, the root of the matter is found in him.'
29 You should be afraid of the sword,
because anger brings punishment by the sword,
so that you will know that there is judgement.

Tsofar's second response to Iyov

20:1 Then Tsofar (from Na'amah) responded to Iyov (Job):
Tsofar
2 My anxious thoughts force me to answer,
because of the turmoil that's within me.
3 I've heard your correction and it insults me,
and a spirit beyond my understanding answers me.
4 Do you know this from long ago,
from back when humankind was placed on the earth:
5 that the excited shout of wicked people is brief,
and the happiness of godless people only lasts a moment?
6 Although their arrogance rises up to the sky,
and their heads reach into the clouds,
7 they will vanish forever like their own dung—
those who had seen them will ask, 'Where are they now?'
8 They'll fly away like a dream that can't be found again,
and be chased away like a vision in the night.
9 Anyone who saw them won't see them again,
and even the place where they lived won't see them again.
10 Their children will be seeking the favour of poor people,
because their own hands must return their wealth.
11 Although their bones were full of youthful vigour,
that same strength will lie down with them in the dust.
12 Although their evil tastes sweet in their mouths,
they hide it under their tongues.
13 They would miss it too much to let it go,
and they keep it there in the middle of their mouths.
14 But that food changes in their stomachs.
It becomes like snake venom inside them.
15 They swallow up wealth but then vomit it up.
God forces it out of their stomachs.
16 They'll suck on cobra poison.
The viper's fangs will kill them.
17 Those wicked people won't enjoy the streams,
or the fast-flowing rivers of honey and yoghurt.
18 They will return what they've gained and not swallow it down.
They won't get any enjoyment from the profits of their trading.
19 They've oppressed others and ignored the poor.
They've seized homes that they didn't build.
20 Their bellies are never at ease.
They never deliver what they desire.
21 There's nothing left over from their eating,
so their prosperity won't endure.
22 They'll be so full but it'll only bring distress.
Every troublemaker will come to them.
23 Maybe when they've filled their bellies,
God will send his anger against them,
raining down on them and their meal.
24 They flee from weapons made of iron.
A bow made of brass sends its arrows right through them.
25 They pull them through and out their backs.
The tips have shiny liver on them—terrors come over them.
26 Total darkness is reserved for their treasures.
A fire which no one started will devour them.
Only sorry remnants will survive in their tents.
27 The heavens will reveal their evils,
and the earth will rise up against them.
28 The contents of their houses will be removed—
washed away in his severe anger.
29 That's what God serves up to wicked people,
and the heritage that God has decreed for them.

Iyov's second response to Tsofar

21:1 Then Iyov (Job) responded to Tsofar and the others:
Iyov
2 Listen carefully to my words,
and let this be a consolation for you all.
3 Bear with me while I speak,
and after I've finished, you can continue mocking then.
4 As for me, is my complaint against any person?
If it was, then you might expect me to be impatient.
5 Turn and look at me and be appalled.
Yes, put your hands over your mouths in shock.
6 When I remember what happened, I'm horrified,
and my body starts shuddering.
7 Why do wicked people live?
Why do they grow old and become more powerful?
8 Their children become established around them,
and their offspring become settled in front of them.
9 Their homes are safe and free from fear.
God isn't punishing them.
10 Their bulls mate productively,
and their cows calve without miscarrying.
11 They send out their little ones like a flock,
and their children dance all around.
12 They pick up their tambourines and harps,
and they're happy to hear the sound of the flutes.
13 They spend their days in prosperity,
and they go peacefully down to the grave.
14 They tell God, "Leave us alone.
We're not interested in knowing about your ways.
15 Who is 'the provider' and why should we serve him.
What would we gain if we made requests to him?"
16 However, their prosperity isn't in *their* hands.
I keep far away from the advice of wicked people.
17 How often is the lamp of wicked people extinguished and calamity hits them?
In his anger, does he dole out pain to them?
18 Are they just like straw blown by the wind,
and like chaff that's carried away by a gale.
19 God saves up their evil for their children.

Readers' Version

Let God repay them so they'll know.
20 Let them watch their own destruction,
and let them drink the severe anger of the provider.
21 After they're gone, why would they care about their families?
Why would they count the months after they've already been cut off?
22 Can any person teach knowledge to God
since he judges the high and mighty?
23 Some people die in full strength,
completely secure and at ease.
24 Their buckets are full of milk,
and their bone marrow is nicely moistened.
25 But others die full of bitterness,
and they haven't tasted prosperity.
26 Both kinds of people lie together in the dust,
and worms cover them both.
27 Yes, I know what you're all thinking,
and the schemes that you'd all use against me.
28 You all say, 'Which is the house of that respected person?
And which are the tents that the wicked people live in?'
29 Haven't you all asked those travelling on the roads?
Don't you all accept their reports
30 that evil people are spared from the day of calamity—
that they are led away from that day of anger?
31 Who will denounce their actions to their faces?
Who will repay them for the evil they've done?
32 They'll be carried off to the cemetery,
and someone will keep watch over their tombs.
33 The clods of the riverbed will be sweet to them.
Everyone will follow along behind them,
and no one can count those who go in front of them.
34 So how can vanity be of comfort to me?
It's only faithlessness that remains from the replies that you all have given.

Elifaz's third response to Iyov[20]

22:1 Then Elifaz (from Teyman) responded to Iyov (Job):
Elifaz
2 Can a human be of use to God?
Might a wise person be of any use to him?[21]
3 Does it give pleasure to the provider if you're innocent?
Will he benefit if you're blameless in your actions?
4 Does he scold you for your religiosity?
Does he go with you into judgement?
5 Your wickedness is really bad,
and there's no end to your evil actions.
6 You've forced your brothers into unnecessary debt to you.
You've demanded clothes in payment and left people naked.
7 You never gave exhausted people anything to drink,
and you refused to give food to those who were hungry.
8 The land belongs to a powerful man.
A man who was honoured lives on it.
9 You sent widows away empty-handed,
and the strength of orphans has been crushed.
10 Because of that there's traps set all around you,
and sudden fear terrifies you,
11 or darkness so you can't see,
and a flood of water covers you.
12 Isn't God as high as the sky,
and look at how high the tops of those stars are!
13 You might ask, 'What does God know?
Will he judge through thick darkness?
14 Clouds block things off from him so he can't see.
He walks around way up there on top of the heavens.'
15 Will you stay on the ancient paths,
on which wicked people regularly tread?
16 They were captured at an inappropriate time—
a torrent of water poured over their foundations.
17 They had told God, 'Leave us alone,'
and 'What can the provider do for us?'
18 But he had filled their houses with good things,
and I keep far away from the advice of wicked people.
19 Godly people are happy when they see that, WHAT?
and innocent people mock them. WHO?
20 If he didn't destroy our enemies, MEANING?
and fire has destroyed what was left. MEANING?
21 Now be reconciled with him and at peace.
Doing that will bring good to you.
22 Just accept his advice,
and keep thinking about his words.
23 If you return to the provider, you'll be encouraged.
He'll remove injustice from your living situation.
24 Throw your gold onto the dust on the ground,
and fine gold onto the stones in the riverbed.
25 Then the provider will be your gold,
and be heaps of silver to you.
26 Then you'll enjoy your relationship with the provider,
and you'll raise your head towards God.
27 You'll pray to him and he'll listen to you,
and you'll fulfil your promises to him.
28 Once you decide on something, it'll be done for you,
and light will shine on all your paths.
29 People are humbled and then honoured again,
and he will save those who humble themselves.
30 He will set free those who aren't innocent,
and they'll be rescued with the cleanness of your hands.

Iyov's third response to Elifaz

23:1 Then Iyov (Job) responded to Elifaz and the others:
Iyov
2 Even today my complaint is bitter.
I'm groaning because my situation is so difficult.
3 If only I knew where to find him
I would have gone to his place.
4 I would present my case to him,
and I would expound all my arguments,

20 RV 22:1 · Parallel 22:1–27:23
21 RV 22:2-3 · Cross-ref. Yob 35:6-8.

Readers' Version

5 I want to know how he'd answer,
and to understand what he'll say to me.
6 Would he use his incredible power to dispute my case?
No, surely he'd pay attention to me.
7 An honest person could reason with him there,
and I would be set free forever by the one judging me.
8 Look, I go to the east but he isn't there,
and to the west but I can't detect him there.
9 He works in the north, but I can't see him,
and when he turned south, I didn't spot him.
10 Nevertheless, he knows the path that I've taken.
He's tested me and I've come out like refined gold.
11 My feet have followed in his tracks.
I've kept to the path without wavering.
12 I've always obeyed what he commanded,
and I've valued his words more than my daily food.
13 But he's independent so who could dissuade him?
He does whatever he wants to do.
14 He carries out what's been decided for me,
and he knows so much about me.
15 That's why I'm terrified in his presence,
I'm afraid of him when I consider all that.
16 God has caused me to be faint-hearted.
The provider has terrified me.
17 I haven't been silenced when facing the darkness,
or by the fog that covers my face.

Iyov complains about continued evil

24:1 Why doesn't the provider store up the times,
and those who know him never see him age?
2 People move boundaries.
They steal sheep and goats and graze them.
3 They drive away the donkey of a family who lost the husband.
They take the widow's ox as payment for a pledge.
4 They turn needy people off the road.
The poor people in the land mustn't be seen.
5 Indeed, the poor work in the desert.
The wilderness is their field where they search for something to eat.
6 They harvest whatever they can find in the countryside,
and they gather grapes left behind in the wicked peoples' vineyards.
7 They spend the night under-dressed from lack of clothing,
and have nothing to cover themselves with in the cold.
8 They get soaked by the showers in the hills,
and huddle against the rocky ledge for shelter.
9 They pull the fatherless baby from the breast,
and take the children from poor families to pay their debt.
10 Without clothing, they walk around under-dressed.
Harvesting for others, they're feeling hungry.
11 They squeeze out olive oil at the press.
They tread the juice out of the grapes while they thirst.
12 People groan in the cities,
and wounded souls cry out.
but God seems to not be offended.
13 They're in with those rebelling against the light.
They take no notice of his ways,
and they don't stay on his paths.
14 At first light, the murderer gets up and kills the poor,
and in the night he's like a thief.
15 The adulterer watches out for the twilight,
saying that no one will see him,
and he puts a covering over his face.
16 They dig into people's houses in the dark,
but they stay hidden away during the day—
they don't know what daylight is.
17 To them, morning is like deep darkness.
They're familiar with the terrors of deep darkness.
18 They're swift on the surface of the waters.
Their portion of the land is cursed.
No one goes in the direction of their vineyards.
19 Drought as well as heat will snatch away the snow.
The grave will do the same to those who have sinned.
20 The womb will forget them—the worm will dine on them.
They won't be remembered again—injustice is like a broken tree.
21 He devours the barren woman who's never had a child.
He doesn't do anything good to the widow.
22 He uses his strength to drag powerful people away.
He rises but no one trusts in life. WHAT???
23 He gives him support and security,
and his eyes are on their ways.
24 They're promoted for a while then they're gone.
Then they're cut down and gathered up like wheat,
then they wither like the stalks of grain.
25 If that isn't true, then who will prove me a liar
and demonstrate that my words mean nothing?

Bildad's third response to Iyov

25:1 Then Bildad (from Shuah) responded to Iyov (Job):
Bildad
2 Dominion and fear belong to God.
He establishes peace in his high places.
3 Can his troops be counted?
Is there anyone who his light doesn't shine on?
4 How can a person be innocent before God?
How could a human born from a women be pure?
5 Look, even the moon isn't clear to us,
and the stars seem fuzzy in our sight.
6 Indeed, a person's just like an insect,
and human offspring are as insignificant as worms.

Iyov's response to Bildad

26:1 Then Iyov (Job) responded to Bildad:
Iyov
2 How have you helped those without power?
How have you saved those who are weak?
3 How well you have advised those without wisdom,
and displayed many good things.
4 Who did you tell all that to,
and whose spirit spoke through you?
5 The dead will be made to tremble

Readers' Version

from beneath the water and their inhabitants. ???
6 The grave is wide open before him,
and AVADON has no covering.
7 He stretches out the north over empty space.
He hangs the earth on nothing at all.
8 He attaches the water into his clouds,
but the cloud isn't torn apart by it.
9 He covers the surface of the THRONE/MOON.
He spreads his cloud above it.
10 He's drawn a circle to mark the limit of the waters,
and to mark the boundary between light and darkness.
11 The pillars of heaven shake,
and they're astounded when he scolds them.
12 He stirs up the sea with his power,
and using his know-how he smashed RAHAV.
13 By his breath he makes the skies clear.
His hand pierced the fleeing snake.
14 Listen, those are the ends of his ways,
and how we hear just a whisper of a word.
And who can interpret the thunder of his power?
27:1 Then Iyov (Job) continued speaking:
2 Although God lives, who's taken justice away from me,
and the provider who's made my soul bitter,
3 I still have my breath in me,
and God's breath remains in my nostrils.
4 If my lips speak wickedness,
if my tongue speaks deceitfully,
5 I'll never say that you all are correct—
I won't set aside my integrity before I die.
6 I'm holding tight to my innocence and won't let it go.
There hasn't been a single day when my conscience has reproached me.
7 May my enemies get the same reward as wicked people,
and may my opponents receive the same as unjust people.
8 What hope do godless people have
when he cuts them off,
when God takes away their lives?
9 Will God hear their cries
when troubles hit them?
10 If they delight themselves in the provider,
will they call on God at all times?
11 I'll teach you all about God's power.
I won't hide anything about the provider.
12 Yes, all of you have seen this for yourselves,
so why do you vainly speak such nonsense?
13 This is the wicked people's portion from God,
and the inheritance that ruthless people will receive from the provider:
14 If they have many children, they'll die in battle,
and their offspring won't have enough food to eat.
15 Those who remain will be buried by deadly diseases,
and their widows won't be there to weep for them.
16 If they heap up silver like the dust,
and pile up clothes like clay mounds,
17 although the wicked piled it up, the godly people will wear them,
and innocent people will divide up the silver.
18 The wicked build easily-broken houses like the moths do,
and like temporary shelters that a guard quickly makes.
19 They're wealthy when they lie down, but that's that—
when they open their eyes, it's gone.
20 Terrors overtake them like a flood.
A gale carries them away in the night.
21 The east wind carries them away then they're gone,
and it sweeps them out from their places.
22 It hurls itself against them without mercy.
They hurriedly flee from its power.
23 That wind claps its hands at them,
and hisses at them from its place.

Iyov

SECTION THREE:[22]
· Praising wisdom

28:1 Surely there's a mine where silver is extracted,
and a place where gold is refined.
2 Iron is taken from the ground,
and copper is smelted from rock.
3 People have ways to end the darkness.
They search the furthest places
for the stone of gloom and deep darkness. ???
4 They break open a shaft far from villages—
where feet have forgotten to go.
They hang down on ropes and swing around far from people.
5 Food comes from the land on the surface of the earth,
but underneath it keeps changing like fire.
6 Its rocks are a source of sapphires,
and its dust a source of gold.
7 The birds of prey don't know that path,
and the falcon's eye hasn't seen it.
8 The sons of pride haven't walked on it.
The lion hasn't passed over it.
9 The miner works the flinty rock with his hands.
He overturns mountains by their roots.
10 He splits open shafts in the rocks,
and his eyes notice everything that's valuable.
11 He dams up rivers upstream towards the source,
then hidden things are brought into the light.
12 But where can **wisdom** be found,
and where does understanding live?
13 People don't know their worth,
and it's not found in the land of the living.
14 The deep waters say, 'I don't have it,'
and the ocean says, 'It's not in me.'
15 Gold can't be used to obtain it,
and silver can't be weighed out to match its price.
16 Even the gold from Ofir can't be used to pay for wisdom,
nor can precious onyx stones and sapphires.
17 Neither gold nor clear glass can equal it,

22 **RV 28:1 · Parallel** 28:1-28

Readers' Version

and it can't be exchanged for a gold goblet.
18 It's not even worth mentioning coral and jasper.
Yes, **wisdom** is way more expensive than pearls.
19 The good topaz from Kush (Ethiopia) can't be compared with it.
It can't be paid for with gold.
20 So then, where does **wisdom** come from?

Wisdom is obeying God

Where then, does understanding live?
21 It's hidden from the eyes of every living creature.
It's even concealed from the birds in the sky.
22 Destruction and death say,
'We've heard a rumour about it with our ears.'
23 But God understands the path to wisdom,
and he knows where it lives,
24 because he can see right around the earth,
and he notices everything under the sky.
25 God determined the weight of the atmosphere,
and he dished out the ocean with his measuring cup.
26 He told the rain how to behave,
and made the paths for the lightning bolts when it thunders.
27 Then he saw wisdom and declared it,
and he established it then searched it out.
28 Then he told humankind,
'Listen, obeying the master—that's **wisdom**,
along with turning away from doing evil.'[23]

SECTION FOUR: Iyov's final speech[24] · Iyov remembers his earlier life

29:1 Then Iyov (Job) continued speaking:
Iyov
2 How I wish for my life in the months of the past,
in the days when God watched over me.
3 When his lamp shone over my head.
When I walked in the darkness by his light.
4 I was still in my prime in those days,
when God's friendship could be noticed in my home.
5 When the provider was still with me.
When my children were all around me.
6 When my path was greased with butter,
and the rock poured streams of olive oil out for me.
7 When I went to the gathering of the city elders at the city gate.
When I took my seat in the public square.
8 Young men saw me and got out of the way,
and the old people got up and remained standing.
9 The leaders would stop their conversations,
and put their hands over their mouths.
10 The voices of the leading citizens were hushed,
and their tongues stayed on the roofs of their mouths.
11 Those who listened to me commended me,
and those who saw me approved of me,
12 because I rescued the poor who cried out,
and the fatherless who had no one to help them.
13 Those who were close to dying gave me their blessing,
and widows were very pleased that I'd helped them.
14 I put on obedience like a cloak.
My justice was like a robe and a turban.
15 I was the eyes for the blind,
and the feet for the lame.
16 I was a father for the needy,
and I helped strangers present their cases.
17 I broke the jaws[25] of unjust people,
so they had to drop their prey from their teeth.
18 I had thought that I would die in my own home,
having multiplied my days like the sand.
19 My roots are spread out to reach water,
and the dew will lie on my branches overnight.
20 People were always honouring me,
and the bow in my hand will always seem new.
21 They listened to me and they waited,
and they kept silent ready to hear my advice.
22 After my talk, they still didn't speak,
because my words slowly sunk into them like the dew.
23 They waited for me like a farmer waits for rain,
and they opened their mouths wide like soil expecting the wet weather.
24 I smiled at them even when they didn't believe me,
and they didn't cause the delight on my face to falter.
25 I chose their path and I sat as a chief,
and I lived like a king with his troops,
like when someone comforts those who are mourning.
30:1 But now those who are younger than me laugh at me—
those whose fathers I would have refused to have join my sheepdogs!
2 What use was the strength of their arms to me?
Their contentment with life has gone.
3 They're useless due to poverty and hunger.
Gnawing at the dry land that's devastated and uninhabited.
4 They pick mallow leaves off the wild bushes,
and roots of broom trees have become their food.
5 They're driven away from the community,
and people shout at them as if they're thieves,
6 They live out in the river valleys—
in holes in the ground and caves in the cliffs.
7 They bray like animals out between the shrubs.
They're huddled together under the thorn bushes.
8 They're the children of fools, without any name to them.
They've been driven out of the land.
9 But now I'm mocked in their songs,
and my name has been made into a joke by them.
10 They despise me and keep their distance,
yet don't hesitate to spit in my face.

23 **RV 28:28 · Cross-ref.** Psa 111:10; Prv 1:7; 9:10.

24 **RV 29:1 · Parallel** 29:1–31:40

25 **RV 29:17 · Note** Of course this is figurative language as you can see from the second line of the doublet.

Readers' Version

11 God has unstrung my bow and humbled me,
so they don't restrain themselves in my presence.
12 A rabble appears on one side and push my feet away.
They pile up their destructive paths against me.
13 They've torn down my path.
They benefit from my destruction—
there's no helper for them.
14 They come quickly like through a wide breach in the wall.
They have rolled themselves under the devastation.
15 Terrors have been turned against me.
They pursue my honour like the wind,
and my prosperity has disappeared like cloud.
16 Now my life pours itself out within me.
Days of suffering have taken hold of me.
17 Night pierces my bones from upon me,
and the pains that gnaw at me never rest.
18 My clothing is transformed through great strength.
My garment ties me up by the collar.
19 He throws me into the mud,
and I've become like dust and ashes.
20 I call out to you for help
but you don't answer me.
I've stood here and you just look at me.
21 You've changed yourself to become cruel to me.
You use your strength to persecute me.
22 You hold me up to the wind and let it take me.
You toss me around in the storm.
23 I know you are bringing me towards death,
and to the final appointment that everyone has.
24 Doesn't someone who's collapsed into a heap stretch out their hand.
In a disaster they cry out for help.
25 Didn't I weep for those having a troubled day?
I was upset when I saw the poor.
26 I waited for good, but it was evil that came.
I waited for light, but it was gloom that came.
27 My insides feel like they're boiling—
they never feel settled,
and my suffering confronts me every day.
28 I go around being dark, but not from the sun.
I've stood in the assembly and called out for help.
29 I've become a brother to jackals,
and a companion of young ostriches.
30 My skin has turned black,
and my bones are burning with fever.
31 So my harp is used for mourning.
My flute accompanies those who are weeping.

Iyov

Iyov's claims of obedience

31:1 I've made an agreement with my eyes,
about how I'll be careful when I look at a young woman.
2 Yes, what would God serve out from above,
and what would our inheritance be from the provider on high?
3 Isn't calamity intended for the disobedient,
and disaster for those who do evil?
4 Doesn't God see my ways,
and count all my steps?
5 If I've walked the life of liars,
and my feet have rushed to be deceitful,
6 let him weigh me on his scales of justice,
and God will acknowledge my integrity.
7 If I have stepped off the path,
or my thoughts have followed my eyes,
or any stain can be seen on my hands,
8 let others eat the crops that I planted,
or let all my crops be pulled out.
9 If my heart has been enticed by a woman,
or I've watched for my chance at my neighbour's door,
10 then may my wife prepare meals for someone else,
and may others take advantage of her.
11 Yes, that would be wicked,
and would be an evil deserving judgement.
12 It's a fire that will devour Avadon, ???
and it would uproot all of my harvest. ???
13 If I didn't treat my male or female servants fairly,
when they bring their complaints against me,
14 then what would I do if God stood up to judge?
How would I answer when he came to me?
15 Didn't the one who made me in the uterus, also make the servants?
Didn't the same one form us in the womb?
16 If I've been stingy in meeting the needs of the poor,
or have allowed the widow's EYES TO FAIL,
17 or if I ever ate my meal myself
while the orphan there had nothing to eat,
18 because he'd grown up with me like a father to him
and I'd guided the widow since I was very small.
19 If I ever saw someone dying from the cold due to lack of clothing,
or any needy person without a blanket,
20 if the poor haven't blessed me,
or they haven't warmed themselves with wool from my sheep,
21 if I've used my strength against the fatherless,
because I'd be supported by the elders from the city gate,
22 may my upper arm fall away from my shoulder blade,
and may my arm be broken out of its socket,
23 because calamity from God worries me,
and I can't match his greatness.
24 If I've put my trust in gold,
and called fine gold my security,
25 if I've celebrated because of my great wealth,
and because I've been able to accumulate so much,
26 if I've seen the light when it shines,
and the moon advancing in its splendour,
27 and my heart was secretly enticed,
and my hand threw kisses from my mouth,
28 this would also be an evil deserving judgement,[26]

26 **RV 31:28a · Cross-ref.** Yob 31:11b.

Readers' Version

because I would have denied the god above.
29 If I've been happy at the ruin of someone who hated me,
or been glad because calamity found them,
30 I have not allowed my mouth to sin
by demanding their life in a curse.
31 Those who live in my home will declare
that no one has ever been denied food there.
32 No traveller has had to overnight outside on the street—
I've opened my doors to travellers.
33 If I've concealed my disobedience like others do,
by hiding my guilt in my chest,
34 because I feared how the big crowd would react,
and because being on the receiving end of the contempt of the clans terrified me,
then I'd remain silent and wouldn't go outside,
35 If only I had someone to hear my case.
Look, here's my signature.
May the provider answer me
and the indictment that my accuser has written.
36 If I didn't display it up on my shoulder,
I'd tie it around my head like a crown.
37 I would have to give him an account of my every step.
Like a noble, I would go and approach him.
38 If my land cried out against me,
and the ploughed furrows wept together,
39 if I've eaten what it produces with paying fair wages,
or I've caused the death of its owners,
40 then let thornbushes grow up instead of wheat,
and let stinkweed grow up instead of barley.
(That finishes Iyov's (Job's) response.)

SECTION FIVE: Elihu's speeches[27] · Elihu's response

32:1 After that those three men stopped answering Iyov (Job), because they considered that he had just been trying to justify himself. 2 Then Elihu (son of Barak'el the Buzi, from the clan of Ram) got angry with Iyov because Iyov seemed to be claiming that he was in the right rather than God.
3 He was also angry at Iyov's three friends, because they had declared that he was wrong, yet hadn't found any reasonable justification for it. 4 Elihu had waited to speak because they were all older than him, 5 but when he had seen that they didn't really have any answer, he got angry.

Elihu's first speech to Iyov's three friends

6 So now Elihu (son of Barak'el the Buzi) spoke up:
Elihu
I'm only young and all of you are much older than me,
so I was shy and reluctant to give you all my views.
7 I told myself to let the elders speak,
and to let those with much experience share their wisdom.
8 However, each person has a spirit,
and the provider's breath gives us understanding.
9 Not so many people are wise,
and older people don't necessarily understand what's right.
10 So I say, "Listen to me.
I too will declare what I know.
11 Listen, I waited for your words.
I listened to your wise sayings
while you all searched for the right words.
12 I gave you all my full attention, but listen,
none of you could refute Iyov (Job)
or could answer his words.
13 So don't tell yourselves that you displayed wisdom.
It's God who must refute him—not any person.
14 But Iyov hasn't directed his words against me,
and I won't answer him with your answers.
15 They're dismayed and can't answer again.
Their words have run away from them.
16 Should I wait because they're not speaking?
They stand there but haven't answered again.
17 Yes, I too will answer with my share.
I'll declare my opinion as well.
18 Because I'm full of words.
Something inside me compels me.
19 My belly is like pressurised wine.
It'll split open like a new wineskin.
20 Let me speak so I can relax.
I'll open my mouth and answer.
21 I won't take anyone's side,
and I won't flatter anyone with fancy titles.
22 I don't know how to give fancy titles.
My maker would soon take me away.

Elihu asks Iyov to hear him out

33:1 So now Iyov (Job), please hear my speech,
and listen to all my words.
2 Listen, I've opened my mouth.
My tongue is ready to speak.
3 My words come from an honest heart,
and my lips utter what I truly believe.
4 The spirit of God created me,
and the provider gave me life.
5 If you can, answer me.
Get things in order then take a stand.
6 Listen, my words are just like yours in God's sight.
I too was broken off from the clay.
7 Listen, fear of me shouldn't terrify you.
I won't be putting heavy pressure on you.

Elihu responds to Iyov's speeches

8 You've certainly spoken in my hearing,
and I've heard the sound of the words:
9 'I'm blameless—I haven't disobeyed.
I'm innocent—I haven't done anything wrong.
10 Listen, he finds reasons to accuse me.
He considers me as his enemy.
11 He locks my feet in shackles.

27 **RV 32:1 · Parallel** 32:1–37:24

Readers' Version

He watches me wherever I go.'[28]
12 Listen, you're not right about this.
I'll tell you that God is greater than any person.
13 Why do you argue against him
since he doesn't answer people's questions?
14 God speaks with one person—
with two, but they don't perceive it, ???
15 in a dream or a vision in the night,
when deep sleep falls on those asleep in bed.
16 Then he uncovers people's ears,
and seals them with warnings ???

How God warns people

17 to turn people aside from their activities,
and to stop them from becoming proud.
18 He spares their souls from the pit,
and their lives from perishing by the sword.
19 They're chastened on their beds
with constant pain in their bones.
20 They have no desire for bread.
nor do their souls desire food.
21 Their flesh wastes right away from sight.
Their bones, not normally visible, now stick out.
22 Their souls get near to the pit,
and their lives to the messengers of death.
23 If there's a messenger who will mediate for them,
one in a thousand to announce what's right for them,
24 who's gracious to them and says,
'Spare that person from going down to the pit,
because I've found the ransom to pay for them.'
25 Then their flesh renews like that of a child.
They regain their youthful energy.
26 They'll request God's help and he'll accept them.
They'll give happy shouts when they see his face,
and when he repays them for their obedience.
27 They'll sing to others, ??? TC ???
'I sinned and I said that what was wrong was right,
but it wasn't good for me.
28 He's paid the ransom to keep my soul out of the pit,
so I'll live to see the light.'
29 Listen, God does all those things to people several times,
30 to bring their souls back from the pit
so they can be enlightened with the light of life.
31 Pay attention, Iyov (Job), and listen to me.
Stay silent and then I'll speak.
32 If you have words, answer me then.
Speak up because I'd like to hear that you're innocent.
33 But if not, then listen to me.
Remain silent and I'll teach you wisdom.
34:1 Then Elihu continued:
2 Hear my words you wise men,
and listen to me you who are in the know.
3 Yes, our ears test words,
just like our mouth distinguishes tastes.
4 Let's choose justice for ourselves.
Let's discern among ourselves what is good.
5 Because Iyov has declared, 'I'm righteous,
but God has deprived me of justice.
6 Would I lie about my rights?
My wound is incurable despite not having disobeyed.'
7 What other person is like Iyov (Job)?
He drinks up mockery like drinking water.
8 He keeps company with those who do evil,
and walks with wicked people.
9 He's said, 'What advantage it is to anyone
when they take delight in pleasing God?'
10 So listen to me you people who understand.
God wouldn't do anything wicked,
and the provider wouldn't do anything wrong.
11 He repays each person according to their actions.[29]
and what happens to them depends on their conduct.
12 Honestly, God doesn't do wicked things,
and the provider doesn't pervert justice.
13 Who assigned him to be over the earth,
and who put the whole world under him?
14 If he set his mind on himself,
gathering his spirit and his breath to himself,
15 everybody would die simultaneously,
and humanity would return to dust.
16 If you have understanding then hear this.
Listen to the words that I say.
17 Would one who hates justice really govern?
Would you condemn the righteous one—the mighty one—as guilty?
18 The one who tells a king that he's worthless.
Yes, who tells a wealthy person that they're wicked.
19 The one who doesn't show favour to princes,
and doesn't favour the rich in front of the poor.
Yes, they're all the work of his hands.
20 They die in a moment—they do a shiver in the middle of the night then pass away.
Even powerful people are taken away without human involvement.
21 His eyes watch over everyone,
he observes all of our steps.
22 There's no darkness or gloom
that wicked people can hide in.
23 He doesn't appoint anyone again
to go to God for judgement.
24 He breaks powerful people without investigation,
and establishes others instead of them[30]
25 because he's familiar with their activities
and overthrows them in the night and they're crushed.
26 He strikes them as wicked people,
where everyone can see

28 **RV 33:11 · Cross-ref.** Yob 13:27.

29 **RV 34:11 · Cross-ref.** Psa 62:12.

30 **RV 34:24 · Note** TN: Without rewording this last phrase, it can mislead the reader as to whose place the literal 'their place' probably refers to.

Readers' Version

27 since they turned away from following him,
and didn't consider any of his ways.
28 They cause the cry of the poor to reach him,
and he heard the cries of the afflicted.
29 If he stays silent, then who would condemn him?
and if he hides his face, then who will see him
although he's over every nation as well as every individual
30 so that godless people shouldn't reign
or ensnare the people.
31 If someone says to God,
'I've endured my punishment—now I'll stop acting corruptly.
32 Complement what I can see by teaching me,
so that if I've disobeyed, I won't repeat it.
33 Must he repay it from with you? ???
Since you despise, then you will choose, not me. ???
So speak out what you do know.
34 People of understanding tell me
along with wise people who listen to me:
35 'Iyov (Job) speaks without knowledge,
and his words lack insight.
36 If only he would be tested to the end—
his answers are like those of wicked people.
37 He adds rebellion to his sin.
He claps among us and multiplies his words against God.
35:1 Then Elihu continued again:
2 Do you consider yourself to be honest
when you've said, 'God knows that I'm innocent.'
3 You ask, 'What does it benefit you?
How am I better off than I would be if I had sinned?'
4 I'll answer you with words,
and answer your three friends as well.
5 Look up at the sky and observe,
and see that the clouds are higher than you.
6 If you disobey him, what do effect could it have on him?
And if your disobedience accumulates, what could that do to him?[31]
7 If you're innocent, what does he gain from that,
or what good thing will he receive due to that?
8 Wickedness only applies to people like us,
and innocence is only a concept for humans.
9 People cry out because there's so much oppression,
they cry for help because some people have so much power.
10 But no one asks, 'Where's God my creator,
who gives us songs in the night,
11 who has taught us more than he taught the animals,
and made us wiser than he made the birds in the sky.
12 When they cry out, he doesn't answer
because of the pride of wicked people.
13 Surely God doesn't listen to empty words.
Surely the provider doesn't take notice of them.
14 Indeed you'll say that you can't see him.
Your case is in front of him but you're waiting for him.
15 So now in his anger, he hasn't visited,
and he doesn't take much notice of disobedience.
16 So Iyov (Job) opens his mouth for nothing.
He says many words but doesn't know what he's talking about.

Elihu continues speaking

36:1 Then Elihu continued:
Elihu
2 Be patient with me a little longer
and I'll show you that I still have words on God's behalf.
3 I get my knowledge from a wide range of sources,
and as my foundation, I'll use the creator's justice.
4 I can assure you that I won't say anything that's false.
The person with total knowledge is right here in front of you.
5 Listen, God is very powerful but he doesn't despise people.
He's powerful and knows exactly what he wants.
6 He doesn't preserve the life of evil people,
but he gives justice to those who are suffering.
7 He never stops protecting innocent people,
but he establishes kings on their thrones
to rule forever and to be honoured.
8 If they become prisoners in chains,
tangled in the ropes of suffering,
9 then he tells them what they've done and how they disobeyed—
they were behaving proudly.
10 He makes them listen to instruction,
and tells them to stop disobeying.
11 If they would listen and serve him,
they would live out their remaining days in prosperity,
and their remaining years would be pleasant.
12 But if they don't listen,
they'll be killed in battle,
and die without knowing what's coming.
13 Those whose thoughts are godless will remain angry.
They won't cry out for help when he captures them.
14 Their soul dies in its youth,
and their life is among the male temple prostitutes.
15 He uses their suffering to rescue the person suffering,
and makes them listen as a result of their difficulties.
16 Indeed, he's enticed you out of the jaws of distress
to a wide place without constraints,
and he's set your table with rich food.
17 You are always judging wicked people.
You're addicted to judgement and justice.
18 Don't let yourself be enticed by riches,
and don't let a large bribe change your mind.
19 Can your wealth keep distress away from you,
or by using every effort of your strength?
20 Don't wish for the night time,
when people groups are cut off in their place.
21 Watch out that you don't choose evil,
because you've chosen that rather than suffering.
22 Listen, God is honoured because of his power.

31 **RV 35:6-8 · Cross-ref.** Yob 22:2-3.

Readers' Version

Who's a better teacher than him?
23 Who could possibly give orders to him,
and who might accuse him of disobeying?
24 Make sure that you praise his actions,
which people have sung about.
25 All humankind has seen it.
People look at it from a distance.
26 Listen, God must be honoured, but we don't know him.
How could we determine how old he is?
27 He lifts up the droplets of water.
They form into rain from the vapour,
28 which then showers down from the clouds.
They drop down on humankind in large quantities.
29 Who can understand how the clouds spread out?
Or the thundering coming from his porch?
30 Listen, he spreads his lightning out,
and he covers the depths of the sea.
31 He uses them to judge people groups.
He supplies plenty of food.
32 He directs the lightning with his hands,
and instructs it where to strike.
33 Its thundering noise tells about him.
Even the livestock know what's coming.
37:1 My heart also pounds after that
and it jumps away from its place.
2 Listen, hear his thunderous voice,
and the low rumbling that comes from his mouth.
3 He releases the thundering under all the skies,
and his lightning to the end of the earth.
4 After that, a voice roars out.
He thunders with his majestic voice,
and he doesn't restrain the lightning bolts.
5 When God speaks, it's awesome, like thunder,
doing amazing things that we can't even comprehend.
6 He tells the snow when to fall to the earth,
and commands the shower of rain to become a downpour.
7 He puts a seal on everyone's hands,
so that everyone knows that he made them.
8 The wild animals go into their lairs,
and they stay inside their dens.
9 A gale comes out of its room,
and the cold is brought by the north winds.
10 God's breath delivers ice,
and the wide lakes freeze over.
11 Indeed he loads the clouds with moisture.
He scatters his lightning through them.
12 They go round in circles then turning with his guidance—
following his instructions right across the earth,
13 whether it's for correction or for the land,
or because of his favour that he causes it to happen.
14 Just listen to this, Iyov (Job).
Stand still and consider how incredible God's actions are.
15 Do you understand how God makes these things happen,
and how his clouds are able to flash with lightning?
16 Do you know how the clouds balance at just that level?
Do you understand the activities of the one who has perfect knowledge?
17 You whose clothes get hot
when the south wind brings hot, still air.
18 Can you flatten out the sky like him,
as solid as a cast metal mirror.
19 Teach us what we should say to him.
We can't get organised here in the darkness.
20 Should he be informed that I want to speak,
or will anyone who talks get swallowed up?
21 You know that people can't look at the bright sunlight in the sky
when the wind has come through and cleared it.
22 Gold comes from the north. ???
Awesome majesty surrounds God.
23 We don't know how to find the provider.
He has incredible power.
and he doesn't violate justice or his integrity.
24 Because of that, people should obey him.
He doesn't pay attention to those who are wise.

SECTION SIX: Yahweh's speeches[32] · God answers Iyov

38:1 Then Yahweh answered Iyov (Job) from the storm:
Yahweh
2 Who is this giving bad advice,
with words that are lacking knowledge?
3 Get ready to battle[33] like a man,
and I'll question you and you can answer me.
4 Where were you when I laid **the world's foundations**?
Do tell me, if you understand that.
5 Who decided on its measurements, if you know?
Or who stretched out a tape measure over it?
6 What were its footings attached to?
Who put its reference stone in place
7 when the morning stars sung together,
and God's children shouted happily?
8 Who was the one who confined **the ocean** with gates[34]
when it burst its way out from the womb?
9 I covered it with clouds as its clothing,
and thick darkness as its tight blanket.
10 I assigned my boundaries for the ocean,
and put a latch on its gates,
11 and I said, 'You can only come this far and no further.
Your proud waves will be stopped here.'
12 In all your life, have you ever commanded the morning to come,
or helped the dawn to know its place

32 **RV 38:1 · Parallel** 38:1–42:6

33 **RV 38:3 · Note** Lit. 'Gird your loins'. In a robe-wearing culture, it was normal for a man to tuck the bottom of his robe up into his belt to clear his legs to be able to move more freely—perhaps to run, but also to fight.

34 **RV 38:8-11 · Cross-ref.** Psa 104:9; Prv 8:29; Jer 5:22.

Readers' Version

13 so that it might take hold of the bottom edges of the earth
and shake the wicked out of it?[35]
14 After dawn, the earth takes shape like clay when a seal is pressed into it,
and its features stand out like folds in a cloak.
15 Their light is withheld from wicked people,
and their arm raised in violence gets broken.
16 Have you visited the springs under the sea?
Have you walked around in the trenches of the deep ocean?
17 Have the gates of death been revealed to you?
Have you seen the gates that open into deep darkness?
18 Have you taken note of the width of the earth?
Do tell me if you know all those things.
19 How do you get to where light lives,
and where is the place that darkness comes from?
20 Can you take it to its territory,
and how would you figure out the paths to its house?
21 You'd know because surely you were born before then, ☺
and you're so very, very old. ☺
22 Have you entered the warehouses where snow is stored,
and have you seen the bunker where hail is kept,
23 which I keep there ready for troubled times—
for the day of war and battle?
24 Where's the way to find where light is distributed,
or where the east wind gets scattered all over the earth?
25 Who cuts out the channels for the downpours to flow in,
and makes the path for thunderbolts?
26 Who sends rain to regions where nobody lives,
or to a wilderness that has nobody in it,
27 to satisfy the parched wasteland
and to cause fresh grass to shoot up?
28 Does the rain have a father,
or who gave birth to the dew drops?
29 Whose womb does the ice come from,
and who gives birth to the frost that descends from the sky,
30 when the waters become hard like stone,
and the surface of the deep ocean freezes?
31 Can you tie together **the stars** of Pleiades,
or loosen Orion's belt?[36]
32 Can you lead each constellation out in its season,
and can you guide the Bear with her cubs?
33 Do you understand the physical laws of the universe,
or can you establish their rule over the earth?
34 Can you command **the clouds** with your voice,
and cause a flood of water to cover you?
35 Can you send out flashes of lightning,
so they go off then tell you, 'Here we are'?
36 Who put wisdom into people's minds,
or can give understanding to the mind?
37 Who has enough wisdom to number the clouds,
and who will tip over the water jars of the sky
38 when the dust solidifies into a lump,
and the clods of soil stick together?
39 Can you hunt for prey for the **lioness**,
and satisfy the appetite of her cubs,
40 when they crouch in their dens—
lying in wait in the thicket?
41 Who prepares prey for the **raven**
when its chicks cry out to God for help,
when they stagger around for lack of food?
39:1 Do you know when it is that **mountain goats** give birth?
Do you watch the wild does having their fawns?
2 Have you counted how many months it'll be after they conceived?
Do you know what date they'll give birth?
3 They crouch down to deliver their young,
and then their labour pains are over.
4 Their young grow up in the countryside and become strong,
then they leave their mothers and don't return to them again.
5 Who set the **wild donkeys** free?
Who untied the ropes of the wild mule?
6 I decided that the wilderness would be their home,
and the salt-land to be where they live.
7 They laugh at the commotion coming from the city.
They don't have any drivers shouting at them.
8 They range across the hills looking for pasture,
and search after anything that's green.
9 Will the **wild cow** consent to serve you,
or to stay the night beside your feeding trough?
10 Will you use a rope to guide the wild bull to plough straight,
or will he come along afterwards to harrow over the furrows?
11 Would you trust in his strength,
and leave your work for him to do?
12 Would you depend on the wild bull to bring in your grain,
and to pile it on your threshing floor?
13 **Ostriches** happily flap their wings,
but unlike the stork, their joints and feathers aren't made for flying.
14 The female leaves her eggs on the ground.
They're kept warm in the dust.
15 She forgets that they might be crushed by a foot,
or be trampled by wild animals.
16 She's harsh on her young as if they're not hers,
without worrying that her egg-laying might all be wasted.
17 Yes, God didn't give her much wisdom,

35 **RV 38:13 · Note** Of course, the wicked are busy in the 'blanket of darkness', but dawn pulls that off them.
36 **RV 38:31 · Cross-ref.** Yob 9:9; Amos 5:8.

Readers' Version

and he didn't fill her with much understanding,
18 but it doesn't stop her flapping her wings.
She laughs at the horse and its rider.
19 Was it you who gave **the horse** his strength?
Did you clothe his neck with that mane?
20 Did you make him so he can leap like a locust?
His powerful snorting is terrifying.
21 They paw at the ground, excited to go and display their strength.
Off they go to face the enemy's weapons.
22 It laughs at fear—not afraid at all,
and it doesn't retreat back from the sword.
23 The quiver of arrows rattles on its side.
The spear and the javelin flash.
24 Shaking with excitement, it speeds over.
It can't stand still once the horn is sounded.
25 When it hears the horn, it snorts ready to go,
and it smells the battle from far away—
the shouts of the commanders and the battle-cries.
26 Is it your wisdom that **the hawk** uses to soar,
and why it spreads its wings to migrate south?
27 Is it your command that sends the eagle flying upwards,
and tells it to build its nest up so high?
28 It lives on a cliff,
and spends the night in its fortress among the sharp rocks.
29 From there, it spies out food.
Its eyes watch from far away.
30 Its young ones feast on blood,
and where there's dead bodies, they'll be there.[37]

God challenges Iyov to answer

40:1 Then Yahweh continued to speak to Iyov (Job):
Yahweh
2 Will the person who's been finding faults now argue with the provider?
Let the one who tries to correct God, give an answer.

Iyov's non-answer

3 Then Iyov (Job) answered Yahweh:
Iyov
4 Indeed, I'm insignificant—what could I answer?
I'll just put my hand over my mouth.
5 I've spoken once, but I won't answer,
and twice, but I won't continue.

Yahweh's response to Iyov

6 Then Yahweh again spoke to Iyov (Job) from inside the storm:
Yahweh
7 Now tuck up your robe like a man going into battle.
I'll question you, and you must answer me.
8 Would you actually invalidate my judgement?
Would you condemn me so you can declare yourself right?
9 Is your arm as powerful as God's?
Can you thunder with a voice like his?
10 Then embellish yourself with majesty and greatness,
and dress yourself with honour and splendour.
11 Let your fierce anger loose,
and take every proud person on and bring them down.
12 Take note of every proud person and humble them.
Crush wicked people where they stand.
13 Bury them together in the dust.
Imprison them in the grave.
14 Then I'd even admit to you
that you *can* save yourself with your own strength.
15 Now look at the **sauropod** (behemoth) which I made on the same day as you.
It eats grass like a cow.
16 Notice the strength in his thighs,
and the power of his stomach muscles.
17 It bends its tail like a cedar tree.
Its thigh tendons are tightly strung.
18 Its bones are like bronze pipes.
Its legs are like iron rods.
19 It's at the beginning of God's paths. ???
The creator has let him bring his sword near. ???
20 The hills provide produce for it,
and all the animals in the countryside play there.
21 It lies under the lotus trees,
hidden in the reeds in the marsh.
22 The lotus trees cover it with their shade.
The poplars in the riverbed surround it.
23 If the river gets violent, it doesn't rush out.
It remains confident even when the Yarden (Jordan) River surges to his mouth.
24 Can anyone capture it while its eyes watch?
Is there anyone who can make a snare to pierce its nose?
41:1 Can you pull **the sea dragon** (leviathan) with a hook,[38]
or tie his tongue down with a rope?
2 Can you put a leash into its nose,
or pierce its jaw with a harpoon?
3 Will it beg you over and over for mercy?
Maybe if it says tender things to you?
4 Will it make an agreement with you?
Might you take it as a slave for the rest of its life?
5 Will you play with it like with a pet,
and tie it on a leash for your girls?
6 Will your team set a price on the whole creature?
Will they divide it up among the merchants?
7 Can you fill its hide with harpoons,
or its head with fishing spears?
8 Put your hand on it and you'll remember the battle—
don't do it!
9 What hope would you have against it?
Aren't you put off just from looking at it?
10 No one's fierce enough to wake it up,
so how might you expect to stand up to me?
11 Who has confronted me with any claim that I should

37 **RV 39:30 · Cross-ref.** Mat 24:28; Luk 17:37.

38 **RV 41:1 · Cross-ref.** Psa 74:14; 104:26; Isa 27:1.

Readers' Version

repay?
Everything under the sky belongs to me.
12 I won't keep quiet about its limbs,
or about its strength and the beauty of its form.
13 Who can remove its armour plating at the front,
or penetrate beyond its chestplate?
14 Who can open its jaws,
when there's terror all around its teeth?
15 Rows of scales are its pride,
fitting into each other with a tight seal.
16 Each one is very close to the next,
and no air can get between them.
17 The lock tightly to their next door neighbour.
They cling together and can't be separated.
18 Its snorting causes flashes of light,
and its eyes are like the early rays of dawn.
19 Flames come from its mouth.
Sparks of fire leap out.
20 Smoke pours from its nostrils,
like a boiling pot with a hollow reed poking out from under the lid.
21 Its breath sets coals on fire,
and a flame comes out of its mouth.
22 There's incredible strength in its neck,
and fear always goes ahead of it.
23 The folds of his body are joined tightly together—
so firm that they can't be moved.
24 His chest is hard like stone—
yes, as solid as the bottom mill-stone.
25 When it rises up, even mighty men are afraid.
They retreat if they see it thrashing around.
26 Striking it with a sword would have no effect,
nor would a spear, arrow, or dart.
27 Iron is like straw to the sea dragon,
and bronze like rotten wood.
28 Nothing shot with a bow can make it turn away—
For it, stones from a sling are like bits of straw.
29 Heavy clubs are just like a grain stalk,
and it laughs at the rattling of a spear.
30 Its underbelly is sharp like broken pottery.
It tears up the mud like a sledge for threshing grain.
31 It makes the deep ocean boil like a pot.
It makes the sea swirl like a jar of ointment.
32 It leaves a glistening wake behind it—
you'd think that the deep water had white hair.
33 There's no equal to it on the earth—
the creature that was made to have no fear.
34 It looks down on all those who think they're powerful.
It's the king of all those who are proud.

Iyov requests God's forgiveness

42:1 Then Iyov (Job) answered Yahweh:
Iyov
2 I know that you can do everything,
and no one can stop you from doing what you want.
3 You asked,
'Who's this concealing counsel without knowledge?'[39]
That's why I spouted out things I didn't understand—
things that are too wonderful for me—that I didn't know.
4 Listen now, and I'll speak.
I'll tell you my question and you can inform me.[40]
5 I'd heard you with my ears,
but now I can see you with my eyes.
6 Therefore I despise myself for what I said,
and I show my repentance by sitting in dust and ashes.

SECTION SEVEN: Final speech and restoration[41] · Iyov's three friends humiliated by God

7 After Yahweh had said that to Iyov (Job), he told Elifaz (from Teyman), "I'm angry with you and your two friends, because what you all said about me wasn't right, like what Iyov said. 8 So now get seven bulls and seven rams and go to my servant Iyov and offer them as a burnt offering for yourselves. Then my servant Iyov will pray for you all. I'll do what he asks and not deal with you like your foolishness deserves, because you all didn't speak accurately about me like Iyov did."
9 So Elifaz (from Teyman) and Bildad (from Shuah) and Tsofar (from Na'amah) went and did what Yahweh had told them, and Yahweh accepted Iyov's prayer.

Iyov's doubled restoration

10 After Iyov (Job) had prayed for his friends, Yahweh changed his situation and gave him double what he had before.[42] 11 Then all of his brothers and sisters and everyone who'd known him before, came to his house and had a meal with him, and they comforted him and consoled him about all the troubles that Yahweh had brought on him. Then they each gave him a silver coin and a gold ring.
12 Then Yahweh blessed the second part of Iyov's life more than the first, and he ended up with 14,000 sheep, 6,000 camels, 1,000 working pairs of cows, and 1,000 female donkeys. 13 He also had seven more sons and three more daughters 14 who he named Yemimah, Ketsiah, and Keren-Hapuk. 15 No one in the whole country was as beautiful as Iyov's daughters, and as well as their brothers, their father gave them each a piece of land as an inheritance. 16 Iyov lived another 140 years after all that, and was even able to see his great-grandchildren. 17 Then Iyov

39 **RV 42:3 · Cross-ref.** Yob 38:2.
40 **RV 42:4 · Cross-ref.** Yob 38:3.
41 **RV 42:7 · Parallel** 42:7-17
42 **RV 42:10 · Cross-ref.** Yob 1:1-3.

died in good circumstances and at a very old age.

Yehoshua

(Joshua)

Introduction

This account about Yehoshua, traditionally 'Joshua' in English (after 'I' and then 'J' changed away from a 'Y' sound over the centuries), tells how the Israelis invaded Kena'an (Canaan) and took control of the land. Yehoshua led them forward now after replacing Mosheh (Moses) when he passed away somewhere on a mountain. Some of the main events described in this document include: their crossing the Yarden (Jordan) river, the destruction of Yeriho (Jericho) city, the war at Ay, the allocation of blocks of land to the various Israeli tribes and others, and the renewal of the agreement between Yahweh and his people.
The most well-known saying in this account is, "...choose for yourselves today who you will serve... But as for me and my household, we will serve Yahweh." (24:15).

Main components of this account

The defeat of the Kena'anim/Canaanites *1:1–12:24*
The division of land *13:1–21:45*
a. The land east of the River Yarden/Jordan *13:1-33*
b. The land west of the River Yarden *14:1–19:51*
c. The refuge cities *20:1-9*
d. The cities for Levites *21:1-45*
The returning home of some tribes back to the east of the Yarden *22:1-34*
Yehoshua's final instructions *23:1-16*
The renewal of the agreement there at Shekem *24:1-33*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Yahweh encourages Yehoshua · Promised land

1:1 After the death of Yahweh's servant Mosheh (Moses), Yahweh spoke to Mosheh's servant Yehoshua (Joshua, Nun's son), saying, **2** "Now that my servant Mosheh is dead, you and all these people should pack up and cross over this River Yarden (Jordan) to go to the land that I am about to give to them—to Yisrael's (Israel's) descendants. **3** I'll give you all every place that the soles of your feet tread on, just like I told Mosheh.[1] **4** Your territory will extend from the wilderness in the south to the Levanon mountains in the north, and from the large Perat (Euphrates) River in the east, and right to the Mediterranean sea in the west, including all of the Hitim' land. **5** No man will be able to challenge your leadership as long as you live—I'll be with you just as I was with Mosheh—I won't fail you or abandon you.[2] **6** Be strong and be courageous, for you yourself will lead these people to inherit the land that I promised their ancestors that I'd give to them.[3] **7** Just be strong and very courageous—making sure that you obey everything that my servant Mosheh instructed you. Don't turn away to the right or to the left from it, so that you'll be wise in every situation that you end up in. **8** That book of the law must always be on your lips and you should meditate on it day and night, so that you'll be careful to follow everything that's written in it, because then you'll make your ways prosperous and then you'll be wise. **9** Didn't I order you to be strong and courageous? Don't tremble or be discouraged because your god Yahweh will be with you wherever you go."

Yehoshua instructs the people · Promised land

10 Then Yehoshua (Joshua) instructed the leaders of the people, **11** "Go right through the camp and tell the people: Get everything ready that you'll all need because in three days we'll be ready to cross over this river and enter the land that your god Yahweh is about to give to you, and to take control of it."

12 To the descendants of Re'uven and Gad, and to the half-tribe of Menasheh (Manasseh),[4] Yehoshua said, **13** "Remember what Yahweh's servant Mosheh (Moses) informed you: Your god Yahweh is about give this land to you and to enable you all to settle down. **14** Your women and children and your livestock will stay here in the land that Mosheh allocated to you on this eastern side of the Yarden (Jordan) River. But your soldiers must dress for battle and cross over ahead of your brothers and help them **15** until Yahweh enables your brothers to take over the land that your god Yahweh is about to give them so they can settle like you all have. Then you'll all be able to return to this land which Yahweh's servant Mosheh gave you on this eastern side of the Yarden and take full control of it."

16 "We'll do everything you've told us to," the people answered, "and we'll go wherever you send us. **17** We'll listen to you just like we listened to everything Mosheh said. May your god Yahweh be with you, just like he was with Mosheh. **18** We'll put anyone to death who rebels against your words or refuses to follow your instructions. Just stay strong and courageous."

Spies sent to Yeriho/Jericho · Promised land

2:1 Then from there at Acacia Grove, Yehoshua (Joshua) (Nun's son) secretly sent off two spies, saying, "Go and learn about the land over there, especially around Yeriho (Jericho) City." So they went off, and over there, they entered the house of a woman—a prostitute named Rahav—and they lay down there.[5] **2** However, someone told Yeriho's king, "Listen, some Israeli men arrived here tonight to check out our land." **3** So the king sent guards to tell Rahav, "Bring out the men who went to your place and stayed the night, because they've come here to check out our land!"

4 However, Rahav had hidden the two men so she answered, "Indeed, the men arrived here, but I didn't know where they were from. **5** But as the city gate was about to shut last night, the men went out. I don't know to where they went—if you all hurry, you might be able to catch them." **6** (But actually she had taken them up onto her flat roof and hidden them in bundles of flax that were drying there.) **7** So the guards hurried out on the road to the fords on the Yarden (Jordan) River and the city gate was kept shut after they had left.

8 Before the Israeli men lay down to sleep that night, Rahav went up them on the roof **9** and told them, "We know that Yahweh has given this land to you all and we're all terrified of you. Everyone that lives here is trembling at the thought of your coming **10** because we've heard that Yahweh dried up the water of the Red Sea ahead of you all when you left Mitsrayim (Egypt).[6] And we heard what you all did to two of the Amori kings Sihon and Og over the Yarden there—how you all completely destroyed them.[7] **11** Yes, we've heard the reports and we trembled and lost our courage to fight you all because your god Yahweh, he's God over the heavens above and the earth below. **12** So now, please promise me by Yahweh that because I've been kind to both of you, you all will act kindly towards my father's household. Give me a guarantee that you'll do what you promise **13** and spare my parents and my siblings and their families from death."

14 "Our lives for your lives," the two men agreed. "If you don't tell anyone about our agreement, then when Yahweh

1 **RV 1:3-5 · Cross-ref.** Deu 11:24-25.

2 **RV 1:5 · Cross-ref.** Deu 31:6,8; Heb 13:5.

3 **RV 1:6 · Cross-ref.** Deu 31:6-7,23.

4 **RV 1:12-15 · Cross-ref.** Num 32:28-32; Deu 3:18-20; Josh 22:1-6.

5 **RV 2:1 · Cross-ref.** Heb 11:31; Jam 2:25.

6 **RV 2:10 · Cross-ref.** Exo 14:21.

7 **RV 2:10 · Cross-ref.** Num 21:21-35.

gives us this land, we'll show kindness and faithfulness to you."

15 Then she put a rope out through the window to let them down to escape from the city, because her house where she lived was actually built into the side of the wall. 16 "Go to the hill country," she told them, "so those searching for you won't find you, and hide up there for three days. Then once the searchers have returned, you'll be able to safely return to your camp."

17 "This promise that you made us make," the men told her, "won't apply unless you do this: 18 Take this red cord and when we invade the land, tie it in this window in the wall. Make sure that your parents and your siblings and their households are all here in your house. 19 If any of them leaves the house, their life will then be in their own hands and we'll be innocent if they're killed. But if anyone with you in this house gets injured, we'll be responsible for that. 20 Also, if you tell anyone else about this agreement, then we'll be released from this promise that you made us make." 21 "Sure, let it be as you say," Rahav responded. Then she sent them off, and after they'd gone, she tied the red cord in her window.

22 The two men went up into the hills and stayed there for three days until the search party returned to the city after searching all the roads and not finding them. 23 So the two men went down to the river and crossed over and returned to Yehoshua (Joshua) (Nun's son), and they told him everything that had happened. 24 "Yahweh has certainly given this land to us," they told Yehoshua. "The people there won't be able to resist us because they're so terrified."

The Israelis cross the Yarden · Promised land

3:1 Early the next morning, Yehoshua (Joshua) and the people got up early and set off from Acacia Grove and went as far as the Yarden (Jordan) River and camped there without crossing over. 2 After three days, the leaders went throughout the camp 3 and instructed the people, "As soon as you all see the box containing the agreement with your god Yahweh, and see the Levitical priests carrying it, then you yourselves should move out from your places and follow after it. 4 But keep about nine hundred metres back from it. Don't go any closer than that so that you all can see the way to go, because we haven't been this way before."

5 Then Yehoshua told the people, "Make sure you all do the ritual washing to make yourselves pure, because tomorrow Yahweh will do miracles among us." 6 And he told the priests, "Lift up the box with the agreement, and walk across here in front of the people." So they lifted up the sacred chest and went and stood in front of all the people.

7 Then Yahweh told Yehoshua, "Today I'll begin to make you powerful in the eyes of all Yisrael (Israel) so they'll know that I'm with you just like I was with Mosheh (Moses). 8 Tell the priests who are carrying the sacred chest that as soon as they come to the edge of the river, they should go in just a little and then stop there."

9 Then Yehoshua told the Israelis, "Gather around here and listen to your god Yahweh's message." 10 He told them, "This is how you'll all know that God, who can do anything, is among you. With your own eyes, you'll all see how he'll take away the land from the Kena'anim (Canaanites), the Hitim, the Hivim, the Perizim, the Girgashim, the Amorim, and the Yevusim. 11 Listen, the sacred chest containing the slabs that belongs to the master who owns the whole world, is about to be taken across the Yarden (Jordan) in front of you. 12 So now, select one man from each of your twelve tribes, 13 and as soon as the priests carrying the sacred chest go into the Yarden, as soon as their feet touch the water, the river water on the upstream side will pile up in a heap."

14 So once the people had packed up their tents ready to cross the river, the priests carrying the sacred box walked ahead in front of them. 15 Then as soon as those priests steeped into the edge of the fast-flowing river (because it overflowed its banks at harvest time in the spring), 16 then the water coming from upstream suddenly stopped flowing. The water far upstream piled up near a town called Adam (near Tseretan), and the water that normally flowed down towards the Sea of Aravah (also called the Dead Sea or the Salt Sea) stopped flowing, so the people were able to cross what was the Yarden River opposite Yeriho (Jericho). 17 The priests carrying the sacred chest with Yahweh's agreement in it, stood on firm, dry ground in what had been the middle of the river. All the Israelis crossed over on dry ground until everyone was across.

The memorial of boulders · Promised land

4:1 Once all the people had crossed over the Yarden (Jordan) River, Yahweh told Yehoshua (Joshua), 2 "Take those twelve men that the people selected from each tribe, 3 and give them these instructions: Pick up twelve boulders from here in the middle of the Yarden from near where the priests are standing, and bring them over with you, and put them in the place where you all camp tonight."

4 So Yehoshua called over the twelve men, one from each tribe, 5 and told them, "Cross back to where your god Yahweh's box is in the middle of the Yarden and each of you should pick up a rock and carry it back on your shoulder—one stone each on your shoulder to match the number of tribes of Yisrael's (Israel's) sons. 6 Those boulders will be a monument for all the people. In the future when your children ask what those boulders mean, 7 then you'll all be able to tell them that the water in the Yarden River was cut off ahead of the box with Yahweh's agreement. When it crossed over into the river, the water in the river stopped flowing, and those boulders are a memorial for the Israelis forever."

8 So the Israelis did just what Yehoshua had told them to do, and they picked up twelve boulders from the Yarden, just as Yahweh had instructed Yehoshua, and brought them over to where the people were camping and placed them down there. 9 Then Yehoshua stacked up twelve other boulders in the middle of the Yarden where the feet of the priests carrying the box with the agreement had been, and they remain there until today. 10 The priests car-

rying the box had stood in the middle of the Yarden until everything that Yahweh had instructed Yehoshua to pass on to the people was done, just as Mosheh (Moses) had also instructed Yehoshua, and the people had rapidly crossed over.

11 As soon as all the people had crossed over, the priests carrying Yahweh's box also crossed over in front of the people. **12** The soldiers from the tribes of Re'uven, and Gad and the half-tribe of Menasheh (Manasseh) had marched over ahead of the rest of the Israeli, as Mosheh had agreed with them. **13** (There were around forty thousand of them, armed and ready for battle, and they were heading to the plains of Yeriho (Jericho) for the battle there.) **14** On that day, Yahweh helped Yehoshua to look powerful in the eyes of the people, and they respected him just as they had respected Mosheh all the days of his[8] life.

15 Then Yahweh told Yehoshua, **16** "Now order the priests carrying the box with the agreement to come up out of what was the Yarden River," **17** so Yehoshua instructed the priests to come on up from the Yarden. **18** As soon as the priests carrying the box with Yahweh's agreement came up out of what had been the Yarden River and their feet stepped onto what had been dry land, the river water returned to its place and overflowed its banks as it had been doing for the previous few days.

19 The people had come up from the river valley around the end of March and they camped east of Yeriho at Gilgal, **20** which was where they had set up the monument of twelve boulders. **21** Then Yehoshua told the Israelis, "In the future when your descendants ask why these boulders are here, **22** tell them that this is where Yisrael crossed the Yarden River on dry land. **23** Your god Yahweh dried up the river water ahead of you until you'd all crossed over, just as he had done when he dried up the Red Sea before we crossed over. **24** Yahweh did that so that all the peoples in the world would know that he is powerful, and so that you'll always all respect him.

5:1 When all the Amori kings who were on the west side of the Yarden (towards the ocean) and all the Kena'ani (Canaanite) kings (beside the ocean) heard how Yahweh had dried up the water in the Yarden River until the Israelis had crossed over, they trembled with fear and lost their nerve to stand against Yisrael (Israel).

Circumcising the males and celebrating 'pass-over' at Gilgal · Promised land

2 At that time, Yahweh told Yehoshua (Joshua), "Make yourself flint knives and again circumcise the male Israelis." **3** So Yehoshua had flint knives made and the male Israelis were circumcised at a place they named 'The hill of foreskins'. **4** (This was done because all the men who'd left Mitsrayim (Egypt) and who were old enough to join the army had been circumcised but had died in the wilderness since then,[9] **5** and because all the boys who'd been born while they were in the wilderness after they'd left Mitsrayim hadn't been circumcised. **6** The Israelis had spent forty years moving around the wilderness until the last of those men who'd left Mitsrayim but hadn't listened to Yahweh had died. Yahweh had promised not to let them see the land that he'd promised to their ancestors to give them—a land flowing with milk and honey. **7** It was the sons of those people that Yehoshua had circumcised this time because they hadn't been circumcised on the way.)

8 After all their males had been circumcised, they remained in that camp until they'd healed up. **9** Then Yahweh told Yehoshua, "Today I've rolled away the disgrace of Mitsrayim from you," and that place is named Gilgal[10] until this day.

10 In the evening of the fourth day that the people had been camped at Gilgal there on the plains near Yeriho (Jericho), they celebrated the 'pass-over'.[11]

Eating from the land—no more manna · Promised land

11 The next day they ate roasted grain that they'd taken from that area, and ate flat bread that same day. **12** The day after they'd eaten some of the produce from that area, there was no manna on the ground to be collected and so it stopped[12]—instead they'd eat the produce from the Kena'an (Canaan) region beginning that year.

Yehoshua and the man with a sword · Promised land

13 While Yehoshua (Joshua) was in the Yeriho (Jericho) area, he looked up and saw a man in front of him. The man had drawn his sword and was holding it in his hand so Yehoshua approached him and asked, "Are you on *our* side, or with our enemies?"

14 "No," the man answered, "but I, the leader of Yahweh's army, have come now."

Then Yehoshua fell to his knees and bowed down with his face to the ground, and asked him, "What's my master going to command to his servant?"

15 "Take off your sandals," the commander of Yahweh's army told him, "because the ground that you're standing is holy." So Yehoshua took them off.

Yeriho's walls collapse · Promised land

6:1 Now Yeriho (Jericho) city was shut-up tightly because of the Israelis, so no one was coming out and no one could go in. **2** Then Yahweh told Yehoshua (Joshua), "Listen, I've given you victory over Yeriho and its king, and their mighty army warriors. **3** All your soldiers must go around the city once every day for six days **4** with seven priests blowing ram's horns going ahead of the sacred box.

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8 **RV 4:14 · Note** The Hebrew doesn't make it clear here whether the writer meant all of **Mosheh's life** or all of **Yehoshua's life**, so translations will vary.

9 **RV 5:4 · Cross-ref.** Num 14:28-35.

10 **RV 5:9 · Note** The name 'Gilgal' ('גִּלְגָּל', 'circle') sounds like 'galal' ('גָּלַל', 'roll').

11 **RV 5:10 · Cross-ref.** Exo 12:1-13.

12 **RV 5:12 · Cross-ref.** Exo 16:35.

Readers' Version

On the seventh day, you all must go around the city seven times while the priests are blowing the horns. **5** Finally, with a long blast of the horn, when you all hear that then all the people must shout loudly and the wall around the city will fall down flat, and all the soldiers should go straight in from where they're standing."

6 So Yehoshua summoned the priests and told them, "Carry the box with the agreement, and have seven priests hold up seven rams' horns ahead of Yahweh's box." **7** Then he told the people, "Go across in front and go around the city, with the soldiers going ahead of Yahweh's box."

8 After Yehoshua had spoken to the people, the seven priests with their seven rams' horns went across in front and blew the horns, and the box with Yahweh's covenant was carried along behind them. **9** The soldiers walked ahead of the priests blowing the horns, with the rear guard walking behind the box. So they were walking and blowing the horns, **10** and Yehoshua told the people, "Don't shout or even speak or make a noise until the day I tell you all to shout—then you all should shout loudly."

11 So Yahweh's box was carried once around the city, then the people went back to the camp and stayed the night there.

12 Yehoshua got up early the next morning, and the priests picked up Yahweh's box **13** and the seven priests holding the seven rams' horns went in front of it—blowing the horns as they kept walking. The soldiers walking in front of them, and the rear guard walked behind Yahweh's box while the horns were being blown. **14** They went once around the city on that second day and then returned to their camp again—doing that for six days.

15 Then on the seventh day they got up early at dawn and went around the city as before, except this day they went around seven times. **16** After that seventh time around, the priests blew a long blast on the rams' horns and Yehoshua told the people, "Shout, because Yahweh has given you all the city! **17** However, everything in the city is sacred to Yahweh. Only the prostitute Rahav and those who are in her house will be allowed to live, because she hid the spies that we sent in. **18** But for all of you, everything inside the city is forbidden—if any of you take anything out of the city then our camp would also then be marked for destruction and it would cause a lot of trouble. **19** All the silver and gold, bronze and iron is dedicated to Yahweh and must go into his treasury.

20 So the people shouted when that horn blew—as soon as they heard it the people shouted loudly and the wall fell down on itself[13] and the people went up and over into the city from wherever they were standing and captured the city. **21** They killed every living thing in the city with their swords, including men and women, young and old, even cattle, sheep, and donkeys.

22 Then Yehoshua commanded the two men who had spied on the area, "Go to the prostitute's house and bring the woman out of it and all who are related to her, just as you promised her." **23** So the young men who'd gone in as spies went in and brought out Rahav and her parents and all her relatives and settled them outside of the camp of the Israelis. **24** Then the warriors set fire to the city and burnt everything that was in it. Only the silver and gold, and bronze and iron were first removed and put into the treasury of Yahweh's house. **25** But Yehoshua spared the prostitute Rahav and her father's household and her other relatives because she hid the men that Yehoshua had sent in to spy on Yeriho (Jericho),[14] and she still lives in Yisrael (Israel) to this day.

26 At that time, Yehoshua made the people take an oath, saying,

"May Yahweh curse anyone who rebuilds this city, Yeriho.

When that person lays its foundation, may his oldest son die.

And when he finishes building the city wall and sets up its gates, may his youngest son die."[15]

27 So Yahweh was with Yehoshua and everyone in that region had heard about him.

Akan's sin · Promised land

7:1 However the Israelis disobeyed the command about not taking anything. Akan (son of Karmi, son of Zavdi, son of Zerah, from the tribe of Yehudah (Judah)) took something that was prohibited, so Yahweh was angry with the Israelis.

2 Meanwhile, Yehoshua (Joshua) sent some of his men from Yeriho (Jericho) to Ay (east of Beyt-El (Bethel) and near Beyt-Aven) and told them, "Go to Ay and spy out the land." So the men went and checkout out Ay. **3** When they returned to Yehoshua, they told him, "Don't send all the warriors—only around two to three thousand men should go and attack them. Don't bother everyone else because Ay is small." **4** So around three thousand warriors went to attack Ay, but they were defeated and had to flee back. **5** The men from Ay chased them from the city gate downhill to Shevarim and fought them on the slopes. About thirty-six of them were killed, and the Israelis became very afraid and lost all their courage.

6 Yehoshua and the Israeli elders tore their clothes in grief and fell to their knees in front of Yahweh's box until evening, throwing dust onto their heads in despair. **7** Then Yehoshua asked, "Yahweh, my master, why did you bring these people across the Yarden (Jordan) and then let us be defeated and killed by the Amorim? If only we'd been content and stayed on the other side of the river. **8** Please, my master, what can I say now that we have had to flee in shame from our enemies? **9** When the Kena'anim (Canaanites) and the other people living in this land hear about this, they'll surround us and kill all of us. Then what would you do to defend your honour?

13 RV 6:20 · Cross-ref. Heb 11:30.

14 RV 6:25 · Cross-ref. Heb 11:31.

15 RV 6:26 · Cross-ref. 1Ki 16:34.

Readers' Version

10 But Yahweh told Yehoshua, "Stand up! Why is your face on the ground like that? 11 Yisrael (Israel) has sinned and disobeyed my agreement[16] that I made with them. They've also taken prohibited things—stealing, deceiving, and put it with their own possessions. 12 That's why they were unable to defeat their enemies—they had to flee from them because they took what was prohibited. I won't be with you all again unless you all destroy what was taken. 13 So get up and tell the people, 'Purify yourselves for tomorrow, because our God Yahweh says that we took something prohibited and we won't be able to better our enemies until it's removed from among us. 14 Tomorrow morning you all must present yourselves by your tribes. Then the tribe that Yahweh singles out, must present yourselves by your clans, and the clan that Yahweh singles out, must present yourselves by household. Then the household that Yahweh singles out, must present yourselves individually. 15 The man who is caught will be destroyed by fire, along with everything that belongs to him, because he's violated Yahweh's agreement and committed a disgraceful sin among Yisrael."

16 So Yehoshua got up early the next morning and ordered each tribe to come forward singly, and the tribe of Yehudah (Judah) was singled out. 17 Then each of the clans came forward and the Zarhi clan was singled out, and when their families came forwards, Zavdi's household was singled out. 18 When everyone in that extended family came forward, Akan (son of Karmi, son of Zavdi, son of Zerah, from the tribe of Yehudah) was singled out. 19 Then Yehoshua told Akan, "My son, now honour Yahweh the god of Yisrael and give thanks to him. And tell me now what you've done—don't hide it from me."

20 "It's true," Akan replied, "I've sinned against Yahweh the god of Yisrael. This is what I did: 21 I saw a beautiful Babylonian cloak and two hundred silver pieces and a tongue-shaped piece of gold (weighing six-hundred grams) there inside Yeriho (Jericho). I wanted them so I took them, and they're hidden in the ground under my tent, with the silver underneath."

22 Yehoshua sent some messengers and they ran to the tent, and sure enough, it was all hidden there in the ground with the silver underneath. 23 They took it out of the tent and brought it back to Yehoshua and all the people, and spread it out in front of Yahweh.

24 Then Yehoshua took Akan and the silver, the cloak, the gold along with his children and his animals, his tent and everything he owned, and took them to the Akor Valley along with all the people, 25 and he said, "Why did you cause trouble for us? Yahweh will trouble you today." And the people executed him by throwing rocks at him. Then they threw rocks at them all and burnt the bodies 26 and piled rocks over them which are still there to this day and Yahweh's anger subsided. That's why that place is called 'Akor' (i.e., 'Trouble') Valley to this day.

The defeat and destruction of Ay · Promised land

8:1 Then Yahweh told Yehoshua (Joshua), "Don't be afraid or discouraged. Take all your warriors with you and go to Ay. Listen, I've given you victory over Ay's king and his people and his city and his land. 2 You'll do to Ay and its king what you did to Yeriho (Jericho) and its king,[17] except that you all can plunder its spoil and its livestock for yourselves. Ambush the city from behind."

3 So Yehoshua led his warriors towards Ay. He chose thirty thousand of the bravest and strongest warriors and sent them ahead in the darkness 4 and told them, "Listen, you all lie in ambush against the city from close behind it, and make sure you all stay alert and ready to attack. 5 I will bring those warriors who are with me and we'll approach the city, then when they come out to attack us like last time, we'll run back away from them. 6 They'll think we're running away from them like we did before, so they'll chase after us until we've drawn them away from the city. 7 Then you'll all move in from your ambush position and capture the city, and your god Yahweh will give the city to you all. 8 After you capture the city, set fire to it. Do what I've ordered you all which in turn has come from Yahweh. 9 So Yehoshua sent them to set up the ambush between Ay and Beyt-El (Bethel) (so west of Ay). Meanwhile, he stayed overnight at the camp.

10 Yehoshua got up early in the morning and gathered the warriors, then he and the Israeli elders went in front of them to go and attack Ay. 11 They all went close to the city and camped there slightly to the north, with just a valley between them and Ay. 12 (He had sent around five thousand warriors to lie in ambush between Beyt-El and Ay, west of the city, 13 so the main group was to the north and the rear guard to the west.) That night Yehoshua went down into the valley. 14 When the king of Ay saw the Israelis, he hurriedly got his men ready, and went out early to meet Yisrael (Israel) for the battle. The king and his people went to a prepared spot overlooking the Yarden (Jordan) valley, but he didn't know that another group lay in ambush behind the city. 15 Yehoshua and the Israeli group allowed themselves to be struck by them, then they fled back towards the wilderness 16 and all the men in the city were called out to chase them. So they chased after Yehoshua and were drawn away from the city, 17 and there wasn't a single man left in Ay or Beyt-El who didn't join the chase—they left the city wide open and chased after the Israelis.

18 Then Yahweh told Yehoshua, "Hold your spear out pointing towards Ay, because I will allow you to defeat it." So Yehoshua held the spear that was in his hand out toward the city. 19 When the warriors in the ambush saw that, they rushed out from their place and entered the city and captured it, and quickly set it on fire. 20 When the men from Ay turned and looked behind them, the smoke from their city was going up into the sky, but they had nowhere

16 **RV 7:11 · Note** Probably referring to the ten commands written on the stone slabs.

17 **RV 8:2 · Note** We're not actually given any details about what happened to the king of Yeriho.

to escape to. Then Yehoshua's men who'd been fleeing towards the wilderness turned back around towards their pursuers 21 and saw that the ambush had captured the city and the smoke was rising. So they continued back towards Ay, killing their men. 22 Meanwhile, their warriors came back out of the city, so the men from Ay ended up in the middle of the two groups, and the Israelis fought until they'd killed them all. 23 However they captured the king of Ay alive and brought him to Yehoshua.

24 Then after the Israelis had finished killing the men of Ay who had chased them towards the wilderness, they returned to Ay and slaughtered the people still in there, 25 so a total of twelve thousand men and women from Ay were killed that day. 26 Yehoshua didn't lower his spear until everyone who lived in Ay had been completely destroyed. 27 The Israelis only took the livestock and the goods from Ay, just as Yahweh had instructed Yehoshua, 28 then Yehoshua burnt the city and made it a permanent pile of rubble where no one lives to this day. 29 He hanged the king of Ay on a tree, but as the sun was going down, he commanded that the corpse be brought down from the tree. They threw it into the city gateway and piled a big heap of rocks on top of it which is still there today.

The reading of Law there at Mt. Eyval · Promised land

30 Then Yehoshua (Joshua) built an altar to Yisrael's (Israel's) god, Yahweh on Mt. Eyval[18] 31 just like Yahweh's servant Mosheh (Moses) had instructed them. (It was written in the scroll of the rules from Mosheh that it must be an altar made from whole stones that haven't been chiselled with iron tools.)[19] Then they offered burnt offerings to Yahweh on it, plus they sacrificed peace offerings, 32 and while the Israelis watched, Yehoshua inscribed onto the stones there,[20] a copy of the rules passed on by Mosheh. 33 Then all of Yisrael and their elders and officials and judges were standing some on each side of the box containing Yahweh's agreement, facing the priests and the Levites who carried the box. Any resident foreigners were also there. Half of the people stood on the Mt. Gerizim side, and half on the Mt. Eyval side of the valley, just like the way that Yahweh's servant Mosheh had originally commanded for blessing the people.[21]

34 Then Yehoshua read all the law, including the blessings and the curses, as per everything that's written in the book of the law. 35 He read out every single word that Mosheh had written, in front of the entire assembly of Yisrael, including the women, children, and foreigners living among them.

The Givonim deceive Yehoshua · Promised land

9:1 There were several kings who ruled in regions on this west side of the Yarden (Jordan) —the Hitim and Amorim, the Kena'anim (Canaanites) and Perizim, the Hivim and the Yevusim. Some were in the hill country, some in the lowlands, and some along the Mediterranean coast south of Levanon. When they heard about what had happened at Ay, 2 they formed an alliance to fight together against Yehoshua (Joshua) and Yisrael (Israel).

3 However, when the people who live in Giveon heard what Yehoshua had done to Yeriho (Jericho) and Ay, 4 they decided to use cunning instead. They found old, worn-out sacks to throw over their donkeys and old, worn-out wineskins that had been torn and mended, then sent men to act as ambassadors. 5 They found worn-out sandals that had been patched, and wore worn-out clothes. All the food that they took for the journey was already dry and disintegrating into crumbs. 6 They went to Yehoshua in the camp at Gilgal and told him, "We've come from a far-off land and want you to make a treaty with us."

7 An Israeli man asked the Hivi (because Gilead was in the Hivi region), "Perhaps you really live near by? How could we make a treaty with you?"[22]

8 They addressed Yehoshua, "We are your servants."

Yehoshua asked them, "Who are you? And where have you come from?"

9 "Your servants have come from a very distant land," they replied, "because of the reputation of your god, Yahweh. We've heard the reports about him and everything that he did in Mitsrayim (Egypt), 10 and everything that he did to the two Amori kings on the other side of the Yarden (Jordan)—King Sihon of Heshbon, and King Og of the Bashan who lived in Ashtarot.[23] 11 So our elders and all those who live in our area instructed us, 'Take provisions for the journey and go to meet them, and tell them, "We are your servants. Now make a treaty with us." ' 12 This bread of ours was warm from our ovens when we loaded it for our journey, and now, look, it's all dry and crumbling. 13 And these wineskins were new when we filled them, and look, now they're all torn. Same with our clothes and our sandals—they're all worn-out from the very long journey."

14 The Israeli leaders tasted some of their provisions, but they didn't ask Yahweh for advice. 15 So Yehoshua agreed to make peace with them, and they made a treaty not to attack their people, and all the Israeli leaders promised that.

16 However, three days after making the treaty, they discovered that those people actually lived quite close to where they were. 17 Then the Israelis went on forward and they arrived at those cities on the third day—the cities of Giveon, Kefirah, Be'erot, and Kiryat-Yearim. 18 But they didn't attack those cities because their leaders had made a promise by the god of Yisrael (Israel), Yahweh.

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18 **RV 8:30-32 · Cross-ref.** Deu 27:2-8.

19 **RV 8:31 · Cross-ref.** Exo 20:25.

20 **RV 8:32 · Note** Probably not the altar stones since an iron tool wasn't allowed to be used on them.

21 **RV 8:33-35 · Cross-ref.** Deu 11:29; 27:11-14.

22 **RV 9:7 · Cross-ref.** Exo 23:32; 34:12; Deu 7:2.

23 **RV 9:10 · Cross-ref.** Num 21:21-35.

Readers' Version

All the Israelis grumbled against their leaders for making that treaty, 19 but their leaders told them, "We ourselves have promised them by our God Yahweh so now we can't touch them. 20 We're forced now to let them live, otherwise God's anger would be against us for breaking our promise to them. 21 So we'll let them live but make them our slaves." As a result of that, the Givonim became woodcutters and water-carriers for all the Israelis.

22 Then Yehoshua (Joshua) summoned them and asked them, "Why did you all deceive us by telling us that you lived far away when really you were very close? 23 Because of that, you're all cursed and you'll always be our slaves—you'll all be the woodcutters and water-carriers for the house of my god."

24 "Because it was made very clear to your servants," they answered, "that your god Yahweh had commanded his servant Mosheh (Moses) to give to you all the land and to destroy everyone who lives in the region. We feared for our lives when you came closer, so that's what we did. 25 So now we're in your power—do to us whatever you think is good and right." 26 So that's what Yehoshua did and he prevented the Israelis from killing them. 27 Instead he made them move to where he wanted, to become woodcutters and water-carriers for the people and for Yahweh's altar until this day.

The defeat of the Amorim · Promised land

10:1 Once King Adoni-Tsedek of Yerushalem (Jerusalem) heard that Yehoshua (Joshua) had captured Ay and completely destroyed it, and that he'd treated the king of Ay the same as he had treated the king of Yeriho (Jericho), and he heard that the Givonim had made peace with Yisrael (Israel) and were now working for them, 2 the people of Yerushalem were very afraid because Giveon had been a powerful city, stronger than Ay, and all its warriors were powerful. 3 So King Adoni-Tsedek sent to King Hoham of Hevron, King Pir'am of Yarmut, King Yafia of Lakish, and King Devir of Eglon, saying, 4 "Come here and help me. We'll attack Giveon because they've made peace with Yehoshua and the Israelis." 5 So those five Amori kings (from Yerushalem, Hevron, Yarmut, Lakish, and Eglon) joined together to go to Giveon and their armies camped there to fight against it.

6 The leaders of Giveon hurriedly sent to Yehoshua in the camp at Gilgal, saying, "Don't abandon your servants. Come quickly and help us, and save us because all the kings of the Amorim who live in the hill country have combined against us." 7 So Yehoshua and his warriors and prize fighters headed off from Gilgal, 8 and Yahweh told him, "Don't be afraid of them, because you'll have the victory over them—none of them will be able to stand against you."

9 Yehoshua and his men spent the night moving in, and then surprised the alliance, 10 and Yahweh confused them as the Israelis approached and caused them to be badly defeated at Giveon. Then they chased them on the road going to Beyt-Horon and killed them as far as Azekah and Makedah. 11 As they fled from the Israelis on the slope down from Beyt-Horon heading towards Azekah, Yahweh hurled large hailstones down on them from the sky and they died—actually more of them died from the hail than were killed with swords by the Israelis.

12 Then Yehoshua spoke to Yahweh on the day that he gave them victory over the Amorim, and in front of the Israelis he said,

"Sun, stay still over Giveon,
and moon, over the Ayalon Valley.

13 Then the sun stood still and the moon stood still until the nation had avenged themselves of their enemies. (Isn't that written about in the Jashar scroll?[24] The sun stood still in the middle of the sky and it didn't hurry to go around for almost a whole day. 14 There had never before been a day like that, and nothing like it since then, when Yahweh listened to a man's voice, because he was fighting for Yisrael.)

15 Then Yehoshua and all Yisrael (Israel) returned to their camp at Gilgal.

Five Amori kings defeated · Promised land

16 Meanwhile those five kings had fled away and hidden at Makedah in a cave, 17 and Yehoshua (Joshua) was told, "The five kings have been found hiding in the cave at Makedah." 18 Yehoshua said, "Roll large rocks across the mouth of the cave and assign men to guard them there, 19 but the rest of you, don't stay there. Chase after your enemies and attack them from behind. Don't let them get into their cities, because your god Yahweh wants you all to defeat them. 20 So Yehoshua and the Israelis finished most of them off, although some did manage to escape and get back into their fortified cities. 21 Then all the people returned to Yehoshua in the camp at Makedah. After that, no one dared to criticise the Israelis.

22 Then Yehoshua said, "Open up the cave and bring those five kings to me." 23 They did it and brought the five kings out from the cave—the kings of Yerushalem (Jerusalem), Hevron, Yarmut, Lakish, and Eglon. 24 When they took them to Yehoshua, he summoned all the warriors and told the commanders, "Come over here. Put your feet on the necks of these kings." 25 Then he told them, "Don't be afraid and don't be dismayed. Be strong and courageous, because this is what Yahweh will do to all your enemies—including the ones that you all still have to fight." 26 Then Yehoshua executed the five kings and hanged them on five trees, where their bodies were left until evening. 27 As the sun was going down, he commanded that the bodies be brought down and thrown into the cave where they had hidden, and they placed large rocks over the cave entrance again, which are still there to this day.

Yehoshua attacks more Amorim · Promised land

28 Then Yehoshua (Joshua) captured Makedah that same day. They killed the king and everyone else in

24 **RV 10:13 · Cross-ref.** 2Sam 1:18.

Readers' Version

the city, leaving no survivors, and Yehoshua did the same to the king of Makedah as he'd done to the king of Yeriho (Jericho).[25]

29 Then Yehoshua and all Yisrael (Israel) went southwest from Makedah to Livnah and fought against it. 30 Yahweh also allowed Yisrael to conquer it and its king, and Yehoshua again killed everyone in the city, leaving no survivors, and he did the same to the king of Livnah as he'd done to the king of Yeriho.

31 Then Yehoshua and all Yisrael went south from Livnah to Lakish, where they took a position against the city and fought against it. 32 On the second day of the battle, Yahweh helped Yisrael defeat Lakish, and they captured it and killed everyone in the city like they had done to Livnah. 33 King Horam of Gezer arrived to help Lakish, but Yehoshua defeated him and his men, leaving no survivors.

34 Then Yehoshua and the Israelis went west from Lakish to Eglon, where they took a position against the city and fought against it. 35 That day they captured it and killed everyone in the city like they had done to Lakish.

36 Then Yehoshua and the Israelis went west from Eglon up into the hills to Hevron, and fought against it. 37 They captured it and killed the king and everyone in all their towns, leaving no survivors the same as Eglon.

38 Then Yehoshua and the Israelis went to the city of Devir and fought against it. 39 They captured the city and its king and all their towns, killing everyone and leaving no survivors. They treated Devir and its king just like they had to Livnah and Hevron and their kings.

40 So Yehoshua attacked and conquered the entire region—the hill country and the Negev, the lowlands and the slopes, and all their kings. He didn't leave any survivors but destroyed everything living, just as Yisrael's (Israel's) god Yahweh had commanded. 41 Yehoshua attacked and conquered them from Kadesh-Barnea and as far as Azah (Gaza), all the land of Goshen and as far as Giveon. 42 In one swoop, Yehoshua captured all those kings and their land, because Yisrael's god Yahweh had fought for Yisrael. 43 Then Yehoshua and his warriors returned to their camp at Gilgal.

Yehoshua defeats the northern kings · Promised land

11:1 Now when King Yavin of Hatsor heard about all that, he sent to King Yovav of Madon and the kings of Shimron and Akshaf, 2 as well as the kings from the hill country in the north and in the rift valley plains south of Lake Galil, and in the lowlands and in the heights of Dor in the west, 3 and the kings of the Kena'anim (Canaanites) both east and west, and the Amorim, Hitim, Perizim, and the Yevusim who lived in the hill country, and to the Hivim by Mt. Hermon in the Mitspah region. 4 So they all came out with their warriors—so many people that they were as many as the grains of sand on the seashore, along with many horses and chariots. 5 All those kings gathered together at the time they'd specified and took up positions at the Merom stream to fight against Yisrael (Israel).

6 But Yahweh told Yehoshua (Joshua), "Don't be afraid that they look overwhelming, because tomorrow at this time, I'll ensure that they're all slain by Yisrael. You'll hamstring their horses and burn their chariots." 7 Then Yehoshua and all his warriors went to Merom and attacked them without warning 8 and Yahweh enabled them to defeat them. 9 Then Yehoshua did what Yahweh had instructed him—he crippled their horses and set fire to their chariots.

10 After that, Yehoshua returned to Hatsor city and captured it and killed the king—in the past it had been the head of all those kingdoms. 11 They killed everything in the city—not leaving anything that breathes—and then set fire to it.

12 So Yehoshua had captured all those kings and their cities, and completely destroyed them and their people just as Yahweh's servant Mosheh (Moses) had commanded. 13 However, other than Hatsor, they didn't burn any of the other more defensible cities built up on mounds. 14 The Israelis took any valuables and any livestock from those cities, but they killed everyone and everything else. 15 Yehoshua did everything exactly as Yahweh had instructed his servant Mosheh (and as Mosheh had then instructed him), not forgetting or ignoring anything.

Yehoshua controls the entire region · Promised land

16 Yehoshua (Joshua) conquered the whole region—the hill country and all the Negev, all of the Goshen region, the lowlands and the rift valley plains, the hill country of Yisrael (Israel) and its lowlands 17 from Mt. Halak downhill towards Se'ir, and as far as Ba'al-Gad in the Levanon valley below Mt. Hermon. He attacked and captured all their kings and executed them. 18 Yehoshua had spent quite some time battling with those kings. 19 No city made peace with the Israelis except for the Hivim who lived in Giveon—all the rest were taken in battle 20 because it was Yahweh who'd made them stubborn so they'd fight against Yisrael and be completely destroyed without any mercy. Yes, they were annihilated just as Yahweh had instructed Mosheh (Moses).[26]

21 At that time, Yehoshua also went and exterminated the Anakim from the hill country, from Hevron, Devir, Anav, and all the hill country of Yehudah (Judah) and Yisrael. He completely destroyed them from their cities. 22 No descendants of Anak were left in Yisrael, except that some remained in Azah (Gaza), in Gat, and in Ashdod.

23 Yehoshua captured the entire region, just as Yahweh had told Mosheh, and Yehoshua gave it as an inheritance to Yisrael, divided into portions according to their tribes, and then the region was peaceful.

The kings defeated by Mosheh · Promised land

12:1 These are the kings in the region who the Israelis defeated on the eastern side of the Yarden (Jordan) river and took possession of their land from the Arnon

25 **RV 10:28 · Note** We're not actually given any details about what happened to the king of Yeriho/Jericho.

26 **RV 11:20 · Cross-ref.** Deu 7:16.

riverbed in the south to Mt. Hermon in the north, including all of the eastern rift valley plains:[27] 2 King Sihon of the Amorim who lived in Heshbon and ruled over Aroer (on the edge of the Arnon riverbed) and over half of Gilead up to the Yabok riverbed which formed the border with the Amonim, 3 as well as the eastern rift valley plains down to Lake Galil and to the Sea of Aravah (also called the Dead Sea or the Salt Sea), the road to Beyt-Hayeshimot and the area southward below the slopes of Mt. Pisgah.

4 The Israelis also defeated King Og from Bashan, one of the few remaining Refaim, who lived in Ashtarot and at Edre'i, 5 and ruled over Mt. Hermon, Salkah, all of Bashan to the border of the Geshurim and Ma'akatim, as well as half of Gilead to the border with King Sihon from Heshbon.

6 Yahweh's servant Mosheh (Moses) and the Israelis had defeated them and Mosheh had given that region as a possession to the descendants of Re'uven and Gad and to the half-tribe of Menasheh (Manasseh).[28]

The kings defeated by Yehoshua · Promised land

7 These are the kings in the region that Yehoshua (Joshua) and the Israelis defeated on the western side of the Yarden (Jordan) river from Ba'al-Gad in the Levanon valley to Mt. Halak which goes up toward Se'ir. Yehoshua divided up that region as a possession to the various tribes of Yisrael (Israel), 8 as well as the hill country, the lowlands, the rift valley, the slopes, the wilderness and the Negev—the land of the Hitim, Amorim, Kena'anim (Canaanites), Perizim, Hivim, and the Yevusim: 9 the king of Yeriho (Jericho), the king of Ay (near Beyt-El (Bethel)), 10 the king of Yerushalem (Jerusalem), the king of Hevron, 11 the king of Yarmut, the king of Lakish, 12 the king of Eglon, the king of Gezer, 13 the king of Devir, the king of Geder, 14 the king of Hormah, the king of Arad, 15 the king of Livnah, the king of Adulam, 16 the king of Makedah, the king of Beyt-El, 17 the king of Tapuah, the king of Hefer, 18 the king of Afek, the king of Lasharon, 19 the king of Madon, the king of Hatsor, 20 the king of Shimron Meron, the king of Akshaf, 21 the king of Ta'anak, the king of Megidon, 22 the king of Kedesh, the king of Yakeneam in Karmel, 23 the king of Dor of Nafoth Dor, the king of Goyim in Gilgal, 24 and the king of Tirtsah—a total of thirty-one kings.

The regions not yet captured · Promised land

13:1 Now the years had passed and Yehoshua (Joshua) had grown old, and Yahweh said to him, "You're old now and there's still a lot of land that needs to be captured. 2 This is the remaining land: all the territories of the Pelishtim, and all of the Geshurim, 3 from Shihor (east of Mitsrayim (Egypt)) and as far as the border of Ekron to the north (it's considered to be Kena'ani (Canaanite)), the five rulers of the Pelishtim (in Azah (Gaza), Ashdod, Ashkelon, Gat, and Ekron), and the Avim. 4 In the south: all the land of the Kena'anim (Canaanites), and a Me'arah that belongs to the Tsidonim (Sidonians), as far as Afek, as far as the border of the Amorim, 5 plus the land of the Givlim, all Levanon towards the east, from Ba'al-Gad below Mt. Hermon as far as Levo-Hamat. 6 I myself will drive out all those who live in the hill country from Levanon as far as Misrefot-Mayim, and all the Tsidonim. Make sure that it's given to the Israelis as an inheritance, just as I instructed you.[29] 7 All that land should be divided up as an inheritance for the nine tribes plus half of the half-tribe of Menasheh (Manasseh).

Division of the land east of the Yarden · Promised land

8 Along with the other half of the half-tribe of Menasheh (Manasseh), the tribes of Re'uven and Gad had taken their inheritance on the other (eastern) side of the Yarden (Jordan) as approved by Yahweh's servant Mosheh (Moses),[30] 9 from Aroer, which is on the edge of the Arnon riverbed, and the city that's in the middle of the valley, and all the plateau near Meydeva, to Divon. 10 Also, all the cities of King Sihon of the Amorim who ruled in Heshbon, as far as the border with the Amonim, 11 and Gilead, and the territory of the Geshurim and the Ma'akatim, and all Mt. Hermon, and all the Bashan as far as Salkah, 12 all the kingdom of Og in the Bashan, who reigned in Ashtarot and in Edre'i (what remained from the remnant of the Refaim). Mosheh had attacked them and captured their lands. 13 But the Israelis didn't capture the land of the Geshurim or the Ma'akatim and so those peoples live among the Israelis to this day.

14 The only tribe that didn't receive an inheritance was the tribe of Levi because the offerings given to Yisrael's (Israel's) god Yahweh are their inheritance, just like he'd told them.[31]

The area assigned to Re'uven's descendants · Promised land

15 This was the land that Mosheh (Moses) gave to the tribe of Re'uven, according to their clans: 16 The area from Aroer (on the edge of the Arnon riverbed) along to the town in the middle of the valley, to the plateau near Meydeva, 17 Heshbon and all its cities on the plateau, including Divon, Bamot-Ba'al, Beyt-Ba'al-Me'on, 18 Yahats, Kedemot, Mofa'at, 19 Kiryatayim, Sivmah, and Tseret-Hashahar on the hill within the valley. 20 It also includes Beyt-Pe'or, the slopes of the Pisgah, Beyt-Hayeshimot, 21 and all the cities on the plateau, and all the kingdom of Sihon (the king of the Amorim who had reigned in Heshbon) who Mosheh had defeated, he and the leaders of Midyan: Evi and Rekem and Tsur and Hur and Reva (the princes of Sihon who had lived in the land). 22 The Israelis also killed Bil'am (Balaam) (Be'or's son who practiced divination) along with others.

27 **RV 12:1-5 · Cross-ref.** Num 21:21-35; Deu 2:26–3:11.

28 **RV 12:6 · Cross-ref.** Num 32:33; Deu 3:12.

29 **RV 13:6 · Cross-ref.** Num 33:54.

30 **RV 13:8 · Cross-ref.** Num 32:33; Deu 3:12.

31 **RV 13:14 · Cross-ref.** Deu 18:1.

Readers' Version

23 The border for Re'uven's descendants was the Yarden (Jordan) River. So that was the inheritance of Re'uven's descendants—all the cities and their villages allocated to their clans.

The area assigned to Gad's descendants · Promised land

24 This was the land that Mosheh (Moses) gave to the tribe of Gad, according to their clans: 25 It included Yazer and all the cities of Gilead and half of the land where the Amonim had lived as far as Aroer opposite Rabah, 26 then from Heshbon to Ramat-Hamitspeh and Betonim, and from Mahanayim to the Devir border. 27 Also in the valley, Beyt-Haram, Beyt-Nimrah, Sukot, Tsafon, and the rest of the kingdom of Sihon (the king of Heshbon), with the Yarden (Jordan) and the border, as far as the end of Lake Galil, eastward beyond the Yarden River. 28 So that was the inheritance of Gad's descendants—all the cities and their villages allocated to their clans.

The area assigned to Menasheh's descendants · Promised land

29 This was the land that Mosheh (Moses) gave to half of the half-tribe of Menasheh (Manasseh), according to their clans: 30 It went from Mahanayim, all the Bashan, all the kingdom of Og (the king of the Bashan), and all the towns of Yair, which are in the Bashan—sixty cities. 31 Also half of the Gilead, plus Ashtarot and Edre'i (cities of the kingdom of Og in the Bashan). So that was for half of Makir's sons (he was one of Menasheh's sons) allocated to their clans.

32 This was the land that Mosheh gave as an inheritance in the plains of Moav (Moab) on the eastern side of the Yarden (Jordan) River opposite Yeriho (Jericho). 33 However, Mosheh didn't give any inheritance of land to Levi's descendants because Yisrael's (Israel's) god Yahweh is their inheritance just as he told them.[32]

The division of the main block west of the Yarden · Promised land

14:1 These are what the Israelis inherited in the land of Kena'an (Canaan), which Eleazar the priest and Yehoshua (Joshua) (Nun's son) and the leaders of the Israelis gave them as an inheritance. 2 Their allocations were made by casting lots for the nine and a half tribes, just as Yahweh had commanded through Mosheh (Moses).[33] 3 (Mosheh had given the other two and a half tribes their inheritance on the other side of the river,[34] but the Levites weren't given land as an inheritance— 4 instead of land they were given cities to live in, along with the surrounding fields for their livestock. Yosef's (Joseph's) two sons Menasheh (Manasseh) and Efrayim (Ephraim) were considered as two tribes.) 5 The Israelis did just as Yahweh had commanded Mosheh—they allocated blocks of the land as permanent possessions.

Hevron is allocated to Kalev · Promised land

6 Leaders from the tribe of Yehudah (Judah) approached Yehoshua (Joshua) at Gilgal and Kalev (Caleb) (son of Yefuneh the Kenizi) said to him, "You yourself know what Yahweh told the man of God Mosheh (Moses) at Kadesh-Barnea about me and you.[35] 7 I was forty years old when Yahweh's servant Mosheh sent me from Kadesh-Barnea to spy out the land, and I brought back an honest report.[36] 8 The other men who went made the people terrified, but I remained loyal to my god Yahweh. 9 Mosheh promised me that day, saying, 'The land that you walked on will certainly be for an inheritance for you and your sons forever, because you were completely loyal to my god Yahweh.'[37] 10 Now, listen. Yahweh has kept me alive these forty-five years since Yahweh said that to Mosheh, back when Yisrael (Israel) was walking in the wilderness. Yes, believe it or not, I'm now eighty-five. 11 I'm still as strong today as I was on the day that Mosheh sent me. Just like I could fight back then, I can still fight or travel just the same. 12 So now, please give me that hill country that Yahweh promised that day, because you yourself heard me say that the Anakim lived there in fortified cities. So now, perhaps Yahweh will help me to take them over just as he said."

13 So Yehoshua blessed Yefuneh's son Kalev and gave him Hevron as his inheritance. 14 Because of that, Hevron belongs to Kalev (Yefuneh the Kenizi's son) as an inheritance until this day, because he was completely loyal to Yisrael's god Yahweh. 15 (Hevron used to be called Kiryat-Arba—Arba had been a brave warrior among the Anakim.)

Then there was a time of no more war in that region.

The area assigned to Yehudah's descendants · Promised land

15:1 This was the land that was assigned to Yehudah's (Judah's) descendants according to their clans:

It went from the Tsin (Zin) wilderness in the south to the border with Edom, 2 and their southern border was the south-facing bay at the end of the Dead Sea (also called the Salt Sea). 3 From there it went south of the Scorpion Pass, across to Tsin, climbed up to Kadesh-Barnea, crossed to Hetsron, went to Adar, and around to Karka. 4 Then it crosses to Atsmon and out to the Mitsri (Egyptian) riverbed and finishes at the Mediterranean sea. That will be their southern border.

5 The eastern border was the Dead Sea as far as the end of the Yarden (Jordan).

The northern border starts at the top of the Dead Sea where the Yarden river enters it 6 then to Beyt-Hoglah and further north to Beyt-Ha'aravah to the Stone of Bohan (Re'uven's son). 7 Then the border went to Devir from the

32 **RV 13:33 · Cross-ref.** Num 18:20; Deu 18:2.

33 **RV 14:2 · Cross-ref.** Num 26:52-56; 34:13.

34 **RV 14:3-4 · Cross-ref.** Num 32:33; 34:14-15; Deu 3:12-17.

35 **RV 14:6 · Cross-ref.** Num 14:30.

36 **RV 14:7 · Cross-ref.** Num 13:1-30.

37 **RV 14:9 · Cross-ref.** Num 14:24.

Readers' Version

Akor Valley, and to the north, turning to the Gilgal, which is in front of the Adumim pass which is from the south of the riverbed, then the border passed over to the waters of Eyn-Shemesh and it ends at Eyn-Rogel. **8** From there the border went up the valley of Ben Hinom to the edge of the Yevusi region from the south (that is Yerushalem (Jerusalem)). Then the border went to the head of the hill opposite the Hinom valley to the west, which is at the end of the valley of the Refaim to the north. **9** From there the border turned from the head of the hill to the Neftoah spring and went out to the cities of Mt. Efron, then the border turned to Ba'alah (now called Kiryat-Yearim). **10** Then the border went around from Ba'alah to the west to Mt. Se'ir, and passed over to the shoulder of Mt. Yearim from the north (also called Kesalon), and went down to Beyt-Shemesh (Heliopolis), and passed over to Timnah. **11** From there the border went out to the shoulder of Ekron to the north, then turned toward Shikeron and passed over to Mt. Ba'alah, and went out to Yavne'el, then the border ended at the sea. **12** The western border was the Mediterranean Sea. Those were the borders of the land given to Yehudah's (Judah's) descendants to be allocated to their clans.

Kalev defeats Hevron and Devir · Promised land[38]

13 Yahweh had instructed Yehoshua (Joshua) to give this block of land to Kalev (Caleb) (Yefuneh's son): Kiryat-Arba (now called Hevron—Arba was Anak's father).[39] **14** Kalev captured the land from Anak's three sons—Sheshay, Ahiman, and Talmay, **15** then from there, he battled against Devir (formerly called Kiryat-Sefer) **16** and he said, "I'll give my daughter Aksah to marry to the man who attacks Kiryat-Sefer and captures it." **17** Then Otniel (Kenaz's son and Kalev's brother) captured the city, so Kalev gave his daughter Aksah to him for a wife. **18** Then when she married him, she encouraged him to ask her father for a field, so she got down off her donkey and Kalev asked, "What are you up to?" **19** "Give me a blessing," she answered, "because you've given me land in the Negev desert region, so now give me some springs as well for water." So he gave her both the upper and the lower springs.

Cities captured by Yehudah's descendants · Promised land

20 This is Yehudah's (Judah's) inheritance according to their clans: **21** The cities at the edge of Yehudah's block toward the border with Edom in Negev were Kavtse'el, Eder, Yagur, **22** Kinah, Dimonah, Ad'adah, **23** Kedesh, Hatsor, Yitnan, **24** Zif, Telem, Be'alot, **25** Hatsor-Hadatah, Keriyot-Hetsron (also called Hatsor), **26** Amam, Shema, Moladah, **27** Hatsar-Gadah, Heshmon, Beyt-Pelet, **28** Hatsar-Shual, Be'er-Sheva (Beersheba), and Bizyoteyah, **29** Ba'alah, Iyim, Etsem, **30** Eltolad, Kesil, Hormah, **31** Tsiklag, Madmanah, Sansanah, **32** Leva'ot, Shilhim, Ayin, and Rimon—a total of twenty-nine cities as well as their villages.

33 Then down in the lowlands were Eshtaol, Tsor'ah, Ashnah, **34** Zanoah, Eyn-Ganim, Tapuah, Eynam, **35** Yarmut, Adulam, Sokoh, Azekah, **36** Sha'arayim, Aditayim, and Gederah (also called Gederotayim)—a total of fourteen cities as well as their surrounding villages.

37 Also Tsenan, Hadashah, Migdal-Gad, **38** Dil'an, Mitspah, Yakete'el, **39** Lakish, Batsekat, Eglon, **40** Kabon, Lahmam, Kitlish, **41** Gederot, Beyt-Dagon, Na'amah, and Makedah—sixteen cities as well as their villages.

42 Also Livnah, Eter, Ashan, **43** Yiftah (Jephthah), Ashnah, Netsiv, **44** Ke'ilah, Akziv, and Mareshah—nine cities as well as their villages.

45 Also Ekron with its towns and villages **46** from Ekron to the Mediterranean—those near Ashdod and their villages.

47 Also Ashdod and its towns and its villages, Azah (Gaza) and its towns and its villages, as far as the riverbed of Mitsrayim (Egypt) and the Mediterranean sea and the border.

48 Also in the hill country: Shamir, Yatir, Sokoh, **49** Danah, Kiryat-Sanah (also called Devir), **50** Anav, Eshtemoa, Anim, **51** Goshen, Holon, and Giloh—eleven cities as well as their villages.

52 Also Aravi, Dumah, Esh'an, **53** Yanum, Beyt-Tapuah, Afekah, **54** Humtah, and Kiryat-Arba (also called Hevron) and Tsi'or—nine cities as well as their villages.

55 Also Maeon, Karmel, Zif, Yutah, **56** Yizre'el (Jezreel), Yakedeam, Zanoah, **57** Kayin (Cain), Giveah, and Timnah—ten cities as well as their villages.

58 Also Halhul, Beyt-Tsur, Gedor, **59** Ma'arat, Beyt-Anot, and Eltekon—six cities as well as their villages.

60 Also Kiryat-Ba'al (also called Kiryat-Yearim) and Rabah—two cities as well as their villages.

61 In the wilderness, Beyt-Ha'aravah, Midin, Sekakah, **62** Nivshan, the Ir-Hamelah, and Eyn-Gedi—six cities as well as their villages.

63 But Yehudah's (Judah's) descendants weren't able to defeat the Yevusim who lived in Yerushalem (Jerusalem), so they have lived among the tribe of Yehudah to this day.[40]

The allocation to Yosef's descendants · Promised land

16:1 The block for Yosef's (Joseph's) descendants[41] went from the Yarden (Jordan) at Yeriho (Jericho) (Yeriho, east of the springs), through the wilderness into the hill country of Beyt-El (Bethel). **2** It went out from Beyt-El to Luz then along the border with the Arkim at Atarot. **3** Then it went west to the border with the Yafletites as far as the border with Lower Beyt-Horon and as far as Gezer, then out to the Mediterranean.

4 So Yosef's sons Menasheh (Manasseh) and Efrayim (Ephraim) received an inheritance.

38 **RV 15:13 · Parallel** Jdg. 1:11-15

39 **RV 15:13-14 · Cross-ref.** Jdg 1:20.

40 **RV 15:63 · Cross-ref.** Jdg 1:21; 2Sam 5:6; 1Ch 11:4.

41 **RV 16:1 · Note** i.e., the half-tribes of Efrayim and Menasheh.

Readers' Version

The allocation to Efrayim's descendants · Promised land

5 The allotment for Efrayim's (Ephraim's) descendants according to their clans was at Atrot-Adar in the east, going as far as Upper Beyt-Horon 6 and out to the Mediterranean. From Mikmetat in the north, the border went eastward toward Ta'anat-Shiloh then further east to Yanoah. 7 From Yanoah it went to Atarot and Na'arah, reached Yeriho (Jericho) then came out at the Yarden (Jordan). 8 The northern border went from Tapuah to the Kanah riverbed and then out to the Mediterranean. That was the inheritance of Efrayim's descendants according to their clans, 9 although some of the cities with their villages for Efrayim's descendants were actually inside the territory assigned to Menasheh's (Manasseh's) descendants. 10 But they didn't capture the land of the Kena'anim (Canaanites) who lived in Gezer, so they've lived within Efrayim to this day and were forced to serve as labourers.[42]

The allocation to Menasheh's descendants · Promised land

17:1 The allotment for Menasheh's (Manasseh's) descendants (Yosef's (Joseph's) eldest son) included a special allotment for (Gilead's father) Makir—he was given Gilead and Bashan because he was a powerful warrior. 2 The other Menasheh clans that were allocated land were the Aviezer, Helek, Asriel, Shekem, Hefer, and Shemida clans. (They were the sons of Yosef's son Menasheh who led their own clans.) 3 But Tselofehad (son of Hefer, son of Gilead, son of Makir, son of Menasheh) had no sons—only daughters who were named Mahlah, Noa, Hoglah, Milkah, and Tirtsah. 4 They approached the priest Eleazar and Yehoshua (Joshua) and the other leaders and said, "Yahweh told Mosheh (Moses) to give us an inheritance along with our brothers." So he[43] gave them an inheritance (like he'd given their uncles), as Yahweh had instructed them.[44] 5 So ten blocks were allocated to Menasheh tribe as well as Gilead and Bashan which were across the Yarden (Jordan) 6 because Menasheh's daughters received inheritances along with his sons. The land of Gilead belonged to the rest of Menasheh's sons.

7 The border for Menasheh went from Asher to Mikmetat opposite Shekem, then went south towards the spring at Tapuah. 8 (The Tapuah *land* was for Menasheh, but Tapuah town was for Efrayim (Ephraim).) 9 Then the border went south to the Kanah riverbed—the cities there belonged to Efrayim even though they were inside Menasheh's land—then the border stayed on the north side of the riverbed and extended to the Mediterranean. 10 So the south was for Efrayim and the north was for Menasheh, and the sea was the western border, meeting Asher from the north and Yisakar (Issachar) from the east.
11 Menasheh was allocated cities inside both Yisakar's and Asher's territories: Beyt-Shean, Yivleam, Dor, Eyn-Dor, Ta'anak, and Megidon along with their surrounding towns.[45] 12 But Menasheh's descendants weren't able to take possession of those cities, so the Kena'anim (Canaanites) continued to live in the region.[46] 13 When the Israelis strengthened their position, they were able to force those Kena'anim to work for them, but they weren't able to drive them out.

Efrayim and Menasheh's descendants are given additional land · Promised land

14 Then the two half-tribes of Efrayim (Ephraim) and Menasheh (Manasseh) asked Yehoshua (Joshua), "Why have you only given to us one measured allocation as an inheritance when we're very numerous because Yahweh has already blessed us?"
15 "If there's so many of you," Yehoshua answered, "and if Efrayim's hill-country is too small for you, go into the forested area of the Perizim and the Refaim and clear some land for yourselves there."
16 "The hill country certainly isn't big enough for all of us," they responded, "plus the Kena'anim (Canaanites) living in the Yizre'el (Jezreel) valley and in Beyt-Shean and the surrounding towns have iron chariots."
17 So Yehoshua told the half-tribes of Efrayim and Menasheh, "Yes, there's a lot of you and you're very powerful. One land allotment wouldn't be enough for you 18 so the hill country will be yours as well. However, it's a forest and you'll have to clear it to the borders. You'll need to drive out the Kena'anim even if they are strong and with iron chariots."

Allocations for the remaining seven tribes · Promised land

18:1 Then all the Israelis assembled at Shiloh and set up the sacred tent there. The battles over the land had stopped 2 but seven of their tribes hadn't had their inheritances assigned yet. 3 Yehoshua (Joshua) asked the Israelis, "How much longer are you all going to put off capturing the land that your ancestors' God Yahweh has given you? 4 Choose three men from each of those seven[47] tribes and I'll send them out to scout around and inspect the land and write descriptions of it in terms of potential allocations and bring it to me. 5 They can divide that land into seven parts. (Yehudah (Judah) will maintain their territory in the south, and Yosef's (Joseph's) tribes in the north.) 6 You all should write descriptions of the seven parts and bring them here to me,

42 **RV 16:10 · Cross-ref.** Jdg 1:29.

43 **RV 17:4 · Note** It's not clear who this 'he' refers to here—some translations choose Eleazar (implied by the sentence structure) and others choose Yehoshua (implied by past allocations of land).

44 **RV 17:4 · Cross-ref.** Num 27:1-7.

45 **RV 17:11 · Note** We've omitted the final Hebrew phrase here (the three of Nafet) since it's unclear what it means (plus it's not considered to be a vital point in the narrative).

46 **RV 17:12-13 · Cross-ref.** Jdg 1:27-28.

47 **RV 18:4 · Note** Not in the Hebrew but implied by verse 5 as they go on to divide the surveyed land into seven portions.

and in front of our god Yahweh, I'll throw dice for you to allocate them to the seven tribes. 7 However, the Levites don't receive a portion, because their inheritance is Yahweh's priesthood. Gad and Re'uven and the Menasheh (Manasseh) half-tribe have already received their inheritance that Yahweh's servant Mosheh (Moses) allocated to them on the eastern side of the Yarden (Jordan).

8 So the chosen men got ready to leave and Yehoshua instructed them, "Go and walk around that land and write a report and bring it back to me. Then I'll throw dice for you all in front of Yahweh here in Shiloh." 9 Then the men left and walked through the area, writing down their recommendations for dividing the seven portions according to the cities in the area, then they returned back to Yehoshua at the camp at Shiloh. 10 So Yehoshua threw dice for them at Shiloh in front of Yahweh, and so that land was allocated to those remaining seven tribes.

The allocation to Benyamin's descendants · Promised land

11 The tribe of Benyamin won the first draw and the area for their clans was between the land assigned to Yehudah (Judah) and that assigned to Efrayim (Ephraim) and Menasheh (Manasseh). 12 Their northern border went from the Yarden (Jordan) then to the northern side of Yeriho (Jericho) and up into the hill country to the west, coming out in the wilderness at Beyt-Aven. 13 Then it went across towards Luz (now called Beyt-El (Bethel)) to the southern edge then downhill towards Atrot-Adar beside the hill south of lower Beyt-Horon. 14 Then the western border turned from that hill and went south, coming out at Kiryat-Ba'al (also called Kiryat-Yearim—a town belonging to Yehudah) thus forming the western side. 15 The southern border went west from Kiryat-Yearim to the spring at Neftoah, 16 then downhill to the Ben-Hinom valley (in the valley of the Refaim to the north) then downhill to Hinom valley to the edge of the Yevusim and downhill to Eyn-Rogel. 17 Then it turned northward and went west to Eyn-Shemesh and across to Gelilot opposite the Adumim pass, before going downhill to the Stone of Bohan (Re'uven's son). 18 It extended over to the northern slope of the Yarden valley and then downhill into the actual valley. 19 It then went east to the northern slope of Beyt-Hoglah before coming out at the north end of the Dead Sea (also called the Salt Sea) where the Yarden river flows into it. That was the southern boundary 20 and the Yarden borders it on the east. Those were the borders of Benyamin's descendants' inheritance according to their clans.

21 The cities allocated to Benyamin's descendants and their clans were: Yeriho (Jericho), Beyt-Hoglah, Emek-Ketsits, 22 Beyt-Ha'aravah, Tsemarayim, Beyt-El (Bethel), 23 Avim, Parah, Ofrah, 24 Kefar-Ha'amoni, Ofni, and Geva—a total of twelve cities as well as their surrounding villages. 25 Also Giveon, Ramah, Be'erot, 26 Mitspah, Kefirah, Motsah, 27 Rekem, Yirpe'el, Tar'alah, 28 Tsela, Haelef, Yevus (now called Yerushalem (Jerusalem)), Giveah, and Kiryat—a total of fourteen cities as well as their surrounding villages. Those were Benyamin's descendants' inheritance according to their clans.

The allocation to Shim'on's descendants · Promised land

19:1 The second draw went to Shim'on's (Simeon's) descendants and the land for their clans was in the middle of Yehudah's (Judah's) territory. 2 Shim'on's inheritance included: Be'er-Sheva (Beersheba),[48] Moladah,[49] 3 Hatsar-Shual, Balah, Etsem, 4 Eltolad, Betul, Hormah, 5 Tsiklag, Beyt-Hamarkavot. Hatsar-Susah, 6 Beyt-Leva'ot, and Sharuhen—thirteen cities as well as their surrounding villages.

7 Also Ayin, Rimon, Eter, and Asha—four cities as well as their surrounding villages, 8 and all the further villages around those cities as far as Ba'alat-Be'er (also called Ramah of the Negev). That was Shim'on's descendants' inheritance according to their clans. 9 This took away some of Yehudah's inheritance and gave it to Shim'on's descendants because Yehudah's initial area was more than they needed.

The allocation to Zevulun's descendants · Promised land

10 The third draw went to Zevulun's descendants according to their clans. The southern border for their inheritance started at Sarid 11 and went west to Maralah and Dabeshet then to the riverbed facing Yakeneam. 12 Also from Sarid it went toward the east beside the border with Kislot-Tavor and then on to Davrat and then to Yafia. 13 From there it extended east to Gat-Hahefer and Et-Katsin and north to Rimon before turning to Ne'ah. 14 Then it passed north of Hanaton ending at Yiftah-El valley. 15 It included the cities of Katat, Nahalal, Shimron, Yid'alah, and Beyt-Lehem (Bethlehem)—a total of twelve cities as well as their surrounding villages. 16 That was Zevulun's descendants' inheritance according to their clans, including those cities as well as their surrounding villages.

The allocation to Yisakar's descendants · Promised land

17 The fourth draw went to Yisakar's (Issachar's) descendants according to their clans. 18 Their land included the cities of Yizre'el (Jezreel), Kesulot, Shunem, 19 Hafarayim, Shi'on, Anaharat, 20 Rabbit, Kishyon, Evets, 21 Remet, Eyn-Ganim, Eyn-Hadah, and Beyt-Patsets. 22 The border of their allotment met with Tavor, Shahatsimah, and Beyt-Shemesh (Heliopolis), coming out in the east at the Yarden (Jordan)—a total of sixteen cities as well as their surrounding villages. 23 That was Yisakar's descendants' inheritance according to their clans, including those cities as well as their surrounding villages.

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48 RV 19:2 · Note TC: Ancient manuscripts differ, with some adding Sheva (possibly a mistaken reduplication) or Shema here (but that would make the total number wrong that's given in v6).

49 RV 19:2-8 · Cross-ref. 1Ch 4:28-33.

Readers' Version

The allocation to Asher's descendants · Promised land

24 The fifth draw went to Asher's descendants according to their clans. 25 Their land included the cities of Helkat, Hali, Beten, Akshaf, 26 Alamelek, Am'ad, and Mish'al. Their western border started at Mt. Karmel and Shihor-Livnat 27 and turned back to the east to Beyt-Dagon and the border with Zevulun and the Yiftah-El valley to the north. Then it went to Beyt-Emek and Neiel and north to Kavul, 28 Avdon, Rehov, Hamon and Kanah, as far as Greater Tsidon (Sidon). 29 The border then turned back to Ramah and to the fortified city of Tsor (Tyre) and turns west to Hosah coming out at the Mediterranean near Akziv. 30 It also included Umah, Afek, and Rehov—a total of twenty-two cities as well as their surrounding villages. 31 That was Asher's descendants' inheritance according to their clans, including those cities as well as their surrounding villages.

The allocation to Naftali's descendants · Promised land

32 The sixth draw went to Naftali's (Naphtali's) descendants according to their clans. 33 Their border started in Helef (where there was an oak tree at Tsa'ananim) then Adami-Nekev and Yavne'el and on to Lakum before exiting at the Yarden (Jordan). 34 Then it turned west to Aznot-Tavor and from there to Hukok, meeting the border with Zevulun on the south, the border with Asher on the west, and the border with Yehudah (Judah) on the east. 35 The fortified cities were Tsidim, Tser, Hamat, Rakat, Kineret, 36 Admah, Ramah, Hatsor, 37 Kedesh, Edre'i, Eyn-Hatsor, 38 Yir'on, Migdal-El, Horem, Beyt-Anat, and Beyt-Shemesh (Heliopolis)—a total of nineteen cities as well as their surrounding villages. 39 That was Naftali's descendants' inheritance according to their clans, including those cities as well as their surrounding villages.

The allocation to Dan's descendants · Promised land

40 The final seventh draw went to Dan's descendants according to their clans. 41 Their land included the cities of Tsor'ah, Eshtaol, Ir-Shemesh, 42 Sha'alvim, Ayalon, and Yitlah, 43 Eylon, Timnah, Ekron, 44 Elteke, Gibton, Ba'alat, 45 Yehud, Beney-Berak, Gat-Rimon, 46 Mey-Ha-yarkon, Rakon, and the area opposite Yafo (Joppa). 47 Dan's border went out from them.[50] Then Dan's descendants battled against Leshem and captured it and slaughtered their inhabitants. So they took it over and settled in Leshem but they renamed it to 'Dan' after their ancestor.[51] 48 That was Dan's descendants' inheritance according to their clans, including those cities as well as their surrounding villages.

Yehoshua's allocation · Promised land

49 After the allocation of the blocks of land to the various tribes, the Israelis gave Yehoshua (Joshua) (Nun's son) his own inheritance among them.

50 Following Yahweh's instructions to give Yehoshua whatever city he asked for, he was given Timnat-Serah in the hill country of Efrayim (Ephraim) and he built up that city and lived in it.

51 Those were the allotments that Eleazar the priest and Yehoshua (Nun's son) gave to the leaders of the Israeli tribes as their inheritances. It was done by throwing dice there in Shiloh in front of Yahweh at the opening of the sacred tent, and so the land division was completed.

The refuge cities · Promised land

20:1 Then Yahweh told Yehoshua (Joshua), 2 "Tell the Israelis to select some cities that people can flee to in order to be safe,[52] just as I instructed you through Mosheh (Moses), 3 so that if someone accidentally kills someone else, they can escape there and be safe from the dead person's family. 4 When that person flees to one of these cities, they must stand at the city gate and tell the elders there what happened. Then they should bring the person into the city and give them a place there to live in. 5 Now if a relative of the deceased comes to avenge the death, the city elders won't hand over the killer because the death was accidental and didn't happen because of hate or premeditation. 6 So then that person must stay in the city until they're brought before the panel of judges. If they decide that the death wasn't deliberate, the person must remain in that city until the death of the high priest, then they can freely return to their own city and own home."

7 So the Israelis chose Kedesh (in the Galil region in the hill country of Naftali (Naphtali)) and Shekem (in the hill country of Efrayim (Ephraim)) and Kiryat-Arba (now called Hevron, in the hill country of Yehudah (Judah)). 8 On the other side of the Yarden (Jordan) river, they chose Betser (in the wilderness on the plateau from the tribe of Re'uven), Ramot (in the Gilead from the tribe of Gad), and Golan (in the Bashan from the tribe of Menasheh (Manasseh)). 9 Those were the appointed cities for both Israelis and foreigners living among them, so that anyone who accidentally killed someone could flee there and be safe from being avenged by the deceased's relatives until they could receive a proper trial.

The allocation to Levi's descendants · Promised land

21:1 Then the leaders of the Levites went to Eleazar the priest and to Yehoshua (Joshua) (Nun's son) and to the Israeli elders 2 at Shiloh (in the Kena'an (Canaan) region) and told them, "Yahweh said through Mosheh (Moses) that we should be given cities to live in, along with their surrounding fields for our livestock."[53] 3 So the Israeli leaders gave these cities and the fields around them to the Levites for their inheritance as Yahweh had instructed:

4 The first draw went to those of the Kohat clans who were descendants of Aharon (Aaron) the priest (from the Levites). They were allocated thirteen cities in the regions occupied by Yehudah (Judah), Shim'on (Simeon), and

50 RV 19:47 · Note Translations vary widely here because we're not sure what is meant by the literal rendering that we've kept here.

51 RV 19:47 · Cross-ref. Jdg 18:27-29.

52 RV 20:2 · Cross-ref. Num 35:9-34; Deu 4:41-43; 19:1-13.

53 RV 21:2 · Cross-ref. Num 35:1-8.

Benyamin. 5 The remaining Kohat clans were allocated ten
cities in the regions occupied by Efrayim (Ephraim), Dan,
and the Menasheh (Manasseh) half-tribe.
6 The Gereshon clans were allocated thirteen cities in the
regions occupied by Yisakar (Issachar), Asher, Naftali
(Naphtali), and by the Menasheh half-tribe in the Bashan
region.
7 The Merari clans were allocated twelve cities in the re-
gions occupied by Re'uven, Gad, and Zevulun.
8 So the Israeli leaders gave those cities and their sur-
rounding fields to the Levites, just as Yahweh had in-
structed through Mosheh (Moses).
9 These are the names of the cities allocated by the Israeli
leaders (from the regions occupied by Yehudah and
Shim'on) 10 that were given to the Levite Kohat clans since
they were selected first in the draw: 11 Kiryat-Arba and the
surrounding fields (now called Hevron—Arba was the fa-
ther of Anak) in Yehudah's hill country 12 (although the
surrounding countryside and villages had already been
given to Yefuneh's son Kalev (Caleb)). 13 So Hevron was
given to the descendants of Aharon (Aaron) the priest and
assigned as a refuge city (for anyone who accidentally kills
someone) along with the surrounding fields, along with
Livnah, 14 Yatir, Eshtemoa, 15 Holon, Devir, 16 Ayin, Yutah,
and Beyt-Shemesh (Heliopolis), all with their surrounding
fields—a total of nine cities from within Yehudah and
Shim'on's territories. 17 From Benyamin's territories, the
Israeli leaders assigned Giveon, Geva, 18 Anatot, and Al-
mon—four cities and their surrounding fields. 19 Thus the
descendants of Aharon the priests received thirteen cities
with their surrounding fields.
20 The other Levite Kohat clans were allocated cities from
within Efrayim's (Ephraim's) territory: 21 Shekem (which
was assigned as a refuge city for anyone who accidentally
kills someone), Gezer, 22 Kivtsayim, and Beyt-Horon—four
cities with their surrounding fields. 23 From Dan's terri-
tory, they were allocated Elteke, Gibton, 24 Ayalon, and
Gat-Rimon—four cities with their surrounding fields.
25 From the Menasheh half-tribe's territory, they were al-
located Ta'anak and Gat-Rimon—two cities with their sur-
rounding fields. 26 Thus the other Levite Kohat clans re-
ceived ten cities with their surrounding fields.
27 The Levite Gereshon clans were allocated cities from
within the Menasheh (Manasseh) half-tribe's territory:
Golan in the Bashan (which was assigned as a refuge city
for anyone who accidentally kills someone) and Be'es-
hterah—two cities with their surrounding fields. 28 From
Yisakar's (Issachar's) territory, they were allocated
Kishyon, Davrat, 29 Yarmut, and Eyn-Ganim—four cities
with their surrounding fields. 30 From Asher's territory,
they were allocated Mish'al, Avdon, 31 Helkat, and Re-
hov—four cities with their surrounding fields. 32 From Naf-
tali's (Naphtali's) territory, they were allocated Kedesh in
the Galil (which was assigned as a refuge city for anyone
who accidentally kills someone), Hamot-Dor, and Kar-
tan—three cities with their surrounding fields. 33 Thus the
Levite Gereshon clan received thirteen cities with their
surrounding fields.
34 The remaining Levite Merari clans were allocated
cities from within Zevulun's territory: Yakeneam, Kartah,
35 Dimnah, and Nahalal—four cities with their surrounding
fields. 36 From Re'uven's territory, they were allocated
Betser, Yahats, 37 Kedemot, and Mofa'at—four cities with
their surrounding fields. 38 From Gad's territory, they were
allocated Ramot in the Gilead (which was assigned as a
refuge city for anyone who accidentally kills someone),
Mahanayim, 39 Heshbon, and Yazer—four cities with their
surrounding fields. 40 Thus the Levite Merari clan received
twelve cities in the draw, along with their surrounding
fields.
41 So altogether the Levites received forty-eight cities
and their surrounding fields from with the territories of
the other tribes— 42 each of those cities had fields around
them for their livestock to graze on.

The Israelis move into the regions · Promised land

43 Thus Yahweh gave the Israelis all the land that he'd promised their ancestors would be given and so the people moved into those regions and lived there. 44 Yahweh gave them peace as he'd promised their ancestors—none of their enemies could stand against them because Yahweh helped them defeat any enemies. 45 Yahweh kept every promise that he'd made to the Israelis—it all happened just like he'd said.

The eastern tribes return home · Promised land

22:1 Then Yehoshua (Joshua) summoned the tribes of Re'uven and Gad, and the Menasheh (Manasseh) half-tribe 2 and told them, "You yourselves have obeyed everything that Yahweh's servant Mosheh (Moses) instructed you to do. In addition, you've all followed everything that I told you.[54] 3 You've all supported your fellow tribes all this time and fulfilled what your god Yahweh requested of you all, 4 and now he has enabled these other tribes to rest from battle just like he told them he would. So now, you all may go back to your homes that Yahweh's servant Mosheh gave you on the other side of the river.
5 Only do take care to continue to obey the instructions and the law that Yahweh's servant Mosheh gave you: to love your god Yahweh, to follow him and his instructions, to stay close to him, and to serve him with all your hearts and your inner selves." 6 Then Yehoshua blessed them and sent them on their way to return to their homes.
7 (Mosheh had given the Bashan to the half of the Menasheh half-tribe, and Yehoshua had given land on the western side of the Yarden (Jordan) to the other half.) When he'd blessed them 8 he'd said, "Go back to your homes with many riches: plenty of livestock, and with silver, gold, bronze, and iron, and with lots of clothing. Share the plunder from your enemies with those who remained behind." 9 So the warriors from the tribes of Re'uven, Gad, and the Menasheh half-tribe left the others there at Shiloh

54 **RV 22:2 · Cross-ref.** Num 32:20-32; Josh 1:12-15.

in the Kena'an (Canaan) region, and went back to their own land in Gilead across the river which they had taken for themselves with the agreement of Yahweh given through Mosheh.

The altar by the Yarden · Promised land

10 The warriors from the tribes of Re'uven, Gad, and the Menasheh (Manasseh) half-tribe arrived at the Yarden (Jordan) river (still on the Kena'an (Canaan) side) and they built a very large and noticeable altar there before crossing over to go home. **11** When the other Israelis heard about it, they said, "Look, the men from the tribes of Re'uven, Gad, and the Menasheh half-tribe have built the altar at the entrance to this Kena'an region down at the Yarden on our side."

12 Hearing that, those from the western side of the Yarden assembled at Shiloh to go to battle with the two and a half tribes on the eastern side. **13** Meanwhile, they sent the priest Pinhas (Eleazar's son) across into the Gilead region to talk with the leaders from the tribes of Re'uven, Gad, and the Menasheh half-tribe. **14** Pinhas took ten leaders with him—important leaders from each of the Israeli tribes from the western side. **15** They crossed over to the Gilead region to talk to the leaders from the tribes of Re'uven, Gad, and the Menasheh half-tribe. They said, **16** "Yahweh's people are asking, 'What's this unfaithfulness that you all have done unfaithfully against Yisrael's (Israel's) god—turning away from Yahweh when you built an altar for yourselves today in rebellion against Yahweh?[55] **17** Wasn't our disobedience at Pe'or[56] bad enough for you? We haven't gotten over it to this day. Plus there was a deadly disease among Yahweh's people. **18** But all of you—are you turning away from Yahweh today? If you all rebel against Yahweh today, tomorrow he'll be furious at all of us. **19** But if it's because you all think this land here is defiled, then cross back over to Yahweh's own land where he lives in his sacred tent. Either way don't rebel against Yahweh by building this other altar for yourselves that's distinct from our god Yahweh's altar. **20** Didn't Akan act unfaithfully taking something that was forbidden[57] and all of us suffered as a result of it? It wasn't just him alone that died because of that.' "

21 The leaders from the tribes of Re'uven, Gad, and the Menasheh half-tribe answered the other leaders, **22** "Yahweh is the god of gods. Yahweh is the god of gods. He knows, and as for the Israeli people, let them know also—if it was in rebellion or in unfaithfulness against Yahweh, don't bother trying to save us today. **23** If we'd aimed to build an altar for ourselves to turn away from following Yahweh, or if it was to offer burnt offerings or grain offerings on it, or if to make the sacrifices of peace offerings on it, Yahweh himself will handle it. **24** But no, we did it because we foresaw a potential problem: what if in the future, your descendants ask our descendants over here on this side of the river, 'What do you lot have to do with Yisrael's god Yahweh? **25** Yahweh has given this Yarden (Jordan) river as a border between us, and you descendants of Re'uven and Gad. You all don't have any part in Yahweh.' Then your descendants might make our descendants stop worshipping Yahweh. **26** So we decided to build the altar—not to be used for burnt offerings or for sacrifices, **27** but as a symbol to remind our future descendants and yours, that we all truly worship Yahweh with our burnt offerings, our sacrifices, and our peace offerings, so your descendants can't tell our future descendants that we have no business worshipping Yahweh. **28** If they do say anything like that, then our descendants will be able to reply, 'See that copy of Yahweh's altar which isn't used for burnt offerings or sacrifices, our ancestors built that as a reminder for both you all and us.' **29** May any idea of rebelling against Yahweh stay far from us. Same with any idea of building any altar apart from our god Yahweh's genuine altar for burnt offerings, or grain offerings, or other sacrifices."

30 So Pinhas the priest and the other community and clan leaders with him, listened to what the descendants of Re'uven, Gad, and Menasheh (Manasseh) told them, and it sounded sensible to them, **31** so Pinhas (the late Eleazar's son) told them, "Today we realise that Yahweh is among us and that you all haven't acted unfaithfully against him, so therefore you've prevented Yahweh from needing to punish us."

32 Then Pinhas and the other leaders left Gilead and returned back across the Yarden to the Kena'an (Canaan) region where most of the Israelis resided, taking back a good report. **33** The people were pleased with that news, and they thanked God and stopped talking about going to war with Re'uven and Gad across the river and destroying them.

34 The descendants of Re'uven and Gad named the altar 'Reminder' because it was a reminder between them that Yahweh is God.

Yehoshua's final speech · Promised land

23:1 A long time passed and Yahweh had given Yisrael (Israel) peace without attacks from their enemies all around, and Yehoshua (Joshua) was now in his old age, **2** so he summoned all the Israeli elders and leaders, along with the judges and officials. He told them, "Now I'm in my old age, **3** but you all have seen what Yahweh did to all those kingdoms ahead of you, because he's the one who fights for you all. **4** I've allocated the remaining kingdoms that you all will defeat as an inheritance for your tribes, alongside those that I conquered from the Yarden (Jordan) to the Mediterranean in the west **5** Your god Yahweh will push them out ahead of you all and capture their lands for you to possess, just as he told you he would. **6** Take great care to obey and do everything that Mosheh (Moses) wrote

55 RV 22:16 · Cross-ref. Deu 12:13-14.

56 RV 22:17 · Cross-ref. Num 25:1-9.

57 RV 22:20 · Cross-ref. Josh 7:1-26.

Readers' Version

down—don't deviate from it in any way. 7 Don't enter those remaining kingdoms, and don't mention the name of their gods or make an oath using their names and don't worship or bow down to them. 8 Instead you all should cling to your god Yahweh, just as you've done until now. 9 Yes, Yahweh has driven away many great kingdoms ahead of you all, and until this day, none of them have stood against you. 10 Just one of you can make a thousand men flee,[58] because Yahweh is your god—he's the one who fights for you just like he said he would.[59] 11 Make a great effort to guard yourselves that you all continue to love your god Yahweh. 12 Yes, if you all ever turn away from him and instead cling to those remaining kingdoms or remaining people, and if you intermarry with them or associate with them, 13 you all will certainly soon find out that your god Yahweh will not continue to drive out these nations ahead of you. Then they will end up trapping and snaring you all, and be like a whip on your sides and like thorns in your eyes, until you all perish from on this good land that Yahweh your god has given you.

14 Listen, today I'm about to go the way that everyone has to go and you all know with all your heart and with all your soul that not one thing has failed to come true from all the good things that your god Yahweh said about you. Everything has happened as said—down to the very last word. 15 And just like all those good things came true, so too Yahweh will send all the punishments he promised you all if you disobey him, even if it means that he destroys you all from this good land that he's given you. 16 If you ignore the agreement with your god Yahweh and disobey his commands and go and serve other gods and bow down to them, then his anger will flare up against you all and you'll quickly be wiped out from the good land that he has given you."

The promise again of Yisrael's descendants · Promised land

24:1 Then Yehoshua (Joshua) assembled all the tribes of Yisrael (Israel) at Shekem. He summoned their elders, leaders, judges, and officers, and they presented themselves before God, 2 and Yehoshua told all the people, "Yahweh, the god of Yisrael says: Your ancestors including Terah the father of Avraham and Nahor,[60] lived beyond the Perat (Euphrates) river from long ago, but they worshipped other gods. 3 Then I took your ancestor Avraham from beyond the river and brought him across all the land of Kena'an (Canaan),[61] and I multiplied his descendants, including giving him Yitshak (Isaac).[62] 4 Then I gave Ya'akov (Jacob) and Esav (Esau) to Yitshak,[63] and I gave Esav the hill country of Se'ir[64] but Ya'akov and his sons went down to Mitsrayim (Egypt).[65] 5 I sent Mosheh (Moses) and Aharon (Aaron) and I damaged Mitsrayim internally, and then I brought you all out again.[66] 6 I brought your ancestors out of Mitsrayim, and you all came to the edge of the Red Sea. The Mitsrim (Egyptians) chased after them with chariots and horsemen[67] 7 and the people cried out to Yahweh, and he placed darkness between you and the Mitsrim. After bringing you all through the sea, he brought the sea over the Mitsri (Egyptian) army and drowned them. Your own eyes saw what I did to Mitsrayim. Then you all lived a long time in the wilderness.

8 "After that, I brought you to the region of the Amorim who lived on the eastern side of the Yarden (Jordan), and they battled against you all, but I gave you victory over them and I destroyed them from ahead of you and you all took over their land.[68] 9 Then (Tsipor's son) King Balak of Moav (Moab) prepared his warriors and fought against you all and he summoned (Be'or's son) Bil'am (Balaam) to curse you.[69] 10 But I wasn't willing to listen to Bil'am, so instead, he blessed you all repeatedly and I rescued you from King Balak. 11 Then you crossed over the Yarden river[70] and arrived at Yeriho (Jericho). The men of Yeriho fought against you all,[71] as did the Amorim, the Perizim, the Kena'anim (Canaanites), the Hitim, the Girgashim, the Hivim, and the Yevusim but I helped you all to defeat them. 12 I sent hornets[72] ahead of you all and they drove out the two Amori kings[73]—it wasn't your swords or bows that did it. 13 So I gave you all a land which you didn't earn yourselves and cities to live in that you all didn't build yourselves. You all

58 **RV 23:10 · Cross-ref.** Deu 32:30.
59 **RV 23:10 · Cross-ref.** Deu 3:22.
60 **RV 24:2 · Cross-ref.** Gen 11:27.
61 **RV 24:3 · Cross-ref.** Gen 12:1-9.
62 **RV 24:3 · Cross-ref.** Gen 21:1-3.
63 **RV 24:4 · Cross-ref.** Gen 25:24-26.
64 **RV 24:4 · Cross-ref.** Gen 36:8; Deu 2:5.
65 **RV 24:4 · Cross-ref.** Gen 46:1-7.
66 **RV 24:5 · Cross-ref.** Exo 3:1–12:42.
67 **RV 24:6-7 · Cross-ref.** Exo 14:1-31.
68 **RV 24:8 · Cross-ref.** Num 21:21-35.
69 **RV 24:9-10 · Cross-ref.** Num 22:1–24:25.
70 **RV 24:11 · Cross-ref.** Josh 3:14-17.
71 **RV 24:11 · Cross-ref.** Josh 6:1-21.
72 **RV 24:12 · Note** The Hebrew word 'הָעָרְצ' ('hornet', but pluralised here in the OET-RV) may have some non-literal meaning here, e.g., 'panic', or it may be a general reference to any manifestation of God's anger.
73 **RV 24:12 · Cross-ref.** Exo 23:28; Deu 7:20.

Readers' Version

are benefitting from vineyards and olive groves that you didn't plant."[74]

14 The Yehoshua (Joshua) continued, "Now you all must respect Yahweh and faithfully serve him with your complete beings. And you all must remove the idols that your ancestors served beyond the Perat (Euphrates) and in Mitsrayim, and only serve Yahweh. **15** But if you all dislike serving Yahweh, then choose for yourselves today who you will serve: perhaps the gods your fathers once served beyond the Perat, or the gods of the Amori people in whose land you are now living. But as for me and my household, we will serve Yahweh."

16 "We'd never even consider leaving Yahweh to serve other gods," the people responded, **17** "because Yahweh is our god. He is the one who brought us and our ancestors out from slavery in the land of Mitsrayim, and who did those great miracles right in front of our eyes. Also, he looked after us on our entire journey and among all the people groups that we passed by. **18** Yahweh drove all the peoples out ahead of us, even the Amorim who lived in that region. So we too we will serve Yahweh because he is our god."

19 "You all won't be able to serve Yahweh," warned Yehoshua, "because he's a god who cannot mix with sin. He's a jealous God—he won't forgive your rebellion and disobedience. **20** If you abandon Yahweh and serve the gods of other nations, then he'll turn and do harm to you all and destroy you, even if he's previously been good to you all."

21 But the people answered Yehoshua, "No, we will worship Yahweh." **22** Then Yehoshua cautioned the people, "You all are witnesses against yourselves, that you yourselves have chosen to serve Yahweh."

"We are witnesses," they confirmed.

23 "Then you all go right now and remove the foreign gods that you already have, and turn your hearts towards Yahweh, the god of Yisrael (Israel)," said Yehoshua.

24 "We will serve our god Yahweh, and we will listen to his voice," the people replied.

25 So Yehoshua made a formal agreement with the people in Shekem on that day, establishing rules and laws for them. **26** He wrote them in the book of God's law. Then he took a large stone and set it up there beneath the oak tree that was by Yahweh's sacred tent. **27** "Look at this stone," Yehoshua said to all the people. "It will be for a witness against us, because it has heard everything that Yahweh has instructed us, and it will be for a witness against you all, in case you act deceptively against your god." **28** Then Yehoshua sent all the people off to go to their allotted regions.

The deaths of Yehoshua and Eleazar · Promised land

29 After all that, Nun's son and Yahweh's servant Yehoshua (Joshua) died at the age of 110. **30** They buried him in his allotted property at Timnat-Serah which is in the Efrayim (Ephraim) hill country north of Mt. Ga'ash.[75]

31 The Israelis had served Yahweh all through Yehoshua's lifetime and throughout the lifetimes of the elders who lived longer than Yehoshua and who had experienced everything that Yahweh had done for Yisrael (Israel).

32 They buried Yosef's (Joseph's) bones (that they had carried out from Mitsrayim (Egypt)) in Shekem—in the portion of the field that Ya'akov (Jacob) had bought from the sons of Hamor (Shekem's father) for a hundred coins, and that land became the inheritance of Yosef's descendants.[76]

33 Aharon's (Aaron's) son Eleazar also died and was buried at Giveah—the city that belonged to his son Pinhas in the Efrayim hill country.

74 **RV 24:13 · Cross-ref.** Deu 6:10-11.

75 **RV 24:30 · Cross-ref.** Josh 19:49-50.

76 **RV 24:32 · Cross-ref.** Gen 33:19; 50:24-25; Exo 13:19; Yhn 4:5; Acts 7:16.

The accounts of

Various Heroes and Guides

commonly called 'Judges'

Introduction

This document commonly called '*Judges*', contains a collection of accounts of '*Various Heroes and Guides/Leaders*' who helped to rescue the Israeli people from their oppressors. It covers the times from their invasion of Kena'an through to just before their first king. Most of these heroes or guides were actually warriors. Shimshon (commonly called 'Samson') is the best-known of all of them, and his story can be read in chapters 13–16.
From this document we can learn that Yisrael ('Israel' in older English translations) prospered when they obeyed Yahweh's instructions, but when they disobeyed, then God allowed other peoples and nations to oppress them. However, God is always ready and prepared to save his people whenever they turn away from their disobedience and return again to obeying the instructions that he'd given them.
The previous book was named after the main character Yehoshua (Joshua) and the following books (Ruth and 1 Shmuel/Samuel) are named after their main characters, but this document with somewhere around a dozen important characters, has no single prominent character that it could be named after. Instead it's traditionally named 'Judges' in English because of around twenty uses of the Hebrew root '**טָפַשׁ**' (shafat) often in roots normally translated as 'judged'. Despite that, there's not a single account in this document of these leaders judging the cases and conflicts of the common people. This dilemma offers two possible interpretations: 1/ that these leaders (often military leaders) did judge cases for the common people, but those details aren't recorded, or 2/ (which we've leaned more towards) that this Hebrew word has a wider range of meaning, and so we've leaned towards the English word 'guided' or 'led' in these contexts.

Main components of this account

The events up until Yehoshua's death *1:1–2:10*
The various heroes/guides of Yisrael *2:11–16:31*
Various other events *17:1–21:25*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Yehudah and Shim'on capture Adoni-Vezek

1:1 After Yehoshua's (Joshua's) death, the Israelis asked Yahweh, "Which tribe should go first to attack the Kena'anim (Canaanites)?" **2** "Yehudah (Judah) will go first," Yahweh answered. "Listen, I've already determined that they'll conquer the land."

3 Then the Yehudah leaders said to the tribe of Shim'on (Simeon), "Come with us into the region that we've been allocated and we can fight together against the Kena'anim. Then we'll do the same in your area." So the warriors from the two tribes worked together. **4** When they attacked, Yahweh gave them victory over the Kena'anim and the Perizim and they killed ten thousand men at Bezek. **5** They confronted Adoni-Vezek in Bezek and fought against him (then eventually defeating the Kena'anim and the Perizim). **6** Adoni-Vezek tried to flee but they chased him and captured him, cutting off his thumbs and big toes. **7** "Seventy kings had their thumbs and big toes chopped off," Adoni-Vezek said, "and were gathering scraps of food beneath my table. Just as I have done, so God has repaid to me." Then they took him to Yerushalem (Jerusalem) and he died there.

The capture of Yerushalem and Hevron

8 The warriors from Yehudah (Judah) attacked Yerushalem (Jerusalem) and captured the city, killing the inhabitants and setting the city on fire. **9** Then they fought against the Kena'anim (Canaanites) who lived in the hill country, in the southern wilderness, and in the western foothills. **10** They also fought the Kena'anim in Kiryat-Arba (now known as Hevron) and killed Sheshay, Ahiman, and Talmay.

Otniel captures Devir[1]

11 From there they fought against Kiryat-Sefer (now known as Devir). **12** Kalev (Caleb) had said, "The one who attacks Kiryat-Sefer and captures it can marry my daughter Aksah." **13** Otniel (son of Kalev's younger brother Kenaz) captured it so Kalev gave his daughter Aksah to him to become his wife. **14** After the wedding, she urged Otniel to ask her father for a field. When she got off her donkey, Kalev asked her, "What can I do for you?" **15** "Give me a blessing," she requested. "Although you've given me land in the southern wilderness, give me some springs of water as well." So Kalev gave her the upper springs and the lower springs.

The victory of descendants of Yehudah and Benyamin

16 The Keynim (descendants of Mosheh's (Moses') father-in-law), left the city of palm trees (Yeriho (Jericho)) and went with Yehudah's (Judah's) descendants to the southern wilderness near Arad and lived with the people there. **17** Then the warriors of Yehudah and Shim'on (Simeon) conquered the Kena'anim (Canaanites) living at Tsefat and destroyed the city. Now it's called Hormah (which means 'complete destruction'). **18** They also captured Azah (Gaza), Ashkelon, and Ekron and all their surrounding territories. **19** Yahweh helped Yehudah and they took possession of the hill country, although they weren't able to conquer the people living down in the plains because they had iron on their chariots. **20** They gave Hevron to Kalev (Caleb) just as Mosheh had directed, and he dispossessed the three sons of the Anak from there.[2] **21** However Benyamin's descendants didn't drive the Yevusim living in Yerushalem (Jerusalem) out, so they have lived among the Benyamites in Yerushalem to this day.[3]

Efrayim and Menasheh conquer Beyt-El

22 Also Yosef's (Joseph's) descendants attacked Beyt-El (Bethel), and Yahweh helped them. **23** They sent spies out to Beyt-El (previously called Luz) **24** and they saw a man coming out of the city and told him, "Please show us an entrance into the city, and we'll be kind to you." **25** So he showed them an entrance, and their warriors attacked and killed the inhabitants, but they let the man and his family go free. **26** The man went to the land of the Hitim and founded a city and called it Luz (which it's still called to this day).

The locals not driven out by the Israelis

27 However Menasheh's (Manasseh's) descendants didn't drive out those living in Beyt-Shean, Ta'anak, Dor, Yivleam, or Megidon, because the Kena'anim (Canaanites) were determined to keep living there.[4] **28** (Later, the Israelis became stronger and they forced the Kena'anim to work for them as their slaves, but they didn't drive them out.) **29** Nor did Efrayim's (Ephraim's) descendants drive the Kena'anim out of Gezer, so they continued to live among them.[5]

30 Zevulun's descendants didn't drive the Kena'anim out of Kitron or Nahalal, so they continued to live among them and were forced to work as slaves.

31 Asher's descendants didn't drive out those who were living in Ako, Tsidon (Sidon), Ahlav, Akziv, Helbah, Afek, or Rehov, **32** So Asher's descendants lived with the Kena'anim who still lived in the region because they didn't drive them out.

33 Naftali's (Naphtali's) descendants didn't drive out those who were living in Beyt-Shemesh (Heliopolis) or Beyt-Anat, so they continued to live among them and were forced to work as slaves.

34 The Amorim forced Dan's descendants to live in the hill country, because they didn't allow them to come down to the plains. **35** The Amorim were determined to live at Mt. Heres, in Ayalon and Sha'alvim (but when Yosef's (Joseph's) descendants became stronger, they forced the Amorim to work as slaves). **36** The Amorim border went

1 **RV 1:11 · Parallel** Josh. 15:13-19

2 **RV 1:20 · Cross-ref.** Josh 15:13-14.

3 **RV 1:21 · Cross-ref.** Josh 15:63; 2Sam 5:6; 1Ch 11:4.

4 **RV 1:27-28 · Cross-ref.** Josh 17:11-13.

5 **RV 1:29 · Cross-ref.** Josh 16:10.

Readers' Version

from the Scorpion Pass through Sela and upward from there.

God's messenger comes to Bokim

2:1 Then Yahweh's messenger went from Gilgal to Bokim and told the Israelis, "I brought you all out of Mitsrayim (Egypt) and led you here to this land that I promised to your ancestors. I had said that I wouldn't ever break my agreement with you all, **2** but that you mustn't form treaties with the peoples who lived here, rather you must tear down their altars.[6] But you all haven't obeyed what I said. What have you gone and done? **3** So I'm telling you that I won't drive your enemies out ahead of you, but they'll be like thorns in your sides and you'll all end up being enslaved to their idols." **4** When Yahweh's messenger finished saying that, the people wept loudly, **5** so they called that place Bokim (which means 'weeping') and they offered sacrifices to Yahweh there.

The death of Yehoshua

6 Then Yehoshua (Joshua) dismissed the people and the tribes went to their various regions to take possession of the land. **7** The people obeyed Yahweh as long as Yehoshua and the elders who had seen the great things that Yahweh had done for Yisrael (Israel) , were alive. **8** Then Yahweh's servant Yehoshua (son of Nun) died at the age of 110 **9** and they buried him in his allocated land at Timnat-Heres, inside Efrayim's (Ephraim's) hill country territory north of Mt. Ga'ash.[7]

Yisrael (Israel) turns from Yahweh

10 When all of that generation had passed away, the next generation didn't know Yahweh or even know about what he'd done for the Israelis. **11** They did things that Yahweh considered evil and worshipped Ba'al idols **12** and abandoned the god of their ancestors, Yahweh, the one who brought them out of Mitsrayim (Egypt). Instead they went after other gods—the gods of the people around them. They worshipped them and that made Yahweh angry. **13** They abandoned Yahweh and worshipped the Ba'al and Ashtarot idols. **14** So Yahweh got angry with Yisrael (Israel) so he caused raiders to come and take their property and he allowed their enemies to become more powerful so they could no longer stand against them. **15** Whenever the Israelis went into battle, Yahweh worked against them just like he'd said he would and they became very distressed.

16 Then Yahweh gave them leaders[8] to save them from the raiders. **17** However they wouldn't listen to those leaders either—continuing to prostitute themselves to other gods and bowing down to idols. They rapidly turned away from their ancestors' ways and showed no interest in obeying Yahweh's instructions. **18** Whenever Yahweh gave them a leader, he would support that leader and would save them from their enemies during that leader's life, because he pitied the people when they groaned from being tormented and oppressed. **19** But then at the death of that leader, they would turn back and behave more corruptly than their ancestors—following other gods and bowing down to idols. They didn't stop any of their evil activities or their shameless behaviour **20** so Yahweh was very angry at Yisrael and said, "This nation has broken the agreement that I made with their ancestors and haven't done what I told them to. **21** I won't keep driving the people groups away that remained when Yehoshua (Joshua) died, **22** so as to use them to test Yisrael to see whether the Israelis will obey my instructions like their ancestors did, or not. **23** So Yahweh allowed those people groups to stay on, and hence they hadn't been handed over to Yehoshua.

The remaining kingdoms in Kena'an

3:1 The following are the kingdoms which Yahweh allowed to remain so as to test the newer generations of Yisrael (Israel) who hadn't experienced the battles in Kena'an (Canaan) **2** (if only for the sake of teaching warfare to those generations who hadn't experienced it): **3** the five Pelishti rulers and the Kena'anim (Canaanites), the Tsidonim (Sidonians), the Hivim that live on Mt. Levanon between Mt. Ba'al-Hermon and Levo-Hamat.[9] **4** They were left to test Yisrael to find out if they would obey Yahweh's instructions that had been given through Mosheh (Moses) to their ancestors, **5** and so the Israelis lived among the Kena'anim, the Hitim, the Amorim, the Perizim, the Hivim, and the Yevusim. **6** They took their daughters as wives, and gave their own daughters to be married to their sons, and they worshipped their gods.

Otniel

7 So the Israelis did things considered evil by Yahweh and they forgot about their god Yahweh, instead serving the Ba'al and Asherot idols. **8** Because of that, Yahweh was very angry with Yisrael (Israel), so he handed them over to King Kushan-Rish'atayim of Aram-Naharayim. The Israelis served him for eight years **9** but when they cried out to Yahweh, he sent them a leader to rescue them: Otniel, son of Kalev's (Caleb's) younger brother Kenaz. **10** Yahweh's spirit empowered him and he led Yisrael. He led them into battle against King Kushan-Rish'atayim of Aram (Syria), and Yahweh helped them defeat him. **11** So the region had peace for forty years, and then Otniel (Kenaz's son) died.

Ehud

12 Once again the Israelis started doing things considered evil by Yahweh, so because of that, he strengthened King Eglon of Moav (Moab) against Yisrael (Israel). **13** King Eglon enlisted warriors from the Amonim and the Amalekim, and they attacked Yisrael and captured Yeriho (Jericho), the city of palm trees, **14** so the Israelis served him for eighteen years.

15 But the Israelis cried out to Yahweh, he sent them a

6 **RV 2:2 · Cross-ref.** Exo 34:12-13; Deu 7:2-5.

7 **RV 2:9 · Cross-ref.** Josh 19:49-50.

8 **RV 2:16 · Note** Traditionally called 'judges' in most English translations, but that modern term doesn't fit their various functions in this account at all well. ('Leaders' isn't perfect either but it's generic enough to cover most of their roles.)

9 **RV 3:3 · Note** Or, 'the entrance to Hamat'.

Readers' Version

leader to rescue them: the left-hander Ehud, son of Gera the Benyamite. The Israelis sent him to carry the tribute payment to King Eglon of Moav. **16** Now Ehud had made himself a double-edged sword—a short one about half a metre long—and he strapped it to his right thigh beneath his clothes. **17** Then he presented the tribute to King Eglon of Moav, who was a very fat man, **18** and after leaving for home, he sent off the people who'd actually carried it all. **19** Then from the stone quarries that they'd reached near Gilgal, he returned and told the king that he had a private message for him. The king told his attendants to be quiet then sent them out of the room.

20 So Ehud approached where the king was sitting alone in the coolness of his upper room and told him, "I have a message for you from God." The king stood up from his seat **21** and then Ehud reached with his left hand and pulled the sword from his right thigh and plunged it into the king's belly. **22** Even the handle went in after the blade and the fat closed up over the handle because Ehud didn't pull the sword out of his belly. Then he went out to the passage[10] **23** and closed and locked the rooms of the upper room and exited through the porch.[11] **24** After he'd left, the servants came and found the doors locked, so they thought the king must be relieving himself in there. **25** They waited until they became worried that he hadn't opened the doors, so they got a key and opened them, only to find their master lying dead on the floor.

26 While the servants had been waiting, Ehud had escaped and passed beyond the quarries, then fleeing to Se'irah. **27** When he got there, he blew a trumpet throughout the Efrati hill country, and so the Israelis assembled under his direction down in the valley. **28** "Follow after me," he told them, "because Yahweh will enable you all to defeat your enemies, the Moavim." So they followed him down to the Yarden (Jordan) river and captured the fords opposite Moav (Moab), thus preventing anyone from crossing. **29** Then they attacked Moav and killed around ten thousand men—all strong and capable yet none of them escaped. **30** So Moav was subdued that day by the Israelis, and there was peace in the region for eighty years.

Shamgar

31 After Ehud came Shamgar (Anat's son), and he rescued Yisrael (Israel) by killing six hundred Pelishtim with a cattle prod.

Deborah and Barak

4:1 After Ehud died, the Israelis again started doing things considered evil by Yahweh, **2** so he handed them over to King Yavin of Kena'an (Canaan) who reigned in Hatsor. Sisera was the commander of his army, and he lived in Haroshet-Hagoyim. **3** The Israelis cried out to Yahweh because Sisera had nine hundred chariots with iron on them, and he cruelly oppressed them for twenty years.

4 Now the prophetess Deborah (Lapidot's wife) was leading Yisrael (Israel) at that time. **5** She would sit under the palm tree between Ramah and Beyt-El (Bethel) (in the Efrati hill country), and people would come to her to have their disputes settled. **6** One day she summoned Barak (Avinoam's son from Kedesh in Naftali (Naphtali)) and told him, "Yisrael's god, Yahweh commands you to draft ten thousand men from Naftali and Zevulun and assemble at Mt. Tavor. **7** Yahweh will lure King Yavin's army commander, Sisera bring his warriors and chariots to the Kishon river, and Yahweh will enable you to defeat them there."

8 "I'll go if you'll come with me," replied Barak, "but if you won't come with me, I won't go."

9 "I'll certainly go with you," she said, "but it won't be you that's honoured afterwards, but rather Yahweh will use a woman to defeat Sisera." So Deborah accompanied Barak to Kedesh. **10** There he summoned warriors from Zevulun and Naftali and ten thousand men came, and they all went together with Deborah to Mt. Tavor.

11 Now Hever had moved with his wife Ya'el and their family away from the other Keynim (and from Mosheh's (Moses') father-in-law Hovav's descendants) and set up his tent by the oak tree at Tsa'ananim near Kedesh.

12 When Sisera was told that Barak (Avinoam's son) had gone to Mt. Tavor, **13** he assembled his warriors and their nine hundred chariots (with iron on them) and went from Haroshet-Hagoyim to the Kishon riverbed.

14 "Get going," Deborah told Barak, "because it's today that Yahweh has gone ahead of you and will help you defeat Sisera." So Barak led his ten thousand warriors down from Mt. Tavor. **15** Then Yahweh caused Sisera and all his warriors and chariots to be confused as Barak advanced, so Sisera jumped down from his chariot and took off on foot. **16** Barak pursued the men and chariots as far as Haroshet-Hagoyim and they killed them all—not a single one survived.

17 But Sisera had fled on foot and ran to Ya'el's tent (Hever the Keyni's wife) because there was peace between King Yavin of Hatsor and the house of Hever the Keyni. **18** Ya'el went out to meet Sisera and told him, "Stop and rest, my master. Stop and rest here. Don't be afraid." So he turned and went into her tent, and she covered him with a blanket.

19 "I'm thirsty," he said. "Could you get me a little water to drink." Ya'el opened a goatskin container and gave him milk to drink, then she covered him again. **20** "Stand at the tent doorway," he said, "and if anyone comes and asks you if you've seen a man, say, 'No.' "

21 Then Hever's wife Ya'el got a hammer and a tent peg and crept in silently, driving the peg through his temple and pounding it into the ground,. He'd been tired and was sleeping soundly, and it killed him. **22** Meanwhile Barak had been searching for Sisera, and Ya'el went out to meet him. "Come in here," she told him, "and I'll show you the man you've been searching for." He followed her into the tent and wow—Sisera was lying there dead with the peg still through his temple.

10 RV 3:22 · Note The meaning of the last word in the Hebrew here is uncertain, so other translations might differ.

11 RV 3:23 · Note Again, the Hebrew meaning of the last word here is uncertain, so other translations might differ.

Readers' Version

23 So that day God defeated Kena'ani (Canaanite) King
Yavin's army in front of the Israelis, 24 and as they became
stronger against him, they destroyed King Yavin of
Kena'an (Canaan).

Deborah and Barak sing together

5:1 That day, Deborah and Barak
sang this song:
2 "When the leaders take the lead in Yisrael (Israel),
when the people offer themselves willingly,
Yahweh be blessed.
3 Listen you kings.
Pay attention you rulers.
I will sing to Yahweh, yes, even me.
I will make music for Yisrael's god Yahweh.
4 Yahweh, you left Se'ir.
You marched out of the Edom region.
The earth quaked.
The heavens also dropped.
And the clouds poured down rain.
5 Mountains melted in Yahweh's presence,
Yes, Mt. Sinay shook in front of Yisrael's god, Yahweh.[12]
6 In the days of Anat's son Shamgar,
in the days of Ya'el,
main roads were abandoned,
and travellers walked twisting trails.
7 Israeli villages were abandoned.
No one lived there until I, Deborah, became their leader.
I became one of Yisrael's (Israel's) mothers.
8 When Yisrael chose new gods,
then enemies attacked the city gates.
No shield or spear could be found
among forty thousand in Yisrael.
9 I'm thankful to Yisrael's commanders
who volunteered to help the people.
Yahweh be blessed.
10 You riders of white donkeys,
you who sit on saddle blankets,
you who are walking on the road,
tell about this.
11 From the sounds of conflict over the watering places
they recount ≈Yahweh's righteousness
and about his righteous warriors in Yisrael (Israel).
Then Yahweh's people went down to the city gates.
12 Wake up, Deborah, wake up.
Wake up, wake up, sing a song.
Barak, get moving and capture your prisoners,
you son of Avinoam.
13 Then the survivor went down to the leading citizens.
Yahweh's people went down to the mighty. ???
14 From Efrayim (Ephraim) their root was with Amalek.
After you, Benyamin, among your people.
From Makir (in Menasheh's (Manasseh's) tribe), the commanders came down.
And from Zevulun, those who march carrying an officer's staff.
15 My princes in Yisakar (Issachar) were with Deborah.
And Yisakar was also with Barak.
He was sent into a valley on his heels.
There was intense heart searching among the clans of Re'uven.
16 Why did you sit between the sheep pens?
To hear the whistling for the flocks?
There was intense heart searching among the clans of Re'uven.
17 Gilead settled east of the Yarden (Jordan).
But, Dan, why does he stay on ships?
Asher stayed at the sea coast
and lives by his jetties.
18 Zevulun were a tribe that devotedly risked losing their lives.
And Naftali (Naphtali) was at their heights on the battlefield.
19 Kings came and made war.
Then the Kena'ani (Canaanite) kings fought at Ta'anak,
at the Megidon springs.
But they weren't able to plunder any silver.
20 From the sky, the stars battled.
From their courses, they fought against Sisera.
21 The Kishon river swept them away.
An ancient river that Kishon river.
March on with strength, my soul.
22 Then the horses' hooves struck.
His galloping stallions charging.
23 'Curse that Meroz place,' said Yahweh's messenger.
'You shall certainly curse its inhabitants
because they didn't come and help Yahweh—
to help Yahweh against the mighty ones.'
24 Ya'el will be an honoured woman.
The wife of Hever the Keyni.
She deserves the most praise out of all women who live in tents.
25 He asked for water—she gave him milk,
Yogurt in a bowl suitable for the leading citizens.
26 Her hands reached out for the tent peg,
and her right hand for the workman's hammer.
She hammered Sisera—shattering his head—
shattering and piercing his temple.
27 He bowed down between her feet—he fell—he lay down.
He bowed down between her feet—where he bowed down, there he fell—destroyed.
28 Sisera's mother looked out the window.
She peered through the lattice, crying out,
'Why is his chariot so slow to return?
Why are the hoofbeats of his chariots delayed?'
29 Her wise ladies answered her.
Indeed, she keeps telling herself
30 'Won't they be gathering and dividing the plunder?
A woman or two for each warrior to bear children.
Finding some colourful material for Sisera.
Taking some embroidered fabrics.

12 **RV 5:5 · Cross-ref.** Exo 19:18.

Readers' Version

Dyed scarves as plunder.'
31 May all your enemies perish like that, Yahweh.
But may those who love you shine like the sun rising in its strength."
Then that region had peace for forty years.

Gid'on

6:1 The Israelis did things that Yahweh considered evil so he handed them over to the Midyan for seven years 2 and the Midyanites oppressed them badly. It was so bad that the Israelis made dens for themselves up in the hills, in caves, and in small, fortified settlements. 3 Whenever the Israelis planted a crop, the Midyanites or the Amalekim, or eastern groups would attack them. 4 They would set up their camps around them and destroy the crops as far away as Azah (Gaza)—they left nothing for the Israelis to eat, and no sheep, cattle, or donkeys. 5 It was like a swarm of locusts when they'd all come with their tents and their livestock—you couldn't even count their camels! They entered the region to totally ravage it. 6 Thus Yisrael (Israel) was severely weakened by Midyan, and the Israelis cried out to Yahweh.
7 When the Israelis cried out to Yahweh concerning Midyan, 8 Yahweh sent a prophet to them and he told them, "Yisrael's god Yahweh says, 'I myself brought you all out of slavery in Mitsrayim (Egypt)— 9 rescuing you from the Mitsrim (Egyptians) who were oppressing you all. I drove them out when you all entered and I've certainly given their land to you. 10 I told you all that I'm your god Yahweh and that when you live in the Amori regions, you all mustn't worship their gods. But you didn't listen to what I said.' "
11 One day Yahweh's messenger came and sat beneath the oak tree in the town of Ofrah. (The tree belonged to the Aviezri, Yoash.) Yoah's son Gid'on was beating wheat down in a wine-pressing pit to hide it from the Midyanites 12 when Yahweh's messenger appeared to him and said, "Yahweh is with you, you powerful warrior."
13 "With me, my master?" Gid'on asked. "If Yahweh is with us, then why's all of this happened to us? Where are all of the miracles that our ancestors told us about, saying, 'Didn't Yahweh bring us up out of Mitsrayim?' But now Yahweh has abandoned us and handed us over to the Midyanites."
14 Then Yahweh turned to him and said, "Use your strength to set Yisrael (Israel) free from the grasp of Midyan. Haven't I sent you to do that?"
15 "Please, my master," Gid'on replied, "how could *I* save Yisrael? Look, my clan is the weakest in Menasheh (Manasseh) and on top of that, I'm the youngest in my family."
16 "I'll help you," said Yahweh, "and you'll strike down all the Midyanites as easily as battling just one man."
17 "If indeed I've found favour in your eyes," Gid'on requested, "then show me a miracle so I'll know that it's God speaking to me. 18 Please wait here while I go and prepare my gift for you and bring it back here for you."
"Okay, I'll stay here until you get back," he said.
19 Then Gid'on went a prepared a young goat and unrisen bread. He put the meat in a basket and the soup in a pot and brought them out to the oak tree and offered them to him. 20 Then God's messenger said, "Take the meat and the flat bread and put them on this rock, then pour the soup out over it." So Gid'on did that 21 and Yahweh's messenger stretched out the staff that he was holding and touched the meat and bread with the end of it. A fire flamed up from the rock and burnt up the meat and bread, then Yahweh's messenger went out of his sight.[13]
22 When Gid'on realised that it really had been Yahweh's messenger, he was upset and said, "Oh no, my master Yahweh, what will happen now that I've seen Yahweh's face to face?" 23 But Yahweh replied to him, "Peace to you. Don't be afraid—you won't die." 24 So Gid'on built an altar there to sacrifice to Yahweh and named it 'Yahweh is peace'. (It still stands there at Ofrah of the Aviezri to this day.)
25 That same night, Yahweh told him, "Take the young bull that belongs to your father, and the second bull seven years old. Break the altar of Ba'al into pieces that belongs to your father, and cut down the Asherah pole that's beside it. 26 Build a regular altar to your god Yahweh on top of this fortress, then take the second bull and offer a whole burnt offering using the Asherah pole that you cut down for firewood." 27 So Gid'on took ten of his servants and did what Yahweh had instructed him to, but he did it at night because he was afraid to do it in the daytime—fearing the anger of his father's household and the men of the city.
28 When the men of the city got up early the next morning, wow, the Ba'al's altar had been torn down, the Asherah pole that was beside it had been cut down, and the second bull had been offered on a new altar that had been built. 29 So people started asking each other, "Who did this?" After some investigation, they said, "Yoash's son Gid'on did it." 30 Then the men of the city told Yoash, "Bring your son out here to be executed, because he tore down the Ba'al's altar and cut down the Asherah pole that was beside it."
31 "Are you all really fighting Ba'al's battle for him?" Yoash replied to those standing against him. "Are you all really helping him? Anyone who fights on his behalf should be put to death while it is still the morning. If Ba'al is a god, then let him stand up for himself when someone tears down his altar." 32 So after that, he called Gid'on 'Yeruba'al' to say 'Let Ba'al defend himself,' because he had torn down Ba'al's altar.
33 Meanwhile all the Midyanite and Amaleki warriors and others from the east, assembled together. Then they crossed the Yarden (Jordan) and set up camp in the Yizre'el (Jezreel) valley. 34 But Yahweh's spirit enabled Gid'on, and he blew a trumpet and called the men of Aviezer to follow him. 35 Then he sent messengers throughout all of the regions of Menasheh (Manasseh), Asher, Zevulun, and Naftali (Naphtali), and summoned their warriors to come and join with them.

13 **RV 6:21 · Note** It's unclear from the text, whether he just got up and walked away, or if he vanished in a more miraculous fashion.

Readers' Version

36 Then Gid'on said to God, "If it's really you rescuing Yisrael (Israel) through me like you said, 37 I'll put this woollen fleece on the threshing floor tonight. If there's dew on the fleece in the morning, but it's dry around it, then I'll know that you'll rescue Yisrael through me just as you said." 38 And that's what happened—he rose early the next morning and squeezed the fleece and wrung out a bowl full of water from the dew. 39 Then Gid'on said to God, "Don't be angry with me, but can I ask one more thing. Let me put the fleece out this time, and let the fleece be dry, but wet all around it with dew." 40 So God did it that night, and the next morning only the fleece was dry, but everywhere around was covered with dew.

Gid'on defeats the Midyanites

7:1 Then Gid'on (also known as Yeruba'al) and the warriors with him got up early and went to Harod spring. The Midyanite camp was north of them in the valley below the Moreh hill.

2 Then Yahweh told Gid'on, "You've got too many warriors with you for me to give victory over the Midyanites, because what if Yisrael (Israel) takes the glory for themselves thinking that their own strength saved them. 3 So tell the men that anyone who's afraid or trembling can leave Mt. Gilead and go back home."[14] Twenty-two thousand of them went back, leaving only ten thousand.

4 "That's still too many," Yahweh told Gid'on. "Bring them down to the spring and I'll short-list them there. Anyone I tell you to go with you, can do so, but anyone that I say won't go with you, won't go." 5 So he took them down to the water and Yahweh told him, "Separate out those who lap up the water with their tongues like a dog would, along with those who kneel down to drink." 6 It turned out that only three hundred men used their hands to bring water to their mouths, and all the rest knelt down to drink the water. 7 "I'll rescue you all from Midyan with the three hundred men who lapped the water from their hands," Yahweh told Gid'on. "Let all the others go back to their homes." 8 Then the three-hundred warriors collected the food and ram's horns from the others before Gid'on sent the others back to their own homes.

The Midyan camp was below them down in the valley 9 and during the night Yahweh told Gid'on, "Get ready and lead them down into the camp, because I have made you victorious. 10 But if you're afraid to attack, take your servant Purah down to their camp 11 and you'll hear what they're saying, then you'll have the courage to go down and attack the camp." So Gid'on and his servant Purah went quietly down to the unit at the edge of the camp.

12 The Midyanites and Amalekim and others from the east covered the valley like a swarm of locusts. Even their camels were as numerous as sand grains on the beach. 13 When Gid'on got close, a man was telling his companion about his dream. "Listen," he said, "I had a dream and wow, a round loaf of barley bread was tumbling into our camp. It came as far as the tent and struck it so that it fell and turned it upside down, and collapsed completely."

14 "That could only be the sword of Yoash's son Gid'on from Yisrael (Israel)," the other man replied. "The true God has caused Midyan and all of the camp to be defeated by him."

15 When Gid'on heard the account of the dream and its interpretation, he thanked God, then they returned to their camp and commanded, "Get ready to go because Yahweh has given you all victory over the Midyanite camp." 16 Then he divided the three hundred men into three units, and gave each of them rams' horns and clay jars with burning torches inside them, 17 and instructed them, "Watch me and do what I do. See, when I get to the edge of their camp, do the same as me. 18 When I blow the ram's horn trumpet, all of you with horns should blow them and everyone will shout, 'For Yahweh and for Gid'on!' "

19 When Gid'on and the hundred men with him got to the edge of the camp, it was the beginning of the middle nightwatch and the fresh guards had just gotten into their places. Gid'on and his unit blew their trumpets and smashed the jars that they were carrying. 20 Then all three units blew the trumpets and smashed their jars. They held the torches in their left hands and the trumpets in their right hands, and they shouted out, "A sword for Yahweh and for Gid'on." 21 Then everyone stood in their place around the camp, but the Midyanite army cried out in alarm and took off. 22 When the three hundred ram's horns sounded, Yahweh caused the Midyanite army to start fighting each other with their swords, and the army fled as far as Beyt-Hashitah (towards Tsererah) and towards the border of Avel-Meholah (towards Tabat).

23 Then the warriors from Naftali (Naphtali), Asher, and from all of Menasheh (Manasseh) were summoned to help with pursuing the Midyanites. 24 Gid'on also sent messengers through Efrayim's (Ephraim's) hill country to tell them, "Go down to the Yarden (Jordan) river opposite Midyan and take control of the crossings to capture them between as far as Beyt-Barah." So all the men of Efrayim were summoned and they commandeered the Yarden crossings as far as Beyt-Barah. 25 They chased after the Midyanites and captured their two princes, Orev and Ze'ev. They killed Orev at the rock now called 'Orev's rock', and they killed Ze'ev in a wine-pressing pit now called 'Ze'ev's wine-press', and they brought their heads back across the Yarden to Gid'on.

The final defeat of the Midyanites

8:1 But then the Efrati men challenged Gid'on, "Why have you side-tracked us? Why didn't you call us when you went to battle against the Midyanites?" And they severely rebuked him.

2 "What have I achieved compared to you guys?" answered Gid'on. "Aren't the seconds of Efrayim's (Ephraim's) grapes better than the whole grape harvest of Aviezer? 3 God helped you all defeat Orev and Ze'ev, the

14 **RV 7:3 · Cross-ref.** Deu 20:8.

Readers' Version

princes of Midyan.[15] What did I do compared to that?" After he said that, they all calmed down again.

4 Then Gid'on and his three hundred warriors crossed the Yarden (Jordan) going east. They were all exhausted, but continued the pursuit. **5** When they arrived at the town of Sukot, Gid'on asked the leaders, "Please give my men some bread to eat because they're exhausted, but we're chasing Zevah and Tsalmuna, the Midyanite kings."

6 However, the Sukot officials asked cautiously, "Do you already have Zevah and Tsalmuna in your grasp that we should give food to *your* army?"

7 "Let me assure you all," Gid'on responded, "that when Yahweh has helped us capture Zevah and Tsalmuna, I will rip off your flesh with the wilderness thorns and briers."

8 From there they climbed up to Penuel, and he asked them for food in a similar manner, and the leaders there responded similarly to the leaders of Sukot. **9** So he said to the men of Penuel as well, "When I return safely, I'll tear down this tower."

10 Now Zevah and Tsalmuna were in Karkor with around fifteen thousand warriors—all that remained out of all of that allied Midyanite camp of eastern people, because one hundred and twenty thousand of their warriors had already been killed. **11** Gid'on approached them unexpectedly via the caravan route east of Novah and Yagebehah, and struck their camp when they were feeling secure. **12** Zevah and Tsalmuna fled, but they chased after those two Midyanite kings and captured them, thus defeating their entire army.

13 The Gid'on (Yoash's son) and his warriors returned from battle, going through the Heres pass. **14** He captured a young man from Sukot and questioned him—writing down the names of the seventy-seven leaders and elders of Sukot. **15** Then he returned to Sukot and told them, "Look here at Zevah and Tsalmuna—the ones you taunted me about when you asked, 'Do you already have Zevah and Tsalmuna in your grasp that we should give food to your weary men.' " **16** He took the city elders and had them punished with wilderness thorns and briers to teach them a lesson, **17** then they went to Penuel and tore down the tower and executed the city leaders.

18 Then Gid'on asked Zevah and Tsalmuna, "What were the men like that you killed at Tavor?"

"They were just like you," they replied. "They seemed like they could have been a king's sons."

19 "They were my brothers—the sons of my mother," he said. "As Yahweh lives, if only you had let them live, I wouldn't have killed you." **20** Then he ordered Yeter, his oldest son, "Go and kill them." But Yeter didn't pull out his sword because he was afraid—he was still a youth.

21 Then Zevah and Tsalmuna said, "Come and kill us yourself—be a man and use your own strength." So Gid'on went over and killed Zevah and Tsalmuna, and then he took the crescent-shaped ornaments that were on their camels' necks.

22 Then a group of Israeli men said to Gid'on, "We want you and your sons and your future descendants to rule over us, because you have saved us from the Midyanites."

23 But Gid'on answered, "No, I won't rule over you myself, nor will my son rule over you. Yahweh will rule over you." **24** However, he continued, "Let me ask you all for something: that each man give me the earrings from his spoil." (The enemies had gold earrings because they were Yishmaelim (Ishmaelites).)

25 "We can certainly do that for you," they replied. So they spread out a garment and each man threw the earrings from his spoil onto it. **26** Now the weight of the gold earrings of gold came to twenty kilograms, and then there were the crescent-shaped ornaments, the pendants, the dyed purple garments that the Midyanite kings had been wearing, as well as the collars that had been around their camels' necks. **27** Then Gid'on made the gold into an idol[16] and placed it in his home city of Ofrah, and the Israelis prostituted themselves to it there, and so it became like a trap for Gid'on and his household.

28 So Midyan was kept under control by the Israelis and they didn't continue to oppress the people, and there was peace in the region for forty years during Gid'on's time.

The death of Gid'on

29 Then Gid'on (Yoash's son, also known as Yeruba'al) went back and lived in his house, **30** and he fathered seventy sons because he had many wives. **31** He also had a mistress in Shekem—she also bore him a son that he named Avimelek. **32** Gid'on died at a good old age and was buried in the tomb of Yoash his father, at Ofrah of the Abiezerites.

33 However after Gid'on had died, the Israelis turned away again from Yahweh and prostituted themselves to the Baals—making Ba'al-Berit for themselves as a god. **34** They forgot about their god Yahweh—the one who had rescued them from the clutch of all of their enemies all around. **35** They didn't show lasting loyalty to Gid'on's family, despite all the good that he'd done within Yisrael (Israel).

Avimelek snatches the kingship

9:1 Now Gid'on's son Avimelek went to Shekem to his mother's brothers and spoke to those uncles and to all the extended family of his mother's father, saying, **2** "Please ask around all the citizens of Shekem: 'What is better for you: Gid'on's seventy sons ruling over you, or having a single man in charge?' Remember that I'm your flesh and bone." **3** So his uncles working on his behalf, passed that onto all the citizens of Shekem, and they became convinced in Avimelek, because they said, "He's our brother." **4** Then they gave him seventy silver coins from the temple of Ba'al-Berit, and Avimelek used them to entice some rough lay-abouts to work for him. **5** Then they went to his father's house at Ofrah, and he killed his seventy half-brothers (Gid'on's sons) there on one stone. But Gid'on's youngest son Yotam (Jotham) sur-

15 **RV 8:3-5 · Cross-ref.** Psa 83:11.

16 **RV 8:27 · Note** We don't really know what 'efod' means in this context. (It was also used to refer to priestly clothing.)

Readers' Version

vived because he had hidden from them. 6 Then all of the prominent citizens of Shekem and all of Beyt-Milo assembled themselves, and they went and installed Avimelek as king beside an oak tree near the standing pillar[17] that was in Shekem.

Yotam's tree parable

7 When they told Yotam (Jotham), he went and stood on the top of Mt. Gerizim and shouted out to them all in a loud voice, "Listen to me, citizens of Shekem, so God will listen to all of you. 8 Once the trees went about in order to appoint a king for themselves, So they said to the *olive tree*, 'Reign over us.' 9 But the olive tree replied to them, 'Have I stopped producing my valuable oil used to honour gods and men, that I should go to sway above the other trees?' 10 So the trees said to the *fig tree*, 'You come and reign over us.' 11 But the fig tree answered them, 'Have I stopped producing my sweetness and my good fruit, that I should go to sway above the other trees?' 12 Then the trees said to the grapevine, 'You come and reign over us.' 13 But the vine replied, 'Have I stopped producing my new wine, which cheers gods and man, that I should go to sway over the other trees?' 14 Then all the trees said to the thornbush, '*You* come and reign over us!' 15 The thornbush told the trees, 'If you all are really wanted to anoint me as king over you, come and take refuge in *my* shade. But if you all don't, may the thornbush send out fire to burn up Levanon's cedar forests.'

16 "Therefore did you all act with honesty and integrity when you installed Avimelek as king? Did you all treat Gid'on's family well, and did you all repay him appropriately for what he did for you all? 17 My father fought on your behalf, and even risked his life out front when he rescued you all from the Midyanites, 18 but today you've all risen up against my father's family and killed his sons—seventy men on one stone. Then you've installed Avimelek, the son of his female servant, as king over the citizens of Shekem because he's your brother. 19 Now if you've all acted with honesty and integrity with towards Gid'on and his family today, be happy with Avimelek, and he'll also be happy with all of you, 20 but if not, then fire will come out of Avimelek and destroy the citizens of Shekem and Beyt-Milo. Fire will also come out from the Shekem's citizens and from Beyt-Milo, and it'll destroy Avimelek." 21 Then Yotam (Jotham) fled away and escaped and went to Be'er and settled there away from the presence of his half-brother Avimelek.

22 Avimelek ruled over Yisrael (Israel) for three years, 23 then God sent an evil spirit between him and the citizens of Shekem, so the citizens there dealt treacherously with Avimelek. 24 The violent treatment of Gid'on's seventy sons kept getting brought up, and by it was all blamed on their brother Avimelek who had killed them, and on those of Shekem's citizens who assisted him in the killing of his brothers. 25 So the Shekem citizens placed men in ambush along the tops of the hills to get him, but they robbed everyone who went passed them along the road, and so it was reported to Avimelek.

26 Then Ga'al (Eved's son) came along with his brothers and moved into Shekem, and the citizens there began to trust them. 27 They went out into the field, and they picked grapes from their vineyards and pressed them. They celebrated harvest festivals and they went into the house of their gods, then they ate and drank, and they cursed Avimelek. 28 Then Ga'al (Eved's son) said, "Who's Avimelek, and who's Shekem, that we should serve him? Isn't Avimelek Gid'on's son, and Zevul is his deputy? Serve the descendants of Shekem's father Hamor, but why should we serve Avimelek? 29 Who will fight with me to defeat those people and depose Avimelek? Then he said to Avimelek, 'Gather your army and come and fight.' "

30 When Zevul, the prince of the city, heard what Ga'al (Eved's son) had said, he got very angry 31 and he sent messengers to Avimelek in secret, saying, "Listen, Eved's son Ga'al and his brothers are coming to Shekem, and wow, they're inciting the city against you. 32 You and the people who are with you should go out at night and lie in ambush in the countryside. 33 Then when the sun rises in the morning, you all should set out early and spread out in an attack against the city. Keep watch, then when Ga'al and the people with him are coming out toward you to fight, then you can overpower them and treat him however you think fit."

34 So Avimelek and all the people with him went out in the night and they set up four units in an ambush against Shekem. 35 In the morning, Ga'al (Eved's son) went out and he stood at the entrance of the city gate. Then Avimelek and his men stood up from their hiding places. 36 When Ga'al saw the people, he said to Zevul, "Look, a group of people is coming down from the tops of the hills!"

"You are seeing the shadow of the hills as men," Zevul responded.

37 But Ga'al said again, "Look, groups of people are coming down from beside the top of the hill, and another group is coming from the way of the 'oak of the diviners'."

38 Then Zevul said to him, "Well, you were the one who said, 'Who is Avimelek that we should serve him?' Aren't these the people who you were scorning? Indeed now, go out and fight against them." 39 So Ga'al went out in front of Shekem's citizens and fought against Avimelek.
40 Avimelek pursued him, and he had to flee away from him. Many of their men fell fatally wounded as far as the entrance of the city gate. 41 Then Avimelek settled in Arumah, but Zevul drove Ga'al and his brothers away from living in Shekem.

42 Now it so happened that the next day, the people of Shekem went out into the countryside, and it was reported to Avimelek. 43 So he took his men and split them into three units. Then he waited in ambush in the countryside. When he saw and wow, the people were going out of the city, then he attacked and killed them. 44 Avimelek and the units that were with him had spread out and they stood at

17 **RV 9:6 · Note** Likely connected with idol worship.

Readers' Version

the entrance of the city gate, and two units spread out against everyone who was in the field and killed them.
45 Avimelek spent that whole day attacking Shekem. He captured the city and they killed the people who were in it. Then he tore it down, and scattered salt on the land.
46 When all the lords of the tower of Shekem heard, they went into the citadel of the temple for El-Berit, 47 but it was reported to Avimelek that all the lords of the Shekem tower had gathered there. 48 So Avimelek and all the people with him, went up to Mt. Tsalmon. He took axes and cut a branch down from the trees, then lifted it onto his shoulder and said to the people who were with him, "What I just did, you all quickly do the same." 49 So all the people also each cut off a branch and then followed Avimelek. They piled them on top of the underground chamber, and that's how they burnt out the underground chamber. As a result, all the distinguished people in the tower of Shekem also died—about a thousand men and women.
50 Then Avimelek went to Tevets and set up camp around the city and captured it. 51 But there was a strong tower in the middle of the city, so all of the men and the women and all the prominent citizens fled to it. Once they were all in, they barricaded it up and they went up onto the tower roof. 52 Then Avimelek and his men approached the tower and fought against it, and he came in as close as the tower entrance in order to set fire to it, 53 but a woman threw an upper millstone down onto Avimelek's head and it crushed his skull.[18] 54 Then he cried out hurriedly to the young man bearing his armour, "Draw out your sword and put me to death, because I don't want it to be said afterwards that I was killed by a woman." So his young man stabbed him so that he died. 55 When the Israeli warriors saw that Avimelek was dead, they all returned to their own homes.
56 Thus God avenged the evil of Avimelek that he had done to his father Gid'on by killing his seventy brothers, 57 and God caused all the evil done by Shekem's men to return back onto their own heads, and the curse of Gid'on's youngest son Yotam (Jotham), came true on them.

Tola

10:1 Now after Avimelek, Tola (the son of Puah, the son of Dodo, from the tribe of Yisakar (Issachar)) came on the scene to rescue Yisrael (Israel). He settled in Shamir, in the hill country of Efrayim (Ephraim). 2 He led Yisrael for twenty-three years, then he died and was buried in Shamir.

Yair

3 After him, Yair the Giladi led Yisrael (Israel) for twenty-two years. 4 He had thirty sons that rode on thirty donkeys. There were thirty cities for them in the Gilead region which they call Yair's villages to this day. 5 Then Yair died and he was buried in Kamon.

The making again of bad of Israelis

6 The Israelis continued to do what Yahweh considered evil: they worshipped the Ba'als, the Ashtarot, the gods of Aram (Syria), the gods of Tsidon (Sidon), the gods of Moav (Moab), the gods of the sons of Amon, and the gods of the Pelishtim. They forsook Yahweh and didn't serve him. 7 Yahweh was very angry with Yisrael (Israel), so he allowed the Pelishtim and the Amonim to harass them. 8 They shattered and oppressed the Israelis that year, but it went on for eighteen years for all the Israelis who were on the opposite side of the Yarden (Jordan) in the land of the Amorim, which is in the Gilead. 9 Then the Amonim also crossed over the Yarden to fight against Yehudah (Judah), against Benyamin, and against the half-tribe of Efrayim (Ephraim).
This caused incredible distress for the Israelis 10 so they cried out to Yahweh, "We have sinned against you, because we have abandoned our god and we have served the Ba'als."
11 "Wasn't it from the Mitsrim (Egyptians)," Yahweh responded, "from the Amorim, from the Amonim, from the Pelishtim, 12 the Tsidonim (Sidonians) and Amalek and Maeon, when they oppressed you that you cried out to me, and I rescued you all from them? 13 Yet you've all abandoned me and served other gods. Therefore, I won't not continue to rescue you. 14 Go and cry out to the gods that you've all chosen for yourselves. They should deliver you all at the time of your distress."
15 Then the Israelis said to Yahweh, "We've sinned. You do to us according to all that is good in your eyes. Only please rescue us today." 16 They removed the foreign gods from among them, and they worshipped Yahweh and so he became concerned with Yisrael's (Israel's) suffering.
17 Now the Amonim had assembled and were camped in Gilead. So the Israelis gathered together and they camped at Mitspah. 18 Then the princes of Gilead said to each other, "Who will lead us to fight against the Amonim? He can become the leader over all of us who live in Gilead."

Yiftah

11:1 Now Yiftah (Jephthah) the Giladi was a fierce warrior, but he was a prostitute's son and his father was Gilead. 2 Gilead's wife also gave birth to sons for him, and when those sons of the wife grew up, they drove Yiftah out and told him, "You won't get any inheritance from our father's estate because you're a son of another woman." 3 So Yiftah fled from the presence of his half-brothers and he settled in the Tov region. Unprincipled men associated around Yiftah and went around with him.
4 Some time later, the Amonim battled against Yisrael (Israel). 5 and that was when the elders of Gilead went to summon Yiftah from the Tov region. 6 Then requested Yiftah, "Come and be our commander so we can fight against the Amonim."
7 "Don't you all hate me? Yiftah asked them. "Didn't you yourselves drive me out of my father's house? So why have you all come to me now when you have troubles?"
8 "Well, true," the Gilead elders replied, "But now we've turned back to you. So join with us and fight against the Amonim, and you'll become commander over all of who lives in Gilead."
9 "If you bring me back to fight against the Amonim," Yiftah asked them, "and if Yahweh helps me defeat them, is it

18 RV 9:53 · Cross-ref. 2Sam 11:21.

Readers' Version

correct that I'll actually become your leader?"
10 "Yahweh will be a witness between us," the Gilead elders responded, "that we'll most certainly do what you just said." 11 So Yiftah went with the Gilead elders, and the people set him as commander and leader over themselves. (Yiftah had spoken all those words before Yahweh at Mitspah.)
12 Then Yiftah sent messengers to the Amoni king, demanding, "What's happened with respect to me and to you, that you've come against me to fight over my land?"
13 The Amoni king responded to Yiftah's messengers, "Because the Israelis seized my land when they came out of Mitsrayim (Egypt). It went from the Arnon river up to the Yabok river, and over to the Yarden (Jordan) river. Now return the land peaceably."
14 Then Yiftah sent messengers back to the Amoni king 15 to tell him, "Yiftah wants you to know that Yisrael (Israel) didn't take land from Moav (Moab) nor from you Amonim. 16 However in their coming up from Mitsrayim, Yisrael went through the wilderness as far as the Red Sea until arriving at Kadesh. 17 When Yisrael sent messengers to the king of Edom, saying, 'Please may we pass through your land,' the king of Edom wouldn't listen.[19] Yisrael likewise sent to the king of Moav, but he wasn't willing either, so Yisrael stayed at Kadesh. 18 Then we went through the wilderness and turned away from the land of Edom[20] and the land of Moav, then went the long way around the eastern border of Moav. They camped on the other side of the Arnon river, but they didn't go within Moav's borders, because the Arnon was the border of Moav. 19 Yisrael sent messengers to the Amori King Sihon, the king of Heshbon and asked him, 'Please, let us pass through your land as far as our place.'[21] 20 But King Sihon didn't trust Yisrael passing through within his border, so he assembled all of his people together and they camped at Yahats, and he battled with Yisrael. 21 Then Yisrael's god, Yahweh, handed King Sihon and all his people over to Yisrael and we defeated them. Thus Yisrael took possession of all of the land of the Amorim inhabiting that region— 22 everything within the Amori territory from the Arnon river to the Yabok, and from the wilderness as far as the Yarden (Jordan). 23 So since it was Yisrael's god Yahweh that expelled the Amorim out of the presence of his people Yisrael, do you actually think that you can take it now? 24 Wouldn't you take possession if your god Kemosh, allowed you to? So too all that our god Yahweh has dispossessed ahead of us, we'll possess that. 25 Are you really better now than Tsipor's son, King Balak of Moav?[22] Did he dare contend with Yisrael or did he ever wage war against them? 26 Yisrael lived in Heshbon and in its villages for three hundred years, and in Aroer and in its villages, and in all the cities that are along the banks of the Arnon—so why didn't you repossess them during that time? 27 I haven't done anything wrong to you, but you're doing wrong in dealing with me by fighting against me. Yahweh, the judge, will decide today between the Israelis and the Amonim." 28 But the Amoni king didn't take any notice of Yiftah's message to him.
29 Then Yahweh's spirit empowered Yiftah (Jephthah), and he passed through the Gilead and Menasheh (Manasseh), and through Mitspah of Gilead, and from there he passed through the Amoni region, 30 and he made a promise to Yahweh, "If you really give me victory over the Amonim, 31 then whoever's the first person to come out of my house to meet me when I return in peace from the battle against the Amonim, that person will belong to Yahweh, and I will offer him up as a whole burnt offering." 32 So Yiftah went to the Amoni territory to fight against them, and Yahweh enabled them to defeat them. 33 Then he attacked them from Aroer and as far as the entrance to Minit, twenty cities, and then up to Avel-Keramim, slaughtering a huge number. So the Amonim were subdued by the presence of the Israelis.

Yiftah's daughter

34 When Yiftah (Jephthah) got back to his house in the Mitspah area, look, his daughter was coming out to meet him with tambourines and with dancing. She was their only child—he didn't have any son or daughter apart from her. 35 When he saw her, he tore his clothes and said, "Oh no! My daughter! Indeed, you've made me bow in grief, and you're among those who cause me pain, because I made a vow to Yahweh and I can't go back on it."
36 Then she said to him, "My father, you've made a vow to Yahweh. Do to me whatever you promised, after what Yahweh has done for you—total vengeance against your Amoni enemies." 37 But she asked her father, "Just do this one thing for me: release me for two months, so I can go away and take some companions. I'll fall prostrate on the hills and I'll weep because I'll never have a chance to marry." 38 He agreed and then sent her away for two months. She went with some companions, and she wept on the hills because she'd never be a mother. 39 Then at the end of the two months, she returned to her father and he carried out his vow with respect to her so indeed she never had a chance to marry.
After that, it became a custom in Yisrael (Israel) 40 that the young women of Yisrael go to commemorate the daughter of Yiftah the Giladi for four days during the year.

Yiftah and the Efrayimim

12:1 Now the men of Efrayim (Ephraim) were summoned and they passed northward and they said to Yiftah (Jephthah), "Why did you pass through in order to fight against the Amonim, but you didn't call us to go with you? We're going to burn your house down over you!"
2 "I've been involved in very intense disputes—my people

19 **RV 11:17 · Cross-ref.** Num 20:14-21.
20 **RV 11:18 · Cross-ref.** Num 21:4.
21 **RV 11:19-22 · Cross-ref.** Num 21:21-24.
22 **RV 11:25 · Cross-ref.** Num 22:1-6.

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against the Amonim," Yiftah told them. "When I summoned you all, you didn't come and rescue me from them. 3 When I could see that you weren't coming to assist, I took my life into my own hands. I advanced against the Amonim, and Yahweh gave me victory over them. So why then have you all come here to fight against me today?" 4 Then Yiftah assembled all of the men of Gilead and they battled against Efrayim. The men of Gilead struck Efrayim because they had said, "You Gilead people are just fugitives from Efrayim—living here in the middle of Efrayim, in the middle of Menasheh (Manasseh)." 5 The Giladim captured the crossing places of the Yarden (Jordan) along Efrayim. Then when any of the survivors from Efrayim would say, "May I cross over," the men of Gilead would ask, "Are you an Efrati?" If he said, "No," 6 then they'd demand, "Now say: Shibboleth." But if he said "Sibboleth" because he didn't have time to think to pronounce it correctly, they would seize him and would slaughter him at those crossing places of the Yarden. Forty-two thousand from Efrayim fell at that time.

7 Yiftah the Giladi led Yisrael (Israel) for six years, then he died and was buried among the cities of Gilead.

Ivtsan, Eylon, and Avdon

8 Then after him, Ivtsan of Beyt-Lehem (Bethlehem) led Yisrael (Israel). 9 Now he had thirty sons. He gave away thirty daughters to be married to outsiders, and he brought in thirty daughters for his sons from the outside. Ivtsan led Yisrael for seven years, 10 and when he died, he was buried in Beyt-Lehem.

11 After him, Eylon the Zevuluni led Yisrael for ten years. 12 When he died, he was buried in Ayalon in the land of Zevulun. 13 After him, Avdon, the son of Hilel the Pireatoni led Yisrael. 14 He had forty sons and thirty grandsons, who rode on seventy young male donkeys. He led Yisrael for eight years. 15 Then Avdon (the son of Hilel the Pireatoni) died, and he was buried in Pireaton in the land of Efrayim (Ephraim), in the hill country of the Amalekim.

Shimshon's birth

13:1 The Israelis continued to do what Yahweh considered as evil, so he allowed the Pelishtim to oppress them for forty years. 2 Now there was a man named Manoah from Tsor'ah, of the families of the Danim. His wife was barren so they had no children. 3 One day, Yahweh's messenger appeared to the wife and told her, "Listen, please, you are barren and have never given birth, but you will conceive and have a son. 4 Now take care that you surely don't drink wine or strong drink, and that you don't eat anything prohibited by our rules, 5 because you'll definitely become pregnant and will give birth to a son. His hair must never be cut because he'll be a Nazirite to God from his conception.[23] He will begin to rescue Yisrael (Israel) from the oppression of the Pelishtim."

6 Then the woman went and explained to her husband, "A man of God came to me. He looked like one of God's messengers—extremely terrifying—so I didn't like to ask him where he'd come from, and he didn't tell me his name. 7 Then he told me, 'You're definitely pregnant and you'll give birth to a son. So now, you mustn't drink wine or strong drink, and you mustn't eat anything prohibited by our rules, because the boy will be a Nazirite to God from conception until the day of his death.' "

8 Then Manoah prayed to Yahweh, "Oh please, my master, please let the man of God that you sent before, come back to us again so he can instruct us about what we must do for this boy who's going to be born." 9 The true God listened to Manoah's request, and God's messenger came to the woman again when she was sitting out in the field, but her husband Manoah wasn't with her, 10 so she quickly ran and told her husband, "Look. The man has appeared again who came to me that day." 11 So Manoah followed his wife, and when he came to the man, he asked him, "Are you the man who spoke to my wife before?"

"Yes, it was me," he replied.

12 "Now may your words come true," said Manoah. "How should we bring up the boy, and what will his work be?"

13 "Your wife must carefully follow everything I told her," Yahweh's messenger replied. 14 "She mustn't eat or drink anything that comes from the grapevine. She mustn't drink wine or strong drink, and she mustn't eat anything prohibited by our rules. She must do everything that I've instructed her."

15 "Please stay a little longer," Manoah asked Yahweh's messenger, "so that we can prepare a meal of tender goat meat to honour your presence."

16 "Even if I stayed longer, I wouldn't eat your food," Yahweh's messenger replied. "But if you wanted to prepare a burnt offering for Yahweh, you may offer it." (Because Manoah didn't know that the messenger had come from Yahweh.) 17 "What's your name," Manoah asked, "so that we can honour you when your words come true?"

18 "Why are you asking about my name," Yahweh's messenger replied. "You simply couldn't understand."

19 Then Manoah got their young goat and the other requirements for the offering, and he presented a sacrifice to Yahweh on the rock. Then an amazing thing happened[24] while Manoah and his wife watched— 20 when the flames went up into the sky from the altar, Yahweh's messenger went up in the flames while Manoah and his wife were watching. When they saw that, they quickly bowed right down to the ground. 21 After that, Manoah and his wife never saw him again, but now Manoah knew that he was Yahweh's messenger.

22 Manoah said to his wife, "We'll definitely die now because we've seen God!"

23 But his wife replied to him, "If Yahweh had wanted to kill us, he wouldn't have accepted the entire burnt offering and the grain offering. He wouldn't have shown us all

23 **RV 13:5 · Cross-ref.** Num 6:1-5.

24 **RV 13:19 · Note** We've changed this to a passive construction here, because it's not specified whether it was Yahweh himself or his messenger who did the miracle.

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those things, and he wouldn't have given us those instructions."

24 In due course, the woman gave birth to a son and she named him Shimshon (Samson). The boy grew up and Yahweh blessed him, **25** and then Yahweh's spirit began to stir him when he was in Mahaneh Dan—between Tsor'ah and between Eshtaol.

Shimshon and the woman from Timnah

14:1 One time when Shimshon (Samson) went to Timnah, he noticed a young, Pelishti woman there, **2** and he went back home and he reported to his parents, "I saw a Pelishti woman in Timnah that I'd like you to get for me as my wife."

3 "Isn't there a woman among your relatives?" his parents asked him, "Or among all of our people? Why take a wife from the uncircumcised Pelishtim?"

"Get her for me," Shimshon said to his father, "because I feel she's right for me."

4 Now his parents didn't know that Yahweh was arranging this, because he was seeking an opportunity against the Pelishtim who were oppressing Yisrael (Israel) at that time.

5 Then Shimshon went to Timnah with his parents and when they got to the vineyards there, wow, a young lion roared when it saw him. **6** Yahweh's spirit rose up in Shimshon, and he tore the lion to pieces with his bare hands like butchering a young goat, but he didn't mention to his parents what he'd done.

7 Then he continued on and talked with the woman, and he really liked her. **8** Some time later when he returned for the wedding, he turned off the path to look for the lion's carcass, and to his surprise, a swarm of bees had nested in the carcass and there was honey there. **9** He filled his cupped hands with honey, and continued along—walking and eating as he went to where his parents were. He even gave some to them to try, but he didn't tell them that he had scooped it out of the carcass of a dead lion. **10** Then his father went to visit the woman, and in the custom of the young men of the time, Shimshon held a party there.

11 When they saw him, they brought thirty close friends to join him.[25] **12** Shimshon said to them, "Let me suggest a riddle for you all. If you're able to explain it to me during the seven days of the party and you've worked it out correctly, I'll give you all thirty linen coats and thirty sets of clothes. **13** But if you all can't explain it to me, then you yourselves must give me thirty linen coats and thirty sets of clothes."

"Okay, we're listening. Tell us the riddle." they answered.

14 So he said,

"Food came out of the eater,
and sweetness came out of the strong one."

But three days later, they still couldn't solve his riddle.

15 Then on the seventh day,[26] they pressured Shimshon's wife, "Get your husband to tell you the answer of the riddle, otherwise we'll burn down your father' house and you as well. Did you invite us to the party just to impoverish us?"

16 Then Shimshon's wife put on a crying act and said, "You must hate me—you don't love me because you've created a riddle for my relatives, yet you haven't even told me the answer."

"Listen," he replied, "I haven't even told my own parents. Should I tell you?" **17** She continued to cry beside him throughout the seven-day party, and then finally on the seventh day, he gave in and told her because she kept nagging him, so in the end she was able to reveal the answer to her relatives. **18** Then the men of the city said to Shimshon before the sun went down on the seventh day,

"What is sweeter than honey?
And what's stronger than a lion?"

So he said to them,

"If you all hadn't ploughed with my heifer,
you wouldn't have been able to solve my riddle."

19 Then Yahweh's spirit rose up in him, and he went to Ashkelon and killed thirty men there. He took their possessions, and he gave the changes of clothes for the riddle. But he was very angry, so he went back to his parent's home. **20** Then (unknown to Shimshon), his wife was given to the man who'd been his close friend and companion.

15:1 Some days later during the wheat harvest, Shimshon visited his wife with a young goat as a present for the family, because he said, "I'll go into the bedroom with my wife." But her father wouldn't allow him to go in, **2** and pleaded, "Truly, I thought that you must hate her, so I gave her to your close friend. But wouldn't her younger sister be better anyway? Please, would you take her instead."

3 Shimshon responded, "This time I'm blameless concerning the Pelishtim when I cause trouble for them."

4 Then he went and captured three hundred foxes and tied them in pairs—tail to tail. He took torches, and tied one torch between the tails of each pair. **5** He lit the torches and let the foxes loose into the grain crops of the Pelishtim. As a result, he burnt both the standing grain plants and also the harvested stacks of sheaves, and even a vineyard and an olive orchard. **6** So the Pelishtim asked, "Who did this?"

"Shimshon," they replied, "the son-in-law of the man from Timnah, because he took Shimshon's wife and gave her to his close friend." As a result, the Pelishtim went to Timnah and they burnt both the woman and her father.

7 Then Shimshon told them, "Since you actually did that horrible thing, I certainly won't stop until I've avenged myself against you all." **8** Then he attacked the Pelishtim and crippled many of them, before going to Eytam's rock

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25 RV 14:11 · Note Although we can understand the words here, we're not certain of the implications, or perhaps the cultural traditions. Did Shimshon appear too alone? Too intimidating? Or was it just bringing more friends for good food and drink?

26 RV 14:15 · Note The Greek Septuagint translation says 'the *fourth* day', which perhaps might fit better into the narrative, but 'seventh' is in the Hebrew that we have and not necessarily incorrect.

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where he lived in a cave.

Shimshon defeats the Pelishtim

9 However, the Pelishti warriors went and camped in Yehudah (Judah), and spread out around the town of Lehi. **10** But the men of Yehudah asked them, "Why have you all come here to attack us?"

"We've come to capture Shimshon (Samson)," they replied. "To give him some of his own back." **11** Then three thousand men from Yehudah went down to the crevice in Eytam's rock, and told Shimshon, "Don't you realise that the Pelishtim are ruling over us? Why are you causing more trouble for us?"

"Just as they've done to me," he replied, "so I've done to them."

12 "We've come here to tie you up so we can hand you over to the Pelishtim," they said.

"Okay," Shimshon responded. "But promise me that you all won't injure me yourselves."

13 "No, however, we'll certainly tie you up," they replied, "and we'll hand you over to them. But truly we won't kill you." Then they tied him up with two new ropes and brought him up from the rocks.

14 When they'd taken him as far as Lehi, the Pelishtim shouted triumphantly when they saw him. Then Yahweh's spirit rose in Shimshon and the ropes around his arms just seemed as weak as burnt flax stalks when he simply snapped them off him. **15** He saw a fresh donkey's jawbone lying on the ground, and he reached out his hand and grabbed it, and he slaughtered a thousand Pelishti men with it. **16** Then Shimshon declared,

"With a donkey's jawbone, one heap, two heaps,
with a donkey's jawbone, I've slaughtered a thousand men."

17 When he finished reciting that, he hurled the jawbone away, and he called that place 'Ramat-Lehi' (which means 'jawbone hill').

18 Then he was very thirsty and cried out to Yahweh, "You yourself have given your servant this great victory, but now must I die with this thirst and get captured by those uncircumcised Pelishtim?" **19** So God split open the little hollow that's at Lehi, and water came out of it. When he drank, his strength returned and he revived. Because of that, he called it 'Eyn-Hakore' (which means 'the fountain of the one who called out'), which is in Lehi to this day. **20** And so Shimshon led Yisrael (Israel) for twenty years at the time of the Pelishti oppression.

Shimshon carries away the gates

16:1 Shimshon (Samson) went to Azah (Gaza) city and he saw a prostitute woman there so he went in to spend the night with her. **2** But the Gazim passed around the news, "Shimshon's in town." So they encircled the city gate and they laid in wait for him all night. They stayed quiet the whole night, saying, "We'll kill him when it gets light." **3** Shimshon stayed with her until the middle of the night, then he got up. He picked up both the gates including the cross-bar and their posts, and hoisted them up onto his shoulders, and he carried them up to the top of the hill which is in front of Hevron.

Shimshon and Dililah

4 Sometime after that, Shimshon (Samson) fell in love with a Pelishti woman named Dililah who lived in the Sorek valley. **5** The Pelishti leaders came to her and requested, "Make him open up. Find out what makes him strong, and how we can beat him, so that we can tie him up to keep him in our power. Then we'll each give you one thousand one hundred silver coins."

6 So Dililah asked Shimshon, "Please, tell me what makes you so strong, and how could someone tie you up to keep you in their power?"

7 "If they'd tie me up with seven green cords that haven't been dried," he replied, "then I'd become weak and be just like any other man."

8 So the Pelishti leaders brought her seven green cords that hadn't been dried, and she tied him up with them. **9** Now she had an ambush group ready in the next room when she said to him, "The Pelishtim are here to get you, Shimshon!" But he tore the cords to shreds just like a strip of flax fiber is torn to shreds when the fire reaches it, thus they didn't find out the secret of his strength. **10** Then Dililah said to him, "Listen, you deceived me and lied to me. Now tell me, please, how could someone tie you up?"

11 "Actually, if they would tie me with new ropes which have never been used," he replied, "I'd become weak and be just like any other man."

12 So Dililah took new cords and tied him up with them. She said to him, "The Pelishtim are here to get you, Shimshon!" with the ambush group staying in the next room. But he flicked them off his arms like they were just thread.

13 Then Dililah said to Shimshon, "So far you've just been deceitful to me and told me lies. Now Tell me how you can be tied up."

So he told her, "It's if you just weave seven locks of my hair into the loom."

14 So she did it and fastened it with the pin, and called out, "The Pelishtim are here to get you, Shimshon!" Then he woke up and ripped out the pin, the loom, and his hair from the fabric.

15 Then she said to him, "How can you say, 'I love you,' when your heart isn't with me? You've been deceitful to me three times now, and you haven't revealed to me the secret of your amazing strength." **16** Day after day she nagged and pestered him until he was sick to death of hearing it. **17** So finally he told her his secret, "My hair has never been cut because I've been a Nazirite to God since my birth. If my head would be shaved, then my strength would leave me, and I'd become weak—I'd be just like any other man."

18 When Dililah perceived that he'd told her his deepest secret, she summoned the Pelishti leaders, "Come here one more time, because he's told me his secret." So the Pelishti leaders came, bringing the silver coins with them. **19** Then she made him fall asleep on her knees, and she called in a man to shave off his seven locks of hair, causing him to

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start to weaken, and his additional strength left him.
20 Then she said, "The Pelishtim are here to get you,
Shimshon!" He woke up and thought to himself, "I'll es-
cape like all the other times and I'll shake myself loose."
But he didn't know that Yahweh had left him. 21 So the Pel-
ishtim seized him, and they gouged out his eyes. They
brought him to Azah (Gaza) and chained him with a pair of
bronze shackles, then they put him to work in prison
grinding grain. 22 However, over time his hair began to
grow back again.

Shimshon's death

23 Some time later, the Pelishti leaders gathered together for a celebration and to offer a large sacrifice to their god Dagon, saying, "Our god has helped us capture our terrible enemy, Shimshon (Samson)." 24 When the people saw him, they praised their god, saying, "Our god has helped us capture our enemy—the devastator of our region who killed so many of us." 25 Later in the celebration when the drink had liberated their thinking, they said, "Call for Shimshon so he can entertain us." So they brought Shimshon in from the prison and taunted him to get them all laughing. They made him stand among the pillars of the building 26 and he asked the servant who was guiding him by the hand, "Place my hands against the two pillars holding up the building so I can lean on them." 27 The building was full of the men and the women, including the Pelishti leaders. On the roof there were about three thousand men and women watching the entertainment with Shimshon.

28 Then Shimshon called out to Yahweh, "My master Yahweh, please remember me. Strengthen me please, just this time, oh God, so that I can avenge myself by one last act of vengeance on the Pelishtim to make them pay for my two eyes." 29 Then he took hold of the two centre pillars on which the building depended, and pressed out against them—one in his right hand and one in his left. 30 Then he exclaimed, "Let me die with the Pelishtim!" He stretched out with his strength and the building fell on their leaders and all of the people in it. So he killed more people at his death than he had killed during his life.

31 Then his brothers and all his father's household went to Azah (Gaza) and carried his body back. They buried him between Tsor'ah and Eshtaol in the burial place of his father Manoah. He had helped Yisrael (Israel) for twenty years.

The false gods of Mikiyas

17:1 Now there was a man named Mikah from the hill country of Efrayim (Ephraim) 2 who admitted to his mother, "Those eleven hundred silver coins that were taken from you—when you made a curse, and even said it when I was listening, well listen, I've got it all—I took it myself."

His mother said, "May Yahweh bless you, my son." 3 Then he brought back the eleven hundred silver coins to his mother and she declared, "I will certainly consecrate the money to Yahweh for my son's benefit. Take it and we'll use it to have one statue carved and another cast." 4 So after the money had been returned, his mother gave two hundred silver coins to a silversmith. He made a carved figure and one cast from a mould, and they were placed in Mikah's house.

5 Now that Mikah had a shrine with gods in it, he made some priestly robes and some household gods, and consecrated one of his sons as his priest. 6 In those days, Yisrael (Israel) didn't have a king—each person would do whatever seemed right to them.

7 Now there was a young Levite man from the family of Yehudah (Judah)[27] who'd been staying in Beyt-Lehem (Bethlehem) (in Yehudah). 8 He left Beyt-Lehem to find another place to say, and on his way, he ended up arriving at Mikah's place in the Efrati hill country. 9 "Where have you come from?" Mikah asked him.

"I'm a Levite from Beyt-Lehem in Yehudah," he replied, "and I'm trying to find a good place to stay a while."

10 "Stay with me," said Mikah, "and be like a father and a priest to me. I'll give you ten silver coins a year as well as board and clothing." So the Levite man went in 11 and agreed to stay with Mikah, eventually becoming like one of Mikah's own sons. 12 Mikah ordained the Levite, and the young man became like a priest to him, and lived in his house. 13 "Now I know that Yahweh will make everything go well for me," Mikah said, "because I have this Levite as a priest."

The Danim settle in Layish

18:1 In those days, Yisrael (Israel) didn't have a king. The tribe of Dan was looking for land to settle in, because up until then, they hadn't been able to claim their allocated region among the Israeli tribes. 2 So the Danim sent out five capable men (from Tsor'ah and from Eshtaol) to scout out the region and explore it. They had told them, "Go and explore the area." They came to the Efrati hill country, as far as Mikah's house, and spent the night there. 3 They'd been near Mikah's house when they recognized the voice of the young Levite man. So they'd gone in there and they asked him, "Who brought you here? What are you doing in this place? What do you get here?"

4 Then he told them what Mikah had done for him, and how he'd hired him to be like his priest.

5 So they asked him, "Please find out from God if we'll have success on this expedition we're on."

6 "Continue on in peace," the priest said. "Yahweh has prepared everything ahead of you all."

7 Then the five men left and went on to Layish. They saw that the people there were living in confidence just like the Tsidonim (Sidonians) were—peacefully and feeling secure. No one in the region was causing trouble for them and they were very settled. They were far away from the Tsidonim and didn't interact with others. 8 Then they went back to their relatives in Tsor'ah and Eshtaol, who asked them, "How did it go?" 9 "Get ready immediately," they said, "so that we can go to battle against them! Because we've seen the land and listen, it's incredibly good.

27 **RV 17:7 · Note** Maybe one parent was from the tribe of Levi and one from Yehudah?

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Don't just stay still here—you all need to take action to go in to take possession of the land.
10 When you go, you'll all come to a people living without suspicion of attack, and the land is spacious in all directions, because God will hand it over to you—a place where there's no lack of anything that's on the earth."
11 So six hundred Dani warriors left Tsor'ah and Eshtaol, carrying their weapons. 12 They set off and camped at Kiryat-Yearim in Yehudah (Judah). That's why they call that place Mahaneh-Dan (meaning 'Dan's camp') to this day—it's back behind Kiryat-Yearim. 13 From there, they crossed over into the Efrati hill country, eventually arriving near Mikah's house.
14 Then the five men who had been here previously scouting out the land said to their group, "Do you know that there's a house here with a gear for priests, family idols, a carved image, and a cast image? So now, consider what you should do." 15 So they turned off the main path and they came to the place with the young Levite man in Mikah's house, and they asked about his welfare. 16 The six hundred Dani men stayed outside at the gate, holding their weapons.
17 The five men who'd gone to scout out the land went in around the back. They took the carved image, the priest's gear, the family idols, and the cast image, while the priest was standing at the entrance of the gate along with the six hundred armed men. 18 When the priest saw them bringing out all the religious objects, he demanded, "What's going on?"
19 "Stay quiet," they told him. "Put your hand over your mouth and come with us, and be like a father and a priest for us. Is it better to be a priest for only one household, or to be a priest for a whole related tribe in Yisrael (Israel)?" 20 The priest liked that idea, so he went along with them—taking the priestly gear and the household idols, and the carved image.
21 Then they went back to the main path and continued on their way with the children, animals, and those carrying the valuable property going in front. 22 When they'd already gone quite some distance from Mikah's house, Mikah and his neighbours gathered together, then the men ran in a group and caught up with the Danim. 23 They called out to the Danim who turned around to face them and asked Mikah, "What's the matter? Why has this group come together?" 24 "You all took my gods that I made," Mikah replied, "And the priest. Then you disappeared and I had nothing left. So how can you all ask me what the matter is!"
25 "I wouldn't say too much if I was you," he was told. "Otherwise some of our more fiery men might start to get a bit hostile, then you'd bring about your own death, and that of your companions!" 26 Then Mikah realised that they were too strong for them, so they turned back around and went home.
So the Danim continued onward, 27 taking with them the things that Mikah had made, as well as his priest. They came to Layish where the unsuspecting people were living peaceably, and they slaughtered them with their swords and burnt down the city. 28 No one came to rescue them because it was a long way from Tsidon (Sidon) and they did have much involvement with them anyway. (Layish was in the valley near Beyt-Rehov.) They rebuilt the city and then moved into it. 29 They named the rebuilt city Dan (instead of Layish) in honour of their ancestor Dan who was one of Yisrael's (Israel's) sons. 30 The Danim mounted the carved image for themselves to worship. Yonatan (Jonathan) (Gereshom's son from Menasheh (Manasseh)) became the priest for the Danim (and then his descendants until when the people were eventually exiled from the region). 31 So they set up the carved image that Mikah had made and worshipped it the whole time that God's tent was at Shiloh.

The Levite and his slave-wife

19:1 In those days when there was no king over Yisrael (Israel), there was a Levite man who was staying in the remotest parts of the hill country of Efrayim (Ephraim). He took a slave-wife for himself from Beyt-Lehem (Bethlehem) in Yehudah (Judah). 2 However, she started sleeping around, and then she left him and went to her father's house in Beyt-Lehem where she ended up staying for four months. 3 Then her husband got organised and went after her—to sweet-talk her and persuade her to return with him. He took a young servant man and a team of donkeys. She invited her husband into her father's house, and when her father saw him, he was glad to meet him. 4 His father-in-law (her father) insisted on offering hospitality, so they ate and drank, and he stayed the night, and ended up staying for three days. 5 Then on the fourth day, they got up early and the Levite prepared to leave, but his father-in-law urged him to eat before they left.
6 So the two of them ate and drank together, and then the woman's father said, "Please stay another night. Relax and have a good time."
7 The man got ready to leave, however his father-in-law persisted, so he stayed another night there. 8 He got up early in the morning on the fifth day to get ready to leave, but the father of the young woman said, "Get some energy first." So they waited until later in the day, and then the two of them ate.
9 When the man stood up to go with his slave-wife and his young man, his father-in-law said, "Listen, the day's coming to an end soon. Please stay the night. See, it'll be getting dark soon. Spend the night here and be happy. Then make an early start tomorrow for your journey home."
10 But the man from the tribe of Levi didn't want to stay another night. He put saddles on his two donkeys, and started to go with his slave-wife and his servant toward Yevus city (now called Yerushalem (Jerusalem)).
11 They got close to Yevus and the daylight had mostly gone, so the young man said to his master, "Come, please, we should turn aside into this city of the Yevusim so we can spend the night there." 12 "We won't go into a city of foreigners," his master replied. "There's no Israelis there.

Readers' Version

Better to keep going until we reach Giveah." 13 Then he added, "Yes, let's keep going to reach either Giveah or Ramah to spend the night in." 14 So they passed Yevus and went on, but the sun went down as they neared Giveah (in Benyamite territory) 15 so they went into Giveah to spend the night there. They went and sat in the open plaza of the city, but no one invited them into their home for the night.

16 But then in late evening, an old man came in from his work in the field. He was from the Efrati hill country but currently staying in the Giveah area where the residents were Benyamites. 17 He looked up and noticed them in the open plaza of the city and asked the man, "Where are you going, and where have you come from?"

18 "We're passing through from Beyt-Lehem (Bethlehem) in Yehudah (Judah)," the Levite replied. "Going to the remote parts of the Efrati hill country where I'm from. I went to Beyt-Lehem, and I'm going to Shiloh where Yahweh's house is. However, no one here has invited us into their home. 19 We have our own food and straw for our donkeys, and enough food and wine for the three of us so we don't need anything else.

20 "Peace to you all," said the old man. "Let me supply everything you need—only don't spend the night here in the square." 21 Then he took them to his house and fed their donkeys. They washed their feet, and they all ate and drank. 22 They were having a good time, but suddenly the men of the city—wicked men—had surrounded the house—pounding repeatedly on the door. They called out to the old man who owned the house, "Hey, bring out the man who came to your place, so we can have fun with him."[28][29] 23 The man who owned the house went out to them and said to them, "No, my brothers, please you mustn't act wickedly. That man is a guest in my house—you all mustn't do this disgraceful thing. 24 My virgin daughter and his slave-wife are here. Please let me bring *them* out so you can ravish them and do whatever you want to them. But don't do that wicked thing to that man." 25 But the men weren't willing to listen to him, so the man pushed his slave-wife out to them and they raped her and abused her the whole night until the morning, when they discarded her as it began to dawn.

26 The woman managed to get herself back to the house where her master was, and collapsed at the entrance until it got light. 27 When her master got up and he opened the door to go and continue on his trip, look, his slave-wife had fallen at the entrance and her hands were on the threshold. 28 "Get up," he told her. "Let's go." But she didn't answer, so he put her on his donkey and headed home. 29 When he arrived, he got a knife and hacked his wife's body into twelve pieces (including the bones), and he sent them to various places spread across all of Yisrael's (Israel's) territory. 30 Then everyone who saw a piece said, "Nothing has ever happened like this before—we've never seen anything like this from the time that the Israelis left Mitsrayim (Egypt) until now. What do we need to do about it? Speak up and make a plan."

The preparation of Israelis of war

20:1 Then all the Israelis from Dan in the north to Be'er-Sheva (Beersheba) in the south, and even from Gilead across the Yarden (Jordan), came and assembled before Yahweh at Mitspah with one single, united purpose. 2 The leaders of all the Israeli tribes also came out to show their agreement with the assembly of the people of the true God: four hundred thousand warriors all carrying swords.

3 Meanwhile, the Benyamites had heard that the Israelis had gathered at Mitspah, and everyone asked, "Explain how this wicked thing came to happen."

4 So the Levite man (the husband of the woman who had been murdered) answered, "I went to the Giveah region (in Benyamin) with my slave-wife to spend the night. 5 The citizens of Giveah conspired together against me. They surrounded the house at night because of me, intending to kill me. Instead, they assaulted and abused my slave-wife so that she died. 6 I took my slave-wife's body back home and cut her in pieces, and I sent them out into every section of the territory that God gave Yisrael (Israel), because they've committed a heinous crime, and a disgrace to Yisrael. 7 Listen, all of you Israelis, what's your advice? What should we do about it?"

8 All the people agreed together and started saying, "We won't go back to our families. We won't return to our houses. 9 rather this is what we must do to Giveah: choose by lot who will fight against them. 10 Choose a tenth of our men to go and get supplies for the other warriors to travel to Giveah in Benyamin after what they did that outraged Yisrael. 11 So all Yisrael was united together against that city.

12 Then the Israeli tribes sent men across the Benyamite region to ask, "What's this evil thing that's been done among you? 13 So now, hand over those worthless men from the Giveah region so that we can put them to death and purge Yisrael of that evil." But the Benyamites weren't willing to take the advice of their Israeli relatives. 14 They came out of their cities and assembled at Giveah to the battle against the Israelis. 15 The Benyamites mobilised together twenty-six thousand men from their cities on that day, all carrying swords. In addition, seven hundred chosen men had been mobilised from the Giveah region. 16 Among all of those people were seven hundred chosen left-handers, each of whom could sling a stone at a hair without missing. 17 The Israelis (excluding Benyamites) mustered up for themselves four hundred thousand men—all expert warriors and all carrying swords.

The war to punish the Benyamites

18 The Israelis got ready and went to Beyt-El (Bethel) and asked God, "Who should lead us into battle with the Benyamites?"

"It should be Yehudah (Judah) out front," Yahweh responded.

28 RV 19:22 · Note Of course, everyone understood that their aim was to sodomise him.

29 RV 19:22-24 · Cross-ref. Gen 19:5-8.

Readers' Version

19 So the Israelis set out in the morning and made camp
near Giveah. 20 Then they went out to battle against the
Benyamites—setting themselves up for the battle against
them at Giveah.
21 But the Benyamites led a surprise attack out of Giveah
and killed twenty-two thousand of the Israeli warriors.
22 However the Israelis strengthened themselves and they
continued to set up for battle the next day at the same
place.
23 Then the Israelis assembled and wept before Yahweh
until evening. They asked him, "Should we continue to at-
tack and battle against our cousins the Benyamites?"
"Go back against them," Yahweh replied. 24 So the Israelis
went back to battle against the Benyamites again on the
second day. 25 Again the Benyamites came out from
Giveah, and this time they killed eighteen thousand Israeli
swordsmen. 26 Then the Israeli warriors and all the people
went back to Beyt-El (Bethel). They wept, and they sat
there before Yahweh. They fasted that day until the
evening, then they offered burnt offerings and peace offer-
ings to Yahweh. 27 They asked Yahweh (because the box
containing the agreement with the true God was there in
those days 28 and Pinhas (son of Aharon's (Aaron's) son
Eleazar) was serving before it in those days), "Should we
continue to go to the battle once more against the our
cousins the Benyamites, or should we stop?"
"Go back again, because tomorrow I'll give you victory
over them," Yahweh responded.
29 So the Israelis placed groups of warriors in ambush all
around Giveah. 30 Then they took their positions now for
the third day against the Benyamites in Giveah. 31 When
the Benyamites came out from the city, they were lured
away as they began to strike down their enemies like the
time before. Around thirty Israelis were killed on the two
roads—one going to Beyt-El and the other to Giveah
through the countryside. 32 Then the Benyamites said,
"We're starting to defeat them, just like before."
But the Israelis had said, "Let's flee so that we can draw
them away from the city and onto the roads." 33 Then the
main group of Israelis retreated and set up battle lines at
Ba'al-Tamar, as the ones hiding in ambush made a surprise
attack from their places in Ma'areh-Geva. 34 Ten thousand
chosen Israeli warriors came out in the sight of the Giveah
region, and the battle was fierce, but the Benyamites
hadn't yet realised that disaster was about to hit them.
35 Yahweh helped the Israelis to defeat the Benyamites
that day, and over twenty-five thousand Benyamite
swordsmen were killed 36 and they saw that they were de-
feated.
The Israelis had given ground to the Benyamites because
they had relied on the ambush placed around Giveah.
37 Then the group hiding in ambush had rushed out and
spread out around Giveah, then had gone in and attacked
the entire city with their swords. 38 Then they started a
fire as the prearranged signal was to be the rising column
of smoke up out of the city.
39 Meanwhile the main Israeli force had retreated, and
the Benyamites had attacked and killed around thirty men,
thinking that they were winning like they'd done twice be-
fore. 40 But when the pillar of smoke began to rise from the
city, the Benyamites looked behind them and were shocked
to see their city going up in smoke. 41 Then the main Is-
raeli force stopped retreating and turned back to attack
again. The Benyamites were horrified because they now
saw that disaster had struck them. 42 They retreated away
from the Israelis into the wilderness, but the battle over-
took them, plus the Israelis were coming back out of the
cities getting right in amongst them to fight. 43 They sur-
rounded the Benyamites as they tried to flee, and easily
ran them down as they tried to escape from the Giveah re-
gion towards the east. 44 Eighteen thousand strong
Benyamite warriors were killed, 45 and the rest turned and
fled into the wilderness towards the Rimon rock. Another
five thousand men were killed along the trails. They
chased them all the way to Gideom, and killed another two
thousand men, 46 so the total number of Benyamite
swordsmen who were killed came to twenty-five thou-
sand—all strong warriors.
47 But six hundred men made it to Rimon rock, and they
stayed there for four months. 48 Meanwhile, the Israelis
went back to the Benyamite region and killed the people
with their swords—entire cities including cattle and every-
thing else—then the cities were set on fire.

Wives for the Benyamites

21:1 Now back in Mitspah, the Is-
raeli men had promised never to al-
low their daughters to marry a Benyamite man. 2 But now
the Israelis went to Beyt-El (Bethel) and sat there before
God until evening—calling out and crying loudly, 3 asking,
"Oh Yahweh, God of Yisrael (Israel), why has this happened
to Yisrael—for one tribe to be missing from Yisrael now?"
4 The next day, the people got up early and built an altar
there, and they offered up burnt offerings and peace offer-
ings. 5 Then the Israelis asked, "Among all the Israeli tribes
serving Yahweh, was there any group who didn't join the
battle?" (They asked that because they had previously de-
cided that anyone who didn't go to Mitspah to fight for
Yahweh would be put to death.) 6 Now the Israelis felt
sorry for their Benyamite cousins, saying, "An entire tribe
has been hacked off Yisrael today. 7 How can we find wives
for any Benyamite men that are left because we've
promised to Yahweh not to give our daughters to them to
marry?
8 So they asked, "Is there any from our tribes who didn't
show up for Yahweh at Mitspah?" Then listen, no one from
Yavesh-Gilead had joined their assembly there. 9 (When
the people had checked around themselves, they'd realised
that no one from Yavesh-Gilead was there.) 10 So the Is-
raelis sent twelve thousand warriors there, commanding
them to use their swords to kill the inhabitants of
Yavesh-Gilead, including married women and children—
11 specifically they had to kill every male, and every
woman who's slept with a male. 12 That way they discov-
ered four hundred young virgin women among the inhabi-
tants of Yavesh-Gilead, and brought them back to their

Readers' Version

camp at Shiloh (in the Kena'an (Canaan) region).
13 Then the entire assembly sent a message to the Benyamites at Rimon rock, saying that they were now ready for peace. **14** So the Benyamites returned and were given the young women from Yavesh-Gilead, but there wasn't enough of them.
15 The people still felt sorry for the Benyamites, because Yahweh had caused a gap among Yisrael's (Israel's) tribes, **16** so the leaders asked, "How can we provide wives for the remaining Benyamite men since the other Benyamite women were wiped out?" **17** Because they said, "They must be able to procreate so that an entire Israeli tribe isn't blotted out. **18** But we can't be the ones to give our daughters to them to marry because we made an oath that anyone who did that would be cursed."
19 They said, "Listen, there's a celebration for Yahweh from time to time at Shiloh, which is on the north of Beyt-El (Bethel), east of the road that goes from Beyt-El uphill to Shekem, and on the south of Levonah." **20** So they told the Benyamites, "Go and hide in those vineyards **21** and watch. When the Shiloh girls come out to perform in the dances, come out of the vineyards and you can each catch a wife for yourselves, then go back home to Benyamin. **22** When their fathers or brothers complain to us, we'll tell them, "Let them have them since we didn't find you for them. And you all won't be guilty of giving them to the Benyamites because they stole them.
23 So that's what the Benyamites did—they grabbed enough dancing girls to be their wives, then they returned to their allocated land and rebuilt their cities and lived in them. **24** The other Israelis went back to their tribes and their families in the areas that had been allocated to them.
25 In those days, there was no king in Yisrael (Israel)—everyone would just do what seemed right to them.[30]

30 RV 21:25 · Cross-ref. Jdg 17:6.

Ruth

Introduction

This account tells us about what happened back in the time when the tribal leaders (misleadingly called 'Judges' in most older English translations) were still ruling Yisrael (Israel), i.e., before their first king. At that time, a long drought caused a famine in Yisrael, which in turned caused Elimelek to move his family to the neighbouring country of Moav (Moab). After a time, Elimelek died there in Moav, but eventually their two sons married, and this account focuses on Ruth who was one of those wives. When Ruth's husband also died, she displayed amazing love and dedication towards her mother-in-law, No'omi (Naomi, whose name means 'pleasant'). When God blessed Yisrael again with good crops, No'omi returned back to her roots in Yisrael and Ruth accompanied her. According to Jewish customs, Ruth needed to marry a relative of her husband, so that Elimelek's name could continue through the generations. Boaz turned out to be that man, and the son they bore became an ancestor of the future King David, and eventually through time, of Yeshua (Jesus) the messiah.
The previous *Accounts of the Heroes and Guides/Leaders* tells about how much the Jewish people suffered because they had turned away from God. So this account reveals how Ruth, a non-Jew, is blessed after she begins to follow Yisrael's god.
Note that the Hebrew name of the main character in this account is 'תּוּר' which might be transliterated as 'Rūt' (and pronounced as 'root' with no 'th' at the end). However in weighing up the pros and cons, we have elected to use the traditional spelling of 'Ruth' (rather than 'Rut' which might would be more accurate in one sense, yet would most likely also be pronounced wrongly by most English speakers).

Main components of this account

Ruth accompanies No'omi when she returns home to Beyt-Lehem *1:1-22*
Ruth gets to know Boaz *2:1–3:18*
The marriage of Ruth and Boaz *4:1-22*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Elimelek goes to Moav during a famine

1:1 Back in the time when the tribal leaders ruled Yisrael (Israel), there was a drought which caused a shortage of food, so a man from the town of Beyt-Lehem (Bethlehem) in the Yehudah (Judah) region went to live in the country of Moav (Moab) for a while, taking his wife and their two sons. **2** The man's name was Elimelek and he was married to No'omi (Naomi), and their sons' names were Mahlon and Kilyon. (They were part of the Efratah clan from Beyt-Lehem in Yehudah.) They travelled to the Moav countryside and lived there. **3** Then No'omi's husband Elimelek died, and she was left with her two sons. **4** Eventually they married women from there in Moav—Orpah and Ruth. But after No'omi and her sons had lived in Moav for about then years, **5** Mahlon and Kilyon both also died, and No'omi was left without her husband or her two sons.

Ruth accompanies No'omi back to Beyt-Lehem

6 One day No'omi (Naomi) was in the countryside there in Moav (Moab) when she heard someone telling about how Yahweh had helped his people in Yisrael (Israel) and that now they had plenty of food, so she got ready to return to Beyt-Lehem (Bethlehem) with her two daughters-in-law. **7** The three of them left the place where they'd been living in Moav and started walking along the road back to Yehudah (Judah). **8** Then No'omi said to her two daughters-in-law, "Both of you should go back to your parents' homes. I pray that Yahweh will treat you with the same faithfulness that you showed to your now-deceased husbands and to me. **9** May Yahweh enable both of you to find new husbands and find peace and happiness in your new homes with them."

Then she kissed them as they all wept aloud. **10** But they both said, "No, we'll go with you as you return to your relatives."

11 But No'omi responded, "No, go back to your homes my daughters. Why would you bother coming with me? It's not like I could still give birth to more sons to become your husbands. **12** Go on back, my daughters, because I'm too old to remarry. Even if I did hope for that and got married tonight and had some sons, **13** could you wait for them to grow up so you could be remarried? No, my daughters, what's hard for me, even more than your hardships, is that Yahweh is using his power against me."

14 Then they wailed and cried again, and Orpah kissed her mother-in-law goodbye and left, but Ruth stayed and clung to No'omi. **15** No'omi said, "Look, your sister-in-law is going back to her parents and to her religion. Go back with her."

16 But Ruth replied, "Please don't insist that I leave you and go back, because wherever you go, I'll go with you and wherever you live, I'll live there too. Your people are my people, and your god is my god. **17** Wherever you die, I'll die there too and be buried there. May Yahweh punish me severely if anything other than death separates the two of us."

18 When No'omi saw that Ruth was determined to go with her, she didn't say any more.

19 So the two of them travelled on until they reached Beyt-Lehem (Bethlehem). When they entered Beyt-Lehem, the whole town was curious about them, and the women began asking, "Is that No'omi?"

20 But No'omi told them not to call her 'No'omi' (which means 'pleasant') but to call her 'Mara' (meaning 'miserable') because she said, "The almighty God has made my life very miserable. **21** I went away content with a family, but Yahweh has brought me back with a void. So why call me 'No'omi'? You see, Yahweh has testified against me—the powerful God has brought misfortune on me."

Ruth collects grain in Boaz' field

22 And so No'omi (Naomi) had returned to Yisrael (Israel), along with her daughter-in-law, Ruth the Moavit, and they arrived there in Beyt-Lehem (Bethlehem) at the start of the barley harvest.

2:1 Now there was a relative there of No'omi's deceased husband. His name was Boaz and he was a very wealthy man from the same clan as Elimelek had been.

2 Ruth the Moavit said to No'omi, "Allow me to go to the countryside and pick up any heads of grain that the harvesters drop.[1] I'll follow any harvester who seems kind."

"Go ahead, my daughter," No'omi replied.

3 So Ruth left and went to the countryside where she picked up heads of grain after the harvesters, and it just so happened that that part of the countryside belonged to Boaz who was Elimelek's relative.

4 Just then, Boaz arrived from the town and greeted the harvesters, "May Yahweh be with you," to which they replied, "May Yahweh bless you also."

5 Then he asked the foreman of the harvesters, "Whose daughter is that young woman over there?"

6 "She's a young Moavit," the man replied. "The one who came with No'omi when she returned from Moav (Moab). **7** She asked me for permission to follow the harvesters and pick up any heads of grain that drop, and she's been doing it since early morning until just recently she's taking a break now in the shelter.

8 So Boaz approached Ruth, "Young woman," he said, "listen here. Don't leave this place or go to any other field to pick up grain, but just stay close by these young female workers of mine. **9** Watch where the men are harvesting and follow along behind them. I've told them not to bother you. And whenever you're thirsty, help yourself from the water jars that the men keep filled."

10 Then she knelt down on the ground and bowed her head low to the ground and said, "Why are you being so kind to me when I'm a foreigner? I wasn't expecting your attention."

11 "People have told me," Boaz replied, "about everything you've done for your mother-in-law since your husband died—how you left your parents and your homeland behind and came here to live with people that you hadn't

1 **RV 2:2 · Cross-ref.** Lev 19:9-10; Deu 24:19.

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even met before. 12 May Yahweh reward your hard work. Since you've come here for protection under Yisrael's (Israel's) god Yahweh, may he reward you in full."

13 "My lord," she replied, "I trust that I'll continue to please you because you've comforted me by speaking so kindly to me, your servant, even though I'm not like your servant girls."

14 Then when it was time to eat, Boaz told Ruth, "Come and join us. Take some bread and dip it in the sauce and eat." So she sat beside the harvesters, and he also offered her some roasted grain. She ate until she was full and even had some left over. 15 Then she went back to picking up heads and Boaz ordered his men, "Let her gather grain even among the bundles and don't shame her. 16 Even pull some stalks out from the bundles and drop them for her to pick up, and don't tell her off."

17 So Ruth picked up grain in the countryside until evening and when she beat the heads and collected the grains, she had a large basket of barley. 18 So she picked up the basket and headed back into town and showed her mother-in-law how much she had collected. Ruth also gave No'omi (Naomi) the roasted grain left-over from her lunch.

19 "Where did you pick up grain today and where did you work?" asked No'omi. "May the man who took notice of you be blessed."

So she told her mother-in-law where she had worked, "The name of the man I worked with today is Boaz."

20 "May he be blessed by Yahweh," responded No'omi. "Yahweh *hasn't* forgotten his kindness towards us who are still living and to our husbands who've died." And then she added, "That man is a close relative of Elimelek. In fact, he's one of those responsible for taking care of our family."[2]

21 "He also told me," said Ruth the Moavit, "to stay with his workers until they finish the harvesting."

22 "It's good, my daughter," said No'omi to her daughter-in-law, "for you to stay near his servant girls because you don't know how people might treat you in another field."

23 So Ruth stayed near Boaz' servant girls and picked up heads of grain until the end of the barley harvest and then the wheat harvest, and she lived with her mother-in-law.

Ruth requests Boaz to assume his responsibilities

3:1 One day Ruth's mother-in-law No'omi (Naomi) said to her, "My daughter, I think I need to be finding a secure living situation for you? 2 Now, Boaz whose servant girls you've been working with, he's a relative of ours. In fact, he'll be on the threshing floor winnowing barley tonight. 3 So wash yourself and put on some perfume. Wear your cloak and go out to the threshing floor, but don't let him know you're there until he's finished eating and drinking. 4 Then when he lies down to sleep, pay attention to where he lies down. Once he's asleep, go and lift the blanket near his feet and lie down. Then he'll tell you what to do next."

5 "I'll do everything you say," Ruth answered, 6 then she went out to the threshing floor and did everything her mother-in-law had instructed.

7 When Boaz had finished eating and drinking and was feeling cheery, he went off to lie down at the end of the pile of grain. Then Ruth quietly followed him, and uncovered his feet and lay down there. 8 But Boaz was startled in the middle of the night, and when he turned over he was stunned to find a woman lying at his feet. 9 "Who are you?" he asked.

"I'm your servant Ruth," she replied, "Spread your cloak over me[3] because you have a responsibility as our close relative."

10 "My dear girl, may Yahweh bless you." Boaz replied, "You have shown more kindness now that before,[4] because you haven't chased after the young men, whether rich or poor. 11 So now dear girl, don't be afraid. I'll do what you've asked for, because the whole town knows that you're an honourable woman. 12 It is true that I have a responsibility towards your family,[5] but there's another man who's more closely related to you all than me. 13 Stay here for the rest of the night, and then in the morning, if he'll accept then he can marry you. But if he's not willing to take care of you, then as Yahweh lives, I'll do it myself. Now lie down here until morning."

14 So Ruth lay there near his feet until morning, but she got up before it was light enough to be recognised as Boaz had said, "It's best if no one knows that a woman visited the threshing floor." 15 Then Boaz said, "Bring your cloak here and hold it out." So she held it while he poured a generous amount of barley into it, and lifted it onto her shoulder. Then he or she[6] went into the town. 16 When Ruth got home, her mother-in-law asked her, "My daughter, how did everything go?"

So Ruth told her everything that Boaz had said and done for her 17 and she also said, "He gave me all this barley because he told me that he didn't want me to return to my mother-in-law empty-handed."

18 "Okay my daughter," No'omi (Naomi) responded. "Wait now until we see what happens, because that man won't rest today until the matter gets settled."

Boaz takes over the land and gets Ruth as a wife

4:1 Meanwhile, Boaz went to the place inside the town gate (where people conducted their official business) and sat down there. Just as he had hoped, the man

2 **RV 2:20 · Cross-ref.** Lev 25:25.

3 **RV 3:9 · Note** This was the cultural way for Ruth to request Boaz to take her as his wife.

4 **RV 3:10 · Note** Probably referring to Ruth's faithfulness to her mother-in-law.

5 **RV 3:12 · Cross-ref.** Ruth 2:20.

6 **RV 3:15 · Note** TC: There's no separate Hebrew word for 'he' or 'she' here—it's part of the verb 'he/she_went' but it's unclear if this original verb was marked *masculine* or *feminine*, hence you'll find both alternatives in various Bible translations.

responsible for No'omi's (Naomi's) family came along—the man whom Boaz had mentioned earlier—and Boaz called out to him by name and said, "Come over here and sit down." So the man came over and sat down. **2** Then Boaz called over ten of the older, well-respected men from the town and asked them to sit and witness their discussion, so they sat down with them. **3** Then Boaz asked the other relative, "The part of the countryside that belonged to our relative Elimelek is for sale. No'omi, who recently returned from Moav (Moab), is selling it. **4** I thought that I should tell you about it and in case you buy the land while the people sitting here are listening, including these leaders of our people. If you want to buy it back into the family, then do so. But if you do not want to buy it back, then let me know, because you are the closest relative to Elimelek, and I am next after you."

"I'll buy it," the man replied.

5 "When you buy the land from No'omi," Boaz continued, "you will also need to marry Ruth, our deceased relative's widow from Moav, so that she'll have a son who will inherit the property and continue Elimelek's family line."

6 "I can't buy it back myself, then," the closer relative answered. "If I did that, I would ruin my own son's inheritance. You can have the land and the woman instead of me, because I simply can't take it."

7 (At that time in Yisrael (Israel), people had a different way of buying land or exchanging goods between them. In order to make these matters legally binding, one man would take off one of his sandals and give it to the other party.[7] That was the way people in Yisrael confirmed what they had agreed to do.)

8 "You buy it yourself," the relative said and he took off one of his sandals and gave it to Boaz. **9** Then Boaz said to the respected men and to all the other people who were there, "Today you have all witnessed that I've bought from No'omi all the property that belonged to Elimelek, Kilyon, and Mahlon. **10** I am also taking Ruth, Mahlon's widow from Moav, to be my wife so that she can have a son. Everyone will consider that son to be Elimelek's descendant and he will inherit the property and carry on Elimelek's family name among his relatives and here in his hometown.[8] You've seen and heard that today and can tell anyone who asks about it."

11 All the respected men, and the others who were sitting at the town gate, agreed, and they said, "Yes, we are your. We pray that Yahweh will allow this woman who will be coming into your home, to be like Rahel (Rachel) and Le'ah, the two who gave birth to our ancestors and started our people, Yisrael.[9] May you become great in the clan of Efratah and famous here in Beyt-Lehem (Bethlehem)!
12 We pray that your family will be like the family of your ancestor Perets, son of Yehudah (Judah) and Tamar,[10] because of the many descendants that Yahweh will give to you and this young woman."

Boaz' descendants

13 So Boaz married Ruth, and when he slept with her, Yahweh enabled her to become pregnant and she gave birth to a son. **14** The women in Beyt-Lehem (Bethlehem) said to No'omi (Naomi), "Praise Yahweh for giving you a male descendant to preserve your family today. We pray to Yahweh that people throughout Yisrael (Israel) will greatly respect him. **15** Your daughter-in-law, who loves you and who's been better to you than if you had seven sons, has given birth to him. Now he'll make you feel young again and he'll take care of you when you get old." **16** Then No'omi picked up the baby and held him closely and became like second mother to him.

17 The women who were living nearby said, "It is as if No'omi now has a son!" They named him Oved.

Eventually Oved went on to become the father of Yishay (Jesse), who became the father of King David.[11] **18** Here is a list of the descendants of Perets: Perets's son was Hetsron. **19** Hetsron's son was Ram and Ram's son was Aminadav. **20** Aminadav's son was Nahshon and Nahshon's son was Salmon. **21** Salmon's son was Boaz and Boaz's son was Oved. **22** Oved's son was Yishay and Yishay's son was King David.

7 **RV 4:7-8 · Cross-ref.** Deu 25:9.

8 **RV 4:10 · Cross-ref.** Deu 25:5-6.

9 **RV 4:11 · Cross-ref.** Gen 29:31.

10 **RV 4:12 · Cross-ref.** Gen 38:27-30.

11 **RV 4:17 · Cross-ref.** Mat 1:5-6.

1 Shmuel

Introduction

This document tells about the people of the nation of Yisrael (called 'Israel' in older Bibles) at the time when Shmuel (commonly, but wrongly known as 'Samuel') was still their teacher through to when Sha'ul (commonly, but wrongly known as 'Saul') led them as their first king. It also reveals the reasons why Sha'ul lost his position as king and why God promised to replace him with David.
Long ago before Yisrael had a king, the people regarded their god as their ruler, but eventually they came to the point of asking God to give them a king to lead them. Both the king and the people were subject to God's leading and expected to obey God's laws.
The main theme of this document is showing how peace and prosperity came when the people obeyed God, and if not, it could lead to destruction. And then sometimes God used his people to apply his discipline to other people groups. It pays to note what's written in 2:30 that goes, "I will honour those who honour me, but those who despise me will be side-lined."

Main components of this account

Shmuel as Yisrael's judge *1:1–7:17*
Sha'ul becomes king *8:1–10:27*
The first years of Sha'ul's reign *11:1–15:35*
David and Sha'ul *16:1–30:31*
The death of Sha'ul and his sons *31:1-13*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Elkanah and family at Shiloh

1:1 There was a man named Elkanah from Ramatayim-Tsofim who lived in the Efrati hill country. (He was an Efrati—the son of Yeroham, son of Elihu, son of Tohu, son of Tsuf.)[1] **2** He had two wives: Hannah (who had no children) and Peninah (who had several children).

3 Every year he would take his family to Shiloh to offer sacrifices to Commander-in-chief Yahweh. Eli was Yahweh's priest there, and his two sons Hofni and Pinhas also served there.

4 on the day that Elkanah made his sacrifice, he would give portions of the cooked meat to Peninah and to all her sons and daughters, **5** but he'd give a double portion to Hannah because he loved her, even though Yahweh had not enabled her to have children. **6** Then her rival would provoke her and try to make her angry, because Yahweh hadn't given her children. **7** And so it happened every year. Every time they went to Yahweh's tent, Peninah ridiculed him, and Hannah would weep and wouldn't eat. **8** Then Elkanah would ask her, "Hannah, why are you crying? And why aren't you eating? And why are you so upset? Isn't it better having me than having ten sons?"

Hannah and Eli

9 One time Hannah got up after eating and drinking at Shiloh. (Eli the priest was sitting on the seat near the entrance of Yahweh's tent.) **10** Hannah was very upset, and she prayed to Yahweh and wept uncontrollably. **11** Then she made a vow, saying, "Commander Yahweh, if you would only notice the misery of your female servant and remember me. Don't ignore me. Help your female servant to give birth to a son, then I'll give him to you for his entire life, and he'll never have his hair cut."[2]

12 As she continued praying to Yahweh, Eli was watching her mouth. **13** Now Hannah was praying from her heart, and her lips were moving but she wasn't speaking aloud. Eli thought she must be drunk, **14** and scolded her, "You shouldn't be getting drunk. Get rid of your wine."

15 "No, my master," Hannah replied, "I'm a woman who's suffering deep down. I haven't drunk any wine or intoxicating drink, but rather I've been sharing my inner issues with Yahweh. **16** Don't think that your female servant is just a worthless woman, because just now I was praying as a result of my terrible anguish and frustration."

17 "Then go in peace," Eli replied. "And may Yisrael's (Israel's) god grant your request that you presented to him."

18 "Please assume the best of your female servant," said Hannah, then she went on her way and had something to eat, and something had changed in her demeanor.

Shmuel's birth and dedication

19 They all gut up early the next morning and worshipped Yahweh again, then they returned to their home at Ramah. Then Elkanah slept with his wife Hannah, and Yahweh answered her prayer. **20** Hannah got pregnant, and in due course, she gave birth to a son. She named him 'Shmuel' (Samuel) (meaning 'heard by God', usually changed to 'Shmuel' in English) because she had requested him from Yahweh.

21 At the usual time, Elkanah and all his household went to Shiloh to offer their sacrifices and fulfill their vows to Yahweh. **22** But Hannah didn't accompany them because she'd told her husband, "I'll come and bring him when he's weaned. Then he can be taken in to Yahweh and permanently remain there." **23** "Do what you think's best," her husband replied. "Stay until you've weaned him. May Yahweh do whatever he said to you." So she stayed behind and breastfed her son until she eventually weaned him.

24 The next year, after she'd weaned him, she took the young boy with them, along with three bulls, a sack of flour, and a container of wine. Then she brought him to Yahweh's tent in Shiloh, **25** and after slaughtering the bull, they took the boy in to Eli. **26** "Please, my master," Hannah said. "As your spirit lives, my master, I'm the woman who was standing with you here to pray to Yahweh. **27** I prayed that Yahweh would give me a son, and he did, and this is him. **28** Also, I dedicated him to Yahweh all his life, so he's now given to Yahweh."

Then they worshipped Yahweh there.

Hannah's praise

2:1 Then Hannah prayed, saying,
"I'm so happy with Yahweh.
My strength comes from Yahweh.
I can loudly refute my enemies.
Because I'm so pleased that you rescued me.[3]
2 No one else is holy like Yahweh.
There's certainly no one else who's like you.
No one else is like a rock to me like our god is.
3 You all shouldn't speak so proudly.
Don't let arrogance come out of your mouths.
Because Yahweh is a god of knowledge,
and all actions are weighed by him.
4 Warriors have their bows shattered,
but those who stumbled are given extra strength.
5 Those who had been satisfied now hire themselves out for food,
but the hungry people no longer lack.
The woman who'd been childless, gives birth to seven,
but the woman with many sons is depressed.
6 Yahweh puts to death and he makes alive.
He sends down to the grave and brings up.
7 Yahweh makes poor and makes rich.
He humbles, and he also honours.
8 He lifts the poor up from the dust,
and lifts up the needy from the ash heap
so they can sit with influential people
and be given the seat of honour.
The earth's foundations belong to Yahweh—
he was the one who placed the world on top of them.
9 He watches over those who are loyal to him,

1 **RV 1:1 · Cross-ref.** 1Ch 6:27,34.

2 **RV 1:11 · Cross-ref.** Num 6:5.

3 **RV 2:1-10 · Cross-ref.** Luk 1:46-55.

Readers' Version

but wicked people will die in the darkness,
because we don't succeed through our own strength.
10 It's Yahweh who shatters our enemies.
He thunders against them from the heavens.
Yahweh will judge the entire earth,
and will give strength to the king,
and will give victory to his chosen one."
11 Then Elkanah and his family returned to their home in Ramah, but young Shmuel (Samuel) stayed to help Eli the priest serve Yahweh.

Eli's greedy sons

12 Now Eli's sons were worthless scoundrels who didn't obey Yahweh. 13 It was the custom of those priests that when anyone was offering a sacrifice and as soon as the meat was boiling, the priest's servant would come along holding a three-pronged fork 14 and stick it into the pot or pan. The priest would then claim whatever the fork brought up. That's what they did to all the Israelis who came to Shiloh to offer sacrifices. 15 Also, before the fat was removed to burn, the priest's servant would say to the person sacrificing, "Give some meat to the priest—he doesn't want just boiled meat all the time—he'll take some raw meat as well to roast."
16 But if the person tried to say, "Once the fat has all been burnt, then take whatever you want for yourself," then he'd assert, "No, you'd better give it right now or I'll take it by force." 17 And so the actions of those young men were very wicked in Yahweh's mind because they just treated sacrifices to Yahweh with contempt.

Young Shmuel starts serving at Shiloh

18 By now Shmuel (Samuel) was serving Yahweh, dressed in a priestly uniform made from linen. 19 Each year his mother would make a small robe for him and bring it when she came with her husband to offer their sacrifices. 20 Eli would bless Elkanah and his wife and say, "May Yahweh give more children for you through this woman in place of the boy dedicated to Yahweh." Then they'd return home.
21 So Yahweh visited Hannah and she went on to give birth to three other sons and two daughters. Meanwhile, young Shmuel grew up serving Yahweh.

Eli and his children

22 Now Eli was very old and he had heard all about what his sons were doing to the Israeli people, and also that they were sleeping around with the women who worked at the sacred tent entrance. 23 "Why are you two doing all these things that I keep hearing about—these evil things affecting all those people?" he asked them. 24 "No, my sons. The reports that I keep hearing Yahweh's people passing on aren't good! 25 If someone sins against a person, then God will mediate for him, but if someone sins against Yahweh, who will speak up for that person?" But they wouldn't listen to their father's advice because Yahweh wanted to put them to death.
26 Meanwhile the boy Shmuel (Samuel) was growing up, and his good behaviour pleased both Yahweh and the people.[4]

The prophecy against Eli's family

27 One day one of God's prophets came to Eli and told him, "This is what Yahweh says, 'Didn't I clearly reveal myself to your ancestors when they were Par'oh's (Pharaoh's) slaves in Mitsrayim (Egypt)? 28 And out of all the Israeli tribes, I chose your ancestor to be a priest to me, to go up on my altar, to burn incense, and to wear the sacred apron in front of me.[5] Plus I gave your ancestors the rights to all the burnt offerings made by the Israelis.[6] 29 Why do you disrespect sacrifices and offerings that I commanded the people to bring to me at my residence. And why do you honour your sons more than me by fattening yourselves from the best of every offering of my people Yisrael (Israel)?'
30 "Therefore, this is what Yahweh the god of Yisrael declares: 'I indeed said your ancestors and then your descendants would serve me forever.' But now I declare this instead: 'This cannot continue because I will honour those who honour me, but those who despise me will be side-lined. 31 Listen, the time is coming when I'll bring you and your relatives to an end—none of your men will die of old age 32 and you'll see distress in my residence. I'll do good for the rest of Yisrael, but there'll never be another old man in your home. 33 I won't finish them off near my altar. Your eyes will fail and you'll grieve inside, but your adult sons will die. 34 This will be the sign: it'll turn out that your two sons Hofni and Pinhas will both die on the same day.[7] 35 Then I'll select another man to be a faithful priest to me—he'll follow my desires and do what's in my mind. I'll make him and his faithful descendants to continue and to always serve me. 36 Any of your descendants who remain alive will have to go to him to request food and money and beg for some priestly work to earn something to eat.' "

Yahweh calls Shmuel

3:1 Meanwhile young Shmuel (Samuel) was serving Yahweh under Eli. In those days, Yahweh rarely spoke to the people or sent visions.
2 By that time, Eli's sight was very poor—he could barely see. One night when he was sleeping in his place,[8] 3 and Shmuel was lying down in Yahweh's tent (where the box was that contained the stone slabs), but God's lamp was still burning. 4 Yahweh called out to Shmuel, and he called back, "I'm here. Coming." 5 Then he ran to Eli and said, "Here I am, because you called me."
"I didn't call," he said. "Go back and lie down." So he went back and laid down.
6 Yahweh called again, "Shmuel."
Shmuel got up and went to Eli and said, "Here I am, be-

4 **RV 2:26 · Cross-ref.** Luk 2:52.
5 **RV 2:28 · Cross-ref.** Exo 28:1-4.
6 **RV 2:28 · Cross-ref.** Lev 7:35-36.
7 **RV 2:34 · Cross-ref.** 1Sam 4:11.
8 **RV 3:2 · Note** Some translations use 'room' here instead of 'place', but it could easily be that he had a small bed in a corner somewhere.

cause you called me."

"I didn't call, my son," he said, "Go back and lie down."

7 (At this point, Shmuel didn't really know Yahweh, because Yahweh hadn't revealed himself to him before.)
8 Then Yahweh called Shmuel a third time. He got up and went to Eli and said, "Here I am, because you called me."

Then Eli realised that it was Yahweh who was calling the boy **9** and he told Shmuel, "Go and lie down. Then if he calls to you again, just answer, 'Speak, Yahweh, because your servant is listening.' " So Shmuel went and laid down again in his place.

10 Then Yahweh came and stood nearby and called like he'd done the other times, "Shmuel, Shmuel."

"Speak," Shmuel said, "because your servant is listening."

11 "Listen," Yahweh told him, "I'm about to do something in Yisrael (Israel) that will make everyone's ears tingle when they hear it. **12** When it happens, I'll do everything that I've said about Eli and his family, from the beginning to the end. **13** I've told him already that I'm about to eternally judge his household because he knew about the evil that was being done, because his sons were bringing curses on themselves and he didn't scold them. **14** That's why I've promised Eli's family that their disobedience can never be forgiven by means of sacrifices or offerings.

Shmuel tells Eli what Yahweh said

15 Then Shmuel (Samuel) lay down again until the morning when he opened the doors of Yahweh's house as usual, but he was scared to tell Eli about the vision. **16** But Eli called him, "Shmuel, my son."

"Here I am," he answered.

17 "What did he tell you?" Eli asked. "Don't hide it from me. May God punish you severely if you hide a single word from everything he told you." **18** So Shmuel told him everything without hiding anything. Then Eli answered, "It's Yahweh. May he do whatever he thinks best."

19 As Shmuel grew up, Yahweh was with him and nothing he said failed to happen, **20** so all Yisrael (Israel) from Dan in the north and as far as Be'er-Sheva (Beersheba) in the south knew that Shmuel was a faithful prophet of Yahweh. **21** Over time, Yahweh continued to appear in Shiloh and to reveal his plans through Shmuel
4:1 and Shmuel's messages went to all Yisrael.

The capture of the box with the agreement

At that time, Yisrael (Israel) went to war against the Pelishtim. They camped at Even-Ha'ezer (Ebenezer), and the Pelishtim camped at Afek. **2** Then the Pelishtim lined up to meet Yisrael and the battle spread. Yisrael was defeated by the Pelishtim and they killed about 4,000 warriors in the battle line in the countryside. **3** As the people[9] came into the camp, the Israeli elders asked themselves, "Why did Yahweh allow the Pelishtim to slaughter us today? Let's get the box from Shiloh that contains the stone slabs with Yahweh's agreement on them. Once it's amongst us, surely it'll save us from defeat by our enemies." **4** So the people sent men to Shiloh and from there they lifted the box containing Yahweh's agreement and the sacred platform with the winged creatures.[10][11] Eli's two sons, Hofni and Pinhas, were there with the box containing God's agreement.

5 As the box with Yahweh's agreement was carried into the camp, all the Israelis shouted so loud that the ground shook. **6** When the Pelishtim heard the noise, they said, "What's that loud shout in the Ivrim' (Hebrews') camp?" Then they realised that the box with Yahweh's covenant had come into their camp **7** and they were afraid saying, "A god has come into the Israeli camp." Then they said, "This means trouble, because it wasn't like this yesterday or the previous days. **8** Oh dear! Who will rescue us from these mighty gods? Those are the gods who struck the Mitsrim (Egyptians) with every plague in the wilderness. **9** Now we Pelishtim really need to fight with passion, because if we don't, we'll ending up serving the Ivrim just like they've had to serve us. Now, gather your courage and fight for your lives."

10 So the Pelishtim fought hard, and Yisrael (Israel) was defeated. Many warriors fled back to their tents and it was a terrible slaughter—30,000 foot soldiers from Yisrael were killed. **11** As well as that, the box with God's agreement was taken, and Eli's two sons Hofni and Pinhas were killed.

The death of Eli

12 A Benyamite man ran from the battle line back to Shiloh that day. His clothes were torn and he was covered in dirt. **13** When he arrived there, Eli was sitting on a roadside seat watching, because he was very concerned about the sacred chest. As the man entered the city with the news, all the people started wailing loudly. **14** As Eli heard the wailing, he asked, "What's that big commotion?" So the man ran over to Eli to tell him the news. **15** At that time, Eli was ninety-eight years old, and he stared straight ahead because he couldn't see. **16** The man told him, "I'm the one who's just come from the battle line. I had to fled from the battle line today."

"What was the issue, my son?" Eli asked.

17 "Yisrael (Israel) fled defeated from the Pelishtim," said the messenger. "And also, there has been a terrible slaughter of our people. What's more, your two sons, Hofni and Pinhas, were killed, and the sacred chest has been captured."

18 The moment he mentioned the capturing of God's box, Eli fell backwards off the seat beside the city gate. Because he was old and very heavy, his neck broke and he died. Eli had led Yisrael for forty years.

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9 **RV 4:3 · Note** It seems that most translations assume that this is referring to the remainder of the warriors staggering back into the camp (which is certainly a possibility), but we've interpreted it as the people coming together (with their elders as it says), to try to figure out why they were defeated. (Similarly for v4.)

10 **RV 4:4 · Note** And with Commander Yahweh sitting on, above, or between them.

11 **RV 4:4 · Cross-ref.** Exo 25:22.

Readers' Version

The death of Pinhas' widow

19 Now Pinhas' wife (Eli's daughter-in-law) was pregnant—about to give birth—when she heard the news about the sacred chest being taken, and that both her father-in-law and her husband had died. At that moment, she knelt down and gave birth because the birth pains suddenly started. 20 But she was dying, and the women who stood over her said, "Don't be afraid, because you've given birth to a son." But she didn't answer or pay any attention. 21 She named the boy 'I-Kavod' (which means 'no glory'), saying, "The glory has departed from Yisrael (Israel)," about the sacred chest being taken, and about the deaths of her father-in-law and her husband. 22 Then she said, "The glory has departed from Yisrael, because the sacred chest has been taken."

The sacred chest gets carried to Ashdod

5:1 Now the Pelishtim had taken the sacred chest, and they took it from Even-Ha'ezer (Ebenezer) to Ashdod 2 where they carried it into the temple of their god Dagon and placed it beside a statue of Dagon. 3 Early the next day when the Ashdodim got up, to their horror Dagon had fallen to the ground on its face in front of Yahweh's box. So they stood it up and returned it to its place. 4 But then the next morning, more shock: Dagon had fallen to the ground on its face in front of Yahweh's box but now its hands and head were cut off, and were lying on the threshold. Only its body remained intact. 5 (Because of that, until this day Dagon's priests and everyone who enters Dagon's temple in Ashdod won't tread on the threshold.)

God punishes the Pelishti cities

6 Yahweh caused a lot of trouble for the people of Ashdod and he terrified them. He caused them and the people in the region to get lumpy growths on their skin. 7 When the leaders in Ashdod saw what was happening, they said, "The god of Yisrael's (Israel's) box mustn't stay with us because he's punishing both us and our god Dagon." 8 So they sent for all the Pelishti rulers, and when they'd assembled they asked, "What should we do with the god of Yisrael's box?"

"Let the god of Yisrael's box be taken around to Gat," they decided. So they moved it there. 9 After it arrived, Yahweh started punishing Gat and both young and old men in the city started getting growths on their skin, and it caused a huge panic. 10 So they sent God's box to Ekron, but as soon as it entered the city, the Ekronim cried out, "Hey! They've brought the god of Yisrael's box here to kill us and our people." 11 So they sent for the Pelishti rulers, and when they'd assembled they said, "Send the god of Yisrael's box away. Send it back to its place so it won't cause us and our people to die." Because there was a deadly panic all over the city as God's punishment there was severe 12 and the men who didn't die suffered with the growths. So the people's cry went up to the heavens.

Sending the chest back to Yisrael

6:1 So it was that Yahweh's box was held in Pelishti territory for seven months, 2 then the Pelishtim called their priests and diviners and asked, "What should we do with Yahweh's box? Show us how we can get it back away to its place."

3 "If you're going to send the god of Yisrael's (Israel's) box back," they responded, "don't send it back by itself, but definitely return it to him with a guilt offering. Then you'll all be healed, and you'll all understand why you've been suffering."

4 "What guilt offering should we send with it?" they asked.

"Five gold replicas of the tumours, and five gold mice," they said. "That's the number of our rulers, because the same plague affected both them and the people. 5 Make replicas of the tumours and replicas of the mice that have been destroying the land, and it will honour Yisrael's god. Then perhaps he will less his punishment that's been on you and on your gods and on your land. 6 Why have you all been so stubborn just like the Mitsrim (Egyptians) when Par'oh (Pharaoh) made them stubborn? When Yisrael's god dealt severely with them, didn't the Mitsrim send the Israelis away and they went? 7 So now, get a brand new cart with two nursing cows which have never had a yoke on their necks. Hitch the cows to the cart but take their calves back to their pen. 8 Then pick up Yahweh's box and put it into the cart along with the gold objects that you are sending with it as a guilt offering put in another container beside the box. Finally, send the cart away and off it will go. 9 Then watch it. If it heads towards Beyt-Shemesh (Heliopolis) in Israeli territory, then it's their god that caused this terrible calamity. But if not, then we'll know that it wasn't the Israeli god, and that it all happened to us by chance."

10 So they followed those instructions: they took two cows that had been feeding calves and hitched them to the new cart, but they shut their calves away in the stall. 11 Then they put Yahweh's box into the cart with the other container with the gold mice and the replicas of their tumours. 12 Amazingly, the cows went straight down the road going to Beyt-Shemesh. They stayed on that one highway, walking and mooing, and they never once deviated to the left or the right, and the Pelishti rulers followed them as far as the border of Beyt-Shemesh.

13 Meanwhile in Beyt-Shemesh, the people were harvesting wheat in the valley, and when they looked up and saw the box, they were very happy. 14 The cart came into the field belonging to Yehoshua (Joshua) and then the cows just stood there. There was a large stone there, and the people split the sides of the wooden cart into pieces to start a fire, then offered the cows as a burnt sacrifice to Yahweh. 15 Then the Levites lifted down Yahweh's box and the other container that was with it with the gold objects in it, and they placed them on the large stone. Then the men of Beyt-Shemesh offered up more burnt offerings and sacrificed sacrifices to Yahweh on that day. 16 The five Pelishti rulers watched all this from a distance before returning to Ekron that same day.

The gold replicas

17 The gold replicas of tumours that the Pelishtim sent back as a guilt offering to Yahweh were for the five cities: Ashdod, Azah (Gaza), Ashkelon, Gat, and Ekron. 18 And the gold mice were from the number of all the Pelishti cities under the five rulers, including

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fortified cities as well as the villages in the open country, and as far as the large stone that they sat Yahweh's box on. (It's still in Yehoshua's (Joshua's) field in Beyt-Shemesh (Heliopolis) until this day.)

19 But some Beyt-Shemesh men looked into Yahweh's box, and he killed seventy[12] of them. The people mourned because Yahweh had caused such devastation among the people.

The sacred chest is taken to Kiryat-Yearim

20 The Beyt-Shemesh (Heliopolis) men said, "Who can stand in front of the face of Yahweh, this holy God? And where should we send the box to from here?" **21** So they sent messengers to those living in Kiryat-Yearim, saying, "The Pelishtim have returned Yahweh's box. Come over here and get it."

7:1 So the men from Kiryat-Yearim came and lifted up Yahweh's box and brought it into Avinadav's house on the hill.[13] They consecrated his son Eleazar to take care of it.

Shmuel guides Yisrael

2 The sacred chest ended up staying in Kiryat-Yearim for twenty years but the Israelis longed sadly for Yahweh.

3 Then Shmuel (Samuel) told all the Israelis, "If you all really want to return to Yahweh, remove the foreign gods and the Ashtarot from among you. Then decide firmly to serve Yahweh and no other, then he'll rescue you from the Pelishtim' oppression." **4** So the Israelis removed the Ba'al and Ashtoret idols, and began to serve Yahweh only.

5 Then Shmuel called, "Gather all Yisrael (Israel) to Mitspah, and I'll pray to Yahweh for you all." **6** So they gathered at Mitspah, and drew water and poured it out in front of Yahweh, and they fasted on that day and said there, "We have sinned against Yahweh." And Shmuel guided the Israelis at Mitspah.

7 When the Pelishtim heard that the Israelis had gathered at Mitspah, the Pelishti rulers decided to attack Yisrael. When the Israelis heard that, they were afraid of the Pelishtim **8** and begged Shmuel, "Don't stop crying out to our god Yahweh, so that he'll rescue us from the Pelishtim." **9** So Shmuel got a young lamb and offered it up—a whole burnt up offering to Yahweh. And he cried out to Yahweh for Yisrael, and Yahweh answered him. **10** While Shmuel was offering up that burnt offering, the Pelishtim approached to battle against Yisrael. But that day Yahweh made an intense sound like thunder that confused the Pelishtim and the Israelis were able to defeat them. **11** The Israeli men ran out from Mitspah and chased the Pelishtim—killing them all the way to Beyt-Kar.

12 Shmuel took a single rock and stood it between Mitspah and Shen. He named it 'Even-Ha'ezer' (Ebenezer) (which means 'stone of help'), saying, "Yahweh helped us all the way up to here." **13** So the Pelishtim ended up being subdued and didn't invade Yisrael's border again, and Yahweh worked against the Pelishtim as long as Shmuel lived. **14** The cities that the Pelishtim had taken from Ekron and as far as Gat were returned to Yisrael. And so Yisrael rescued their territory from the Pelishtim, and there was peace between Yisrael and the Amorim.

15 So Shmuel guided Yisrael while he lived. **16** Every year he did the circuit around Beyt-El (Bethel), Gilgal, and Mitspah, and he helped settled disputes for the people in all those places, **17** but he always returned to Ramah because his home was there. He would judge disputes there, and built an altar to Yahweh there.

The Israelis request a king · Full kingdom

8:1 As Shmuel (Samuel) grew older, he appointed his two sons as judges over Yisrael (Israel). **2** The eldest was Yoel (Joel) and his brother was Aviyah. They were based in Be'er-Sheva (Beersheba). **3** However, they didn't take after time, but rather chased dishonest gain—accepting bribes and perverting justice.

4 Eventually, the Israeli elders met together with Shmuel at Ramah **5** and requested, "Listen, you're old now, and your sons don't follow your example. So appoint a king for us now to lead us like all the other nations."[14] **6** But Shmuel thought that their request for a king was an evil request, so he prayed to Yahweh **7** who replied, "Listen to everything that the people are saying, because they're not rejecting *you*, but they're rejecting me from reigning over them. **8** They're doing to you just what they've done to me every since I rescued them out of Mitsrayim (Egypt) and right up until today: deserting me and serving other gods. **9** So listen to what they're saying now, but certainly warn them about what kings require of their subjects."

Advance warnings about having a king · Full kingdom

10 Then Shmuel (Samuel) passed on everything that Yahweh had said to the people who were requesting a king from him, **11** telling them, "If you all have a king reigning over you, this is what he'll demand: he will conscript your sons and appoint them as his cavalry or charioteers, or they'll run as foot-soldiers in front, of his chariot. **12** Others he'll appoint a commander of various units. Some will end up ploughing his fields or harvesting his crops, or manufacturing his weapons and chariots. **13** He'll take your daughters to manufacture perfumes, or to be cooks and bakers. **14** He'll confiscate your best fields and vineyards and olive orchards, and give to his servants to control. **15** Then he'll demand a tenth of your seeds and grape harvests for his officials and his servants. **16** He'll commandeer some of your best male and female servants and young men, and he'll impound some of your donkeys, then he'll use them all for his projects. **17** He'll expect a tenth of your sheep and goats, and you yourselves will end

12 RV 6:19 · Note TC: The oldest Hebrew text has 50,070 men being killed here, making it hard to imagine how that many men kept clambering over dead bodies to look into the sacred chest. (But possibly we're not understanding the situation correctly?) We have followed later manuscripts here.

13 RV 7:1 · Cross-ref. 2Sam 6:2-4; 1Ch 13:5-7.

14 RV 8:5 · Cross-ref. Deu 17:14.

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up being his slaves. 18 When that all happens, you'll all cry out in front of the king who you chose for yourselves, but Yahweh won't be answering you at that time."

19 However, the people refused to consider Shmuel's (Samuel's) advice and they argued, "No, we want a king over us 20 so we'll be like all the other nations. Our king will judge us, and will lead out our warriors in battle." 21 Shmuel listened to everything the people said, and passed it on to Yahweh, 22 and Yahweh told him, "Do what they're asking and get them a king." So Shmuel told the people and then sent them all back to their homes.

Sha'ul is chosen as king · Full kingdom

9:1 Now there was a Benyamite man named Kish (son of Aviel, son of Tseror, son of Bekorat, son of Afiah, the son of a Yemini man) who was strong and wealthy. 2 Kish had a son named Sha'ul (Saul) who was a handsome young man and good—in fact there wasn't any Israeli man better than him, and he was head and shoulders taller than anyone else.

3 One time, the female donkeys of Sha'ul's father Kish had gone missing, and Kish told his son, "Take one of the servants with you, and pack up and go and find those donkeys." 4 So they passed through the Efrati hill country, then through the Shalishah region, but they didn't find them. Then they went through the Sha'alim region, but there was nothing, so they continued on through the land of the Benyamites, but they didn't find them. 5 Finally, they entered the Tsuf area, and eventually Sha'ul said to his servant, "Come on. Let's go back home in case my father stops worrying about the donkeys and starts worrying about us."

6 But he replied, "Listen, please. There's an honoured man of God in this city. Everything he says comes true. Let's go there now. Perhaps he'll tell us which way we should have gone."

7 "Okay, then. We can go there," Sha'ul responded, "but what can we give the man? We don't have any more food in our bags, and we never brought along a gift. What else do we have?"

8 "Look," answered the servant, "I've got a small silver coin. We can give that to the man and he'll tell us where to go." 9 (In Yisrael (Israel) before then, when people wanted an answer from God, they'd say, "Come and let us go to the 'seer'," because the prophet of today was called the 'seer' before.)

10 "Good idea," Sha'ul told his servant. "Let's go then." So they went to the city there where the man of God was. 11 They were climbing up the rise towards the city when they met some young women going out to draw water, and they asked them, "Is the seer in town?" 12 "Yes he is," they answered. "Hurry though, because he's come to the city today to offer the sacrifice for the people at the high place. 13 You'll find him as soon as you enter the city, before he goes up to the high place to eat. The people won't eat until he gets there, because he himself will bless the sacrifice. Afterwards, those who've been invited will eat together there. So go up there now and you'll soon find him." 14 So they went on up into the city, and as they were entering, wow, there was Shmuel (Samuel) coming out towards them to go up to the high place.

15 On the previous day, Yahweh had quietly told Shmuel, 16 "About this time tomorrow, I'll send a Benyamite man to you, and you should anoint him to be ruler over my people Yisrael. He will rescue my people from the Pelishtim, because I've noticed my people because I heard their cries."

17 Then Shmuel saw Sha'ul, and Yahweh told him, "Look, that's the man that I you about. He will help control my people." 18 As Sha'ul approached Shmuel right there in the middle of the city gateway, he asked, "Please tell me, where's the seer's house?"

19 "I am the seer," Shmuel answered, "Now, Go up to the high place ahead of me, and you'll eat with me today. In the morning, I'll tell you what you want to know, then I'll send you off. 20 As for your donkeys that were lost three days ago, don't worry anymore about them because they've been found. Now, all of Yisrael is wanting your father's household, and wanting you in particular." 21 "But I'm a Benyamite," Sha'ul responded, "That's the smallest tribe in Yisrael, and my clan's the lowliest of all the Benyamite clans. So why did you talk to me like that?"

22 Then Shmuel took Sha'ul and his servant to the room where the meal had been prepared, and he gave them a place at the head of table—even above the invited guests. (There were about thirty men.) 23 And Shmuel told the cook, "Give the special piece of meat that I showed you and said to keep aside." 24 So the cook lifted the cooked leg and placed it in front of Sha'ul. Then Shmuel told Sha'ul, "Look, this has been reserved for you. Eat it, because it's been kept until the appointed time when I could call these people together."

Shmuel anoints Sha'ul with oil · Full kingdom

So Sha'ul (Saul) ate with Shmuel (Samuel) that day, 25 and then they went back from the high place down into the city, and Shmuel spoke with Sha'ul on his house roof.

26 They rose early the next day. At dawn, Shmuel had called to Sha'ul on the roof, saying, "Get up and I will send you off." So Sha'ul got up, and the two of them went outside. 27 When they reached the edge of the city, Shmuel said to Sha'ul, "Tell your servant to go on ahead," and so he went on ahead. "But you stand here, and I'll give you the message from God."

10:1 Then Shmuel took a flask of oil, and poured it on Sha'ul's head and kissed him, and told him, "It's Yahweh who has anointed you to be ruler over his chosen people. 2 After you leave me today and get back to Benyamite territory, then you'll see two men near Rahel's (Rachel's) tomb in Tseltsah, and they'll say to you, 'The donkeys that you went to look for have been found. But, wow, your father has stopped worrying about the donkeys and now he's worried about *you* and trying to figure out what he should do.' 3 Then further on from there, as you approach the oak tree at Tavor, you'll find three men going to Beyt-El (Bethel) to worship God. One will be taking three young goats, one will be carrying three rounds loaves of bread, and one will be carrying a wine in a container. 4 They'll ask

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about how you're doing and give you two loaves of bread which you should accept. 5 After that, you'll come to the hill of God (where there's a camp of Pelishti warriors). When you enter the town, you'll meet a group of prophets descending from the altar area, 6 and Yahweh's spirit will rush onto you. Then you'll join them in prophesying, and you'll be transformed into a different person. 7 When this all comes true, do whatever you think is correct because God will be helping you. 8 Then go ahead of me to Gilgal and wait there for seven days, until I get there and tell you what to do. I'll join you to offer burnt offerings and to sacrifice peace offerings.

9 Then as Sha'ul (Saul) started to leave Shmuel (Samuel), God changed his thinking. Then all Shmuel's predictions came true that day, 10 so when Sha'ul and his servant came to the hill, a group of prophets met them and God's spirit rushed onto Sha'ul and he joined them in prophesying. 11 Then everyone who had known Sha'ul previously heard him prophesying with the prophets, they asked each other, "What's happened to Kish's son? Is Sha'ul really a prophet now?" 12 A man from there answered, "And who is *their* father?" So after that it became a common saying, "Has Sha'ul also become a prophet?"[15] 13 When he had finished prophesying, he ascended to the altar area.

14 Later, Sha'ul's uncle asked him and his servant, "Where did you two take off to?"

"To look for the donkeys," Sha'ul replied. "But we couldn't find them, so we went to Shmuel."

15 "And what did he tell you?" the uncle asked.

16 "He assured us that the donkeys had been found," Sha'ul replied. But he didn't tell him anything that Shmuel had said about becoming king.

Sha'ul is selected as king · Full kingdom

17 Then Shmuel (Samuel) summoned the people to come before Yahweh at Mitspah, 18 and he told them, "Yahweh, the god of Yisrael (Israel), says, 'I myself brought Yisrael out of Mitsrayim (Egypt). I rescued you from Mitsri (Egyptian) control, and from all the kingdoms that oppressed you.' 19 But since then, you all have rejected your god—the one who saves you from all your calamities and distresses. And you've all said to him, 'We'd rather have a king over us.' So station yourselves now in front of Yahweh by your tribes and clans."

20 Then Shmuel had all the Israeli tribes approach, and the tribe of Benyamin was selected. 21 Then he had all the Benyamite clans approach, and the Matri clan was selected. Then Kish's son, Sha'ul (Saul) was selected and they tried to find him, but they couldn't find him anywhere 22 so they asked Yahweh again, "Is that man around here anywhere?"

"Look, he's hiding among the supplies," Yahweh replied.

23 So they ran and got him from there, and when he took his place among the people, he was head and shoulders taller than anyone else. 24 Then Shmuel announced to everyone, "Can you see the one that Yahweh has chosen? Certainly there's no one else like him among all the people."

All the people saw that and responded, "Long live the king."

25 Then Shmuel explained how the kingship would work, and wrote it in a book and placed it in front of Yahweh. Then he sent everyone home. 26 Shmuel also went home to Giveah, accompanied by some of the powerful warriors whose hearts God had touched. 27 But some worthless men asked, "How can that one save us?" and they despised Sha'ul (Saul) and didn't bring him any gifts, but he made no comment.

Sha'ul rescues Yavesh from the Amonim · Full kingdom

11:1 About a month later,[16] Nahash the Amoni took his men and camped around Yavesh-Gilead, and the leaders of Yavesh told him, "Make a treaty with us, and we'll serve you."

2 "Yes, I'll make an treaty with you," Nahash replied, "by gouging out all of your right eyes in order to shame all Yisrael (Israel)."

3 "Oh! Then leave us alone for seven days," the Yavesh elders responded, "so that we can send messengers through all the territory of Yisrael. If no one will come to rescue us, then we'll surrender to you."

4 When the messengers arrived where Sha'ul (Saul) lived at Giveah and passed the news onto the people, everyone started wailing loudly. 5 At that time, Sha'ul was walking home behind the cattle and he asked, "What's with all the people wailing?" Then they told him what the messengers from Yavesh had said. 6 God's spirit rushed on Sha'ul as he heard the message, and he became very angry. 7 Then he took a pair of cattle and chopped them into pieces, and sent messengers to take them throughout Yisrael and announce, "This is what will be done to the cattle of anyone who doesn't join Sha'ul and Shmuel (Samuel) in battle."

Then Yahweh caused the people to be afraid of him, and they united together. 8 When Sha'ul assembled them at Bezek, there were three hundred thousand warriors from Yisrael and thirty thousand from Yehudah (Judah), 9 and they told the original messengers, "Go and tell the leaders of Yavesh-Gilead, 'Tomorrow you'll all be rescued by the time that the sun's at its hottest.' " 10 So the Yavesh leaders told Nahash, "We'll surrender to you all tomorrow, then you can do to us whatever seems good to you all."

11 The next day, Sha'ul divided his warriors into three divisions, and they attacked the Amoni camp before the sun rose. Then they slaughtered the Amonim until the hottest part of the day. Their remaining warriors were scattered so completely that no two of them were able to stay together.

Sha'ul reaffirmed as king · Full kingdom

12 Then the people asked Shmuel (Samuel), "Who were the ones saying that Sha'ul (Saul) wasn't fit to reign over us? Bring them here and we'll execute them."

15 **RV 10:12 · Cross-ref.** 1Sam 19:23-24.

16 **RV 11:1 · Note** This appears only in a few ancient documents.

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13 "No one's going to be executed today," Sha'ul said, "because today Yahweh has rescued Yisrael (Israel)."
14 "Come on then," said Shmuel. "Let's go to Gilgal and renew the kingship there." 15 So all the people when to Gilgal and in front of Yahweh they reaffirmed Sha'ul as king. Then they offered sacrifices as peace offerings to Yahweh, then Sha'ul and the people celebrated together.

Shmuel's farewell speech · Full kingdom

12:1 Then Shmuel (Samuel) said to all Yisrael (Israel), "Listen to me now. I've listened to your voices and taken notice of everything that you all said to me. And I've appointed a king to reign over you all. 2 So look now and you can see your king walking here in front of you all. But as for me, I'm old and grey, and my sons are among you all. I've served you all openly from my youth right up to the present time, 3 and here I am now. Now with Yahweh listening, answer this truthfully: Have I ever taken anyone's ox or donkey? Did I cheat anyone? Have I oppressed anyone or taken a bribe to not see something? I'll pay back anything I owe anyone."
4 "No, you haven't cheated us," they answered. "And you haven't oppressed us or taken any payments."
5 "Yahweh is a your witness," he said. "And his anointed king is a witness today, that you have never found me taking anything that wasn't mine."
"We witness that," they agreed.
6 "It was Yahweh who appointed Mosheh (Moses) and Aharon (Aaron)," Shmuel continued, "and who brought your ancestors out of Mitsrayim (Egypt).[17] 7 Now present yourselves to Yahweh as I confront you all in front of him by telling you about his righteousness that he displayed to you all as well as to your ancestors before you: 8 After Ya'akov (Jacob) went to Mitsrayim and your ancestors cried out to Yahweh,[18] then Yahweh sent Mosheh and Aharon, and they brought your ancestors out of Mitsrayim and settled them into this place. 9 Then they forgot their god Yahweh, and he allowed them to be oppressed by Sisera (the commander of the army from Hatsor),[19] and the Pelishtim,[20] and the king of Moav (Moab).[21] Then they fought against them 10 and cried out to Yahweh, 'We have sinned, because we've abandoned Yahweh and have served the Baals and the Ashtarot. But if you rescue us now from our enemies, we will serve you.'[22] 11 Then Yahweh sent Gid'on,[23] Bedan,[24] Yiftah (Jephthah),[25] and Shimshon (Samson)[26] to rescue you all from your enemies all around you, and so you all have had times of living securely.[27] 12 But then you all saw Amoni King Nahash coming against you, and you demanded that you all wanted a king to reign over you rather than having your god Yahweh as your king.[28]
13 So now, look, here's the king that you all chose to have. Yes, Yahweh has given you all a king. 14 If you all honour Yahweh and listen to his instructions and don't rebel against his commands, then both you and your king will indeed be following your god Yahweh. 15 But if you all don't listen to Yahweh, and you rebel against his commands, then he will work against you all just like he worked against your ancestors.[29] 16 So now stay there and you'll all see the incredible sign that Yahweh is about to do in front of you. 17 Now, isn't it the time of the wheat harvest right now? I'll call to Yahweh, and he'll send unseasonal thunder and rain, and then you'll all see and realise that in Yahweh's view, asking for a king was very evil."
18 So Shmuel (Samuel) called to Yahweh and he sent thunder and rain that day, and all the people became very afraid of Yahweh and Shmuel 19 and begged Shmuel, "Pray to your god Yahweh for your servants, so that we won't die, because we've added more evil onto all our previous sins by requesting a king for ourselves."
20 "Don't be afraid," Shmuel responded. "You yourselves have indeed done all this evil. However, don't make it worse by turning away from Yahweh, but rather, serve him with all your being. 21 And don't turn away from Yahweh and worship useless idols because they can't benefit you or rescue you, because they're empty of life. 22 Yahweh won't abandon his people because he has an excellent reputation to uphold, especially since he's declared you all to be his people. 23 Also, far be it from me to sin against Yahweh by not praying for you all, as well as instructing you all in the good and proper way. 24 Just honour Yahweh and serve him faithfully and sincerely—always remembering the incredible things he's done for you all. 25 But if you all continue to do evil, both you and your king will get swept away."

17 **RV 12:6 · Cross-ref.** Exo 6:26.
18 **RV 12:8 · Cross-ref.** Exo 2:23.
19 **RV 12:9 · Cross-ref.** Jdg 4:2.
20 **RV 12:9 · Cross-ref.** Jdg 13:1.
21 **RV 12:9 · Cross-ref.** Jdg 3:12.
22 **RV 12:10 · Cross-ref.** Jdg 10:10-15.
23 **RV 12:11 · Cross-ref.** Jdg 7:1.
24 **RV 12:11 · Cross-ref.** Jdg 4:6.
25 **RV 12:11 · Cross-ref.** Jdg 11:29.
26 **RV 12:11 · Note** TC: This list of four names varies between different ancient manuscripts so you might find variation in other translations.
27 **RV 12:11 · Cross-ref.** 1Sam 3:20.
28 **RV 12:12 · Cross-ref.** 1Sam 8:19.
29 **RV 12:15 · Note** TC: or (in the ancient Septuagint translation), ...against you all **and your king**.

Readers' Version

Shmuel scolds Sha'ul · Full kingdom

13:1 Sha'ul (Saul) was thirty[30] years old when he began to reign over Yisrael (Israel), and when he'd reigned for two years, **2** he chose three thousand Israeli warriors for himself: two thousand were stationed with him in Mikmas, and one thousand were with his son Yonatan (Jonathan) in Benyamite Giveah. All the others, he sent back to their homes.

3 Then Yonatan attacked and defeated the Pelishti unit that was at Geva, and the Pelishtim heard about it. So Sha'ul had a trumpet blown throughout the country, with the message, "Listen all you Ivrim (Hebrews)." **4** All of Yisrael heard the news that Sha'ul had wiped out a Pelishti outpost, and realised that Yisrael had become repulsive to the Pelishtim. So the people were summoned to join Sha'ul at Gilgal.

5 The Pelishtim assembled themselves to fight Yisrael with thirty thousand chariots, six thousand mounted cavalry, and warriors as numerous as the sand on the beach. They went to Mikmas and camped there, east of Beyt-Aven. **6** But the Israeli warriors were very anxious because their troops were so outnumbered, so they hid in caves and thickets, among rocks, and in tombs and wells. **7** Some of them crossed the Yarden (Jordan) River to the Gad and Gilead regions.

Sha'ul stayed at Gilgal, but the people with him were trembling. **8** He waited seven days until the time when Shmuel (Samuel) had said that he'd get there,[31] but he didn't appear so Sha'ul's men began to desert him. **9** "Bring me the burnt offering and the peace offerings," Sha'ul commanded, then he offered up the burnt offering. **10** Just as he'd finished, wow, Shmuel arrived at last, and Sha'ul went over to greet him. **11** "What have you done?" Shmuel asked.

"When I saw the people leaving me," Sha'ul replied "and you, you didn't get here when you said you would, and the Pelishtim were gathering at Mikmas, **12** then I thought, 'The Pelishtim are about to attack us at Gilgal, and I haven't offered any gift to Yahweh.' So I forced myself, and offered up the burnt up offering."

13 "That was stupid of you," Shmuel responded. "You haven't obeyed what your god Yahweh instructed, because if you had, then Yahweh would have established your reign over Yisrael (Israel) forever. **14** But now your kingdom won't survive. Yahweh has found a man who's loyal to him and he's commanded that man to lead his people,[32] because you haven't obeyed him.

15 Then Shmuel left Gilgal and went to Giveah in Benyamite territory. Meanwhile, Sha'ul counted up the warriors with him—around six hundred of them. **16** Sha'ul and his son Yonatan (Jonathan) and the people with them, were staying in Geva, whereas the Pelishtim were camped at Mikmas, **17** and they sent out three raiding parties—one went north to Ofrah in the Shual region, **18** one went west to Beyt-Horon, and one went towards the wilderness where the border overlooks the Tsevoeim valley.

19 At that time, there were no blacksmiths in Yisrael (Israel) because the Pelishtim didn't want the Israelis to be able to make swords or spears, **20** so all the Israelis had to go to the Pelishtim to get their axes and plough blades, etc., sharpened. **21** (They were charged two-thirds of a shekel for larger things like plough blades, and one-third for picks and axes, and for straightening ox goads.) **22** So on the day of battle, Sha'ul and his son Yonatan had a sword and spear each, but none of their warriors had any.

23 Now one Pelishti unit had been sent out to guard the pass at Mikmas.

Yonatan's bravery · Full kingdom

14:1 Then one day, Sha'ul's (Saul's) son Yonatan (Jonathan) said to the young man who carried his equipment, "Come on, let's cross over to the Pelishti unit that's over on the opposite side." But he didn't tell his father. **2** Meanwhile, Sha'ul was still waiting under the pomegranate tree in Migron on the outskirts of Geva with around six-hundred warriors. **3** Ahiyah the priest was also there wearing a sacred apron. (He was son of Ahituv the brother of I-Kavod, son of Pinhas, son of Eli, Yahweh's priest at Shiloh.) But the people didn't know that Yonatan had gone.

4 Meanwhile, for Yonatan to get to the Pelishti garrison, they had to go through a narrow pass between two cliffs. (The cliff on one side was named Botsets, and the other was named Seneh. **5** One cliff faced north toward Mikmas, and the other side faced south toward Geva.)

6 Yonatan said to his servant carrying his equipment, "Come on. Let's pass over to that group of these uncircumcised ones. Perhaps Yahweh will help us, because it doesn't matter to him whether he saves using many people or just a few."

7 "Do everything that you feel is right," he responded. "Go on ahead and be confident that I'll be there supporting you."

8 "Now listen," Yonatan said. "We'll cross over and then reveal ourselves to them. **9** Then if they tell us, 'Stay there until we get down to you,' then we'll stay where we are and not go up to them. **10** But if they say, 'Come on up to us,' then we'll go up, because that'll be the sign to us that Yahweh will help us overpower them."

11 So the two of them revealed themselves to the Pelishti unit, and the soldiers said, "Hey, look! The Ivrim (Hebrews) are coming out from the holes there where they've hidden themselves." **12** Then some of the men called to Yonatan and his servant, "Come on up here to us and we'll teach you a thing or two."

"Come on up behind me," Yonatan told his servant, "because Yahweh has already declared Yisrael (Israel) to be the victor." **13** So Yonatan climbed up on his hands and

30 RV 13:1 · Note TC: There's some confusion around the numbers in this verse in the original manuscripts, so other translations might differ.

31 RV 13:8 · Cross-ref. 1Sam 10:8.

32 RV 13:14 · Cross-ref. Acts 13:22.

Readers' Version

feet, with his servant following behind him. Then at the top, Yonatan struck them down with his sword while his servant followed behind and killed them. **14** In that first offensive, Yonatan and his servant killed about twenty men in an area of around 30m square. **15** At that time, Pelishtim in the camp started getting the jitters, then all the people, and even raiding parties. Then the ground shook, and it turned into a god-given panic.

Yisrael defeats the Pelishtim · Full kingdom

16 Sha'ul's (Saul's) lookouts in Giveah (in Benyamite territory) saw to their surprise that their opponents were starting to scatter in every direction. **17** "Count our people and see who's missing," Sha'ul commanded, so they called the roll and wow, it was Yonatan (Jonathan) and his servant who weren't accounted for. **18** "Bring the sacred chest here," Sha'ul told Ahiyah the priest, because the Israelis had control of it again at that time. **19** But even as Sha'ul was speaking to him, the confusion in the Pelishti camp was continually increasing, and Sha'ul told him, "Oh, don't worry about it." **20** Then he called his warriors together and they went forward to battle. To their surprise, the Pelishtim were fighting each other in total confusion. **21** Now before that time, some Ivrim (Hebrews) had joined the Pelishti camp, but now they switched alliance back to Yisrael (Israel) with Sha'ul and Yonatan. **22** Also, there had been some Israeli deserters who'd hidden in the Efrati hill country heard that the Pelishtim were fleeing, and so they too also chased and attacked them. **23** So Yahweh saved Yisrael that day, and the fighting went as far as Beyt-Aven.

Yonatan eats honey · Full kingdom

24 Now the Israeli warriors were getting exhausted that day, but Sha'ul (Saul) had made the them promise, "We need to avenge our enemies. Anyone who eats food before the evening is cursed." **25** But when they reached the forest, there was honeycomb on the ground. **26** Although the warriors entered the forest and saw the honey, none of them tasted any because they were afraid of the curse. **27** But Yonatan (Jonathan) hadn't heard his father's oath, so he dipped his staff into the honeycomb and ate some honey and felt rejuvenated. **28** However, someone noticed it and mentioned, "Your father made the people promise, 'Anyone who eats food today will be cursed.' So the people are faint."

29 "My father's caused trouble for us," Yonatan responded. "See how much better I feel now because I tasted a little bit of this honey. **30** Actually, if the troops had eaten what they'd found from the plunder of their enemies today, how much better it would have been because we might have had an even more decisive victory over the Pelishtim."

31 That day they killed Pelishtim from Mikmas to Ayalon, but the fighters were totally exhausted. **32** They rushed greedily at the plunder, grabbing sheep, cattle, and calves which they slaughtered right there and ate with the blood still in them. **33** Then King Sha'ul (Saul) was told, "Look, the people are sinning against Yahweh by eating meat with the blood still in it."[33]

"You've all acted treacherously," he responded, "Now, roll a big stone over to me." **34** Then he said, "Go out among the warriors and tell them to bring their animals over here to slaughter and to eat, so they don't sin against Yahweh by eating meat with the blood still in it." So the people brought their animals over and slaughtered them there. **35** Then Sha'ul built an altar to Yahweh—it was the first one he built.

36 Then Sha'ul said, "Let's go after the Pelishtim tonight and plunder them until the light of morning. Let's not leave any of them alive."

"Do what you feel is right," they responded.

But the priest said, "Let's ask God here first."

37 So Sha'ul asked God, "Should we go after the Pelishtim? Will you give Yisrael (Israel) victory over them?" But Yahweh didn't answer him that day. **38** Then Sha'ul commanded, "All you leaders of the warriors. Gather here so we can find out what sin was committed today. **39** As Yahweh who saves Yisrael lives, even if it's my own son Yonatan (Jonathan), whoever sinned today will certainly die." But the people didn't volunteer any information. **40** "You all can be on one side, and my son Yonatan and I will be on the other side," Sha'ul said.

"Do whatever feels right to you," the people replied.

41 Then Sha'ul asked Yisrael's god Yahweh, "Show us the truth." And Sha'ul and Yonatan were selected—not the people.[34] **42** Then Sha'ul asked again, "Choose between me and my son Yonatan." And Yonatan was selected. **43** Sha'ul demanded from Yonatan, "Tell me what you've done."

"Actually," Yonatan answered, "I did taste some honey from the end of my staff, so take me—I'm ready to die."

44 "May God do to me whatever he wants," Sha'ul said. "because you will certainly die, Yonatan."

45 But the people stood up to Sha'ul, "Should Yonatan die? Wasn't it him who saved Yisrael today? We won't stand for it. As Yahweh lives, not even a hair on his head will be touched because he worked with God today." And so the people rescued Yonatan and he wasn't executed.

46 Then Sha'ul stopped chasing the Pelishtim and went home, and the Pelishtim also returned to their place.

Sha'ul's kingdom, and his family details · Full kingdom

47 After Sha'ul (Saul) had taken on the kingship of Yisrael (Israel), he fought against their enemies from all around: against the Moavim, the Amonim, the Edomim, the kings of Tsovah, and against the Pelishtim. Wherever he turned, he punished his enemies. **48** He acted bravely and defeated even the Amalekim, always rescuing Yisrael from those who came in to plunder it.

49 Sha'ul's sons were Yonatan (Jonathan), Yishvi, and Malkishua. His oldest daughter was Merav, and the

33 RV 14:33 · Cross-ref. Gen 9:4; Lev 7:26-27; 17:10-14; 19:26; Deu 12:16,23; 15:23.

34 RV 14:41 · Cross-ref. Num 27:21; 1Sam 28:6.

Readers' Version

younger one was Mikal. 50 His wife's name was Ahinoam
(daughter of Ahima'ats). His army commander was Avner
(son of Sha'ul's uncle Ner— 51 Kish was Sha'ul's father, and
Avner's father Ner was Aviel's son).

52 The conflict with the Pelishtim was intensive for all of
Sha'ul's life, so whenever he saw a good warrior or any
strong, young man, then he would conscript them.

Sha'ul destroys the Amalekim · Full kingdom

15:1 One day Shmuel (Samuel) said
to Sha'ul (Saul), "It was Yahweh who
sent me to anoint you as king over
his people Yisrael (Israel) back then,[35] so now, listen to
what he has to say. 2 Commander Yahweh says, 'I've no-
ticed what the Amalekim did to Yisrael when they came
out of Mitsrayim (Egypt)—they attacked them as they
passed by.[36] 3 So go now and attack Amalek and destroy
them completely without compassion, putting men and
women, children and infants to death, along with their
cattle and sheep, camels and donkeys.' "

4 So Sha'ul summoned the people to Telaim and counted
them: two hundred thousand foot soldiers as well as ten
thousand warriors from Yehudah (Judah). 5 Then Sha'ul
took them to Amalek city, and they lay in wait in the valley.
6 Then he warned the Keynim, "You all need to move out
from among the Amalekim, so that you all won't be at-
tacked along with them. That's because you all were kind
to our ancestors when they came out of Mitsrayim." So the
Keynim moved out from among the Amalekim.

7 Then Sha'ul slaughtered the Amalekim from Havilah to
Shur (near Mitsrayim), 8 and they captured King Agag alive
but killed everyone else with swords. 9 However, as well as
sparing Agag, they took the best sheep and cattle

God rejects Sha'ul · Full kingdom

10 Then Yahweh told Shmuel
(Samuel), 11 "I regret that I've ap-
pointed Sha'ul (Saul) as king because he's turned away
from following me and hasn't obeyed my instructions."
That really upset Shmuel and he cried out to Yahweh all
night. 12 Early the next morning, Shmuel got up to meet
Sha'ul, but someone told him, "Sha'ul went to Karmel, and
wow, he set up a monument to himself. Then he turned
around and went to Gilgal." 13 When Shmuel caught up
with Sha'ul, Sha'ul told him, "May Yahweh bless you. I've
followed Yahweh's instructions."

14 "Then what's that bleating of sheep that I can hear?"
asked Shmuel. "And I'm sure I can hear cattle sounds too?"

15 "Ah, the warriors took them from the Amalekim,"
Sha'ul answered. "They wanted to save the best of the
sheep and the cattle in order to sacrifice to your god Yah-
weh. But we completely destroyed the rest."

16 "Stop," said Shmuel, "and let me tell you what Yahweh
told me last night."

"Go ahead," Sha'ul responded.

17 So Shmuel told him, "Although you consider yourself
insignificant, aren't you the head of the tribes of Yisrael
(Israel)? Yahweh anointed you as king over Yisrael, 18 then
sent you off with the task of completely destroying the sin-
ful Amalekim—fighting until they were all destroyed. 19 So
why didn't you obey Yahweh's command? Instead, you
headed straight for the plunder and disobeyed Yahweh."

20 "I did listen to Yahweh's instructions," Sha'ul insisted.
"and I did what he asked. So now I've brought Amaleki
King Agag here and I've completely destroyed the
Amalekim. 21 Yes, the people kept some of the best sheep
and cattle to sacrifice to your god Yahweh here at Gilgal."

22 But Shmuel asked,

"Is Yahweh happier with burnt offerings and sacrifices
than with those who follow his instructions?
Listen, obedience is better than sacrifice—
paying attention is worth more than the fat of rams.
23 Rebellion is as sinful as doing sorcery,
and being stubborn is as sinful as worshipping idols.
Because you have rejected Yahweh's instructions,
he has rejected you as king."

24 "Yes, I've sinned," Sha'ul (Saul) responded. "I can see
that I've disobeyed Yahweh's instruction, and yours too,
because I feared the people and did what they were re-
questing. 25 But now, please forgive my sin and come back
with me so I can worship Yahweh."

26 "No, I won't return with you." Shmuel (Samuel)
replied. "You've rejected Yahweh's instructions, and Yah-
weh has already rejected you as Yisrael's (Israel's) king."

27 As Shmuel turned around to go, Sha'ul grabbed the
edge of his robe and it tore.[37] 28 "Today, Yahweh has torn
the kingdom of Yisrael away from you," Shmuel told him.
"And he's given it to another man who's better than you.
29 And by the way, Yisrael's powerful God doesn't go back
on his word, and doesn't change his mind like people tend
to do.

30 "It's true that I've sinned," Sha'ul said, "but please
honour me now in front of the Israeli people and their el-
ders. And then return with me, so I can worship your god
Yahweh." 31 So Shmuel followed Sha'ul back, and Sha'ul
worshipped Yahweh.

32 Then Shmuel commanded, "Bring the Amaleki King
Agag over here to me."

So they brought him over, and trembling,[38] he said, "I've
faced up to death now."[39]

33 Then Shmuel told him,

"Just as your sword has made women childless,
so too will your mother be made childless among
women."

35 **RV 15:1 · Cross-ref.** 1Sam 10:1.

36 **RV 15:2 · Cross-ref.** Exo 17:8-14; Deu 25:17-19.

37 **RV 15:27-28 · Cross-ref.** 1Sam 28:17; 1Ki 11:30-31.

38 **RV 15:32 · Note** The meaning of the original word here is unclear and so there'll be different interpretations.

39 **RV 15:32 · Note** Some translations interpret the original words as Agag thinking (or saying to himself) that he was going to be spared, but he surely knew Shmuel.

Readers' Version

And Shmuel hacked Agag to pieces in front of Yahweh there at Gilgal.

34 Then Shmuel went home to Ramah, and Sha'ul (Saul) returned to his house in Giveah. **35** After that, Shmuel never saw Sha'ul again, but he mourned for him, and Yahweh regretted that he'd made Sha'ul king over Yisrael (Israel).

Shmuel anoints David as King · Full kingdom

16:1 Then Yahweh spoke to Shmuel (Samuel), "How long are you going to keep mourning for Sha'ul (Saul) for, when I myself have rejected him as king over Yisrael (Israel)? Fill your horn with oil and go. I'll send you to Yishay (Jesse) from Beyt-Lehem (Bethlehem), because I've seen one of his sons who'd make a good king for me."

2 "How can I do that?" asked Shmuel. "Sha'ul would kill me if he heard about it."

"Take a heifer with you," Yahweh said, "and say, 'I've come to sacrifice to Yahweh.' **3** Invite Yishay to the sacrifice, and I'll show you what do to from there, and you should anoint the one I tell you to."

4 So Shmuel did what Yahweh had told him, and went to Beyt-Lehem. The town elders trembled when they met him, and asked, "Do you come in peace?"

5 "Yes, in peace," he answered "I've come to sacrifice to Yahweh. Purify yourselves and come with me to the sacrifice." Then he purified Yishay and his sons and called them to the sacrifice.

6 When they arrived, Shmuel saw Eliav and thought, "Surely this man's the one that Yahweh wants to anoint." **7** But Yahweh told him, "Don't look at his height or outward appearance, because I've rejected him. Because it isn't what a person sees with their eyes, but Yahweh sees their motives and values."

8 Then Yishay called for Avinadav to walk across in front of Shmuel, but he said again, "Yahweh hasn't chosen that one." **9** Then Yishay made Shamah walk across in front, but again he said, "Yahweh hasn't chosen that one." **10** So all up, Yishay made seven of his sons walk across in front of Shmuel, but Shmuel told him, "Yahweh hasn't chosen any of them." **11** Then Shmuel asked Yishay, "Is this all your sons?"

"Well, there's just the youngest," he answered "but you see, he's out looking after the flock."[40]

"Send for him," Shmuel instructed him, "because we won't do anything else until he gets here." **12** So he sent for him and brought him in. He was a good-looker with beautiful eyes and red colouring, and Yahweh said, "Stand up and anoint him, because he's the one." **13** So Shmuel took the horn full of olive oil and anointed him right there with his brothers, and Yahweh's spirit rushed onto David from that day onwards. Then Shmuel left and went home to Ramah.

Sha'ul employs David · Full kingdom

14 Meanwhile, Yahweh's spirit left Sha'ul (Saul), and instead an evil spirit from Yahweh tormented him, **15** and his servants told him, "Look, an evil spirit from God is tormenting you. **16** Let our master please get your servants to find a man who knows how to play the harp. Then, whenever the evil spirit from God is on you, then he'll play it and it'll be good for you."

17 "Okay," Sha'ul responded, "Find a man for me who's good at playing it, and bring him to me."

18 Then one of his servants spoke up, "Listen, I've noticed one of the sons of Yishay (Jesse) in Beyt-Lehem (Bethlehem) who knows how to play. He's also a very powerful warrior, as well as being good looking and wise in what he says. And Yahweh is with him."

19 So Sha'ul sent messengers to Yishay to tell him, "Your son David who looks after your flock, send him to me." **20** So Yishay loaded a donkey with bread, a skin of wine, and a young goat, and sent them to King Sha'ul with his son David. **21** When David got to the king, he became his servant, and he was liked so much that he was appointed as the one who carried the king's equipment. **22** Sha'ul sent a message back to Yishay, saying, "Let David remain in my service, because I really like him." **23** Then whenever the spirit from God tormented Sha'ul, David would take the harp and play it. That would bring relief to Sha'ul and make him feel better, and the evil spirit would leave him.

Galyat Challenges the Israelis · Full kingdom

17:1 At that time, the Pelishtim gathered their army divisions together ready for battle. They assembled at Sokoh in Yehudah (Judah), and camped between Sokoh and Azekah in Efes-Damim. **2** Sha'ul (Saul) and the Israeli warriors gathered and camped in the Elah valley, then they arranged themselves for battle against the Pelishtim. **3** So the Pelishtim stood on one hill and the Israelis on the opposite hill, with the valley between them.

4 Then the Pelishtim sent a champion out from their camp to represent them. His name was Galyat (Goliath) and he came from Gat, and he was almost three metres[41] tall. **5** He wore a bronze helmet, and his body armour had overlapping plates weighing a total of some fifty-five kilograms. **6** He had bronze armour on his legs, and a bronze plate[42] between his shoulders. **7** The wooden shaft of his spear was like a weaver's beam and his spear time weighed around seven kilograms. His shield-bearer walked in front of him. **8** Galyat stood there and called out to the Israeli warriors, "Why have you all come out to line up for battle? Now, I'm down here as a Pelishti, and all of you are Sha'ul's slaves, so choose a man for yourselves and let him come down here to fight me. **9** If he's able to fight with me and kill me, then we'll become your slaves. But if I'm the winner and kill him, then you'll all become our slaves and

40 RV 16:11 · Note We deliberately left the word 'flock' here (rather than 'sheep'), because although young David is always thought of as 'the shepherd boy' in English culture, in the middle-East, **goats** are probably a more important part of the flock than sheep.

41 RV 17:4 · Note Some Greek sources have a height closer to two metres.

42 RV 17:6b · Note It's not totally clear what's being described in the second part of this sentence, so other interpretations might differ.

Readers' Version

work for us." 10 Then he said, "I personally scoff at Yisrael's (Israel's) lines today. Give me a man so we can fight together." 11 When Sha'ul and the Israelis heard all that, they were discouraged and very afraid.

David and Galyat · Full kingdom

12 [43]Now David was the son of Yishay (Jesse) (from the Efrat clan, he lived in Beyt-Lehem (Bethlehem) in Yehudah (Judah)) who had eight sons, and by Sha'ul's (Saul's) time, was quite old compared to other men.[44] 13 Yishay's three oldest sons (Eliav, Avinadav, and Shamah) had gone to the battle with Sha'ul, 14 but David was the youngest. While the three oldest were with Sha'ul, 15 David went back and forth between Sha'ul's camp and looking after his father's flock at Beyt-Lehem.

16 For forty days, the Pelishti champion came out and presented himself in the early morning and again in the evening.

17 One day Yishay said to his son David, "Here's a sack of roasted grain and ten loaves of bread. Take them straight away to your brothers at the camp. 18 And take these ten cuts of cheese to the commander of their unit. Find out how your brothers are doing and bring back anything they want to send to me. 19 Sha'ul and them and the other warriors are in the Elah valley, fighting against the Pelishtim."

20 So David got up early in the morning and left the flock with a shepherd, and set out just like Yishay had told him to. When he got to the battleground and the camp, the warriors were just going out to the battle line and they were shouting the battle cry. 21 The Israelis and the Pelishtim arranged themselves—battle line to battle line.

22 David left what he'd brought with a guard, and ran into the battle line. Then he caught up with his brothers and asked them how they were doing. 23 While he was talking with them, look, the Pelishti champion from Gat was coming out with his challenge. Galyat (Goliath) spoke like he had before and David heard it all. 24 But when the Israelis saw the champion, they were terrified and fled away from him. 25 saying to each other, "Have you seen this man who's coming out? He's certainly coming to mock Yisrael (Israel)! Any man who can defeat him will be made very wealthy by the king, and he'll give his daughter to him, plus his extended family will be exempt from paying taxes."

26 "What was it that'll be done for the man who kills this Pelishti and take's Yisrael's disgrace away?" David asked some of the men standing around him. "Because who does that uncircumcised Pelishti think he is that he would taunt the army of the living God?" 27 Then the men told him again what would be given to the man who defeats him.

28 But when David's oldest brother Eliav heard him talking to the men, he got very angry and scolded him, "Why have you come down here? Who's looking after those few sheep that you left in the desert? I know you have a big head and you're just a troublemaker—you just want to watch the battle."

29 "What have I done now?" David asked. "Wasn't it just a question?" 30 Then he went over to another group and asked the same question and got the same answer.

31 So it got around what David was saying, and when Sha'ul (Saul) heard about it, he sent for him.[45] 32 David told the king, "Don't be discouraged. Your servant will go and fight against this Pelishti."

33 "You can't go against this Pelishti and fight him," Sha'ul told David. "You're still a lad, but he's been a professional warrior since he was young."

34 "Your servant has been working for his father tending the flock," David replied. "Sometimes a lion or a bear has come and taken a sheep from the flock 35 and I would go after it and beat it and rescue the sheep from its mouth. If it went to attack me, then I'd grasp it by the jaw and beat it and kill it. 36 Your servant has killed both a lion and a bear, and that uncircumcised Pelishti will end up just like them, because he's insulted the army of the living God." 37 Then he added, "Yahweh who has saved me from the lion and from the bear, *he* will be the one to save me from that Pelishti."

"Go then, and Yahweh be with you." Sha'ul assented. 38 Then Sha'ul had David dressed in his own battle attire, and then in body armour with a bronze helmet. 39 David strapped his sword over the top and then tried to walk because he hadn't been trained in wearing it. But he told Sha'ul, "I couldn't walk in all that without practice," so he took it all off. 40 Then he picked up his staff, and selected five smooth stones from the riverbed. He placed them in the pouch of his shepherd's bag, and picked up his sling and headed towards the Pelishti champion.

David fronts up to Galyat · Full kingdom

41 Then Galyat (Goliath) came closer and closer to David, with his shield-bearer walking in front of him. 42 When he looked and realised that David was a reddish, good-looking lad, he despised him 43 and asked him, "Are you coming to me with a stick because you think I'm a dog?" Then the Pelishti cursed David by his gods. 44 "Come over here," he told David, "and let me give your flesh to the vultures and wild animals."

45 "You're coming to me with a sword and spear and dagger," David shouted back. "But I'm coming to you in the name of Commander-in-chief Yahweh, the god of Yisrael's (Israel's) army that you've been taunting. 46 Today, Yahweh will help me defeat you and I'll knock you down and cut off your head. What's more, I'll give the Pelishti army corpses to the vultures and wild animals today, then everyone will know that there's a god in Yisrael. 47 Everyone here will learn that Yahweh doesn't save with swords or spears, be-

43 **RV 17:12 · Note** Verses 12–31 aren't included in every ancient Greek translation.

44 **RV 17:12 · Note** There's a small variation in the original manuscripts at the end of the verse, but it has minimal effect on the essential story-line.

45 **RV 17:31 · Note** Verses 12–31 aren't included in every ancient Greek translation.

Readers' Version

cause he's in charge of the battle and will help us defeat you all."

48 Then as Galyat went closer to meet David, David ran quickly towards him at the battle line. 49 He slipped his hand into his bag and took out a single stone and slung it towards the Pelishti—striking him on the forehead. The stone sank into his forehead and he collapsed forwards onto the ground, 50 and so David defeated the Pelishti with a sling and a stone—knocking him down and killing him.[46] Not having a sword with him, 51 David ran and stood over the Pelishti—drawing Galyat's sword out of its sheath to kill him and cut off his head.[47]

When the Pelishtim saw that their powerful champion was dead, they fled 52 and the Israeli warriors started yelling and they chased the Pelishtim into the valley and as far as the gates of Ekron. The dead bodies of the Pelishtim could be seen on the road all the way from Sha'arayim to Gat and Ekron. 53 When the Israelis returned from chasing the Pelishtim, they raided the valuables from their camp. 54 David put Galyat's equipment into his own tent, then he carried his head to Yerushalem (Jerusalem).

Sha'ul asks about David · Full kingdom

55 When Sha'ul (Saul) had seen David going out to meet Galyat (Goliath), he'd asked Avner, the army commander, "Whose son is this lad, Avner?"

"As surely as you live, your majesty," replied Avner, "I don't know."

56 "Find out whose son he is," the king had commanded.

57 Then when David had returned from killing the Pelishti, Avner brought him to stand in front of Sha'ul, and he was holding Galyat's head. 58 "Whose son are you, lad?" Sha'ul asked.

"I'm the son of your servant Yishay (Jesse), who lives in Beyt-Lehem (Bethlehem)," replied David.

David's friendship with Yonatan · Full kingdom

18:1 After David had finished speaking to the king, him and Yonatan (Jonathan) became close friends, in fact Yonatan really loved him. 2 From that day, Sha'ul (Saul) kept David with him, and wouldn't allow him to return home. 3 Then Yonatan and David made an agreement together, because Yonatan loved him as much as he loved himself. 4 Yonatan took off the cloak that he was wearing and gave it to David, along with his armour, his sword and bow, and even his belt. 5 David went on missions wherever Sha'ul sent him and always succeeded. Sha'ul put him in charge of the warriors, and that pleased all the people, as well as Sha'ul's servants.

Sha'ul becomes envious of David · Full kingdom

6 When they'd all come back after killing the Pelishti, the women from the Israeli cities had come out to meet King Sha'ul (Saul) with singing and dancing—playing tambourines and other instruments with great happiness. 7 However, as they danced they sang,

"Sha'ul has killed his thousands,
and David his tens of thousands."[48]

8 Sha'ul found that offensive and it made him very angry. "They've attributed tens of thousands to David," he complained, "but only thousands to me. Next thing he'll end up as king." 9 So from that day onwards, Sha'ul remained wary of David and kept an eye on him.

10 Then the next day, an evil spirit from God rushed on Sha'ul and even in the middle of the house he started prophesying. As David was playing near him (as he did every day), Sha'ul was holding a spear 11 and he suddenly hurled it, saying, "I'll pin that David to the wall." But twice when he did that, David managed to elude him.

12 So Sha'ul ended up afraid of David because Yahweh was with him, but was no longer with the king. 13 Then Sha'ul sent him out of the room and appointed him as the commander of a thousand warriors, so he came and went in front of the people.[49] 14 Yahweh was with David and he was succeeding in everything he did. 15 Sha'ul knew about his successes and couldn't stand looking at him, 16 but all the people of Yisrael (Israel) and Yehudah (Judah) loved David because they observed his comings and goings.

David wins Mikal as his wife · Full kingdom

17 One day Sha'ul (Saul) told David, "Look, here's my oldest daughter Merav—I'll give her to you for a wife. The only condition is that you become a powerful warrior for me and fight Yahweh's battles." (Sha'ul had said to himself, "I don't need to hurt him physically—I'll let the Pelishtim do that for me.") 18 "Who am I," David asked, "and who are my relatives in my father's clan in Yisrael (Israel), that I should become the king's son-in-law?"

19 However, when it was the time for Sha'ul to give his daughter Merav to David, she was given to Adriel the Meholati to marry.

20 Now Sha'ul's other daughter Mikal loved David, and when they told the king, he was pleased about it, 21 saying to himself, "I'll give her to him so she can become a trap for him so the Pelishtim could be the ones to attack him." So he said a second time, "You'll become a son-in-law of mine today." 22 Then Sha'ul commanded his servants, "Tell David privately, 'Listen, the king is pleased with you, and all of us his servants love you. So now we think that you should become the king's son-in-law.' "

23 So they told David privately, but he responded, "Something that significant isn't likely to happen. I'm hard up and without much honour."

24 When Sha'ul's servants told him what David had said, 25 he replied, "Pass this onto David, 'The king doesn't want an expensive bride price—only a hundred Pelishti fore-

46 RV 17:50 · Cross-ref. 2Sam 21:19.

47 RV 17:51 · Cross-ref. 2Sam 21:19.

48 RV 18:7 · Cross-ref. 1Sam 21:11; 29:5.

49 RV 18:13 · Note It's not entirely clear what the implications of this coming and going were (and similarly at the end of v16). It could easily refer to him returning successfully from military excursions.

Readers' Version

skins taken from the king's enemies.' " But Sha'ul was still wanting the Pelishtim to be the ones to kill David. 26 Now when David heard this from the servants, he decided that he could indeed marry the king's daughter within the time period that had been given, 27 so he and his men got ready and went and killed *two* hundred Pelishti men. He brought them to the king and had them counted to fulfill the pledge, and so Sha'ul had to give his daughter Mikal to become his wife.

28 But when Sha'ul realised that Yahweh was helping David, and that his daughter loved him, 29 he became more afraid of David, so he remained hostile to David from then on.

30 Whenever the Pelishti commanders decided to attack, David was more successful than any other of Sha'ul's commanders, so he became very famous.

Sha'ul persecutes David · Full kingdom

19:1 Then Sha'ul (Saul) urged his son Yonatan (Jonathan) and all his servants to kill David, but Yonatan really liked David 2 and told him, "My father Sha'ul wants to get rid of you, so please watch out in the morning. Find a hiding place and stay there. 3 And what I'll do, I'll go out and stand by my father in the countryside where you're hiding, and I'll bring you into the conversation to see what he'll say about you."

4 So the next morning, Yonatan spoke well of David to his father Sha'ul, saying, "Don't let the king sin against his servant, against David, because he hasn't sinned against you, and actually, he's been a big help to you. 5 He took his life into his hands when he fought against Galyat (Goliath), and Yahweh used it to save all Yisrael (Israel). So why would you sin against innocent blood by putting David to death for no reason."

6 Sha'ul listened to Yonatan, then he promised, "As surely as Yahweh lives, he won't be put to death." 7 Afterwards, Yonatan called David and told him what had been said. Then he brought David back to work for Sha'ul and things carried on as before.

8 Then war broke out again, and David went out and battled against the Pelishtim and defeated them so badly that they fled away from him.

9 One day as Sha'ul was sitting in his house, an evil spirit from Yahweh came on him. He had his spear in his hand, and David was playing the harp. 10 Sha'ul tried to hit David with the spear, but David eluded him and the spear went into the wall. Then David slipped away and fled that night.

11 Sha'ul sent messengers to watch David's house to kill him in the morning,[50] but his wife Mikal told him, "If you don't do something to save your life tonight, you'll be dead by tomorrow." 12 So Mikal lowered David out through the window, and he was able to slip out and take off. 13 Then she took a household idol and put it in the bed, putting a goats' hair quilt where the head should be and covering it with the bed-clothes. 14 When Sha'ul sent messengers to arrest David, she told them, "He's sick." 15 Sha'ul sent the messengers back, telling them, "Bring him up to me bed and all so I can kill him." 16 But when the messengers returned, look, it was a household idol in the bed with a goats' hair quilt as its head. 17 Sha'ul had Mikal brought in and questioned, "Why did you deceive me like that and sent my enemy off, so that he slipped away?"

"He told me that he'd kill me," Mikal answered Sha'ul, "if I didn't help him escape."

18 After David had slipped away, he went to Shmuel (Samuel) in Ramah and told him everything that Sha'ul had done to him, then the two of them went and stayed in Navit. 19 But Sha'ul was told that David was in Navit near Ramah, 20 so he sent messengers to capture David. When they saw a group of prophets prophesying and Shmuel standing as head over them, God's spirit came onto Sha'ul's messengers and they also prophesied. 21 They told Sha'ul and he sent more messengers and they also prophesied. He sent messengers a third time, and they started prophesying as well. 22 Finally Sha'ul himself headed towards Ramah and got as far as the large water cistern in Seku. He asked around about Shmuel and David, and was told that they were in Navit near Ramah. 23 So he went to Navit, and God's spirit came on him as well. As he walked, he kept prophesying until he entered Navit. 24 He took off his outer clothes and prophesied in front of Shmuel. He lay undressed all that day and all night, so that's why people ask, "Is Sha'ul a prophet as well?"[51]

Yonatan helps David · Full kingdom

20:1 Then David fled from Navit near Ramah and went to Yonatan (Jonathan) and asked, "What have I done? What did I do wrong? What sin has made your father so angry that he wants to take my life?"

2 "Far from it," Yonatan responded. "You won't die. Listen, my father doesn't do anything, big or small, without telling me. So why would my father hide this from me if it was his plan? No, you're wrong."

3 "For sure, your father knows that you've taken a liking to me," said David, "and he would have decided not to tell you so you wouldn't be upset." Then David made an oath again, "Indeed, as Yahweh is alive, and as your soul is alive, death is definitely only a step away from me."

4 "I'll do anything for you—whatever you say," Yonatan confirmed.

5 "Listen, the new moon celebration is tomorrow,[52] and I'll definitely be expected to sit with the king to eat," David told him. "But you should let me go, and I'll hide myself in the countryside until the third evening. 6 If your father misses me, then tell him, 'David begged me to let him go to his home in Beyt-Lehem (Bethlehem), to join his clan for their yearly sacrifice.' 7 If your father says, 'That's fine,' then your servant can relax. But if he gets really angry,

50 **RV 19:11 · Cross-ref.** Psa 59 header.

51 **RV 19:24 · Cross-ref.** 1Sam 10:11-12.

52 **RV 20:5 · Cross-ref.** Num 28:11.

Readers' Version

you'll know that he's planning evil. 8 If that's the case, it'll be up to you to do what's right with your servant in terms of our agreement before Yahweh. If I've been disloyal to the king, kill me yourself—no need to drag me to him.

9 "Don't even think of it," Yonatan responded. "If I find out that my father has decided to harm you, I'll certainly tell you."

10 "If your father does have a cruel plan, who'll tell me?" David asked Yonatan.

11 "Come with me out to the countryside." Yonatan replied. So they went out to the countryside together 12 and he promised David, "By Yahweh the god of Yisrael (Israel), I will definitely sound out my father around this time tomorrow, or soon after. If it looks good for you, then I'll certainly send a message to let you know. 13 But if he's planning evil for you, may Yahweh punish me similarly or even worse if I don't inform you, and send you away so you can leave in peace. And may Yahweh be with you just like he used to be with my father. 14 But as long as I'm still alive, please keep our agreement of faithfulness before Yahweh so I won't die. 15 Don't ever terminate that agreement of faithfulness towards my family,[53] even when Yahweh destroys your enemies wherever they are. 16 So Yonatan made a multi-generational agreement with David, adding, "And may Yahweh punish David's enemies."

17 Then Yonatan got David to promise again because he loved him as much as he loved his own life, 18 and he told him, "The new moon celebration is tomorrow, and you'll be missed because your seat will be empty. 19 The following day, go to the place where you hid before and stay by the big rock. 20 I'll shoot three arrows to the side of it, as if trying to hit a target. 21 Then I'll send my boy to find the arrows. If I tell him that they're on my side, then just as Yahweh lives it'll be safe for you to come out. 22 But if I tell the boy that they're on the far side, go because Yahweh is sending you away. 23 As for our pact, Yahweh will watch over us and our descendants."

24 So David hid himself in the countryside, and at the new moon celebrations, the king sat down to eat— 25 sitting at his usual seat by the wall. Yonatan sat opposite, and Avner sat beside Sha'ul (Saul). No one was sitting in David's seat 26 but Sha'ul didn't say anything that day, thinking, "Something must have happened that made him ceremonially unclean." 27 However, the next day of the celebration when David was still missing, Sha'ul asked his son Yonatan, "Why didn't Yishay's (Jesse's) son come to the meal yesterday or today?"

28 "David begged me to let him go to Beyt-Lehem (Bethlehem)," Yonatan answered. 29 "He requested, 'Please release me because our clan's sacrifice will be in the city, and my brother has told me to be there. So now, if I've found favour in your eyes, please let me slip away and go to see my brothers.' That's why he hasn't come to the king's table."

30 Sha'ul was furious at Yonatan and yelled at him, "You son of a perverse, rebellious woman! Do you think that I don't know that you're taking the side of Yishay's son? It's to your detriment and to the shame of your mother's nakedness, 31 because as long as that son of Yishay stays alive on this earth, you and your kingdom will never be established. Now, send men and arrest him, because he's on his way to the grave!"

32 "Why should he be put to death?" Yonatan retorted. "What wrong has he done?"

33 Then Sha'ul hurled his spear at him to kill him, and Yonatan knew then that his father had already determined to kill David. 34 Yonatan angrily got up from the table. He didn't eat any food that second day of the celebration—he was upset about David because his father had dishonoured him.[54] 35 So it was that the following morning, Yonatan went out to the countryside at the time agreed with David, taking a small boy with him. 36 "Run ahead—find the arrows that I'm about to shoot," he told his boy. The boy ran and he shot the arrow to go over his head. 37 The boy went to where the arrow was, but Yonatan called out, "Isn't the arrow further past you?" 38 Then he added, "Hurry up! Don't mess around." So the boy picked up the arrow and brought it back to his master, 39 but the boy didn't realise what had just happened—only Yonatan and David knew. 40 Then Yonatan gave his equipment to the boy and sent him back to the city.

41 When the boy was gone, David came up from the side and dropped onto his knees, bowing three times with his face to the ground. Then they greeted each other with a kiss and cried together, although David cried the most. 42 Then Yonatan told David, "Go in peace, because us two have made a pact together in Yahweh's name, agreeing, 'Yahweh will watch between me and you, and between my descendants and your descendants forever.' " Then David set off and Yonatan went back to the city.

David stays at Nov · Full kingdom

21:1 David went to the priest Ahimelek at Nov, but Ahimelek trembled when he saw David and asked him, "Why are you here by yourself? How come you don't have a companion?"[55]

2 "The king sent me on an errand," David replied, "but he told me not to tell anyone about the matter that he sent me on. Plus I've told my young men where to meet me. 3 Now, what food do you have on hand? Give me five loaves of bread or whatever you can find."

4 "There is no ordinary bread on hand," the priest answered. "But there is the sacred bread, if only the young men have kept themselves from women."

5 "There's definitely been no women near us for three

53 **RV 20:15 · Cross-ref.** 2Sam 9:1.

54 **RV 20:34 · Note** It's not entirely clear who this 'him' was (as Sha'ul had seriously dishonoured Yonatan as well), so we've left it ambiguous (although David was certainly the last name mentioned).

55 **RV 21:1-6 · Cross-ref.** Mat 12:3-4; Mrk 2:25-26; Luk 6:3.

Readers' Version

days," David told the priest. "That's how I always do missions. The men[56] have been pure, even though it was a common journey, and today even more so."

6 So the priest gave him the sacred bread, because there was no other bread there other than the previous day's bread of the presence which had been removed from in front of Yahweh to be replaced by fresh bread.[57]

7 Now it so happened that one of Sha'ul's (Saul's) servants was there that day presenting himself to Yahweh. He was Doeg the Edomi, a leader of Sha'ul's herdsmen.

8 David asked Ahimelek, "Do you have any spear or sword here? I didn't have time to grab my sword or my weapons when I left, because the king's matter was urgent."

9 "I've only got Galyat's (Goliath's) sword," replied the priest. "From the Pelishti who you killed in the Elah valley.[58] Look, it's wrapped in the cloak behind the sacred apron. If you want to take it for yourself, take it, because there's no other sword around here."

"Yes, there's no other sword like it," said David. "Get it for me."

David flees to Gat · Full kingdom

10 Then David left and continued moving to distance himself from Sha'ul (Saul), and he went to King Akish of Gat. 11 But Akish's servants complained to him, "Isn't that David who'll become king of Yisrael (Israel)? Isn't he the one they sing about when they dance, chanting, 'Sha'ul has killed his thousands, and David his tens of thousands?' "[59]

12 David listened to those words without any reaction because he was very afraid of what King Akish might do,[60] 13 so he changed his behaviour when he was with them and pretended to be insane.[61] He scratched on wooden doors and let his saliva dribble down his beard. 14 Then King Akish complained to his servants, "Look, that man's insane. Why did you all bring him to me? 15 Don't I already have enough madmen around here—why add another? Must that man come into my house?"

David moves around but gains followers · Full kingdom

22:1 So David left there and slipped away to the cave at Adulam.[62] When his brothers and other relatives found out, they went and joined him there. 2 Over time, any man who was in trouble, or in debt, or discontented gathered around him, and he became their leader—some four hundred men in all.

3 From there, David went to Mitspah in Moav (Moab), and he asked the king of Moav, "Please let my parents stay here in the palace with you until I find out what God will do for me." 4 So he took them to the king where they stayed with him the entire time that David lived in the fortress.

5 Then the prophet Gad told David, "Don't stay in the fortress. Leave it and come back to Yehudah's (Judah's) region." So David left and went to the Heret forest in Yehudah.

The slaughter of the priests · Full kingdom

6 One day, Sha'ul (Saul) was sitting holding his spear underneath the tamarisk tree on a hill near Giveah with all his servants stationed around him, when he heard where David and his men were, 7 and he accused his servants, "Listen now, you Benyamites. Will Yishay's (Jesse's) son also[63] give fields and vineyards to all of you? Will he make all of you commanders of thousands and commanders of hundreds? 8 Yes, all of you have conspired against me. Not one of you informed me when my own son made a pact with that son of Yishay. And none of you took my side or even informed me that my son has encouraged my servant to lie in ambush against me as he is today!"

9 Now Doeg the Edomi was stationed there with Sha'ul's servants, and he spoke up, "I saw Yishay's son go to Nov and talk with Ahimelek the priest,[64] 10 and the priest asked Yahweh for directions for him, and gave him food and Galyat's (Goliath's) sword."

11 Then the king summoned Ahituv's son Ahimelek and all his relatives who were priests to Nov, and they all came to the king. 12 "Listen now, son of Ahituv," said Sha'ul.

"Go ahead my master," answered Ahimelek.

13 "Why have you all conspired against me?" asked Sha'ul. "You gave bread to Yishay's son, and a sword, and you asked guidance from God for him, so now he's risen up against me—lying in ambush this very day?"

14 "Isn't David one of your most faithful servants?" Ahimelek answered the king. "He's the king's son-in-law and commander over your guards, and isn't he honoured in your house? 15 Did I begin to inquire for him from God today? Far be it from me! Don't let the king accuse his servant or any of my father's household, because your servant doesn't know about any of this—nothing at all."

16 "For certain, Ahimelek," the king declared. "you and all your father's household will certainly die for that!" 17 Then the king commanded his messengers who were stationed beside him, "Turn around and put Yahweh's priests to death because they've taken David's side. And because they knew he was fleeing, but they didn't inform me." But the king's servants weren't willing to attack Yah-

56 **RV 21:5 · Note** The Hebrew says 'the men's vessels' (or 'containers'). It's not culturally clear if that referred to their 'bodies' (as this translation implies) or to something they carried.

57 **RV 21:6 · Cross-ref.** Lev 24:5-9.

58 **RV 21:9 · Cross-ref.** 1Sam 17:51.

59 **RV 21:11 · Cross-ref.** 1Sam 18:7; 29:5.

60 **RV 21:12 · Cross-ref.** Psa 56 header.

61 **RV 21:13 · Cross-ref.** Psa 34 header.

62 **RV 22:1 · Cross-ref.** Psa 57 header; Psa 142 header.

63 **RV 22:7 · Note** See note on 'גַּם' ('gam') at https://www.sil.org/resources/publications/entry/99313.

64 **RV 22:9-10 · Cross-ref.** 1Sam 21:7-9; Psa 52 header.

Readers' Version

weh's priests. 18 So the king commanded Doeg the Edomi, "You turn around and attack the priests." So Doeg turned and he himself attacked the priests. He killed eighty-five men that day who wore sacred linen aprons. 19 Also at Nov (the city of priests) he killed men and women with his sword, children and infants, cattle, donkeys, and sheep.

20 But one of Ahimelek's sons was able to slip away. His name was Evyatar and he fled to join David, 21 and informed him that Sha'ul (Saul) had commanded Doeg to kill Yahweh's priests. 22 "I knew on that day," David responded, "when Doeg the Edomi was there, that he would probably tell Sha'ul. It's my fault that your father and all his family were murdered. 23 Stick with me—don't be afraid, because the one who wants to kill me would kill you as well. You'll be safe with me."

David rescues Ke'ilah · Full kingdom

23:1 Some time later, David was told, "Listen, the Pelishtim are fighting against the city of Ke'ilah and they are stealing grain from the threshing floors," 2 so he asked Yahweh, "Should I go and attack those Pelishtim?"

"Go and attack the Pelishtim and save Ke'ilah," Yahweh responded.

3 But David's men warned him, "Listen, we're afraid here in Yehudah (Judah), and we'd be even more afraid if we went to Ke'ilah against the Pelishtim' battle lines." 4 So David double-checked with Yahweh who answered, "Get ready and go to Ke'ilah, because I'm about to give you victory over the Pelishtim." 5 Then David and his men went to Ke'ilah and battled against the Pelishtim—thoroughly defeating them and taking their livestock, thus saving the inhabitants of Ke'ilah.

6 Now when Ahimelek's son Evyatar had fled to David at Ke'ilah, he'd brought a sacred apron with him.

7 Sha'ul (Saul) was told that David had gone to Ke'ilah, so he said, "Ah, God has deserted him and given him to me because he's shut himself in by going into a walled city with doors that can be barred shut." 8 So Sha'ul initiated preparations to go to Ke'ilah to entrap David and his men.

9 But David discovered that Sha'ul was planning to destroy him, so he summoned Evyatar the priest, "Bring the sacred apron here." 10 Then David prayed, "Yahweh, God of Yisrael (Israel), your servant has heard that Sha'ul is intending to come to Ke'ilah—to destroy the city because of me. 11 Will Sha'ul come here, just as your servant has heard? Will the masters of Ke'ilah turn me over to him? Yahweh, God of Yisrael, please tell your servant."

"Yes, he will go there," Yahweh answered.

12 "And will the masters of Ke'ilah hand me and my men over to Sha'ul?" David asked again.

And Yahweh said, "They will deliver up."

13 So David and his men (about 600 of them), left Ke'ilah and moved around from place to place. When Sha'ul was told that David had slipped away from Ke'ilah, he didn't continue with his plans.

Sha'ul pursues David · Full kingdom

14 David stayed in various fortresses in the wilderness, and sometimes he stayed in the hill country in the Zif wilderness. Sha'ul (Saul) kept searching for them, but God didn't allow him to capture them. 15 Once David was staying in the Zif wilderness and he saw that Sha'ul had arrived there to try to kill him. 16 Then Sha'ul's son Yonatan (Jonathan) went to David at Horesh and encouraged him to keep trusting God, 17 saying, "Don't be afraid, because my father Sha'ul won't capture you. As for you, you'll reign over Yisrael (Israel), and I'll be your second in command. Even my father knows that." 18 Again, the two of them made an agreement before Yahweh.[65] Then David stayed at Horesh and Yonatan returned home.

19 Some men from Zif went to Sha'ul at Giveah, saying, "We're pretty sure that David's hiding himself among us in the fortresses in Horesh, on the Hakilah hill south of Yeshimon.[66] 20 So now, your majesty, come over whenever you want, and we'll make sure he's handed over to you."

21 "May you all be blessed by Yahweh," Sha'ul responded, "because you've had compassion on me. 22 Please go back and double-check and find out who's seen him there. Learn more and look at the place yourselves, because I've been told that he's very crafty. 23 Find out all the other places where he hides himself. Return to me with definite information, then I'll go with you all, and if he's there in that region, then I'll search for him among the population of Yehudah (Judah)."

24 So they left and returned to Zif ahead of Sha'ul. At that time, David and his men were in the Maeon wilderness south of Yeshimon 25 when Sha'ul and his men came to search for them. When David was told, he went further south to a rocky hill therein that wilderness, but Sha'ul also heard that and followed them. 26 At one point, Sha'ul was on one side of a hill, and David and his men were on the other side. David was hurrying to get away from Sha'ul, but Sha'ul and his men were trying to surround David and his men to capture them. 27 Just then, a messenger arrived for Sha'ul, saying, "Come quickly because the Pelishtim have raided our region." 28 So Sha'ul had to give up chasing David and went to repel the Pelishtim. 29 David also left that area and stayed in the fortresses around Eyn-Gedi.

David refuses to kill Sha'ul · Full kingdom

24:1 After Sha'ul (Saul) returned from repelling the Pelishtim, they told him that David was now in the Eyn-Gedi wilderness. 2 So Sha'ul chose three thousand Israeli warriors and went searching for David and his men at Wild Goats Rocks. 3 On the way, as they reached the sheep yards, Sha'ul went into a cave to relieve himself, but David and his men were hiding there further inside the cave.[67] 4 David's men whispered to him, "Wow, today what Yahweh told you is coming true when he said, 'Listen, I'm about to give victory

65 **RV 23:18 · Cross-ref.** 1Sam 18:3.

66 **RV 23:19 · Cross-ref.** Psa 54 header.

67 **RV 24:3 · Cross-ref.** Psa 57 header; Psa 142 header.

over your enemy, and you will do to him whatever you think is right.' " Then David sneaked up and quietly cut a piece off the edge of Sha'ul's robe. **5** Afterwards however, David felt bad because he'd cut a piece off Sha'ul's clothes **6** and he said to his men, "By Yahweh, I shouldn't have done that to my master—to Yahweh's anointed king—to do him harm because he's the one Yahweh anointed."[68] **7** He restrained his men with a few quiet words and wouldn't allow them to attack Sha'ul.

Then Sha'ul left the cave and headed down the path. **8** After waiting a few moment, David went out of the cave and called out behind Sha'ul, "My master the king." When Sha'ul turned and looked behind him, David bowed **9** and said, "Why do you listen to people when they say that I'm wanting to harm you? **10** Look, you can see for yourself that Yahweh gave me the opportunity to harm you today in the cave, and some of my men wanted me to kill you, but I showed you compassion and told them that I wouldn't do harm to my master, because he's Yahweh's chosen king. **11** Your majesty, look of this piece of your robe that I'm holding, because when I cut it off, I didn't kill you. So now you can see for yourself that I have no evil plans, and I haven't do you any wrong, even though you're ambushing me so you can kill me. **12** May Yahweh judge between you and me because I'll let Yahweh repay you for any harm against me—it won't be me who works against you. **13** As the ancient proverb says, 'Evil things are done by evil people.' But it won't be me who harms you. **14** Who has Yisrael's (Israel's) king come to find? Who are you chasing after? A dead dog? A flea?[69] **15** May Yahweh take his judgement seat and judge between me and you, and may he see my case and find me innocent and save me from you."

16 When David finished saying that to Sha'ul, Sha'ul called back, "Is that your voice, my son David?" Then he cried loudly **17** and told David, "You're more righteous than I am, because you were good to me even when I did evil things to you. **18** You've stated that you've treated me well—how Yahweh gave you the advantage over me, yet you didn't kill me. **19** Now if a man finds his enemy unprepared, does he just send him off happily? Well, may Yahweh reward you for your mercy towards me today. **20** Now listen, I know for certain that you're going to become king and that the kingdom of Yisrael will prosper under your leadership. **21** Now promise me by Yahweh that you won't destroy my name from my family line by killing my descendants." **22** David promised that to Sha'ul, then Sha'ul went back home and David and his men returned to their fortress.

David, Naval, and Abigil · Full kingdom

25:1 Later on, Shmuel (Samuel) died and all the Israelis gathered and mourned for him, then they buried him at his house in Ramah.

Then David left and went to the Paran wilderness. **2** Now there was a man in Maeon whose business was in Karmel. He owned three thousand sheep and one thousand goats, and was busy shearing his sheep at Karmel. **3** The man's name was Naval, and his wife was Avigayil. The wife was wise and very good-looking, whereas the man (who was a Kalevi) was harsh and cruel.

4 While David was in the wilderness, he heard that Naval was shearing his sheep, **5** so he told ten young men, "Go to Naval at Karmel and greet him in my name. **6** Then tell him, 'Make you live long. Peace to you and your household and everything that belongs to you. **7** Now I've heard those shearers are working for you, and your shepherds have been living with us. We haven't harmed them or taken anything of theirs while they've been in Karmel. **8** Ask your servants and they'll confirm this. May these young men enjoy your favour because harvesting the wool is a prosperous time, so I request a gift for your servants and for your 'son', David.' "

9 So David's men went and passed all that onto Naval, and then waited for his response. **10** But Naval answered them, "Why should I care about David? Yishay's (Jesse's) son isn't anyone important. There's lot of servants these days who are on the run from their masters. **11** This bread and water, and the meat that I've butchered, is for my shearers. Why should I give it to men when I don't even know where they're from?"

12 David's men left and returned to inform him what Naval had been said. **13** Then David told his men, "Strap on your swords." So David took around four hundred men, leaving around two hundred with their gear.

14 Meanwhile, Naval's wife Avigayil had been informed by a servant, "Listen, David sent messengers from the wilderness to greet our master, but he yelled at them. **15** Their men had been very good to us—we were never harmed or had anything go missing when we were in the countryside. **16** They protected us both day and night for the whole time that we were tending the sheep. **17** So now you should think about it and decide what you can do, because no doubt disaster is about to hit our master and all his household. He's a terrible man who listens to no one."

18 So Avigayil quickly collected two hundred loaves of bread, two skins of wine, five butchered sheep, a large basket of roasted grain, a hundred bunches of raisins, and two hundred cakes of figs. She loaded it all on donkeys **19** and told her servants, "Go ahead with the donkeys. I'll come along behind you all." But she didn't say a word to her husband Naval.

20 As she rode down a hill and into the ravine, suddenly she encountered David and his men coming down to meet her. **21** David had told them, "Well it was certainly a waste of time looking after that fellow in the wilderness, and taking such care not to take anything of his. Then all he did was to return insults for our good behaviour. **22** May God preserve my enemies, if I don't eliminate all of the older

68 RV 24:6 · Cross-ref. 1Sam 26:11.

69 RV 24:14 · Cross-ref. 1Sam 26:20.

Readers' Version

and young men in his household before the morning.
23 When Avigayil saw David, she quickly dismounted
from the donkey and fell to her knees in front of David and
bowed her face to the ground. 24 She clutched his feet and
said, "My master, let the guilt be on me myself. Please let
your female servant explain to you—please listen to what
your female servant has to say. 25 My master, please don't
remain angry at that worthless man, Naval. His name
means 'fool' and so he is. He's a senseless man, but my
master, your female servant didn't see the young men you
sent. 26 And now, my master, as Yahweh lives and as your
spirit lives, it's Yahweh who's prevented you from spilling
blood and taking his punishment into your own hands.
And now may your enemies and anyone who makes plans
against my master be like Naval. 27 Now let this gift that
your servant has brought to my master be given to the
young men who serve my master. 28 Please forgive your fe-
male servant for being forward because Yahweh will cer-
tain advance my master's reputation. My master is fight-
ing Yahweh's battles and all your life, you haven't broken
the law. 29 Even if someone decides to chase you and try to
kill you my master, your god Yahweh will keep you
wrapped in his bundle of the living, whereas your enemies
will be slung away like stones from a sling. 30 If Yahweh
does all the good things he's promised for my master, then
in time you'll become Yisrael's (Israel's) ruler. 31 It would
be good not to have someone's unnecessary death as an
obstacle for you or to be seen as my master just saving his
own skin. Then Yahweh will bless my master, and you will
appreciate your female servant."
32 "May Yisrael's god Yahweh be blessed," David re-
sponded. "The one who sent you to meet me today. 33 And
blessed be your discernment and blessed be you yourself,
because you've prevented me from shedding blood today
and from taking my own revenge. 34 Yes indeed, as Yahweh
lives, Yisrael's god prevented me from harming you. If you
hadn't hurried here to meet me, certainly neither Naval
nor any of his older or young men would have survived to
see the morning light. 35 Then David accepted the gifts
that she had brought for him, and said, "Go back to your
house in peace. See, I've listened to what you said and
granted your request."
36 When Avigayil got home to Naval, wow, he had put on
a celebration at his house with a feast fit for a king. He was
feeling very contented and was quite drunk, so she didn't
tell him anything at all until it was light in the morning.
37 And so it was in the morning, when Naval's wine had
worn off, his wife told him what she'd done. In his rage, he
had a stroke and became totally paralysed 38 for about
then days. Then Yahweh struck Naval and he died.
39 When David heard that Naval had died, he said,
"Blessed be Yahweh, who has judged the case of Naval's in-
sult and has prevented his servant from doing the wrong
thing. And Yahweh has repaid Naval for his own evil."
Then David sent messengers to Avigayil about taking her
as a wife. 40 His servants went to her at Karmel and told
her, "David sent us to take you back to become his wife."
41 She knelt down with her face to the ground and
replied, "See, your female servant is ready for washing the
feet of my master's servants like a slave woman." 42 Then
Avigayil and five of her servant girls quickly got ready, and
she mounted the donkey. She followed the messengers to
where David was and became a wife for him.
43 David had also married Ahinoam from Yizre'el
(Jezreel), so both of them became his wives. 44 (Meanwhile
Sha'ul (Saul) had given his daughter, David' wife Mikal, to
Palti, Layish's son from Galim.)[70]

David spares Sha'ul again · Full kingdom

26:1 One time some Zifim went to
Sha'ul (Saul) at Giveah and told him,
"Isn't David hiding himself on the Hakilah hill opposite
Yeshimon?"[71] 2 So Sha'ul got ready with three thousand
chosen Israeli warriors and went to the Zif wilderness to
search for David. 3 They camped at Hakilah hill (opposite
Yeshimon) by the path, but David stayed in the wilderness
when he saw the Sha'ul was there trying to get him. 4 (He'd
sent some spies and knew that Sha'ul had definitely ar-
rived.) 5 That night, David moved out and got to the place
where Sha'ul had camped. He could see where Sha'ul was
sleeping, along with Ner's son Avner, his army commander.
Sha'ul was asleep in the secure centre with his warriors all
around him.
6 David spoke to Ahimelek (the Hiti) and to Avishay (son
of Yoav's (Joab's) brother Tseruyah) asking, "Who'll go into
the camp with me to Sha'ul?"
Avishay answered, "I will. I'll go with you."
7 So that night David and Avishay crept into the camp.
Sha'ul was asleep there in the centre with his spear stuck
into the ground near his head, and Avner and others were
lying in a circle around him. 8 Avishay whispered to David,
"Today God has arranged for you to defeat your enemy. So
please let me pierce him now with the spear through him
and into the ground. Only one strike will do it—I won't
have to strike him a second time.
9 "Don't kill him," David responded, "because who can at-
tack Yahweh's anointed king and be considered innocent?"
10 As Yahweh lives, he will certainly strike him, or else his
time will come and he'll die, or maybe he'll go into battle
and be swept away. 11 May Yahweh prevent me from harm-
ing Yahweh's anointed one.[72] Just grab the spear that's by
his head, and the jug of water, then we can get out of
here." 12 So David took the spear and water jug that were
near Sha'ul's head and then got out of there. No one saw
them, and no one woke up or realised, because Yahweh
had caused them all to fall into a deep sleep.
13 Then David crossed the valley and stood on the top of
the opposite hill—quite a distance away 14 and called out

70 **RV 25:44 · Cross-ref.** 2Sam 3:14-16.

71 **RV 26:1 · Cross-ref.** Psa 54 header.

72 **RV 26:11 · Cross-ref.** 1Sam 24:6.

Readers' Version

to Avner and the camp, "Won't you answer, Avner?"

"Who are you that's shouting to the king?" Avner answered.

15 "Aren't you a warrior?" David called out. "And who in Yisrael (Israel) is as good as you? But why didn't you watch over your master the king? Because one of the people came to destroy the king your master. 16 Your performance wasn't good. As Yahweh lives, all of you who were supposed to be watching over your master, over Yahweh's anointed one, deserve to be executed. Look around, where's the king's spear and water jug that were by his head?"

17 Then Sha'ul recognised David's voice and called back, "Is that your voice, my son David?"

"Yes, it is my voice, my master the king." David replied. 18 Then he asked, "Why is my master chasing his servant? What have I done? What wrong am I guilty of? 19 Now please listen, my master the king, to your servant's words. If it's Yahweh who's incited you against me, may he accept an offering, but if it's people, may they be cursed in front of Yahweh because they've driven me away from enjoying Yahweh's inheritance for me,[73] saying, 'Go away and serve other gods.' 20 So now, don't let me die far from Yahweh's presence. It seems that Yisrael's king has come all this way to chase a flea, just like someone chases a wild bird in the hills."

21 Sha'ul responded, "Yes, I've sinned. Go home, my son David. I won't wrong you again, because you spared my life today. Yes, I've acted foolishly and been following the wrong path."

22 "Look, here's your spear." David called back. "Get one of your young men to come across and get it. 23 May Yahweh repay each person for their obedience and faithfulness. Yahweh put you in a vulnerable position today, but I wasn't willing to hurt Yahweh's anointed king. 24 Just as I honoured your life today, so to may Yahweh honour my life and rescue me from all my difficulties.

25 "May you be blessed, my son David," Sha'ul told David. "You certainly have both ability and the skill to use it."

Then David went on his way and Sha'ul went back home.

David among the Pelishtim · Full kingdom

27:1 But David thought to himself, "One of these days, I'm going to be caught off-guard by Sha'ul's (Saul's) actions. There's no future for me here, so I definitely need to slip away to the Pelishtim region. Then hopefully Sha'ul will give up looking for me again across all Yisrael (Israel), and I'll slip be able to stay under his radar." 2 So he left Yisrael and crossed over with his six hundred men to Gat and King Akish (Maeok's son). 3 Then David and his men settled with Akish in Gat. David had his two wives Ahinoam (from Yizre'el (Jezreel)) and Avigayil (widow of Naval from Karmel) with him. 4 When Sha'ul was told that David had fled to Gat, he stopped searching for him.

5 One day, David asked Akish, "If I've found favour in your eyes, ask them to give me a place in one of the cities in the countryside so I can live there. There's no need for us to bludge on you here in the royal city." 6 So Akish gave Tsiklag to David that day, and as a result, it still belongs to Yehudah's (Judah's) kings until today.

7 David ended up living in the Pelishti countryside for around sixteen months, 8 and during that time, he would take his men to raid the Geshurim, the Gizrim, and the Amalekim. They had lived in that region from long before—from Shur all the way to Mitsrayim (Egypt). 9 When David attacked a place, he would take the sheep and cattle, donkeys and camels, and clothes, but he didn't leave anyone alive. Then he'd return home and visit Akish. 10 The king would ask him, "Which place did you raid today?"

David would tell him, "In southern Yehudah," or "South of the Yerahme'elim," or "In the southern Keyni region". 11 David never allowed any man or woman to live to be able to go back to Gat and report on what he'd really been doing. That was how he handled things for the entire time that he lived in the Pelishti countryside. 12 But King Akish was trusting David, thinking, "He'll definitely be hated now by his people in Yisrael (Israel), so he'll be forced to remain here as my servant."

Sha'ul consults a medium · Full kingdom

28:1 Some time later, the Pelishtim gathered their forces getting ready to battle against Yisrael (Israel), and King Akish complimented David, "We'll definitely want you and your men to join with our forces."

2 "Sounds good," David replied, "because you'll be able to see for yourself what your servant can do."

"I'll appoint as my permanent bodyguard," Akish told him.

3 By now, Shmuel (Samuel) was long dead and all Yisrael had mourned for him and had buried him in his town of Ramah,[74] and Sha'ul (Saul) had had expelled all the mediums from the country, along with those who contacted the spirits.

4 Then the Pelishtim went to Shunem and camped there. Meanwhile Sha'ul gathered all Yisrael's warriors and they camped at Gilboa, 5 but when he saw the Pelishti camp, he was afraid and trembled inside. 6 He asked Yahweh for direction, but Yahweh didn't answer him either through a dream, nor by use of the sacred pouch,[75] nor through any prophet. 7 Then Sha'ul instructed his servants, "Find a woman for me who talks to the spirits of dead people, so I can go to her and ask her something."

"Sure," his servants told him, "there's a woman in Eyn-Dor who can do that."

8 So Sha'ul put on different clothes to disguise himself, and went off in the night with two of his men. They went

73 **RV 26:19 · Note** This is possibly referring to David not being able to enjoy his piece of land, but we haven't said that in the translation because it's not certain. (It could be referring to having a peaceful or prosperous life, for example.)

74 **RV 28:3 · Cross-ref.** 1Sam 25:1.

75 **RV 28:6 · Cross-ref.** Num 27:21.

Readers' Version

to the woman and he asked, "Please divine for me with a spirit of the dead and bring up the person that I tell you."

9 "Listen," said the woman, "surely you're aware of what Sha'ul has done—he's expelled anyone out of the country brings back the dead or converses with the spirits. So why are you trying to trap me? Are you trying to get me killed?"

10 Sha'ul promised her in front of Yahweh, "As Yahweh lives, you won't be punished for doing this."

11 "Okay then, who do you want me to bring up for you?"

"Bring Shmuel (Samuel) up for me." he replied.

12 When the woman saw Shmuel, she yelled out and said to Sha'ul, "Oh no, you've tricked me! You're Sha'ul!"

13 "Don't be afraid," said the king, "but what have you seen?"

"I saw gods coming up out of the ground," she replied.

14 "What does he look like?" he asked.

"An old man's appearing," she said, "wearing a robe."

Sha'ul knew it was Shmuel, and he knelt down and bowed his face to the ground.

15 "Why've you disturbed me by bringing me up?" Shmuel asked.

"I'm very distressed," Sha'ul replied, "and the Pelishtim are about to go to war against me. And God has turned away from me and doesn't answer me anymore—he hasn't sent me any prophets or given me any dreams, So I've called to you so you can tell me what I should do."

16 "If Yahweh's turned away from you and become your enemy," Shmuel responded, "what's the point in asking me?" **17** He's simply done what he told me to tell you that he'd do. He's ripped the kingdom away from you and given it to your neighbour David.[76] **18** You didn't do what Yahweh instructed and you didn't execute his anger against Amalek,[77] so that's why Yahweh is doing that to you today. **19** He will also allow Yisrael (Israel) to be defeated by the Pelishtim, and tomorrow you and your sons will be here with me. Yahweh will also allow Yisrael's entire camp of warriors to be captured by the Pelishtim."

20 Sha'ul, who'd been standing immediately toppled right over and crashed to the ground—he was very scared by Shmuel's words, plus he didn't have much strength because he hadn't eaten for twenty-four hours. **21** The woman knelt over Sha'ul and saw that he was terrified, and told him, "Listen to me. Your female servant has risked my life to do what you said and follow your instructions. **22** So now, although you're the king, please listen to your female servant. Let me get you some food, and then eat it to regain your strength for the journey home.

23 But he refused, saying, "No, I won't eat anything."

However his servants and also the woman urged him, and he decided to take their advice so he got up from the ground and sat on the bed. **24** Now the woman had a calf in a stall at the house, and she quickly slaughtered it, She took flour and kneaded it and baked flat bread. **25** She placed the food in front of Sha'ul and his servants, and they ate before getting up and going out into the night.

The Pelishtim don't trust David · Full kingdom

29:1 Meanwhile, the Pelishtim had gathered in their camp at Afek, while the Israelis were camped near the Yizre'el (Jezreel) spring. **2** As the Pelishti leaders marched out groups of hundreds and thousands, David and his men were behind them with King Akish. **3** But the Pelishti commanders asked, "What are those Ivrim (Hebrews) doing here?"

"That's David," Akish replied. "He was the servant of King Sha'ul (Saul) of Yisrael (Israel), but he's been with me for over a year, and I haven't found anything distrustful in him from when he lost favour until today?"

4 But the Pelishti commanders were furious at him and told him, "Send that man back to whatever place you've given him! There's no way he's joining us in the battle! What if he turned against us during the fight? What better way could he have to win back his master's favour than by killing our men? **5** Isn't this the David that when they dance they sing,

'Sha'ul has struck down his thousands,
and David his ten thousands'?"[78]

6 So Akish called David and told him, "As Yahweh lives, you've definitely been honest, and everything I've seen of your activities has been good, because I haven't seen you do anything wrong since the day you first arrived. However, these rulers don't approve of you, **7** so turn back and go in peace so that you don't do anything to displease them."

8 "But what have I done?" David rebutted. "What wrong have you found in your servant from the day I arrived at your place until now? Why can't I come and fight against the enemies of my master the king?"

9 "All I know, is that as far as I'm concerned you're as reliable as a messenger from God." Akish responded. "Nevertheless, the Pelishti commanders have said, 'He can't join our side in the battle.' **10** So you and your master's servants who came with you should get up with the early morning light and leave."

11 So David and his men packed up early in the morning to return to the Pelishtim region, but the Pelishti warriors headed towards Yizre'el (Jezreel).

David pursues the Amalekim · Full kingdom

30:1 David and his men got back to Tsiklag three days later and found that the Amalekim had raided Tsiklag and other parts of the wilderness in southern Yehudah (Judah). They had attacked Tsiklag then burnt it down, **2** capturing the women and children and everyone else. They hadn't killed anyone, but had taken them away with them, **3** so when David and his men arrived at the town, wow, it had been burnt down and their wives, and sons and

76 RV 28:17 · Cross-ref. 1Sam 15:28.

77 RV 28:18 · Cross-ref. 1Sam 15:3-9.

78 RV 29:5 · Cross-ref. 1Sam 18:7; 21:11.

Readers' Version

daughters had been taken captive. 4 David and his men cried loudly until they didn't have the strength to cry any more. 5 David's two wives, Ahinoam (from Yizre'el (Jezreel)) and Avigayil (Naval's widow from Karmel),[79] had been taken captive along with the others.

6 David was in a tight spot because the men were considering throwing rocks at him to kill him, because they were very upset about their children, but he found strength in his god Yahweh. 7 Then David asked the priest Evyatar (Ahimelek's son),[80] "Please get the sacred apron and come back to me." So Evyatar got the sacred apron and went back to David. 8 Then David asked Yahweh, "If I chase after these raiders, will I catch up to them?"

"Chase them because you'll definitely catch up and you'll certainly be able to rescue the captives," Yahweh answered.

9 So David and the six hundred men who were with him took off and they reached the Besor riverbed, where some of the slower ones remained. 10 David and four hundred men continued, but two hundred more of the men who were exhausted stopped at the far end of the Besor riverbed. 11 They found an Mitsri (Egyptian) man in the countryside and took him to David. They gave him water to drink and bread to eat, 12 along with a slice of fig cake and two raisin clusters. He ate it and felt stronger again because he hadn't eaten or drunk for three full days.
13 "Who do you belong to?" David asked. "And where are you from?"

"I am an Mitsri," he replied. "I'm an Amaleki man's slave but my master left me three days ago because I got sick. 14 We'd raided the southern area of the Kereti as well as part of Yehudah (Judah) and the south of Kalev (Caleb). And we burnt down Tsiklag."

15 David asked him, "Can you lead us to them?"

"I'll take you to them," he answered, "if you promise by God that you won't kill me and won't hand me back over to my master." 16 So he took David down to the plain, and sure enough, there were the Amalekim spread out, eating and drinking and celebrating because of all the plunder that they had taken from the Pelishti and Yehudah regions. 17 David attacked them from twilight until the evening of the next day, and none of the Amalekim were able to escape except for four hundred young men who jumped on camels and fled. 18 So David was able to rescue everyone that the Amalekim had taken, including his two wives. 19 None of their sons or daughters were missing, and they also recovered all the animals and all the plunder—nothing was missing—big or small. 20 David took all the flocks and herds and they drove them in front of the other livestock, saying, "This is David's spoil."

21 Then David got back to the two hundred men who'd been too exhausted to go all the way with them. They'd stayed at the Besor riverbed, and they went out to meet David and his men. As David approached to greet them, 22 all the evil and worthless men who'd gone with David complained, "Because they didn't go with us, we won't give them any of the plunder that we recovered, except that each man can get his wife and children then take them away and leave."

23 "No, my brothers," David said. "You won't do that with what Yahweh has given to us. He's protected us and helped us defeat the raiders who came against us. 24 Who'll listen to you all when you talk like that? The portion for the ones who went and fought will be the same as for those who stayed with the equipment. They'll all share alike. 25 So from that time onwards, it's been a custom and law in Yisrael (Israel).

David distributes gifts · Full kingdom

26 When David got back to Tsiklag, he sent a gift from some of the plunder to the elders in Yehudah (Judah), telling them, "Look, here's a blessing for you—some of the spoil from Yahweh's enemies." 27 Gifts were sent to: those in Beyt-El (Bethel), Ramot-Negev, Yatir, 28 Aroer, Sifmot, Eshtemoa, 29 Rakal, the cities of the Yerahme'elim and the Keynim, 30 Hormah, Bor-Ashan, Atak, 31 Hevron, and all the places where David and his men had been to.

The death of Sha'ul and his sons · Full kingdom[81]

31:1 Meanwhile, the Pelishtim were battling against Yisrael (Israel), and the Israelis fled from the Pelishtim but many were killed on Mt. Gilboa. 2 The Pelishtim stayed hard on the tail of Sha'ul (Saul) and his sons, and they killed his sons Yonatan (Jonathan), Avinadav, and Malkishua. 3 Then the battle was fierce around Sha'ul, then the Pelishti archers sighted him and he writhed in terrible pain from the arrows. 4 He said to the man carrying his equipment, "Draw out your sword and pierce me through with it, lest these uncircumcised Pelishtim come and pierce me through then torture me as I'm dying." But the man who carried his equipment was very scared and wouldn't do it, so Sha'ul took his sword and fell on it.
5 When the man carrying his equipment saw that the king was dead, he too fell on his sword and died with him. 6 So Sha'ul, three of his sons, and the man carrying his equipment all died on that same day, along with all his warriors.
7 When the Israelis on the north side of the Yizre'el (Jezreel) valley and on the east side of the Yarden (Jordan) saw that the Israeli warriors had fled and that Sha'ul and his sons had been killed, they left their cities and fled, and the Pelishtim came and lived in them.

8 The next day when the Pelishtim came to strip anything valuable from the bodies, they found the bodies of Sha'ul and his three sons there on Mt. Gilboa. 9 They cut off the king's head and took all his gear. Then they sent messengers all around the Pelishti region to spread their good news to the temples of their idols and to all their people. 10 They Sha'ul's armour and weapons in the temple

79 **RV 30:5 · Cross-ref.** 1Sam 25:42-43.

80 **RV 30:7 · Cross-ref.** 1Sam 22:20-23.

81 **RV 31:1 · Parallel** 1 Chr. 10:1-12

Readers' Version

of the Ashtarot, and hung his body on the Beyt-Shean city wall.
11 When the residents of Yavesh-Gilead heard what the Pelishtim had done to Sha'ul's body, **12** all their warriors walked all night to take Sha'ul's body and those of his sons, off the wall at Beyt-Shean. They took them back to Yavesh and burnt them there. **13** Then they took their bones and buried them under the tamarisk tree in Yavesh, and fasted for seven days.



2 Shmuel

Introduction

Second Shmuel (commonly, but wrongly known as 'Samuel') is the continuation of *First Shmuel*—the two parts together are considered a single 'book' in the Jewish Bible—it's only split into two because it was too long to fit on a single scroll.
This the story of David's reign: firstly he ruled what became known as 'Yehudah' (Judah) in the south east (chapters 1–4), and eventually, the entire nation, including the much larger area of Yisrael (called 'Israel' in older translations) in the north east (Chapter 5–24). This document explains how David dealt with his enemies within the country, as well as battling with other nations in order to widen and strengthen his kingdom. David's faith and respect of God is demonstrated here, as well as his love for the people. However, despite that, he was also fierce and he was quite capable of disobeying God to get what he wanted. But God sees everything and seen his prophet Natan (Nathan) with a parable to show David his selfishness. David asked for forgiven for his sin and accepted the punishment that God gave him.
The times of peace and prosperity through the latter parts of David's rule were planted in the minds of the Hebrew people, and in the future when they faced difficulties, they would long for another king like David—a son (better 'a descendant') of David who would love God like him.

Main components of this account

The kingdom of David in Yehudah *1:1–4:12*
The kingdom of David over all Yisrael *5:1–24:25*
a. The early years *5:1–10:19*
b. David takes Uriyah's wife *11:1–12:25*
c. The battles and the difficulties *12:26–20:26*
d. The later years *21:1–24:25*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

David learns about Sha'ul's death · Full kingdom

1:1 After David returned from slaughtering the Amalekim, he stayed in Tsiklag for two days. (King Sha'ul (Saul) was dead by this time.) **2** Then on the third day, wow, a man came from Sha'ul's camp. He had torn clothes and dirt on his head, and when he got to David he fell onto his knees and bowed low. **3** "Where have you come from?" David asked him.

"I was in Yisrael's (Israel's) camp, but managed to escape." he replied. **4** "Why? What happened?" David demanded. "Tell me, please,"

"Our people fled from the battle," the man said. "Many fell and died. Even Sha'ul and his son Yonatan (Jonathan) died."

5 "How do you know that Sha'ul and Yonatan died?" David asked the young man who'd brought the news.

6 "I happened to be on Mt. Gilboa," the young man replied, "and listen, Sha'ul was leaning on his spear. Then wow, the chariots and the masters of the chariot horses overtook him,[1] **7** and he turned around and saw me. He called me and I answered, 'Here I am.' **8** 'Who are you?' he asked. 'I'm an Amaleki,' I told him. **9** Then he said to me, 'Please, come over here and kill me, because although I'm still alive, the pain is unbearable.' **10** So I stood over him and killed him, because I knew that with those wounds, he wouldn't live. Then I took the crown off his head and the bracelet on his arm, and I brought them here to you, my master."

11 Then David pulled at his clothes with his hands and tore them, and all the men with him did the same, **12** and they mourned and wept and fasted until the evening for Sha'ul and for his son Yonatan, and for Yahweh's people, because many Israelis had been killed.

13 Then David asked the young man who'd brought the news, "Where are you from?"

"I'm a foreigner's son," he replied, "an Amaleki." **14** "How come you weren't afraid to kill Yahweh's anointed king with your own hands?" David asked him. **15** Then David called to one of his young men, "Come over here and execute him." So he struck him, and he died. **16** "Your blood's on your own head," David told the Amaleki, "because you admitted in your own words that you, yourself killed Yahweh's anointed one."

David's song of mourning · Full kingdom

17 Then David sang this funeral song for Sha'ul (Saul) and his son Yonatan (Jonathan) **18** and said that it should be taught to the people of Yehudah (Judah). It's called 'The bow' and indeed, it's written down in the Book of Yashar:[2]

19 "Yisrael's (Israel's) splendour was slain in the hills.
How the powerful warriors have died.
20 Don't tell them in Gat.
Don't let them take the news to Ashkelon's streets,
in case the Pelishti women celebrate,
and the daughters of the uncircumcised are elated.
21 You mountains in Gilboa,
may you have no dew or rain fall on you,
nor fields producing grain for offerings.
Because it was there that Sha'ul's shield was splattered with his blood,
and the leather won't be preserved with oil again.
22 From the blood of those slain—
from the fat of the warriors,
Yonatan's bow didn't retreat
and Sha'ul's sword didn't fail on its strikes.
23 Sha'ul (Saul) and Yonatan (Jonathan) were loved—
they pleased the people.
and even at their death they weren't separated.
They were swifter than eagles.
they were stronger than lions.
24 Weep for Sha'ul you daughters of Yisrael (Israel),
the one who dressed you in nice clothes with jewellery,
and gave you all gold brooches to put on.
25 Those warriors have fallen in the middle of the battle.
Yonatan has been killed there on the hills.
26 I grieve for you my dear friend Yonatan (Jonathan).
You were so kind to me.
Your friendship meant more to me than the women who say they love me.
27 Yes, those powerful warriors have fallen,
and those weapons of war have been destroyed."

The kingdom of David · Full kingdom

2:1 After that was over, David inquired from Yahweh, "Should I go into one of Yehudah's (Judah's) cities?"

"Yes, go," Yahweh answered.

"Where should I go?" David asked again.

"To Hevron," he said.

2 So David took his two wives (Ahinoam the Yizre'eli and Avigayil the widow of Naval the Karmeli)[3] and went there. **3** He took his men who were with him, along with their families, and went to live in Hevron and the surrounding towns. **4** Then the Yehudah leaders came and anointed David as king over Yehudah.

They told him, "It was the men of Yavesh-Gilead who buried Sha'ul (Saul)."[4] **5** So David sent messengers to Yavesh-Gilead to tell them, "May Yahweh bless you all because you showed that kindness to your master Sha'ul to bury him respectfully. **6** Now may Yahweh treat you all with kindness and faithfulness, and I myself will also be good to you because you did that. **7** Meanwhile now that Sha'ul your master is dead, continue to be courageous and become brave warriors as Yehudah has anointed me as king over their tribe.

1 **RV 1:6-10 · Cross-ref.** 1Sam 31:1-6; 1Ch 10:1-6.

2 **RV 1:18 · Cross-ref.** Josh 10:13.

3 **RV 2:2 · Cross-ref.** 1Sam 25:42-43.

4 **RV 2:4 · Cross-ref.** 1Sam 31:11-13.

Readers' Version

Disputes between Sha'ul and David's families · Full kingdom

8 However, Avner (Ner's son) who'd
been Sha'ul's (Saul's) army commander had taken Sha'ul's son
Ish-Boshet[5] across to Mahanayim
9 and declared him to be king over Gilead, and over the
Ashurim and Yizre'el (Jezreel), and over Efrayim (Ephraim)
and Benyamin, and over all of Yisrael (Israel). 10 Ish-Boshet
was forty years old when he started to rule over the Israelis, and he ruled them for two years.

But the tribe of Yehudah (Judah) was loyal to David
11 and he ruled them for seven and a half years.

12 One day Avner left Mahanayim with some of
Ish-Boshet's servants and went to Giveon, 13 but Yoav
(Joab) (Tseruyah's son, traditionally called 'Yoav' in English) took some of David's servants and went and confronted them at the Giveon pool—one group on each side of the pool. 14 Then Avner said to Yoav, "Let's get some of these young warriors to fight it out in front of us."

"Sounds good to me," said Yoav.

15 So they stood up and counted off twelve representing
Benyamin and Sha'ul's (Saul's) son Ish-Boshet and twelve
from David's servants. 16 Each of them grabbed his opponent's head and then thrust his sword into his side, so they both fell down dead together. So that place in Giveon was named 'Helkat-Hatsurim' (meaning 'Field of Daggers').

17 That led on to a very intense battle that day, but Avner
and the Israeli men were defeated by David's servants.
18 Tseruyah's three sons were there: Yoav, Avishay, and
Asahel, (Asahel was a fast runner—like a wild antelope.)
19 and Asahel chased after Avner and wouldn't give up.
20 Avner turned and said, "Is that you, Asahel?"

"Yes, it's me," he answered.

21 "I'm warning you: Stop chasing me and go after someone else instead," Avner called back. But Asahel wouldn't
give up 22 so Avner tried again, "Stop chasing me! You'll
force me to kill you, then how could I face your brother
Yoav?" 23 But Asahel wouldn't give up so Avner thrust the
butt end of his spear into his stomach and it went right
through and came out his back. He fell to the ground and
died there, and when the others caught up, they stopped there.

24 But Yoav and Avishay kept going after Avner. As the
sun was setting, they came to the Amah hill (east of Giyah,
along the road to the wilderness near Giveon) 25 and the
Benyamites lined up behind Avner as an coordinated unit
there on top of the hill. 26 Avner called out to Yoav, "Are
we just going to keep killing each other? Don't you know
that the only result can be more bitterness? How long will
you go on before you command your people to stop killing
their cousins?"

27 "As God lives," Yoav replied, "if you hadn't said that,
then surely it would have been morning before they would
have pulled back from the chase." 28 So Yoav had a trumpet
blown and his men stopped fighting and pursing the Israelis.

29 Then Avner and his men walked all that night through
the Yarden (Jordan) river plain, then crossed the river and
walked all morning until they got back to Mahanayim.

30 When Yoav had assembled them all and counted them,
only Asahel and nineteen others had been killed in the
battle, 31 although they had killed 360 of Avner's
Benyamite warriors. 32 They retrieved Asahel's body and
buried it in his father's tomb in Beyt-Lehem (Bethlehem).
Then they walked all night and got back to Hevron at first light.

3:1 Nevertheless the war between Sha'ul's (Saul's) and
David's followers dragged on and on, but overall, David's
side had more wins than the followers of Ish-Boshet.

David's sons · Full kingdom

2 David's wives gave birth to six
sons while they were based there in
Hevron: Ahinoam (the Yizre'eli) gave birth to Amnon,
3 then Avigayil (the widow of Naval the Karmeli) gave birth
to Kilav, and Ma'akah (daughter of King Talmay of Geshur)
gave birth to Avshalom (Absalom). 4 The fourth was
Adoniyah (son of Hagit), the fifth was Shefatyah (son of
Avital), 5 and the sixth was Yitream (son of David's wife
Eglah). All six of those sons were born to David in Hevron.

Avner switches over to David · Full kingdom

6 While the war between Sha'ul's
(Saul's) son Ish-Boshet and David's
supporters continued, Avner was
strengthening himself with Sha'ul's supporters. 7 Now
Sha'ul had had a slave-wife named Ritspah (daughter of
Ayah) and Avner slept with her. So Ish-Boshet demanded,
"Why have you slept with my father's slave-wife?" 8 Avner
became very angry at this challenge from Ish-Boshet and
snapped back, "Do you think I'm Yehudah's (Judah's) dog
hiding out over here? Today I've been helping Sha'ul's
family: your father, his brothers, and his friends, and I
won't let you fall into David's hands. Yet today you bring
some charge against me to do with a woman? 9 May God
punish me if I don't do for David exactly what Yahweh
promised him 10 and help with the transfer of the kingdom
away from your family and to establish David's kingdom
over both Yehudah and Yisrael (Israel), from Dan down to
Be'er-Sheva (Beersheba)."[6] 11 Ish-Boshet didn't say a word
back to Avner because he was very scared of him.

12 Then Avner sent messengers to David to tell him,
"Who should be king of this country? Let's come to an
agreement and then I could join you and help make all of
Yisrael turn to you."

13 "Yes, good," David replied. "I'm happy to come to an
agreement with you on one condition: you must bring my
wife—Sha'ul's daughter, Mikal—if you want to be accepted
here." 14 Then David sent messengers to Sha'ul's son
Ish-Boshet saying, "Give Mikal back to me. I earnt her as
my wife with the foreskins of one-hundred Pelishtim."[7]

5 **RV 2:8 · Note** Also known as Esh-Baal. (See 1 Chronicles 8:33.)

6 **RV 3:10 · Cross-ref.** 1Sam 15:28.

7 **RV 3:14 · Cross-ref.** 1Sam 18:27.

Readers' Version

15 So Ish-Boshet had her taken from her husband (Layish's
son Paltiel), 16 but he walked along behind her, weeping, as
far as Bahurim where finally Avner told him to go back
home and so he did.
17 Then Avner conferred with the Israeli elders saying,
"Previously you were wanting David to be king over you,
18 but now it's time for action. Yahweh has already said,
'I'm going to use my servant David to rescue my people
Yisrael from the Pelishtim and all their other enemies.' "
19 Avner also spoke privately with the Benyamites, then he
went to Hevron to tell David privately what the Israelis
and the Benyamites had agreed to.
20 Then Avner took twenty men and went to David at
Hevron, and David put on a feast for all of them. 21 Avner
asked David, "My master, the king. Let me get ready and
go, and let me encourage all of Yisrael that they'll make an
agreement with you so that you will be king over the en-
tire area as you've been wanting." So David sent Avner, and
he went in peace.

Yoav murders Avner · Full kingdom

22 Soon afterwards, Yoav (Joab) and
some of David's men arrived after a
raid and carried in a lot of plunder. (Avner had already left
Hevron because David had sent him off and he'd left in
peace.) 23 When Yoav and all the fighters with him arrived,
he was told that Avner had been there and spoken with the
king, then sent away in peace. 24 So Yoav went to the king
and demanded, "What have you done? Avner came to you
and I can't believe that you'd let him go, but he's definitely
not here now. 25 Surely you realise that he only came here
to influence you and to find out where you're coming from
and going to, and to learn everything that you're doing?"
26 Once Yoav had finished talking to David, he sent mes-
sengers to catch up to Avner. They found him at the Sirah
cistern and brought him back without David's knowledge.
27 When Avner got back to Hevron, Yoav took him aside at
the city gate as if to speak to him privately, then stabbed
him in the stomach and he died as vengeance for killing
Yoav's brother Asahel. 28 Later when David heard about it,
he declared, "I and my kingdom are innocent of Avner's
death in Yahweh's eyes. 29 May Yoav's extended family
continually suffer from sores or leprosy, and be forced into
manual labour or be killed in battle, or run out of food to
eat." 30 (That's how Yoav and his brother Avishay mur-
dered Avner because he'd killed their brother Asahel in
Giveon during the war.)

Abnir's burial · Full kingdom

31 Then David instructed Yoav
(Joab) and all the people with him,
"Tear your clothes and put on sackcloth and mourn for
Avner." Later at the funeral, King David walked behind the
coffin 32 and they buried Avner in Hevron. The king cried
loudly at the tomb, and the people also wept. 33 The king
sang this song for Avner:

"Avner shouldn't have died as if he was just some
drunken fool.
34 He wasn't handcuffed or with his feet in chains.
He fell like someone disturbing a burglar."
And so the people wept even more for him.
35 Many people brought food to David during the day, but
he promised, "May God severely punish me if I eat any-
thing before the sun goes down." 36 All the people recog-
nised David's dignity in handling this matter and were
pleased with his behaviour, just as they were pleased with
everything that the king did, 37 and everyone throughout
Yisrael (Israel) knew that the king hadn't ordered for
Avner (Ner's son) to be executed. 38 Then the king told his
servants, "Don't you all realise that Yisrael lost a leader
and a great man today? 39 Although I was anointed as king,
I feel tender today. Those sons of Tseruyah are more vio-
lent than me. May Yahweh repay evil people appropriately
for their actions."

The murder of Ish-Boshet · Full kingdom

4:1 When Sha'ul's (Saul's) son
Ish-Boshet heard that Avner had
been killed in Hevron, he lost
courage and all Yisrael (Israel) was horrified. 2 He had two
men who were leaders of raiding parties. They were Ri-
mon's sons Ba'anah and Rekav from Be'erot in the
Benyamite region, 3 but the people from Be'erot had fled
to Gitayim where they've stayed until now.
4 (Sha'ul's son Yonatan (Jonathan) had a son named Mefi-
boshet. He was five years old when the report about Sha'ul
and Yonatan's death came from Yizre'el (Jezreel). Mefi-
boshet's nanny picked him up to run to safety, but in her
hurry he fell and became crippled in his legs.)[8]
5 One day, Ba'anah and Rekav (the sons of Rimon from
Be'erot) walked to Ish-Boshet's house, arriving in the mid-
dle of the day when he was taking a nap. 6-7 They entered
the middle of the house as if getting wheat, then entered
the inner room where @Ish-Boshet was on the bed. They
struck him in the body, killing him, then they cut off his
head. Then Rekav and Ba'anah took the head and escaped,
and walked all night through the Aravah. 8 They took
Ish-Boshet's head to David at Hevron and told the king,
"Look, here's the head of Ish-Boshet, the son of your en-
emy Sha'ul who tried to kill you. Today Yahweh's given
vengeance to my master the king against Sha'ul and his
descendants."
9 Then David answered Rekav and his brother Ba'anah
(the sons of Rimon from Be'erot), "As Yahweh lives, having
delivered my life from every distress, 10 when the messen-
ger came to Tsiklag thinking he was bringing me good
news and told me that Sha'ul was dead, I had him seized
and executed.[9] 11 Now how much more when wicked men
have killed an innocent man on his bed in his own house.
Shouldn't I avenge you two for his murder and remove you
from the earth?" 12 Then David commanded some of the
young men and they killed the two brothers and cut of

8 **RV 4:4 · Cross-ref.** 2Sam 9:3.

9 **RV 4:10 · Cross-ref.** 2Sam 1:1-16.

Readers' Version

their hands and feet and hung them[10] beside the Hevron pool, but they took Ish-Boshet's head and buried it there in Hevron in Avner's tomb.

David becomes king of all Yisrael · Full kingdom[11]

5:1 Then the leaders of all of Yisrael's (Israel's) tribes came to David at Hevron and said to him, "Listen, we're all close relations. **2** In the past when Sha'ul (Saul) was our king, you were the one who actually showed leadership of the people. Yahweh has already told you that you will shepherd Yisrael and become our king." **3** So with Yahweh as their witness, all the Israeli elders made a formal agreement with David, and they anointed him as king over all Yisrael. **4** David was thirty years old when he became their king and he reigned for a total of forty years:[12] **5** seven and a half years in Hevron as king of Yehudah (Judah), then thirty-three years in Yerushalem (Jerusalem) as king over all Yisrael and Yehudah.

David captures Yerushalem · Full kingdom

6 The king and his men battled against the Yevusim who lived in and around Yerushalem (Jerusalem),[13] but Yevusim mocked David, "You'll never break in here—even blind and crippled men could keep you out," because they thought that David couldn't get in. **7** But David *did* capture that Tsiyon (Zion) fortress that then became known as David's city.

8 He'd told his men that day, "Anyone wanting to strike the Yevusim should use the water tunnel to reach the lame people and the blind people—the ones who are hated by David." (That's why they say that blind and crippled people shouldn't enter the house.[14])

9 So David lived in that fortress and called it 'David's city'—expanding it on all sides. **10** David continued to grow more powerful because Yahweh, Commander-in-chief God was with him.

11 King Hiram from Tsor (Tyre) sent messengers to David, then he sent carpenters and stone-cutters to build a palace for David.

12 David knew that Yahweh had established him as king over all Yisrael (Israel) and that he was prospering the kingdom for the sake of his people the Israelis.

13 After David moved from Hevron to Yerushalem (Jerusalem), he married more wives and took more slave-wives, all of whom produced more sons and daughters for him. **14** The names of his sons who were born in Yerushalem were Shamua, Shovav, Natan (Nathan), Shelomoh (Solomon), **15** Yavehar, Elishua, Nefeg, Yafia, **16** Elishama, Elyada, and Elifelet.

Defeated by David the Pelishtim · Full kingdom[15]

17 When the Pelishtim heard that David had been proclaimed as king over all Yisrael (Israel), their army set off to capture him, but David heard and retreated[16] to the fortress. **18** The Pelishtim moved in and took over the Rafa valley, **19** and David inquired from Yahweh, "Should I attack the Pelishtim? Will you help me defeat them?"

"Yes, attack them," Yahweh replied, "because I'll certainly help you to defeat them."

20 So David attacked and defeated them, and said, "Yahweh broke through my enemies in front of me like breaking a dam." So he called the place 'Ba'al-Peratsim' (which means 'Master of breaking through'). **21** The Pelishtim left their idols there, and David and his men took them away.

22 Then the Pelishtim returned to the Rafa valley and took over it again. **23** Again David inquired from Yahweh who replied, "No, don't go straight in. Move around behind them and then attack them from opposite the trees. **24** Then when you hear a sound in the tops of the trees that sounds like marching, then you'll know that Yahweh has gone ahead to strike the Pelishtim' camp." **25** So David followed Yahweh's instructions they attacked the Pelishtim from Geva all the way to Gezer.

The Box with the agreement is brought to Yerushalem · Full kingdom[17]

6:1 Then David selected thirty thousand Israeli warriors and gathered them together. **2** He led them to Kiryat-Yearim (formerly called Ba'alah) in Yehudah (Judah) to get the box of God (whose name is Commander-in-chief Yahweh) who lives between the two winged creatures on the top of it.[18] **3** They placed the sacred chest on a newly-made cart and started moving it from Avinadav's house which was on a hill.[19] Uza and Ahyo (Avinadav's sons) were leading the cart. **4** They took it from Avinadav's house and Ahyo took the lead in front. **5** David and all the Israelis were celebrating in God's presence with wooden harps and lyres, along with tambourines, shakers, and cymbals.

6 But when they reached Nakon's threshing floor the oxen stumbled so Uza reached out to steady the sacred chest. **7** Yahweh became furious with Uza and killed him right there by the sacred chest because he'd touched it. **8** Now David got angry because of Yahweh's outburst against Uza, and that place has been called Perets-Uza (meaning 'The punishment of Uza') until today. **9** David was afraid of Yahweh that day and asked, "How will Yah-

10 RV 4:12 · Note It's ambiguous in the Hebrew whether the hands and feet were strung up, or the actual bodies.

11 RV 5:1 · Parallel 1 Chr. 11:1-9; 14:1-7

12 RV 5:4-5 · Cross-ref. 1Ki 2:11; 1Ch 3:4; 29:27.

13 RV 5:6 · Cross-ref. Josh 15:63; Jdg 1:21.

14 RV 5:8 · Note Left ambiguous here because it's not clear from the Hebrew. (Some think 'David's palace' while others go for 'God's temple'.)

15 RV 5:17 · Parallel 1 Chr. 14:8-17

16 RV 5:17 · Note The Hebrew says 'descended', but doesn't tell us either from where (probably Yerushalem) or to where (possibly Masada).

17 RV 6:1 · Parallel 1 Chr. 13:1-14; 15:25–16:6,43

18 RV 6:2 · Cross-ref. Exo 25:22.

19 RV 6:3 · Cross-ref. 1Sam 7:1-2.

Readers' Version

weh's box get to Yerushalem (Jerusalem)?" **10** So he decided not to take Yahweh's box there and redirected it instead to the house of Oved-Edom (a Giti). **11** The sacred chest stayed at Oved-Edom's house for three months, and Yahweh blessed him and all the household.[20]

12 Someone told King David, "Yahweh has blessed Oved-Edom's household because of the sacred chest," so David went and brought God's Box from Oved-Edom's house to Yerushalem with much happiness. **13** When the men who were carrying the sacred chest had walked six steps, they stopped and David sacrificed a bull and a fattened calf there. **14** Then David, wearing a linen apron, danced in front of Yahweh, putting everything into it. **15** David and all the Israelis brought the sacred chest into Yerushalem with shouting and trumpet blasts.

16 However, as they were entering the city, David's wife Mikal (Sha'ul's (Saul's) daughter) looked out the window and saw King David leaping and dancing in front of Yahweh, and she felt only despite for him. **17** They took Yahweh's box and placed it in the middle of the tent that David had erected for it. Then David offered burnt sacrifices to Yahweh, as well as peace offerings. **18** When David had finished offering those sacrifices, he blessed the people in Commander-in-chief Yahweh's name. **19** He handed out a large bread roll, a cake of pressed dates, and a cake of pressed raisins to each man and woman there, then they all returned to their homes.[21]

20 Then David returned to bless his own house, but his wife Mikal came out to meet him complaining, "What disgraceful behaviour for Yisrael's (Israel's) king today—dancing when he was wearing so little and exposing himself to his female servants like some brainless person!"

21 "It was to thank Yahweh," David responded, "who chose me (rather than your father and any of his family) by appointing me as leader over Yahweh's people Yisrael. I was celebrating in front of Yahweh **22** and I will humiliate and humble myself even more than that. Yet I will end up being honoured by those female servants that you were talking about."

23 After that, Sha'ul's (Saul's) daughter Mikal never had any more children.

Yahweh's promise to David · Full kingdom[22]

7:1 Then the king moved into his palace, and Yahweh allowed him to have a time of peace from all his enemies. **2** One day the king said to the prophet Natan (Nathan), "Look, I'm here living in a house made of cedar, but God's box is still there in a tent."

3 "Go and do whatever you consider best," Natan replied, "because Yahweh is with you." **4** But that night, Yahweh spoke to Natan, **5** "Go and tell my servant David that Yahweh says, 'Will you build a house for me to live in? **6** I haven't lived in a house since I brought the Israelis out of Mitsrayim (Egypt) right up until now, but rather I was living in a tent as they moved around. **7** In all those places, I never once queried the leaders to ask why they never built a cedar house for me.'

8 "But now you should tell my servant David that Commander-in-chief Yahweh says, 'I myself took you out of the grass field where you looked after the sheep and goats to become the leader of my people the Israelis. **9** Everywhere you've gone, I've been with you and destroyed your enemies in front of you, and I will make you famous like all the famous people on the earth. **10** I will establish a place for the Israelis and put them there to live, and they won't be afraid because evil people won't continue to oppress them like happened in the past **11** when I appointed heroes (traditionally 'judges') over my people Yisrael (Israel). I will give you peace from all your enemies, and I, Yahweh, will enable your descendants to rule after you. **12** when your time on earth comes to an end and you're laid down with your ancestors, I will appoint one of your sons to be king and I will establish his kingdom.[23] **13** He's the one who'll build a temple for me, and I will make his descendents reign forever. **14** I myself will become like a father to him, and he'll become like a son to me.[24] When he disobeys, I'll punish him like fathers punish their sons. **15** But my kindness won't turn away from you like I turned away from Sha'ul (Saul)—the one who I removed ahead of you. **16** Your descendants and your kingdom will remain forever. Your throne will be established forever.' "[25]

David's prayer · Full kingdom[26]

17 So Natan (Nathan) passed all of that onto David, **18** and King David went and sat in front of Yahweh and said, "Who am I, my master Yahweh, and how important is my family that you have brought me to this point? **19** But that was just minor to you, my master Yahweh. You also spoke about the distant future for my descendants. **20** What more can I, David say to you? But my master Yahweh, you yourself know your servant. **21** You've done all these incredible things in order to fulfil what you said and to fulfil your own desires, and then revealed them to your servant. **22** That's why you're incredible, Yahweh my god, and so there's no one like you. There's no god except you—that's what we keep hearing about. **23** What other nation is like your people, Yisrael (Israel)—one nation on the earth that you went to redeem for yourself as a people—rescuing you from Mitsrayim (Egypt) and its gods? You made a reputation for yourself and did amazing and scary things for your nation

20 **RV 6:11 · Cross-ref.** 1Ch 26:4-5.

21 **RV 6:19-20 · Cross-ref.** 1Ch 16:43.

22 **RV 7:1 · Parallel** 1 Chr. 17:1-15

23 **RV 7:12 · Cross-ref.** Psa 89:3-4; 132:11; Yhn 7:42; Acts 2:30.

24 **RV 7:14 · Cross-ref.** Psa 89:26-27; 2Cor 6:18; Heb 1:5.

25 **RV 7:16 · Cross-ref.** Psa 89:36-37.

26 **RV 7:17 · Parallel** 1 Chr. 17:16-27

Readers' Version

in front of your people[27] 24 You established us Israelis as your own people forever, and you yourself Yahweh became our God.

25 "And now, Yahweh God, the promise you made concerning your servant and his descendants, and do just as you have spoken and make it come true into the future. 26 May your reputation be good forever, with people saying, 'Commander Yahweh is God over Yisrael,' and the dynasty of your servant David will be established under you, 27 because you, Commander-in-chief Yahweh are Yisrael's god. You have told your servant, 'I will build a dynasty for you.' That's why your servant has found the courage to pray this prayer.

28 "So now, my master Yahweh, you are God, and you do what you say, and you have said these good things concerning your servant. 29 Now, if it pleases you, bless your servant's extended family forever, because you yourself, my master Yahweh, have spoken, and from your blessing, your servant's family will be blessed forever."

David's victories · Full kingdom[28]

8:1 Sometime later, David attacked the Pelishtim and defeated them, and he captured Meteg-Ha'amah from them.

2 Then he defeated the Moavim. David forced them to lie on the ground and used a length of rope to decide their fate—those inside two lengths of the rope were killed, and those inside the third length were spared and so the Moavim became David's servants—bringing him tribute.

3 Then David defeated Tsovah's King Hadadezer (son of Rehov) who had tried to reestablish his authority over the Perat (Euphrates) River. 4 David captured 1,700 horsemen and twenty thousand men on foot. He hamstrung all the chariot horses except for a hundred of them.

5 Then the Arameans came from Damesek (Damascus) to help Tsovah's king Hadadezer but David killed twenty-two thousand of them. 6 David stationed garrisons in Aram (Syria) (in Damesek) and the Arameans became David's servants—bringing him tribute, and Yahweh helped David win wherever he went. 7 David confiscated the gold shields that Hadadezer's servants carried and brought them to Yerushalem (Jerusalem). 8 He also brought a large amount of bronze out of Hadadezer's cities of Betah and Berotah.

9 When Hamat's King Toeu heard that David had defeated Hadadezer's entire army, 10 he sent his son Yoram (Joram) to ask for peace for Hamat and to congratulate him for fighting Hadadezer and defeating him because Hadadezer often battled against Toeu. Yoram brought containers with him, made of gold, silver, and bronze. 11 King David dedicated them to Yahweh, along with the silver and gold that he'd taken from all the nations that they'd conquered: 12 from Aram and Moav (Moab), from the Amonim and the Pelishtim, and from Amalek and from the plunder of Tsovah's King Hadadezer (son of Rehov).

13 Then David made more of a name for himself when he returned from defeating eighteen thousand Arameans in the Salt Valley.[29] 14 He stationed garrisons throughout Edom and made the people his servants, and Yahweh protected David wherever they fought.

15 So David reigned over all Yisrael (Israel) and led all his people with justice and integrity. 16 Tseruyah's son Yoav (Joab) was the army commander and Ahilud's son Yehoshafat (Jehoshaphat) was the secretary. 17 The priests were Ahituv's son Tsadok and Evyatar's son Ahimelek, and Serayah was secretary. 18 Yehoyada's son Benayah supervised the Keretim and the Peletim (David's bodyguard), and David's sons were his administrators.

David assists Mefiboshet · Full kingdom

9:1 One day David asked, "Is there still anyone remaining from Sha'ul's (Saul's) extended family because I'd like to show kindness to them for Yonatan's (Jonathan's) sake?"[30]

2 Now there was a servant in Sha'ul household named Tsiva and he was summoned to David, and the king asked him, "Are you Tsiva?"

"Yes, I'm your servant," he replied.

3 "Is there anyone from Sha'ul's family who's still alive?" the king asked. "If so, I'd like to show God's kindness to them."

"Yes, There's still one of Yonatan's sons alive," Tsiva told the king. "He's crippled in both legs."[31]

4 "Where is he?" the king asked.

"Actually," Tsiva told the king, "he's at Makir's house—the son of Amiyel in Lo-Devar." 5 So King David sent messengers to Lo-Devar to have him brought to Yerushalem (Jerusalem).

6 Then Yonatan's son Mefiboshet came to David and fell onto his knees and bowed his face down to the ground, and David said, Mefiboshet."

"I'm your servant," he replied.

7 Then David told him, "Don't be afraid, because I'll certainly show you kindness for the sake of your father Yonatan. I'll restore all the pastureland that belonged to your grandfather Sha'ul (Saul), and you yourself are invited to always eat at my table."

8 Mefiboshet bowed low and asked, "Your servant's nothing more than a dead dog. Why would you care about me?"

9 Then the king summoned Sha'ul's servant Tsiva and told him, "I've given everything that belonged to Sha'ul and to all his household to your master. 10 You and your fifteen sons and your twenty servants must work the land for him and harvest the produce to support your master's grandson, but he will eat with me at my house."

11 "Yes, my master the king," Tsiva responded. "Your ser-

27 **RV 7:23 · Cross-ref.** Deu 4:34.

28 **RV 8:1 · Parallel** 1 Chr. 18:1-17

29 **RV 8:13 · Cross-ref.** Psa 60 header.

30 **RV 9:1 · Cross-ref.** 1Sam 20:15-17.

31 **RV 9:3 · Cross-ref.** 2Sam 4:4.

Readers' Version

vant will do everything you've commanded."

So from then on, Mefiboshet always ate at the king's table as if he was one of the king's sons. **12** Mefiboshet had a young son named Mika. All Tsiva's household became Mefiboshet's servants, **13** but Mefiboshet (who was crippled in both legs) lived in Yerushalem (Jerusalem) because he had a permanent invitation to eat with the king.

Yisrael defeats the Amonim and the Arameans · Full kingdom[32]

10:1 Some time later, the Amoni king died, and his son Hanun replace him as king. **2** "I'll be kind to Nahash's son Hanun," David said, "just like his father was kind to me." So he sent servants to Hanun to convey his condolences.

When they arrived in the Amon region, **3** the Amoni commanders said to their master Hanun, "Do you think that David really sent condolences to honour your late father? Isn't it more likely because he wanted them to spy on us, and to explore the city so he could more easily conquer it?"

4 So Hanun seized David's servants and had half of their beards shaved off and their robes cut in half all the way up to their buttocks, then he sent them off. **5** They sent messengers ahead to tell David because they were very humiliated, and the king told them to stay in Yeriho (Jericho) before returning when their beards grew back.

6 Then the Amoni leaders realised that they'd now caused David to despise them, so they hired twenty thousand Aramean (or Arami (Syrian)) mercenaries from Beyt-Rehov and Tsovah, and another one thousand from Ma'akah and twelve thousand from Tov. **7** When David heard that, he sent Yoav (Joab) in with the entire army. **8** The Amonim came out the city gate and organised themselves for battle at the entrance, while their hired mercenaries stood apart out in the countryside.

9 When Yoav saw that he was disadvantaged with enemy lines both in front and behind, he selected certain Israeli warriors and placed them to battle the Aramean mercenaries, **10** leaving the others to face the Amonim under the command of his brother Avishay, **11** telling him, "If the Arameans are too strong for me, then you come and rescue us, but if the Amonim are too strong for you, then I'll come and rescue you. **12** Be strong and courageous for the sake of our people and our god's cities, and Yahweh will do whatever he considers right."

13 So Yoav and his men advanced to attack the Aramean mercenaries but they fled away from them. **14** When the Amonim saw the Arameans running away, they started retreating from Avishay and went back into the city, so Yoav withdrew from attacking the Amonim and returned to Yerushalem (Jerusalem).

15 When the Arameans realised that they'd been defeated by Yisrael (Israel), they assembled all their warriors together again. **16** King Hadadezer (from Tsovah) called for Aramean warriors from beyond the Perat (Euphrates) River and they came to Heylam. Shovak was Hadadezer's army commander. **17** When David heard that, he assembled all the Israeli warriors and they crossed the Yarden (Jordan) going towards Heylam. The Arameans came out to meet David and the two sides fought each other. **18** But again the Arameans fled from the Israelis, and David killed seven hundred Aramean charioteers and forty thousand cavalry, and their commander Shovak was struck and died there also. **19** Then all the kings associated with Hadadezer realised they couldn't defeat Yisrael, so they made peace with the Israelis and served them, and so the Arameans were afraid to try to rescue the Amonim again.

David takes Uriyah's wife · Full kingdom

11:1 The next spring (when kings usually go to war), David sent Yoav (Joab) and his officials and all the Israeli warriors, and they defeated the Amonim and besieged Rabah.

But David stayed in Yerushalem (Jerusalem),[33] **2** and early one evening he got up from a nap and walked around the palace roof area. From there he saw a woman bathing, and she was very good-looking. **3** David sent a messenger to find out who she was, and was told, "That's Eliam's daughter Bat-Sheva (Bathsheba)—Uriyah the Hiti's wife." **4** Then he sent messengers to get her, and she came and he slept with her. (She had been purifying herself after the completion of her menstrual period.) Then she returned to her house.

5 After some time, the woman realised that she was pregnant, and so she informed David. **6** David sent to Yoav, "Send Uriyah the Hiti here to me." So Yoav sent Uriyah to David. **7** When he arrived, David asked him about how Yoav and his men were doing, and how the battle was going, **8** then he told him, "Go to your house and relax." So Uriyah left the palace and the king sent a gift to be delivered to his house. **9** But Uriyah didn't go home—instead he slept at the palace entrance with all the king's servants, **10** The next day, David was informed that Uriyah didn't go home to his house, so he asked him, "Didn't you just get back from a long journey? Why didn't you go home?"

11 "The sacred chest and the warriors from Yisrael (Israel) and Yehudah (Judah) are living in tents," Uriyah replied. "And my master, Yoav, and my master's servants are camping out in the open. So I couldn't just go to my house to eat and to drink and to sleep with my wife. By your life and by the life of your spirit, I couldn't do that."

12 "Well, stay here today also," David told him, "and tomorrow I'll send you back." So Uriyah stayed in Yerushalem (Jerusalem) that day and the following day, **13** and David summoned him over, and they ate and drank together, and David got him drunk. But even then, Uriyah didn't go back to his house, but when he left in the evening he went back to sleep in the dorm with his master's servants.

14 The next morning, David wrote a note to Yoav and told Uriyah to deliver it. **15** He'd written, "Place Uriyah in the

32 RV 10:1 · Parallel 1 Chr. 19:1-19

33 RV 11:1 · Cross-ref. 1Ch 20:1.

Readers' Version

front where the fighting is strongest, then fall back from behind him so that he'll be struck and die." 16 So as Yoav was surrounding the city, he placed Uriyah where he knew the strongest enemy warriors would be fighting. 17 The warriors from the city came out and fought against Yoav's men, and some of David's servants were killed and so was Uriyah.

18 Then Yoav sent a messenger to David to give him a full account of the battle. 19 He told the messenger, "Once you've finished telling all the details of the battle to the king, 20 if he gets angry and asks, 'Why did you all go so close in to the city to fight? Didn't you know that they'd shoot down from the wall? 21 Wasn't Yerubeshet's son Avimelek killed by a woman in Tevets when she threw a millstone down from the wall?[34] Why did you approach the wall?' Then you should say, 'Your servant Uriyah the Hiti is also dead.' "

22 So the messenger left and went and told David everything that Yoav had told him, 23 saying, "Their men gained ground and came out against us in the countryside, but we forced them back to their city gate. 24 Then their archers were shooting at your men from the top of the wall and some of your men were killed, including your servant Uriyah the Hiti."

25 David sent the messenger back to encourage Yoav, "Don't let yourself be upset by what happened because no one knows who might die in a battle. Reinforce your battle against the city and tear it down."

26 When Uriyah's wife Bat-Sheva (Bathsheba) heard that her husband had been killed, she mourned for him. 27 When her time of mourning was over, David sent for her and brought her to the palace. She became a wife to him and bore a son for him, but Yahweh was unhappy about what David had done.

Natan brings rebuke to David · Full kingdom

12:1 So Yahweh sent Natan (Nathan) to David[35] to tell him, "Once there was a rich man and a poor man living in the same city. 2 The rich man had a large number of flocks and herds, 3 but the poor man only had one little female lamb that he'd bought. It grew up with him and his sons, and would eat his left-overs and drink from his cup and lay down in his lap—it was like a daughter to him. 4 One day the rich man had a visitor, but instead of taking one of his own animals for a meal, he killed the poor man's lamb and prepared it for the meal for his guest."

5 David got very angry listening to that and told Natan, "By the life of Yahweh, the man that did that definitely deserves to be put to death! 6 He must pay back four lambs for doing that and for having no pity on that poor man."

7 Then Natan said to David, "You are that rich man. Yahweh, the god of Yisrael (Israel), says to you: 'I myself anointed you as king over Yisrael, and I myself kept you safe from Sha'ul (Saul). 8 I gave you the house that belonged to your master, as well as his wives. I made you king over both Yisrael and Yehudah (Judah). And if that wasn't enough, I've given you more and more. 9 So why have you despised my commands by doing what you knew was evil? You had Uriyah the Hiti killed with an Amoni sword and you took his wife for yourself. 10 So now, because you despised me and took Uriyah's wife as your own, war and violence will never go away from you and your descendants. 11 I will cause a disaster to hit you from within your own household—I'll take your wives and give them to a family member right in front of your eyes, and he will let everyone know that he's sleeping with your wives.[36] 12 You did what you did in secret, but I myself will do all this in public before all Yisrael.' "

13 "Yes, I've sinned against Yahweh," David responded to Natan.

"Yahweh has taken away your sin," Natan replied. "You won't die. 14 Nevertheless, because you have utterly disrespected Yahweh in this matter, also your new son is certainly going to die." 15 Then Natan went home.

David's son dies · Full kingdom

Then Yahweh caused the baby (that Uriyah's wife had given birth to) to get sick. 16 David pleaded with Yahweh for the boy's sake, and he fasted, and he spent the entire night lying down on the ground. 17 The influential members of his household got beside him to try to get him up from the ground, but he wouldn't budge, and he wouldn't eat anything they brought. 18 Then on the seventh day, the baby died, but David's servants were afraid to tell him because after seeing his response when the child was sick, they were afraid of what he might do to himself when he found out that his son had died.

19 However, when David noticed his servants whispering together, he realised that the baby must have died, and he asked them, "Did the baby die?"

"Yes," they answered, "he passed away."

20 Then David got up from the ground and washed, and he rubbed lotions on and changed his clothes, then he entered Yahweh's tent and worshipped him. Then he went back home and asked for food to be served, and he ate.

21 His servants queried him, "We don't understand what just happened: when the baby was alive you fasted and wept, but yet when he dies, you get up and have a meal?"

22 "While the child was still alive," David replied, "I fasted and I wept, because I thought, 'Who knows? Yahweh might be gracious to me and let him live.' 23 But now that he's dead, there's no more reason to fast—I can't bring him back again. One day I'll go to him, but he'll never come back here to me." 24 Then David comforted his wife Bat-Sheva (Bathsheba).

34 **RV 11:21 · Cross-ref.** Jdg 9:53.

35 **RV 12:1 · Cross-ref.** Psa 51 header.

36 **RV 12:11-12 · Cross-ref.** 2Sam 16:22.

Readers' Version

The birth of Shelomoh · Full kingdom

Then David went to Bat-Sheva (Bathsheba) and slept with her, and in due course she gave birth to a son. David he named him Shelomoh (Solomon), and Yahweh loved that boy **25** and sent the prophet Natan (Nathan) to name him Yedideyah[37] (which means 'loved by Yahweh') for Yahweh's sake.

David captures Rabah · Full kingdom[38]

26 Then Yoav (Joab) fought the Amonim at Rabah and captured their palace, **27** then he sent messengers to David to tell him, "I've fought against Rabah and I've overthrown the city's water supply. **28** So now, gather the rest of our fighters and lay siege to the city and capture it. Otherwise I'll do it and then it'll be named after me. **29** So David gathered all his warriors and went to Rabah, where he attacked the city and captured it. **30** He took the king's crown off his head (it was gold and weighed around 30kg), and it was placed on his head. A lot of other plunder was also taken from the city. **31** The inhabitants of Rabah were brought out and assigned to work at the brick kiln with saws, iron picks, and axes. (He did that to all the Amoni cities.) Then David and all his people returned to Yerushalem (Jerusalem).

Amnon rapes Tamar · Full kingdom

13:1 Some time afterwards, David's son Amnon fell in love with his beautiful half-sister Tamar (Avshalom's (Absalom's) sister), **2** and he made himself frustrated, always thinking about her because she was a virgin. However, he couldn't do anything with her. **3** But Amnon had a very shrewd friend called Yonadav (son of David's brother Shimeah) **4** and Yonadav asked him, "Hey, you're a son of the king, so tell me why you're always so unhappy?"

"I'm in love with my brother Avshalom's sister Tamar," Amnon replied.

5 "Go to bed and pretend to be sick," Yonadav suggested. "Then when your father comes to see you, ask him, 'Please let my sister Tamar come to look after my food. She can cook it here and serve it to me.' " **6** So Amnon lay down and pretended to be sick, and when the king came to see him, Amnon asked him, "Please, let my sister Tamar come and make a couple of bread rolls while I'm watching, and then she can serve them to me."

7 So David sent a message to Tamar to ask her to go to her brother Amnon's house and prepare food for him. **8** So Tamar went to her half-brother Amnon's house where he was lying down. She took some dough and kneaded it into breadrolls and baked them. **9** Then she took the tray over to him, but he refused to eat, saying, "Send everyone else out of here," so they all left. **10** Then Amnon told Tamar, "Bring the food into the bedroom so that you can serve it to me." So Tamar took the breadrolls that she'd made, and took them to Amnon in the bedroom. **11** But when she got close enough to him, he grabbed her and insisted, "Come and lie down with me, my sister."

12 "No, my brother," she told him, "don't humiliate me because we Israelis don't do that. Don't do this disgraceful thing. **13** Where could I hide my shame? And you—you'd be considered a godless fool in Yisrael (Israel). Just speak to the king because he'd give me to you to marry." **14** But he didn't want her advice, and being stronger than her, he humiliated her by forcing her down and raping her.

15 Instantly, Amnon hated her with terrible hatred—a much greater hatred than the love with which he'd loved her, and he told her to get up and get out.

16 "No, no." she responded. "Sending me away would be even worse than what you just did to me."

But he refused to listen to her **17** and called his personal servant. He told him to take the woman away and send her outside and then lock the door behind her. **18** (She was wearing the kind of long robe that the virgin daughters of the king wore as an outer garment.)

So the servant pushed her outside and locked the door behind her. **19** Then Tamar put ashes on her head and tore the long robe that she was wearing. She put her hand on her head and wailed as she walked home.[39] **20** Her brother Avshalom (Absalom) asked her, "Did your half-brother Amnon mess with you? But now, my sister, don't tell anyone since he's your brother and don't let it upset you." So Tamar lived in a state of desolation in her brother Avshalom's house.

21 When King David heard about all that, he got very angry. **22** Also, Avshalom said nothing to Amnon (either good or bad) because he hated him for humiliating his sister Tamar.

Avshalom kills Amnon · Full kingdom

23 Two years passed, then Avshalom's (Absalom's) shearers were in Ba'al-Hatsor (near Efrayim (Ephraim)) and Avshalom invited all the king's sons. **24** Avshalom went to the king and asked him, "Listen, please, the shearers are working for your servant. Please, let the king and his servants come with your servant."

25 "No, my son," the king replied. "There's too many of us—it would be too expensive for you." Avshalom he urged him, but he wouldn't go, however he did bless him.

26 "But if you don't come," Avshalom insisted, "please let my brother Amnon come with us."

"Why should *he* go with you?" the king asked. **27** But Avshalom insisted, so the king agreed to send Amnon and his other sons. **28** Then Avshalom prepared his young men, "Listen now, when Amnon gets a bit drunk from the wine and I tell you all, 'Strike Amnon!' then you'll kill him. You all don't need to be afraid because I myself am the one commanding you. Be courageous warriors." **29** At the right time, Avshalom's servants did to Amnon what Avshalom commanded them. All the rest of the king's sons jumped up and onto their mules and fled away.

37 RV 12:25 · Note That name didn't seem to stick because this is the only mention of it in the Bible.

38 RV 12:26 · Parallel 1 Chr. 20:1-3

39 RV 13:19 · Note The ashes, tearing of clothes, putting hand on head, and wailing, were all cultural signs of mourning and distress.

Readers' Version

30 While they were still on the way, David heard the news
that Avshalom had struck all of his sons and killed them,
and none were left alive. 31 The king stood up and tore his
clothes, then he laid down on the ground. Meanwhile, all
his servants there were tearing their clothes. 32 Then Yon-
adav (David's brother Shimeah's son) spoke up, "My mas-
ter, don't imagine that all those young men, the king's
sons, have been murdered. I suspect that only Amnon is
dead, because Avshalom has been determined to do this
ever since his sister Tamar was humiliated. 33 So my mas-
ter, don't believe the report that all your sons are dead. It's
probably only Amnon who's dead.
34 Meanwhile, Avshalom had fled.
Suddenly the watchman turned and saw, wow, many peo-
ple coming around the hill along the road behind him.
35 "Look," Yonadav told the king. "The king's sons are com-
ing! It's just what I said." 36 He'd hardly finished speaking
when, wow, the king's sons came in. Then they all cried
loudly, and the king and his servants joined them in their
wailing.
37 But Avshalom had fled, and he went to Geshur to stay
with King Amihud's son, Talmay.[40] But David mourned for
his son every day. 38 After Avshalom fled to Geshur, he
stayed there for three years. 39 By then, King David was no
longer grieving over Amnon's death and longed to go to
see Avshalom.

Avshalom returns to Yerushalem · Full kingdom

14:1 Now Yoav (Joab) (Tseruyah's
son) realised that the king missed
Avshalom (Absalom), 2 so he sent for
a wise woman from Tekoa and told her, "Now, please put
on mourning clothes and don't put on any make-up. Act
like a woman who has been mourning for the dead for sev-
eral days, 3 and go to the king and give him this message."
Then Yoav told her what to say to the king.
4 So the Tekoei woman went to the king and fell onto her
knees with his face down to the ground, saying, "Your
majesty, help me."
5 "What's the matter?" the king asked.
"Alas, I'm a widow," she replied. "My husband has died.
6 Your female servant had two sons, and the two of them
fought each other out in the countryside. There wasn't
anyone there who could stop them, and then one son
struck the other and killed him. 7 Now listen, the entire
clan has turned against your female servant and de-
manded, 'Give us the one who killed his brother, and we'll
kill him in exchange for the life of the brother that he
killed. Also, it would mean that this evil thing couldn't be
passed on.' But that would leave me with no descendants
to continue my husband's name."
8 "Go home," the king told the woman, "and I'll make a
decision about what to do."
9 But the Tekoei woman continued, "The blame,[41] my
master the king, will be on me and my extended family,
but the king and his throne will be innocent."
10 "Anyone who speaks against you," said the king, "bring
them to me, and then they won't trouble you any more."
11 "Please," she insisted, "may the king ask your god Yah-
weh to prevent the avenger of blood from increasing the
tragedy, so my son won't be destroyed."
"As surely as Yahweh lives," he vowed, "not a hair from
your son's head will fall to the ground."
12 Then the woman said, "Please, let your female servant
ask my master the king a question."
"Speak," he replied.
13 So the woman asked, "Why have you acted like this
against God's people? When the king says that to me, isn't
he convicting himself since he hasn't brought back *his own*
banished son? 14 It's certain that we'll all die. Water that's
spilt on the ground can't be gathered together again but
God's not like that. Rather than taking away life, he devises
plans so that the one who was banished can be gathered
back in. 15 The reason that I've come now to tell this to the
king my master, is because the people have frightened me.
So your servant said to herself, 'I will speak, please, to the
king. Perhaps the king will honour the request of his fe-
male servant. 16 Maybe the king will listen in order to save
his female servant from the man who's cutting me and my
son together off from the inheritance given by God.' 17 And
your female servant thought, 'Please, let the word of my
master the king become my assurance, because my master
the king is like God's messenger when it comes to under-
standing good and evil.[42] And may Yahweh your god be
with you.' "
18 "Hang on," the king told the woman. "I want you to
answer this question honestly."
"Please, let my master the king speak." she responded.
19 "Did Yoav (Joab) perhaps have anything to do with all
this?" he asked.
The woman answered, "By the life of your spirit, my mas-
ter the king, there's no avoiding anything that my master
the king has said. Yes, your servant Yoav—he himself com-
manded me, and he himself told your female servant what
I should say. 20 Your servant Yoav set this up to try to rem-
edy the situation. But my master is wise like the wisdom of
one of God's messengers to know everything that's going
on here on earth."
21 Then the king summoned Yoav and told him, "All right
then, I'll sort this out. Now go and bring back the young
man Avshalom (Absalom)."
22 Yoav fell onto his knees and bowed his face to the
ground, and blessed the king, then he said, "Today, your
servant knows that I have found favour in your eyes, my
master the king, since the king is going to do what his ser-
vant asked." 23 Then Yoav got up and went to Geshur to get
Avshalom and bring him back to Yerushalem (Jerusalem),
24 but the king said, "He can go around to his house, but

40 **RV 13:37 · Cross-ref.** 2Sam 3:3.

41 **RV 14:9 · Note** Presumably for not putting the murderer to death.

42 **RV 14:17 · Cross-ref.** 2Sam 19:27.

Readers' Version

he's to stay right away from me." So Avshalom lived in his own house, but wasn't allowed into the palace.

Avshalom and David reconcile · Full kingdom

25 Now Avshalom (Absalom) was admired as the most handsome man in all Yisrael (Israel)—from the top of his head to the bottom of his feet, you wouldn't be able to find a blemish on his skin. 26 He had his hair cut once a year when it got too heavy on him, and when the hair was weighed using standard weights, it would be over two kilograms. 27 Avshalom had three sons and a daughter named Tamar—a very attractive woman.

28 Avshalom lived in Yerushalem (Jerusalem) for two years without ever getting to see the king, 29 so he sent a message to Yoav (Joab) about getting an invitation to see the king, but Yoav wouldn't come to him. He sent another message, but Yoav still wouldn't come, 30 so he instructed his servants, "Listen, Yoav's piece of land with a barley crop is nearby. Go and set fire to it." So Avshalom's servants burnt Yoav's barley.[43]

31 Then Yoav went to Avshalom's house and demanded, "Why did your servants destroy my barley crop?"

32 "Listen, I tried to contact you," Avshalom replied. "I asked you to come here so that I could send you to the king to ask what the point was of bringing me here from Geshur if I can't see him—I might as well have stayed back there. So now, help me to get invited to see the king, and then if I'm considered guilty of a crime, then let him kill me."

33 So Yoav went and informed the king, and he called for Avshalom. When he entered, he knelt and bowed his face to the ground in front of the king, and then the king kissed him.

Avshalom plans his rebellion · Full kingdom

15:1 Sometime after all that, Avshalom (Absalom) acquired a chariot and horses and hired fifty men to run ahead of him. 2 He would get up early and stand on the side of the road going in and out of the city. Every time that someone came into the city to take a dispute to be settled by the king, Avshalom would ask them where they were from, and they'd reply with their city and tribe, 3 then he'd say, "Listen, No doubt what you're saying is sensible and right, but the king hasn't appointed anyone to listen to people from your area." 4 Then Avshalom would add, "If I was appointed as judge, then every person with a dispute or case could come to me and obtain justice." 5 Whenever anyone approached him to bow respectfully to him, he would put out his hand and embrace them and kiss them. 6 Avshalom acted that way towards every Israeli who came for a dispute to be settled by the king, and in doing that he stole the hearts of the Israeli people.

7 Four[44] years later, Avshalom begged the king, "Please, release me to go and fulfill the vow that I made to Yahweh in Hevron, 8 because when I was living in Geshur (in Aram (Syria)) I promised Yahweh that if he brought me back to Yerushalem (Jerusalem), then I'd worship him in Hevron."

9 "Go in peace," the king responded, so Avshalom left for Hevron. 10 From there, he sent sleeper groups into all areas of Yisrael (Israel), telling them, "When you all hear the trumpet blasts, then shout, 'Avshalom has become king from Hevron!' " 11 Avshalom had invited two hundred men from Yerushalem to go with him to Hevron, but they were innocent and didn't know what was about to happen. 12 Then while he was offering sacrifices, Avshalom also sent for David's adviser Ahitofel from Giloh. By now the conspiracy was strengthening, and Avshalom was becoming popular with more and more people.

The fleeing of David · Full kingdom

13 Eventually, someone went and told David, "The loyalty of the Israeli people is turning towards Avshalom (Absalom)."

14 So David told his servants, "Pack up quickly and let's get out of here, or else we won't be able to escape from Avshalom. Be fast in case he's heading here soon and overtakes us. That would be a massacre and the whole city would die from their swords."

15 "Your servants here will do everything you tell us," they replied to the king. 16 So the king left ten of his slave-wives to look after the palace, but he left with all his family.

17 So the king departed with all his people, and they stopped at the last house. 18 Then all his servants passed beside him to go ahead, along with his bodyguards (the Kereti and the Peletim) and six hundred Gitim (from Gat). 19 Then the king said to Itay the Giti, "You don't have to come with us. You're a foreigner and an exile from your place, so you could go back and stay with the new king. 20 You haven't been here long, and we don't even know where we're going. I certainly need to leave but you can return with your relatives. May Yahweh show kindness and faithfulness to you all."

21 "As Yahweh lives, and as my master the king lives," Itay answered the king, "wherever my master the king goes, your servant will certainly be there also, whether it means life or death."

22 "Okay, go ahead then," David told Itay. So Itay and all his men and their families went with David. 23 All the people along the road cried when they saw them walking by. The king and all the others crossed the Kidron riverbed and went up the hill toward the wilderness.

24 What a sight! Even Tsadok and all the Levites with him were carrying the box with God's agreement in it, and when they put it down again, the priest Evyatar caught up to them and waited until all the people had finished exiting the city. 25 But the king told Tsadok, "Take the sacred chest back into the city. If Yahweh favours me, then he'll help me return, and he'll let me see it and his place of resi-

43 **RV 14:30 · Note** TC: The Septuagint translation adds the following words here: "And Avshalom's servants burnt them up. Then Yoav's servants came to him, tearing their garments. They said..."

44 **RV 15:7 · Note** The Hebrew says forty years, but this is interpreted here as a scribal error. (David's entire reign was only forty years, see 1 Kings 2:11.)

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dence again. 26 But if Yahweh says that he isn't pleased with me, then he'll do to me whatever he thinks best. 27 Aren't you a prophet? Return to the city in peace, along with your son Ahima'ats and Evyatar's son Yonatan (Jonathan). 28 Listen, I'll wait at the fords in the wilderness until I get your message." 29 So Tsadok and Evyatar carried the sacred chest back to Yerushalem (Jerusalem), then they remained there.

30 As David was going up the Mt. of Olives, he was walking barefoot with his head covered. He was weeping as were the people with him—they too had their heads covered and were weeping. 31 David knew that Ahitofel was among the people conspiring with Avshalom (Absalom), so he prayed, "Please, Yahweh, make Ahitofel give foolish advice."

32 When David reached the summit (where people frequently worship God), Hushay (the Arki) met him there. He had torn his clothes and put dirt on his head. 33 David told him, "If you come with me, you'll be a burden to me, 34 but if you return to the city and tell Avshalom, 'I'm your servant, my king. I was your father's servant in the past, but now I'll be your servant,' then you'll be able to oppose Ahitofel's counsel for me. 35 The priests Tsadok and Evyatar are already there, so tell them everything you hear in the palace. 36 Also Tsadok's son Ahima'ats and Evyatar's son Yonatan (Jonathan) are there. Tell them everything you hear, then send them to report it to me.

37 So David's friend Hushay slipped back into Yerushalem (Jerusalem) just as Avshalom was entering the city.

Dishonest Tsiva helps David · Full kingdom

16:1 David hadn't gone far past the summit when, wow, he was meet by Mefiboshet's servant Tsiva[45] with a pair of saddled donkeys loaded with two hundred bread rolls, one hundred cakes of raisins, one hundred pieces of fresh fruit, and a leather container of wine. 2 "What's all that?" the king asked.

"The donkeys are for the king's family to ride," Tsiva answered, "and the bread and fruits are for the young men to eat, and the wine is for the people to drink who feel faint in the wilderness."

3 "So where's your master's grandson Mefiboshet?" asked the king.

Ha, he stayed in Yerushalem (Jerusalem) because he thought that the Israelis might give back control of his grandfather's kingdom," Tsiva lied.[46]

4 "Well then," the king told Tsiva, "everything that belonged to Mefiboshet now belongs to you."

"I'm honoured," Tsiva responded, "that I've found favour in the eyes of my master the king."

Shimei curses David · Full kingdom

5 When King David got to Bahurim, wow, a man from Sha'ul's (Saul's) extended family came out. He was Gera's son Shimei, and he came out and cursed David. 6 Then he threw stones at David and all his servants, and all the people and warriors on both sides of the king. 7 "Go away, go away, you worthless man of much bloodshed!" Shimei yelled. 8 "Now Yahweh's returning to you all the blood of Sha'ul's household. You took over as king in his place, but Yahweh's giving the kingdom into the hand of your son Avshalom (Absalom). Look at you, you're evil because you're a man of much bloodshed."

9 The Tseruyah's son Avishay asked the king, "Why should this dead dog curse my master the king? Please, let me cross over and lop off his head."

10 "What does it matter to me, or to you two sons of Tseruyah?" the king replied. "He's cursing because Yahweh told him to curse me, so who has any right to ask him why he's saying it?" 11 Then David told Avishay and all his servants, "Look, my own biological son is trying to kill me. Now on top of that, this Benyamite. Leave him and let him curse, because Yahweh told him to. 12 Perhaps Yahweh will see my suffering and return good on me, instead of this cursing today." 13 As David and his men continued along the road, Shimei walked along the hillside beside him—walking and cursing, and throwing stones and dirt at him. 14 Later, the king and all the people with him arrived,[47] and feeling very tired, they rested.

The conflicting advice of Hushay and Ahitofel · Full kingdom

15 Meanwhile, Avshalom (Absalom) and all his followers arrived in Yerushalem (Jerusalem), and Ahitofel was among them. 16 When David's friend Hushay (the Arki) came to Avshalom, he greeted him, "May the king live. May the king live."

17 "Is that how you show kindness to your friend David?" Avshalom responded. "Why didn't you go with him?"

18 "No," Hushay replied. "I'll serve whoever Yahweh and these people and all the men of Yisrael (Israel) have chosen. So I'll stay with you. 19 Besides that, who should I serve? Why shouldn't I serve my master's son? Just as I've served your father, similarly, I'll serve you."

20 Then Avshalom turned to Ahitofel, "Give us advice. What should we do next?"

21 "Go to your father's slave-wives that he left to guard the house," Ahitofel replied. "Lie with them then all Yisrael will hear that you've made your father stink, and then everyone with you will be encouraged." 22 So they set up a tent for Avshalom on the palace roof and he had sex with his father's slave-wives where everyone would know what was going on.[48]

23 In those days, Ahitofel's advice was just as good as inquiring directly from God, so David in the past, and now Avshalom, accepted what he said.

45 **RV 16:1 · Cross-ref.** 2Sam 9:9-10.

46 **RV 16:3 · Cross-ref.** 2Sam 19:25-27.

47 **RV 16:14 · Note** Probably at the fords mentioned in 15:28.

48 **RV 16:22 · Cross-ref.** 2Sam 12:11-12.

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Hushay argues against Ahitofel's advice · Full kingdom

17:1 Then Ahitofel asked Avshalom (Absalom), "Please, let me choose twelve thousand men, then let me go and pursue after David tonight. 2 I'll attack him while they're tired and lacking energy. Once I panic them, all the people with him will flee and I'll be able to strike the king by himself. 3 Then I'll bring all the people back to you, like a reunion. You'll have the man you're wanting, and all the people will be in peace." 4 That seemed very sensible to Avshalom and all the Israeli elders.

5 But Avshalom insisted, "Now, call Hushay the Arki as well, and let's also listen to his suggestions." 6 So when Hushay arrived, Avshalom asked him, "Ahitofel has suggested so and so. Should we do what he said? If not, what would you recommend?"

7 "This time, Ahitofel's suggestion isn't such good advice," Hushay replied. 8 You yourself know your father and his men—and do remember that they're powerful warriors—they're still furious like a bear in the countryside that's been robbed of its cubs. And your father is an experienced man of war, and he won't spend the night there with the people. 9 Listen, he's probably already hiding in a cavern or some other place. Also, if some of your men were killed early in the fighting, then the rumour would go around that Avshalom's already lost many men. 10 Then even your bravest warriors might lose heart, because all Yisrael (Israel) knows that your father is a powerful warrior, and also that the men with him are very experienced. 11 So this is what I suggest: Call warriors from all Yisrael—from Dan in the far north to Be'er-Sheva (Beersheba) in the far south. They'll be as numerous as sand grains on the beach and you personally will be able to lead them into battle. 12 Then we'll be able to find him wherever he is, and attack him like dew blankets the entire area, and neither him nor any of the men with him will survive, not even one. 13 If he escaped into some city, we'd all bring ropes to that city and drag the stones into the valley until even a pebble couldn't be found there."

14 Avshalom and all the Israeli elders agreed that Hushay's advice was better than Ahitofel's. (Yahweh had influenced them to reject Ahitofel's good advice so he could bring disaster onto Avshalom.)

The warning to David to flee · Full kingdom

15 Then Hushay told the two priests Tsadok and Evyatar what Ahitofel had suggested to Avshalom (Absalom) and the Israeli elders and what he'd countered it with. 16 Then he told them, "Get that message to David quickly. Tell him not to overnight at the fords in the wilderness, but to cross over otherwise he'll be killed along with everyone else with him."

17 Their sons Yonatan (Jonathan) and Ahima'ats were waiting at Eyn-Rogel where a female servant would come and pass the message onto them, because it wouldn't be safe for them to be seen entering the city. Then they themselves would go and inform King David. 18 But a young man saw them and informed Avshalom, but meanwhile the two of them went quickly and got to the house of a man in Bahurim where they went down into the well in his courtyard. 19 The woman there stretched a covering over the top of the well, and then spread grain over it to dry, so it wasn't obvious. 20 Some of Avshalom's servants arrived at the house and asked the woman, "Where's Ahima'ats and Yonatan?"

"They crossed over the creek," she replied.

So they continued searching for them, but gave up after a while and returned to Yerushalem (Jerusalem).

21 After they'd gone, the two men climbed out of the well, and went on and informed King David, "Pack up and quickly cross over the river, because Ahitofel suggested attacking you all immediately." 22 So David and everyone with him moved on and crossed the Yarden (Jordan) in the night, and by dawn there were all across.

23 When Ahitofel saw that his advice hadn't been taken, he saddled his donkey and rode to his city. He gave instructions to his household, then he hanged himself. His body was buried in his father's tomb.

24 Meanwhile, David arrived at Mahanayim, but Avshalom and all his men had crossed over the Yarden. 25 As the replacement for Yoav (Joab) as army commander, Avshalom had appointed Amasa. (He was Yeter's son, and his mother was Nahash's daughter Avigayil who was the sister of Yoav's mother Tseruyah.) 26 Avshalom and his men camped in the Gilead region.

27 While David was in Mahanayim, Shovi (Nahash's son from Rabah), Makir (Amiyel's son from Lo-Devar), and Barzilay (the Giladi from Roglim) 28 brought bedding and basins, clay pots, wheat and barley, flour and roasted grain, beans and lentils, 29 honey and yogurt, sheep and cheese for David and the people with him to eat because they knew that they'd be hungry and tired and thirsty there in the wilderness.

Avshalom's defeat and death · Full kingdom

18:1 David divided his warriors into units and appointed commanders of hundreds and of thousands. 2 He sent them out in three groups under Yoav (Joab), Avishay (son of Yoav's brother Tseruyah) and Itay (the Giti), then promised that he'd also join them in battle.

3 But the people complained, "No, don't go out, because if we have to flee, they won't be worried about us. Even if half of us die, they won't be worried about us, because you count more to them than ten thousand of us. So it's better that you stay to help us from the city."

4 "I'll do whatever seems best to you," the king responded. So the king stayed beside the city gate while the men went out by their hundreds and thousands. 5 Then he commanded Yoav and Avishay and Itay, "For my sake, don't harm my son Avshalom (Absalom)." All the people heard the king give this command about Avshalom to all the leaders.

6 So David's people went out to the countryside to meet the rest of Yisrael (Israel). The battle was in the Efrayim (Ephraim) forest 7 and David's men defeated the rest—twenty thousand men died that day, 8 but as the bat-

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tle had spread over the entire area, the forest killed more people that day than the sword.

9 Avshalom happened to meet some of David's men. He was riding his mule, and when it darted under the think branches of a large terebinth tree, his head got caught in the branches and he was left hanging in the air as the mule kept going. **10** Someone noticed him and informed Yoav that he'd seen Avshalom hanging in a tree.

11 "What!. You saw him but didn't strike him down?" Yoav challenged. "I would have given you ten silver coins and a leather belt."

12 "Even if you'd placed one thousand silver coins in my hands," he replied, "I wouldn't have harmed the king's son, because we heard the king's command with our own ears about looking out for Avshalom. **13** Even if I'd ignored my good sense, the king would have found out about it, then even you wouldn't have stood up for me."

14 "I'm not going to waste time arguing with you," Yoav responded, then he took three spears and went and thrust them into Avshalom's abdomen while he was still alive and dangling from the tree. **15** Then ten young men who carried Yoav's weapons surrounded Avshalom and finished him off.

16 Then Yoav blew the trumpet to signal the end of the fighting and the people returned from chasing Avshalom's men. **17** They took Avshalom's body and threw it into a large pit in the forest and covered it with a large pile of stones. Meanwhile his men fled back to their homes.

18 During his lifetime, Avshalom had setup a pillar in the King's Valley because he had no sons to preserve his name. He put his name on the pillar and it's known as 'Avshalom's hand' to this day.

David learns about Avshalom's death · Full kingdom

19 Then Tsadok's son Ahima'ats requested, "Please, let me run and let me take the news to the king, because Yahweh has rescued him from his enemies."

20 "No, not today," Yoav (Joab) replied. "Some other time I'll allow you to take some news, but not today because the king's son is dead." **21** Then Yoav instructed a Kushi man, "Go and tell the king what you saw.". The man bowed to Yoav and ran off.

22 But Ahima'ats begged Yoav again, "Regardless of what might happen, please, let me also run myself after the Kushi."

"Why would you do that, my boy?" Yoav asked. "There won't be any reward for bad news."

23 "No matter what, I want to run," he replied.

"Okay then, run," Yoav told him. So Ahima'ats took a different route through the Yarden (Jordan) valley and arrived before the Kushi.

24 Now David was sitting between the outer and inner gates. When the watchman had gone over the gate roof to the wall, he looked out and saw, wow, a man was running towards them alone. **25** The watchman called down and informed the king, and the king said, "If he's alone, he'll be bringing news."

As the runner got closer, **26** the watchman looked and saw another man running. He called down to the gatekeeper and said, "Look, there's another man running alone."

"He'll also be bringing news," said the king.

27 "The gait of the first runner is like that of Tsadok's son Ahima'ats," the watchman said.

"He's a good man and he'll be bringing good news," said the king.

28 Then Ahima'ats called ahead to the king, "Peace!" And he knelt down with his face to the ground and said, "Blessed be Yahweh your god, who's stopped the men who acted against my master the king."

29 "Is the young man Avshalom (Absalom) all right?" the king asked.

"When Yoav (Joab) sent me, your servant," Ahima'ats answered, "I noticed a big commotion, but I don't know what it was about."

30 "Go and stand over there," the king ordered, so he stepped aside and stood there.

31 Then, wow, the Kushi man arrived and said, "May my master the king receive the good news, because Yahweh has rescued you today from all those who rose up against you."

32 "Is the young man Avshalom all right?" the king asked him.

The man replied, "May the enemies of my master the king and all those who rose up against you for evil, be like that young man is."

33 Then the king started trembling, and he went up to the room over the gate, and started weeping, saying, "Oh my son Avshalom, my son. Oh my son Avshalom, I wish I'd died instead of you."

Yoav scolds David · Full kingdom

19:1 Soon Yoav (Joab) was told that the king was weeping and mourning over Avshalom's (Absalom's) death, **2** and so the victory of that day became mourning for all the people, because they'd heard that the king was grieving for his son. **3** The people started quietly heading back into the city, like people would do when they're ashamed of having to *flee* from a battle. **4** But the king covered his face and kept crying out loudly, "Oh my son Avshalom. Oh Avshalom, my son, my son."

5 Then Yoav went to the house where the king was and said, "Today you've made your followers feel ashamed—the ones who saved your life today and the lives of your sons and daughters, and the lives of your wives and your slave-wives. **6** By loving those who hate you and hating those who love you, you've effectively declared today that your officers and men mean nothing to you. It seems to us that if Avshalom was still alive today and we were all dead, then it would have all been okay to you. **7** So get up now and go and speak sincerely to your servants, because as Yahweh lives, if you don't then you won't have a single warrior still with you by the end of the night, and that would result in more trouble for you than anything else that's happened to you since you were just a lad." **8** So the king got up and went and sat at the city gate , and the

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news quickly got around and all the people came to support the king.

David returns to Yerushalem · Full kingdom

But Avshalom's (Absalom's) warriors had all returned to their homes **9** and over time, people all across Yisrael (Israel) began to quarrel and say, "The king rescued us from the plans of our enemies including the Pelishtim, but now he's left Yisrael and fled away from Avshalom. **10** We anointed Avshalom to be over us, but he died in the battle. So why aren't we doing something about returning David as king?"

11 So King David sent the two priests Tsadok and Evyatar to the leaders of Yehudah (Judah) to ask, "Why are you the last group to return the king to the palace since the king has heard that the rest of Yisrael want it? **12** Tell them, 'You're all my relatives—my own flesh and blood, so why would you be the last to support me again?' " **13** And tell Amasa, 'Aren't you my own flesh and bone? May God make me suffer if you don't become my army commander from now on, to replace Yoav (Joab).' " **14** In that way, David united all the people of Yehudah and they notified the king, "We all want you and all your servants to return here."

15 So the king headed back and reached the Yarden (Jordan) River, and men from Yehudah went to Gilgal to meet the king and help him across.

16 Shimei (son of Gera the Benyamite from Bahurim)[49] hurried down with the Yehudah men to meet King David. **17** A thousand Benyamite men came with him, as well as Tsiva (formerly Sha'ul's (Saul's) servant) and fifteen of his sons and twenty of his servants, and they hurried to the Yarden to meet the king. **18** They crossed the ford to help bring the king's household back across and anything else the king wanted.

David's mercy to Shimei · Full kingdom

Shimei (Gera's son) fell onto his knees in front of the king when he crossed the Yarden (Jordan) **19** and begged the king, "May my master not consider me guilty, and don't keep thinking about the terrible thing your servant dig on the day that my master the king left Yerushalem (Jerusalem)—don't brood over it **20** because your servant knows that I myself have sinned, and look, I have come today, first of all the Yosef's (Joseph's) clans to come down to meet my master, the king."

21 But Avishay (Tseruyah's son) answered instead, "Rather than that, shouldn't Shimei be killed because he cursed Yahweh's anointed one?"

22 "You sons of Tseruyah!" David responded. "Who asked you two to accuse others to me today? Should today be a time to kill other Israelis? Actually, I think it might be *me* who's Yisrael's (Israel's) king?" **23** Then the king promised Shimei, "You won't die for that."

David's mercy to Mefiboshet · Full kingdom

24 Then Sha'ul's (Saul's) grandson Mefiboshet[50] came down to meet the king. He hadn't shaved or washed his feet, and he hadn't washed his clothes since the king had left Yerushalem (Jerusalem). **25** He came from Yerushalem down to the Yarden (Jordan) to meet the king who asked him, "Why didn't you not come with me, Mefiboshet?"

26 "My master the king," Mefiboshet replied, "my servant deceived me. I, your servant, had said to get my donkey saddled so I could ride it and go with you, because as you know, your servant is lame. **27** Then my servant lied to you about me. But my master the king is like God's messenger, so do whatever you consider to be appropriate. **28** All my grandfather's household expected that we'd be executed, yet to placed me, your servant, among those who eat at your table, so I don't have the right to request anything further from the king."

29 "Say no more," said the king. "That land will be divided for you and Tsiva."

30 Actually, let him take everything," Mefiboshet responded. "since my master the king has been able to return safely."

David's kindness to Barzilay · Full kingdom

31 Barzilay the Giladi[51] had also come down from Roglim to help the king cross the Yarden (Jordan). **32** At eighty, he was very old, but being very wealthy, he'd provided food and supplies to the king while he'd stayed at Mahanayim, **33** so the king told him, "You cross over with me, and I'll provide for you to be with me in Yerushalem (Jerusalem)."

34 "How much longer am I likely to live?" Barzilay pondered. "Would it really be worth me moving to Yerushalem with the king? **35** Your servant is eighty years old. My mind isn't the same as it was, and I can't really taste what I eat or drink. I can barely hear the sounds of the men and women singing. So why would your servant become an extra burden to my master the king?" **36** As a token privilege, your servant will cross the Yarden with the king, but why should the king reward me with that generous reward? **37** Please, let your servant return, and let me die in my city near the graves of my parents. But look, here's your servant Kimham—let him cross over with my master the king, and do whatever you consider to be appropriate for him."

38 "Kimham can cross over with me," the king said, "and I myself will do for him whatever *you* consider to be appropriate—everything that you choose concerning me, I'll do for you." **39** So all the people crossed the Yarden, and then the king crossed over. The king kissed Barzilay and blessed him, and then Barzilay returned home.

Yehudah and Yisrael disagree · Full kingdom

40 Then the king crossed over to Gilgal, and Kimham crossed over with him. All the people of Yehudah (Judah) brought the king over and also about half of the

49 RV 19:16 · Cross-ref. 2Sam 16:5-13.

50 RV 19:24 · Cross-ref. 2Sam 9:1-13; 16:1-4.

51 RV 19:31 · Cross-ref. 2Sam 17:27-29.

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people of Yisrael (Israel). 41 Then, wow, all the men of Yisrael went to the king and demanded, "Why did our relatives from Yehudah secret you away without inviting us? They took you and your household over the Yarden (Jordan), and all your men as well."

42 All the men of Yehudah answered the men of Yisrael, "Because the king is from our tribe—our close relative. Why should that make you all angry? Do you all think that the king has rewarded us with fancy food or other privileges?"

43 The men of Yisrael answered the men of Yehudah, "Our ten tribes give us ten shares in the king—more than you. So why do you look down on us? Weren't we the first to talk about bringing our king back to Yerushalem (Jerusalem)?"

But what the men of Yehudah said was harsher than what the ten other tribes said.

Sheva rebels against David · Full kingdom

20:1 Now there was a good-for-nothing Benyamite man named Sheva who was Bikri's son, and he blasted on the trumpet, then said,

"We have no interest in David,
and no claim in Yishay's (Jesse's) son.
Go home every man from Yisrael (Israel)."[52]

2 So all the men of Yisrael left David and went with Sheva (Bikri's sons), but the men of Yehudah (Judah) stayed with their king from the Yarden (Jordan) river and uphill to Yerushalem (Jerusalem).

3 When David got back to his Yerushalem palace, the ten slave-wives that he'd left behind to guard the palace,[53] he moved them into a separate house. That place was guarded and he provided for them, but he didn't sleep with them—thus they were locked up until they died living as widows.

4 One day the king told Amasa (his new army commander), "Summon the men of Yehudah to be here in three days, and you be with them." 5 So Amasa went to summon them, but he took longer than the given time. 6 Meanwhile David told Avishay, "Bikri's son Sheva will do more harm to us now than Avshalom (Absalom). Take some of my warriors and chase him down, in case he finds some fortified city to hide in and gets away from us." 7 So Yoav's (Joab's) men and the king's bodyguards and all the best warriors left Yerushalem to hunt Sheva down. 8 When they were approaching the huge rock at Giveon, they met Amasa. Yoav was dressed for battle with a dagger strapped to his waist under his robe. As he stepped forward, he allowed his sword to drop to the ground from his hand. 9 Yoav greeted Amasa, "Is all well with you, my brother?" Then he used his right hand to hold Amasa's beard to kiss him, 10 but Amasa wasn't aware of the dagger that was in Yoav's other hand. Yoav thrust it into his stomach and his intestines poured out on the ground. There was no need to stab him again and Amasa died right there.

Then Yoav and his brother Avishay continued their hunt for Bikri's son Sheva. 11 One of Yoav's young men stood beside Amasa's body and called out, "All those who favour Yoav and are for David, follow Yoav." 12 Amasa's bloody body was in the middle of the road, and when the young man saw that everyone was stopping to look at it, he dragged it off the road onto the grass and threw a cloth over it. 13 After the body had been removed from the road, all the men followed after Yoav to chase Sheva.

14 Meanwhile Sheva crossed through all the tribal regions of Yisrael (Israel) to Avel-Beyt-Ma'akah where all his relatives gathered together and agreed to back him. 15 Yoav's men arrived and Avel-Beyt-Ma'akah. They heaped a siege ramp up against the city, and also pounded the wall to try to make it collapse. 16 Then a wise woman called out from the city, "Listen, listen, please tell Yoav to come closer so I can speak to him." 17 Yoav went in closer and she asked, "Are you Yoav?"

"I am," he replied.

"Listen to what your servant has to say," she said.

"I'm listening," he answered.

18 Then she told him, "Long ago people used to tell others to come here to Avel to get advice, and they'd do that and then be able to settle the matter. 19 I'm a peaceable and faithful citizen of Yisrael. You're trying to destroy this city and a mother in Yisrael. Why would you wipe out our inheritance from Yahweh?"

20 "Far be it, far be it for me that I would destroy or wipe it out," Yoav replied. 21 That's not what we're here for. We're here for a man from the Efrayim (Ephraim) hills named Sheva, the son of Bikri. He took a stand against the king—against David. Just hand him over to us, and then we'll leave your city."

"Wait," the woman told Yoav. "His head will be thrown over the wall to you." 22 So the woman went to all the people with her wisdom, and they decapitated Sheva, and threw his head down to Yoav. Then he signalled on the trumpet, and his men left the area and went back to their homes, and Yoav returned to the king at Yerushalem (Jerusalem).

David's officials · Full kingdom

23 Now Yoav (Joab) was over the entire Israeli army, and Benayah (Yehoyada's son) was over the kings bodyguards. 24 Adoniram[54] was over the forced labour, and Ahilud's son Yehoshafat (Jehoshaphat) was the secretary and 25 Sheva was the scribe. Tsadok and Evyatar were the priests, 26 and Ira (the Yairi) was David's priest.

The Givonim' claim on Sha'ul's descendants · Full kingdom

21:1 During David's reign, there was a three-year famine. David inquired from Yahweh who said, "Sha'ul (Saul) and his family have blood on their hands, because he killed the Givonim." 2 (The

52 **RV 20:1 · Cross-ref.** 1Ki 12:16; 2Ch 10:16.

53 **RV 20:3 · Cross-ref.** 2Sam 16:22.

54 **RV 20:24 · Note** 'Adoram' is a shortened form of his name.

Readers' Version

Givonim were not native Israelis, but were a remnant of the Amorim. The Israelis had promised to protect them,[55] but Sha'ul had attempted to eliminate them in his zeal for the people of Yisrael (Israel) and Yehudah (Judah).) So the king summoned the Givonim and asked them, **3** "What can I do for all of you? How can I remedy what was done in the past so that you all would bless Yahweh's people?"

4 "We have no claim to gold or silver from Sha'ul or his household," the Givonim replied, "And we don't wish to have anyone in Yisrael put to death."

"Then what are you saying that I can do for you all?" he asked.

5 "That man who crushed us," they replied, "and who intended that we be annihilated from within Yisrael's borders, **6** give us seven of his descendants and we'll hang them before Yahweh in Giveah where Yahweh's chosen king Sha'ul lived.

"Okay, I'll give them to you," the king responded.

7 However, the king spared Yonatan's (Jonathan's) son (and Sha'ul's grandson) Mefiboshet because of the promises that he and Yonatan had made to each other before Yahweh.[56] **8** Instead he took two of the sons (Armoni and Mefiboshet) of Ritspah (Ayah's daughter and one of Sha'ul's slave-wives), as well as five sons of Sha'ul's daughter Mikal, that she'd bore to Adriel (the son of Barzilay, the Meholati).[57] **9** He handed them over to the Givonim, and they hung them on a hill before Yahweh, and the seven of them died together. This happened at the beginning of the barley harvest.

10 Then Ayah's daughter Ritspah took sackcloth and she spread it on the rock where the corpses were. She kept the birds away during the day and the animals at night—staying there from the beginning of the harvest until the beginning of the rainy season.

11 David was told what Ritspah had done, **12** and he went and got the bones of Sha'ul and his son Yonatan from the leaders of Yavesh-Gilead, who had stolen them from the square of Beyt-Shean where the Pelishtim had hung them there on the day the Pelishtim had defeated Sha'ul at Gilboa.[58] **13** David took Sha'ul and Yonatan's bones along with the bones of the seven men who'd been hung, **14** and his men buried them in the tomb of Sha'ul's father Kish in Tsela (in the Benyamite region), doing everything that the king had commanded. After that, God answered their prayers for the country.

Battles against Pelishti giants · Full kingdom[59]

15 The Pelishtim started attacking Yisrael (Israel) again, and David and his men went down towards the coast and fought back, but David became exhausted. **16** The Pelishtim had a champion named Yishbi-Benov who was a descendant of giants. He wore new armour and his bronze spear weighed over three kilograms. He intended to kill David **17** but Tseruyah's son Avishay helped David, and he struck the Pelishti and killed him. Then, David's men made a decision, saying, "You won't go out to battle with us anymore because we don't want Yisrael's lamp to be extinguished."[60]

18 Some time after that, there was another battle with the Pelishtim at Gov, and Sibkay (the Hushati) killed Saf who was another descendant of the giants.

19 Then in another battle with the Pelishtim at Gov, Elhanan (son of Ya'are-Oregim, from Beyt-Lehem (Bethlehem)) killed Galyat (Goliath) the Giti even though his spear handle was like a weaver's beam.

20 In a different battle in Gat, there was a fierce man there with six fingers on each hand and six toes on each foot who was also a descendant of the giants, **21** but when he taunted Yisrael, Yonatan (Jonathan) (son of David's brother Shimeah) killed him. **22** Those four men were descendants of the giants in Gat, but they were killed by David and his men.

David's song of praise · Full kingdom[61]

22:1 Then after Yahweh had rescued David from Sha'ul (Saul) and all his enemies, David sang this song for Yahweh,

2 "Yahweh is my rock and my fortress
and the one who rescues me, yes, even me.
3 God of my rock—I find safety in him,
my shield and my powerful saviour,
my high fort and my refuge,
my saviour—you save me from violence.
4 I call out to Yahweh who deserves to be praised.
I was kept safe from my enemies.
5 Death was enveloping me like a wave.
Torrents of worthlessness were overwhelming me.
6 Sheol's ropes tightened around me.
Deadly traps confronted me.
7 In my distress I called to Yahweh,
and to my god I called out.
He listened to my voice from his temple,
and he heard my cry for help.
8 The earth reeled and it shook.
The foundations of the heavens trembled,
and they shook because he became angry.
9 Smoke went up from his nose,
and burning coals and fire from his mouth.
10 He stretched out the heavens,
then he came down and it was dark below him.

55 RV 21:2 · Cross-ref. Josh 9:3-15.

56 RV 21:7 · Cross-ref. 1Sam 20:15-17; 2Sam 9:1-7.

57 RV 21:8 · Cross-ref. 1Sam 18:19.

58 RV 21:12 · Cross-ref. 1Sam 31:8-13.

59 RV 21:15 · Parallel 1 Chr. 20:4-8

60 RV 21:17 · Cross-ref. 1Ki 11:36; Psa 132:17.

61 RV 22:1 · Parallel Psa. 18

Readers' Version

11 He rode on a winged creature, and he flew.
Yes, he was seen on the wings of the wind.
12 He placed darkness all around him as a covering—
a collection of dark clouds holding water in them.
13 From the brightness in front of him,
coals of fire burnt.
14 Yahweh thundered from the sky.
The most high God made his voice known.
15 He sent out arrows, and he scattered them.
He sent out lightning, and he confused them.
16 The channels of the sea became visible.
The foundations of the world were uncovered
at Yahweh's rebuke,
from the blast from his nostrils.
17 He reached down from above and picked me up.
He pulled me up out of the surging waters.
18 He rescued me from my powerful enemy—
from the people who hated me—
because they were stronger than me.
19 They confronted me when I was experiencing difficulties,
but Yahweh supported me.
20 He brought me out into a wide area.
He rescued me because he was pleased with me.
21 Yahweh has rewarded me because of my obedience.
He's repaid me because my hands were clean,
22 because I've followed Yahweh's paths,
and I haven't acted wickedly by turning away from my god.
23 I'm aware of all his regulations,
and I haven't turned away from his decrees.
24 I've done nothing that he can accuse me of,
and I've stopped myself when I wanted to disobey.
25 Yahweh rewarded me for my obedience,
because he saw my innocence.
26 With a faithful person, you show yourself faithful.
with a blameless warrior, you prove yourself blameless.
27 With someone who purifies themself, you show yourself pure,
^but you show yourself deceptive to a crooked person.
28 You save afflicted people,
^but you dislike the proud—you bring them down.
29 Because you are my lamp, Yahweh,
and you lighten my darkness.
30 Because by you, I can charge against a troop of warriors.
With my god's help I can leap over a city wall.
31 God's path is perfect.
Yahweh's message is tried and tested.
→He keeps everyone safe who requests his protection.
32 Who could be God other than Yahweh?
And who is a rock apart from our god?
33 This god is my strong fortress,
and he keeps my pathways cleared.
34 The one who makes my feet nimble like a deer,
and places me securely up on the heights.[62]
35 The one who trains me how to win in battle,
and strengthens my arms to pull back a powerful bow.
36 You saved me from death like a shield,
and you helped me become well-known by answering my prayers.
37 You helped me make large strides,
and stopped my feet from slipping.
38 Let me chase down my enemies and destroy them.
Then I won't return until they're all defeated.
39 I will attack them and smash them.
They won't stand again—they'll fall under my feet.
40 You give me extra strength for the war.
You make the people who rebelled against me submit.
41 You make my enemies flee away from me.
You help me destroy the people who hate me.
42 They look, but there's no one to rescue them.
They call out to you, Yahweh, but you don't answer them.
43 I crush them as finely as the dust on the ground.
I trample them like the mud on the streets and flatten them.
44 You rescue me from the arguments of my people.
You help me remain as the head of nations.
People serve me even if I don't even know them.
45 Foreigners are afraid of me.
When they hear me, they obey me.
46 They lose heart,
and come out of their fortresses trembling.
47 Yahweh is alive—may my secure rock be blessed.
May the god of the rock of my salvation be praised.
48 He's the god who avenges me,
and the one who makes the people who rebelled against me submit.
49 He's the one who helps me escape from my enemies.
You hold me up away from the ones who rise up against me.
You rescue me from violent men.
50 Therefore I praise you, Yahweh, among the nations,
and I sing praises about who you are.[63]
51 The one who helps his king to save the people,
and the one who shows loyalty to the one he chose—
to David and to his descendants forever."

David's ending speech · Full kingdom

23:1 These are David's final words:
"The message from Yishay's (Jesse's) son David—
a message from the man who rose through the ranks—
who was selected by Ya'akov's (Jacob's) god—
singer of Yisrael's (Israel's) pleasant songs.
2 Yahweh's spirit spoke through me.
His message came out of my mouth.
3 Yisrael's god spoke to me.
The rock of Yisrael told me.
The one who rules people with justice,

62 **RV 22:34 · Cross-ref.** Hab 3:19.
63 **RV 22:50 · Cross-ref.** Rom 15:9.

Readers' Version

→rules out of his respect for God.
4 He's like the rising sun bringing the morning light—
a cloudless morning.
Glistening after the rain that grows fresh grass from the soil.
5 My household is aligned with God,
because he made a perpetual agreement with me—
all arranged and secured.
He'll make my salvation and every desire grow. ???
6 But evil people are like thorns—
they're all thrown away.
because they injure your hands.
7 Anyone who wants to move them
must use a metal tool or a wooden stick.
They'll be incinerated right there."

David's top warriors · Full kingdom[64]

8 These are the names of David's top warriors:
Yoshev-Bashevet the Tahkemoni was the head of 'The Three'. One time he attacked and killed eight hundred men with his spear.
9 Next after him was **Eleazar**, the son of Ahohi's son Dodo. Once he was among the three powerful warriors with David when they taunted the Pelishtim who were gathered there for battle. The Israeli warriors retreated back up their hill, 10 but Eleazar moved forward and attacked the Pelishtim until his arm became weak, and his hand cramped around his sword. Yahweh achieved a great victory that day, and the other warriors only returned afterwards to plunder the dead.
11 Then there was Agge's son **Shama**, the Harari. The Pelishtim had assembled in formation where there happened to be a field full of lentils. The Israelis fled from the Pelishtim 12 but Shama remained there in the middle of the field and killed many Pelishtim. So the field was saved, and Yahweh achieved a great victory.
13 Once as it was approaching harvest time, three of 'The Thirty' went to where David had been staying at Adulam's cave. There was a Pelishti unit camped in the Refaim valley. 14 At the time, David was in the fortress, and there was another Pelishti unit in Beyt-Lehem (Bethlehem). 15 David was thirsty one day and asked, "Who'll get me a drink of water from the Beyt-Lehem well by the gate?" 16 So the three powerful warriors broke through the Pelishti camp and got water from the Beyt-Lehem well near the gate. They carried it back to David, but he wouldn't drink it—pouring it out instead as an offering to Yahweh, 17 saying, "Far be it for me, Yahweh, to drink this—the blood of the men who risked their lives." So he wasn't willing to drink it.
Those were some of the things done by 'The Three' powerful warriors.
18 Yoav's (Joab's) brother **Avishay** (Tseruyah's sons) was the head over 'The Three'. Once he was used his spear to kill three hundred fighters, so he was more famous than 'The Three'. 19 He was more honoured than 'The Three' and became their leader even though he wasn't one of 'The Three'.
20 Yehoyada's son **Benayah** from Kavtse'el was a man of military prowess with many actions to his name. Once he killed 'The Two' from Moav (Moab), and another time he went down in a pit on a snowy day and killed the lion in the pit. 21 He also killed an impressive Mitsri (Egyptian) warrior with a spear, even though Benayah only held a staff. First he snatched the spear from the Mitsri's hand, then he killed him with his own spear. 22 Those were some of the things that Benayah did. He became famous alongside 'The Three'. 23 (He was more honoured than 'The Thirty' but never entered 'The Three'.) David appointed him over his bodyguard.
24 The following were among 'The Thirty':
Yoav's other brother Asahel,
Dodo's son Elhanan from Beyt-Lehem (Bethlehem),
25 Shamah and Elika the Harodim,
26 Helets the Palti,
Ikesh's son Ira the Tekoei,
27 Aviezer the Antoti,
Mevunay the Hushati,
28 Tsalmon the Ahohi,
Maharay the Netofati,
29 Ba'anah's son Helev the Netofati,
Rivay's son Itay from Giveah (in Benyamin),
30 Benayah the Pireatoni,
Hiday from the Ga'ash valleys,
31 Avi-Alvon the Arvati,
Azmavet the Barhumi,
32 Elyahba the Sha'alvoni,
Yashen's sons,
Yonatan (Jonathan),
33 Shamah the Harari,
Sharar's son Ahiam the Harari,
34 Ahasbay's son Elifelet the Ma'akati,
Ahitofel's son Eliam the Giloni,
35 Hetsro the Karmeli,
Pa'aray the Arbi,
36 Natan's (Nathan's) son Yigal from Tsovah,
Bani the Gadi,
37 Tselek the Amoni,
Naharay the Be'eroti who carried the weapons for Tseruyah's son Yoav (Joab),
38 the Yitrim Ira and Garev,
39 and Uriyah the Hiti.
There were thirty-seven of them in total.

David takes a census · Full kingdom[65]

24:1 Then Yahweh was angry against Yisrael (Israel) again and he incited David to cause problems for them by saying, "Go and order a census of Yisrael and Yehudah (Judah)." 2 So the king told Yoav (Joab), the commander of his army, who was with him at the time, "Travel

64 **RV 23:8 · Parallel** 1 Chr. 11:10-41
65 **RV 24:1 · Parallel** 1 Chr. 21:1-27

Readers' Version

throughout all the regions of the Israeli tribes, from Dan (in the far north) down to Be'er-Sheva (Beersheba) (in the far south), and count the people so that I'll know the number of fighting men."

3 "May your god Yahweh multiply the people a hundred times over," Yoav responded, "add may my master the king see that happen, but why would my master the king want to do that?" 4 However, the king insisted, so even though Yoav and the army commanders disagreed, at the king's command they set off to count the Israeli people.

5 They crossed the Yarden (Jordan) river and camped in Aroer, south of the city in the middle of the Gad valley, then proceeded to Yazer. 6 Then they went north to Gilead and the land of Tahtim-Hodshi, before coming to Dan-Yaan and around to Tsidon (Sidon). 7 Then they came to the Tsor (Tyre) fortress and all the cities of the Hivim and the Kena'anim (Canaanites) before going east to Be'er-Sheva in the Negev wilderness (part of Yehudah). 8 So they travelled throughout the land for nine months and twenty days before returning to Yerushalem (Jerusalem). 9 Then Yoav reported the census results to the king: 800,000 fighting swordsmen in Yisrael (Israel), and 500,000 in Yehudah.

10 However, David had a guilty conscience after he'd had the people counted and he told Yahweh, "I've disobeyed you badly, but now, Yahweh, please take away the iniquity of your servant because I've been very foolish."

11 When David got up in the morning, Yahweh gave the prophet Gad this message 12 to take to David, "I, Yahweh, am offering you three choices. You decide which one I should carry out against you." 13 Then Gad asked him, "Do you want seven years of famine in your country, or three months of fleeing from your enemies, or three days of deadly disease in your country? Consider those and let me know which option to pass back to the one who sent me."

14 David answered Gad, "This is very distressing, but please let Yahweh be the one to punish me because he's very merciful—don't let other men be the ones."

15 So Yahweh sent a deadly disease to Yisrael (Israel) from the morning and until the time he'd decided. Seventy thousand people died from Dan in the north down to Be'er-Sheva (Beersheba) in the south. 16 When Yahweh's messenger stretched out his hand to destroy Yerushalem (Jerusalem) with the deadly disease, Yahweh relented concerning the disaster and told the messenger who was destroying many people, "Now lower your hand." When he said that, his messenger was near the threshing floor of Aravnah the Yevusi.

17 David had complained to Yahweh when he saw the messenger afflicting the people, saying, "Listen, it's me alone who sinned, and I myself who disobeyed you. But these innocent people—what have they done? Please, just punish only me and my relatives."

David builds an altar

18 Gad came to David that day, and instructed him, "Go to the Yevusi Aravnah's threshing floor and build an altar to Yahweh there." 19 So David went there just as Yahweh had instructed him through Gad's message. 20 When Aravnah looked out and saw the king and his servants approaching, he went out and fell to his knees in front of the king and bowed his face to the ground. 21 "Why would my master the king come to his servant?" Aravnah asked.

"I want to buy your threshing floor to build an altar for Yahweh," David answered. "So that the deadly disease afflicting the people can be stopped."

22 "May my master the king take it," Aravnah responded. "Use it in whatever way you think best. See, you can use the oxen for the burnt offering, and the threshing instruments and the oxen's equipment for firewood. 23 I give it all to you, the king. May your god Yahweh accept your offering."

24 "No," the king answered. "I'll definitely buy it from you. I couldn't offer something to my god Yahweh that cost me nothing." 25 So David built an altar there to Yahweh, and he instructed for burnt offerings and peace offerings to be made. Then Yahweh accepted prayers for the country and the deadly disease afflicting Yisrael (Israel) was stopped.

Songs

Introduction

This collection of *Songs* includes songs, poems, chants, and prayers, that the Ivrim used in their meditation and worship, and then those eventually got added to this collection. We have chosen not to use the name 'Psalms' which comes from the Greek word 'ψαλμός' which means 'a song sung to the harp', because most English readers don't even know that meaning. The title 'Songs' isn't perhaps ideal, but does at least suggest that they were sung, read, or chanted with music.

There are many classes of the songs for believers in Yahweh: there are songs of praising and worshipping Yahweh, there are prayers requesting help or rescue from situations, requesting forgiveness, songs thanking or blessing Yahweh, and requests to curse their enemies. These prayers are sometimes personal and sometimes on behalf of the entire nation.

Seven of these songs/poems are acrostic poems, i.e., the first verse starts with the first Hebrew letter (alef) and the second with the second Hebrew letter (beyt), etc. We have chosen to display those Hebrew letters to help the English reader understand that there is that acrostic background to the poem. The seven songs are Song 25 (https://Freely-Given.org/OBD/OET/byC/PSA_C25.htm#Top), Song 34 (https://Freely-Given.org/OBD/OET/byC/PSA_C34.htm#Top), Song 37 (https://Freely-Given.org/OBD/OET/byC/PSA_C37.htm#Top), Song 111 (https://Freely-Given.org/OBD/OET/byC/PSA_C111.htm#Top), Song 112 (https://Freely-Given.org/OBD/OET/byC/PSA_C112.htm#Top), the longest Song 119 (https://Freely-Given.org/OBD/OET/byC/PSA_C119.htm#Top), and Song 145 (https://Freely-Given.org/OBD/OET/byC/PSA_C145.htm#Top).

Yeshua (Jesus) and other contributors to *The Messianic Update* (The New Testament) used these songs and valued this collection for use in church worship since the beginning.

The one hundred and fifty songs are divided into five sub-collections.

Main components of this collection

First collection: Songs *1–41*
Second collection: Songs *42–72*
Third collection: Songs *73–89*
Fourth collection: Songs *90–106*
Fifth collection: Songs *107–150*

There are a hundred and fifty songs, poems, and prayers in this collection that were used by the Ivrim in their worship. Many seem to have been written in the time of King David and others around the time of the end of David's kingdom. These songs and prayers are still important today for use by Jewish believers in their worship. These songs reveal the inner emotions of the author like anger and sorrow, happiness and trusting, and hope.

Chapter label: Song

Lighter type marks additions. Underscores join parts of a single source word.

Struck words are untranslated. The ◘ sign marks a verse with no text.

Open English Translation · Translation draft v0.48.94 · https://OET.Bible

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Readers' Version

First collection[1] · Wicked and godly roads

1:1 A person will gain the benefits
if they don't take advice from wicked people,
and don't stand around where sinners go,
and don't sit and join all the scoffers.
2 Instead, they enjoy Yahweh's instructions
and think about them day and night.
3 Those people are like trees that are planted by a stream
and which produce fruit in season.
Their leaves don't wither,[2]
and they prosper in everything they do.[3]
4 But wicked people won't prosper—
they're like straw that gets blown away by the wind.
5 The wicked people won't be able to stand when God judges them,
and sinners won't be able to join in the assembly of all the godly people,
6 because Yahweh knows the path chosen by godly people,
but the path of wicked people will be destroyed.

God's chosen king

2:1 Why do nations make plans,
and people groups devise empty schemes?[4]
2 The kings of this world take their stand
and the rulers collaborate against Yahweh and his chosen one,
3 saying, "Let's break their chains off us.
Let's throw off their ropes."
4 The one who sits in the heavens laughs.
The master ridicules them.
5 Then he'll speak to them in his anger,
and terrify them in his fury.
6 Yahweh says, "I myself have placed my king on Tsiyon (Zion)—
the hill I've chosen to be my holy place."
7 I'll explain Yahweh's decree.
He told me, "You're my son. Today I've become your father.[5]
8 Ask me and I'll give the nations to you for your inheritance.
The whole world will be owned by you.
9 You'll break those nations with an iron bar.
You'll smash them to pieces like a clay pot."[6]
10 So act wisely all you kings.
Be warned all you rulers of the earth.
11 Serve Yahweh with fear.
Be happy for his goodness but tremble because of his power.
12 Honour the son or he might get angry
and you'll perish on the way.
His severe anger can ignite any moment.
Everyone who goes to him to be safe will gain the benefits.

A prayer when under attack

A song by David when he fled from his son Avshalom (Absalom).
3:1 Yahweh, how did I get so many enemies?
Many people are rising up against me.
2 Many people are talking about me,
saying that God won't help me. (Instrumental break.)[7]
3 But you, Yahweh, protect me like a shield.
You honour and encourage me.
4 I called out with my voice to Yahweh,
and he answered me from his sacred mountain. (Instrumental break.)
5 I laid down and slept.
I awoke, because Yahweh sustains me.
6 I won't be afraid even of tens of thousands of people—
those all around who've taken a stand against me.
7 Take action, Yahweh.
Save me, my god.
Yes, you've slapped all my enemies on the cheek—
you've broken the teeth of the wicked people.
8 Salvation belongs to Yahweh.
Your blessing goes to your people. (Instrumental break.)

A night-time prayer

For the musical director: a song by David to be accompanied by stringed instruments.
4:1 God of my righteousness, answer me when I call out.
You who granted me relief from distress.
Be gracious to me and listen to my prayer.
2 How long will you mortal people keep shaming me instead of honouring me?
Why do you all love meaninglessness and enjoy dishonesty? (Instrumental break.)
3 But be aware that Yahweh has treats people who are faithful to him as special to him.
Yahweh pays attention when I call out to him for help.
4 Respect Yahweh and don't sin.[8]
Meditate silently on your bed. (Instrumental break.)
5 Sacrifice to him by obeying him,
and keep trusting him.
6 Many people ask, "Who can show us anything that's good?"
Yahweh, shower your favour down on us.

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1 **RV 1:1 · Parallel** Songs 1–41

2 **RV 1:3 · Cross-ref.** Jer 17:8.

3 **RV 1:3 · Cross-ref.** Gen 29:2-3.

4 **RV 2:1-2 · Cross-ref.** Acts 4:25-26.

5 **RV 2:7 · Cross-ref.** Acts 13:33; Heb 1:5; 5:5.

6 **RV 2:9 · Cross-ref.** Rev 2:26-27; 12:5; 19:15.

7 **RV 3:2 · Note** Many older translations place the word 'Selah' (the transliteration of the Hebrew word 'סֶלָה' which we're not completely sure of the meaning of) here, but that's meaningless to most modern-English readers so the *OET* makes an informed attempt at a translation. 'Pause and reflect' would also have been a likely meaning. For more information, see https://en.wikipedia.org/wiki/Selah.

8 **RV 4:4 · Cross-ref.** Eph 4:26.

Readers' Version

7 You've made me very happy,
even more so than when there's plenty of food and drink.
8 I can lie down and sleep in peace,
because you, Yahweh, and only you, let me life in safety.

A prayer for protection

For the musical director: a song by David to be accompanied by flutes.
5:1 Listen to what I say, Yahweh.
Give consideration to my groans of distress.
2 Listen to my cry for help,
my king and my god, because it's you that I pray to.
3 Yahweh, you hear my voice each morning.
In the morning I look in your direction and wait.
4 You're not a god who takes pleasure in wickedness.
Evil people can't live with you.
5 Arrogant people can't stand in your presence.
You hate everyone who does wicked things.
6 You destroy those who tell lies.
Yahweh despises murderers and fraudsters.
7 Because of your loyal commitment, I'm able to enter your house.
I will bow down in awe towards your sacred temple.
8 Yahweh, help me to do what is right because my enemies are watching.
Show me clearly how to stay on your path.
9 Their lips are always flapping.
Their minds are their destruction.
Their throats are open graves
Their tongues are full of flattery.[9]
10 My god, make them feel guilty.
May their own plans lead to their downfall.
Drive them out because of their frequent disobedience
because they've rebelled against you.
11 May those who find safety in you be glad.
Let them shout in happiness forever.
Spread your blanket of protection over them.
May those who love your authority praise you.
12 Because you, Yahweh, bless those who do what's right.
You protect them with your favour like a shield.

A prayer in time of distress

A song by David for the singing director to be accompanied by the eight-stringed instrument.
6:1 Yahweh, don't rebuke me in your anger,
or discipline me in your rage.[10]
2 Be gracious to me, Yahweh, because I'm frail.
Heal me, Yahweh, because my bones are aching.
3 I'm emotionally distressed.
How much longer, Yahweh?
4 Turn around, Yahweh, and save my life
to demonstrate your loyal commitment.
5 Once we're dead we can't honour you.
Who will give thanks to you from Sheol?
6 I'm worn out from groaning.
Every night I make my bed swim with my tears.
I melt away on my couch.
7 I can barely open my eyes because of my grief.
My enemies make me weak with grief.
8 Keep away from me, all you who do evil things,[11]
because Yahweh has heard the sound of my weeping.
9 Yahweh has heard my requests—
Yahweh will answer my prayer.
10 Let my enemies be shamed and severely dismayed.
Let them retreat and feel ashamed for a while.

A prayer for justice

A song by David which he sang to Yahweh concerning the Benyamite, Kush.
7:1 I've taken refuge in you, Yahweh, my god.
Save me from those who are trying to get me,
2 or else they'll rip me apart like a lion—
tearing me apart without anyone to rescue me.
3 Yahweh my god, if I'm the cause of this,
if it's my hands that have done wrong,
4 if I repaid my friend with evil instead of good,
or stole from my enemy for no good reason,
5 allow my enemy to chase me and overtake me,
and trample my life into the ground,
and allow my honour to disappear into the dust. (Instrumental break.)
6 Take action, Yahweh.
Take out your anger on my enemies
Wake up for my sake—it's you who demands justice.
7 The countries have gathered around you—
return to ruling them from on high.
8 Yahweh, judge those people groups.
See my obedience and integrity,
and declare me innocent.
9 Bring the evil activities of wicked people to an end,
and establish those who do good instead.
The righteous God examines inner thoughts and motives.[12]
10 I trust God as my shield—
the one who rescues people who desire to do good.
11 God is a judge who never does wrong.
He's always against evil.
12 If anyone doesn't repent, he'll sharpen his bow,
then bend it back ready to use,
13 because he's prepared weapons of death—
he makes fiery arrows.
14 Look at that person who's pregnant with wickedness
and conceives trouble
and gives birth to lies.
15 He digs a pit then makes it deeper,
but he'll fall into the very hole that he made.
16 His trouble returns on his own head,
and his violence crushes his own skull.
17 I thank Yahweh for how he always does what's right,

9 **RV 5:9 · Cross-ref.** Rom 3:13.
10 **RV 6:1 · Cross-ref.** Psa 38:1.
11 **RV 6:8 · Cross-ref.** Mat 7:23; Luk 13:27.
12 **RV 7:9 · Cross-ref.** Rev 2:23.

Readers' Version

and sing praises to Yahweh the highest one.

For the musical director: a song by David to be accompanied by a stringed instrument.[13]

God's splendour and mankind's status

8:1 Our master Yahweh, your reputation all over the earth is magnificent.

Your splendour is displayed across the sky

2 for even infants and children to notice.

You have established strength because of your enemies[14]—to put an end to the enemy and the avenger.

3 When I look up at the sky, I see your handiwork—

the moon and the stars that you placed there.

4 How come that you even notice humankind?[15]

Why would you even pay attention to any descendant of ours?[16]

5 You've made him a little lower than God (or 'gods'),

and poured splendour and majesty over him.[17]

6 You've established him as ruler over your creation—

you've put him in charge of everything:[18]

7 All the sheep and cows,

as well as the animals in the countryside,

8 the birds that fly and the fish in the sea—

everything that moves along the ocean currents.

9 Our master, Yahweh,

your magnificent reputation has spread around the whole world.

For the musical director: David's song about the death of the son

Thanking Yahweh for his justice

9:1 I will thank Yahweh with all of my being.

I will tell others all about your miracles.

2 I will be happy and celebrate you,

I will sing praise to your name, the highest one.

3 When my enemies are forced to retreat,

they stumble and die as they run away from you

4 because you have accepted my claim and decided the case in my favour.

You have sat on your throne—a judge who always decides fairly.

5 You scolded countries and destroyed the wicked ones—

making their names disappear, never to return.

6 The enemy are finished—just ruins remaining from now on.

You also uprooted cities—they too will be forgotten.

7 However, Yahweh will reign forever.

He's established his throne as a platform for justice,

8 so he'll judge the world without bias,

and he will solve cases for the peoples with fairness.

9 Anyone who's oppressed can go to Yahweh for safety—

he's a safe refuge in times of trouble.

10 Those who know your reputation put their trust in you,

because you don't abandon those who make the effort to find you, Yahweh.

11 Sing praises to Yahweh who lives in Tsiyon (Zion).

Tell all the peoples about the good things he's done,

12 because the god who avenges those who've been murdered,

doesn't forget the cries of those who suffered.

13 Have mercy on me, Yahweh.

See my suffering because of those who hate me.

You're the one who pulls me away from the gates of death

14 so that I can keep praising you at the gates of Tsiyon's (Zion's) daughter.

I'll celebrate the salvation that comes from you.

15 The nations have sunk down into the pit they themselves made.

Their foot is caught in the hidden net that they themselves had put there.

16 Yahweh has revealed himself—he's served justice—

the wicked people were trapped by their own actions.

(Meditation break.) (Instrumental break.)

17 Wicked people will turn back to Sheol,

all nations are forgetful of God.

18 But the needy won't always be forgotten,

and those who are suffering won't always find their hopes dashed.

19 Take action, Yahweh. Don't let evil people prevail.

Let the nations face you for judgement.

20 Put some fear in them, Yahweh.

Remind the nations that they're human. (Instrumental break.)

10:1 Why do you seem so distant, Yahweh?

A prayer for relief from bullies

Why can't we see you helping us in times of trouble?

2 Wicked people just arrogantly bully the poor and needy.

May they be caught up by the very schemes that they planned for others.

3 Indeed, the wicked people boast about everything they want

and they say that the greedy person is a fine guy, but they despise Yahweh.

4 In their pride, wicked people don't seek him.

In their minds, they convince themselves that there's no god.

5 Their don't want to change their ways.

Your judgements are high above out of their sight.

As for all their enemies, they sigh at them.

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13 **RV 8:0 · Note** Hebrew: 'gittit' instrument or style.

14 **RV 8:2 · Cross-ref.** Mat 21:16.

15 **RV 8:4 · Note** It's important to use singular nouns in this verse, otherwise it would fail to match the singular in the next verse.

16 **RV 8:4 · Cross-ref.** Yob 7:17-18; Psa 144:3; Heb 2:6-8.

17 **RV 8:5 · Note** Although this is referring directly to humankind, we've strived to keep this segment in the singular, as many students of these songs also see messianic implications here.

18 **RV 8:6 · Cross-ref.** 1Cor 15:27; Eph 1:22; Heb 2:8.

Readers' Version

6 They tell themselves, "No one's going to change me.
No one will trouble me, even through all the generations."
7 Their mouths are full of curses and lies,[19] and they oppress others.
Mischief and evil are under their tongues.
8 They sit in ambush near the villages.
In isolated places they murder the innocent.
Their eyes stealthily watch for any vulnerable people.
9 They ambush in a hidden places like a lion in cover.
They hide so they can seize helpless people.
They capture the weak by pulling in their nets.
10 They stoop then crouch,
and unfortunate people succumb to their strength.
11 They tell themselves, "God has gone on strike—
he looks away so he never notices."
12 Yahweh, take action.
God, do something.
Don't forget those who are poor or needy.
13 Why do wicked people despise God?
They tell themselves, "You'll never come looking for me."
14 But you have seen—indeed, you notice mischief and grief to do something about it.
The victims trust you to work on their behalf.
You are a helper for the fatherless.
15 Break the hold of wicked and evil people.
Prevent them from being able to implement their wicked schemes.
16 Yahweh is king forever and ever.
He drove those other nations out of his land.
17 You've heard the request of those in need, Yahweh.
You encourage them. You pay close attention
18 to judge the orphan and oppressed,
so that mere humans will no longer be able to terrify them.

Trusting God for fair process

For the musical director: a song by David.
11:1 I've taken refuge in Yahweh.
How can you tell me,
Flutter away to your mountain like a bird?
2 Because, look, wicked people are getting their bows ready.
They've got their arrows lined up on the strings
to shoot at the godly people in the darkness.
3 If the foundations get destroyed,
what can good people do then?
4 Yahweh's in his sacred temple.
His eyes watch—his eyes examine humanity's children.
5 Yahweh examines both good people and the wicked,
but he hates those who love to inflict violence.
6 He rains burning coals and sulfur onto the wicked.
He'll send scorching hot winds to punish them
7 because Yahweh loves what is right, and that's what he does.
Godly people will get to stand in front of him.

The requesting of God

For the musical director: a song by David to be played on the eight-stringed instrument.
12:1 Help, Yahweh, because faithful people seem to have disappeared.
Those who have integrity have vanished from among humanity.
2 Everyone says empty words to their neighbours.
Everyone speaks with flattering lips and deceitful motives.
3 Yahweh, cut off all those flattering lips,
and every tongue that exaggerates.
4 These are those who have said, "With our tongues we'll get whatever we want.
When *our* lips speak, who can tell us what to do?"
5 Yahweh says, "I'll take action
because of the violence against the poor and the groans of the needy.
I'll provide the safety that they've been longing for."
6 Yahweh's words are pure words,
like silver purified in a furnace on the earth—
refined seven times over.
7 Yahweh, you will protect them.
Yes, forever protect us from this violent generation.
8 Wicked people prowl all around
when evil is promoted for humanity.

A prayer for help

For the musical director: a song by David.
13:1 Yahweh, for how long will you keep forgetting about me?
For how long will you hide yourself from me?
2 How long must I worry?
Must I have grief in my heart all day?
How long will my enemy gloat over me?
3 Look at me and answer me, Yahweh my god.
Restore my strength, or I'll die in my sleep.
4 Don't let my enemy boast that they've defeated me,
otherwise my enemies will celebrate when I'm defeated.
5 But I've trusted in your loyal commitment.
I'm happy inside because you've saved me.
6 I'll sing to Yahweh because he's been generous to me.

Responding to evil people[20]

For the musical director: a song by David.
14:1 Godless people convince themselves that there is no god.
They behave corruptly and do evil things.
No one really does what is good.[21]
2 Yahweh looks down at humanity from the heavens
to see if there are any who understand—who make an effort to discover him.
3 They've all turned away.

19 **RV 10:7 · Cross-ref.** Rom 3:14.

20 **RV 14:1 · Parallel** Psa. 53

21 **RV 14:1-3 · Cross-ref.** Rom 3:10-12.

Readers' Version

Together they've become corrupt.
There isn't anyone who does good—no one.
4 Don't those evil people know anything—
those who eat up my people just like they'd eat bread,
but they don't request help from Yahweh?
5 They tremble with dread,
because God is with those who desire to obey him.
6 You want to humiliate poor people,
even though they go to Yahweh to find safety.
7 If only help would come from Tsiyon (Zion) to rescue Yisrael (Israel).
When Yahweh brings back his people from where they were taken as captives,
then Ya'akov (Jacob) will rejoice and Yisrael will be glad!

Who does Yahweh like?

A song by David.
15:1 Who's allowed to stay in your tent?
Who can live on your sacred hill?
2 Anyone who's innocent because they do what is right
and speaks truth with integrity.
3 Those who don't use their tongues to slander others.
Those who don't harm others,
and who don't insult their neighbours.
4 Those godly people despise those rejected by Yahweh,
but they honour those who respect him.
They do what they've promised, even at their own expense.
5 They don't charge interest when they lend money.
They don't take bribes to testify against innocent people.
Those who do those things will never be rejected.

Yahweh is my security

A song by David.
16:1 Protect me, God,
because you are the one I trust for my safety.
2 I tell Yahweh, "You are my master. Anything good I do means nothing without you.
3 As for the godly people who live here, they are noble people.
I really enjoy being with them.
4 Their troubles will increase—
those who choose to worship other gods.
I won't pour out their drink offerings of blood
or even use my lips to name their gods.
5 Yahweh is all I want as my inheritance and my cup.
You ensure my future security.
6 I've had a nice piece of land measured out for me—
it's definitely a good inheritance that I received.
7 I will praise Yahweh who gives me good advice.
Even at night, my conscience teaches me what's right.
8 I made a decision to always keep Yahweh on my mind.
Nothing will worry me, because he's right here beside me
9 so I can relax and be happy,
Also I can live in safety
10 because you won't abandon my soul to Sheol.
You wouldn't permit your faithful follower to see the pit.[22]
11 You show me the path that leads to life.
I'm always happy in your presence.
I'll have pleasure forever when I'm with you."[23]

A prayer for protection

A prayer by David.
17:1 Listen to my plea for justice, Yahweh.
Pay attention to my call for help.
Take notice of my prayer coming from honest lips.
2 Consider my case and confirm that I'm innocent.
Let your eyes see what is just.
3 If you test my inner motives,
if you come to me in the night to test me,
you won't find any evil plans—
my mouth won't say anything evil.
4 As for people's actions,
it is at the word from your mouth
that I've kept myself from the ways of lawless people.
5 I've kept myself consistently on your paths.
My feet haven't slipped.
6 I call to you, God, because you answer me.
Take notice of me and listen when I speak.
7 Show your loyal commitment in a wonderful way,
you who use your power to protect
those who take refuge in you from their enemies.
8 Protect me as carefully as the pupil is protected in the eye.
Hide me like a chick under the shadow of your wings.
9 Protect me from the wicked people who assault me—
from my enemies who surround me.
10 They've closed their minds to pity.
Their mouths speak with pride.
11 They have closed in on me.
They have decided to throw me to the ground.
12 They're like a lion eager for a victim—
like a young lion crouching in ambush.
13 Take action, Yahweh.
Confront them.
Knock them down.
Rescue my life from wicked people by your sword!
14 Use your strength, Yahweh, to rescue me from men—
from people in this world whose prosperity is in this life alone.
You'll fill the bellies of your treasured ones with riches—
they'll have many children and will leave their wealth to them.
15 Because I'm obedient, I'll see your face.
When I wake up, I'll be satisfied at seeing you.

David's song of victory[24]

For the musical director: a song by Yahweh's servant David, when he sang the words of this song to Yahweh on the day that Yahweh rescued him from Sha'ul (King Saul) and all his

22 **RV 16:10 · Cross-ref.** Acts 13:35.
23 **RV 16:8-11 · Cross-ref.** Acts 2:25-28.
24 **RV 18:1 · Parallel** 2 Sam. 22:1-51

Readers' Version

other enemies.
18:1 He said:
I love you, Yahweh, my source of strength.
2 Yahweh is my rock, my fortress, the one who brings me to safety.
He's my god, my rock. I take refuge in him.
He's my shield, the power that saves me, my fortress.
3 I will call for help from Yahweh
who deserves all the praise he gets,
and then I'll be rescued from my enemies.
4 I felt like I was about to die,
and torrents of worthlessness overwhelmed me.
5 The grave seemed to be putting its ropes around me.
The snares of death trapped me.
6 In my distress I called out to Yahweh.
I cried for help to my god.
He heard my voice from his temple.
My call for help entered his presence.
It reached his ears.
7 Then the earth quaked and shook.
The foundations of the mountains trembled
and were shaken because God was angry.
8 Smoke went up from out of his nostrils,
and blazing fire came out of his mouth.
Coals were ignited by it.
9 He opened the skies and came down,
and heavy darkness was under his feet.
10 He rode on a winged creature and flew.
He glided on the wings of the wind.
11 He made darkness into a tent around him—
heavy rain clouds in the skies.
12 Hail and burning coals fell from the brightness in front of him.
13 Yahweh thundered from the heavens.
The voice of the highest one shouted.[25]
14 He shot his arrows and scattered his enemies—
many lightning bolts, and forced them to disperse.
15 Then the water channels appeared.
The foundations of the world were exposed
at your rebuke, Yahweh—
at the blast of the breath from your nostrils.
16 He reached down from above and took hold of me.
He pulled me out of the surging waters.
17 He rescued me from my powerful enemy—
from those who hated me,
because they were too strong for me.
18 They confronted me when I was in distress,
but Yahweh was my support.
19 He brought me out to a wide open place.
He saved me because he was pleased with me.
20 Yahweh has rewarded me because I've done nothing wrong.
He has restored me because I'm innocent.
21 because I've followed Yahweh's instructions
and haven't acted wickedly towards my god.
22 I keep all his instructions in mind,
and I haven't refused to follow any of his rules.
23 I've done nothing that he could blame me for
and I've kept myself from disobeying him.
24 So Yahweh has restored me because of my obedience,
because I was innocent in his sight.
25 To the faithful, you show yourself faithful.
To the blameless, you show yourself blameless.
26 To the pure, you show yourself pure,
but you're shrewd towards anyone who's crooked,
27 because you save people who are suffering,
but you bring down those with proud, uplifted eyes.
28 You give light to my lamp.
Yahweh my god lights up my darkness.
29 With your help, I can run forward into the invaders.
With my god's assistance, I can leap over a wall.
30 As for God, his ways are perfect.
Yahweh's message has been refined.
He is a shield to everyone who goes to him to stay safe,
31 because who is God except Yahweh?
Who is a reliable place of safety except our god?
32 It is God who puts strength onto me like a belt around me—
who makes my path clear of obstacles.
33 He makes me sure-footed like a deer,
and places me in the hills.[26]
34 He trains my hands for battle,
and my arms to use a bronze bow.
35 You protect and save me with your shield.
You use your power to support me,
and your favour has made me strong.
36 You've made the path for my feet wide beneath me
so that my feet haven't slipped.
37 I chased my enemies and overtook them.
I didn't turn back until they were destroyed.
38 I smashed them so that they were unable to regroup.
They have fallen under my feet.
39 You put strength on me for battle like a belt around me.
You made my enemies bow down to me.
40 You allowed me to kill my enemies.
I annihilated those who hated me.
41 They called for help, but no rescuer came.
They called out to Yahweh, but he didn't answer them.
42 I hammered them into fine pieces like dust in the wind.
I emptied them out like mud in the streets.
43 You rescued me from people's feuds.
You've made me the head over nations.
People serve me that I never knew before.
44 As soon as they heard about me, they obeyed me.

25 RV 18:13 · Note 'hail and burning coals' has been omitted from this translation as the Hebrew words are assumed to have been accidentally copied from the previous verse.

26 RV 18:33 · Cross-ref. Hab 3:19.

Readers' Version

Foreigners cower down to me.
45 The foreigners lose heart,
and came trembling out of their fortresses.
46 Yahweh lives—may my place of security be praised.
Praise the god who saved me.
47 He's the god who executes vengeance on my behalf—
who subdues the nations under me.
48 I'm set free from my enemies.
Indeed, you helped me stay ahead of those who opposed me.
You rescued me from violent men.
49 Therefore I'll give thanks to you among the nations, Yahweh,
I'll sing praises to your name.[27]
50 God gives great victory to his king,
and he shows his loyal commitment to his anointed one—
to David and to his descendants forever.

God's splendour displayed

For the musical director: a song by David.
19:1 The skies declare God's talent and splendour,
and outer space shows off his handiwork.
2 Speech pours out day after day.
Night after night it reveals knowledge.
3 There's no speech or words spoken.
No voice can be heard
4 yet their words go out over all the earth,
and their speech to the end of the world.[28]
He's placed the sun in its home in the sky.
5 The sun is like a bridegroom coming out of his room.
It's like a strong man who's glad when he can run along his path.
6 The sun rises from side of our view
and crosses the sky to the other.
Nothing escapes its heat.
7 Yahweh's instructions are perfect, restoring our motivation.
Yahweh's testimony is reliable, making simple people wise.
8 Yahweh's instructions are right, bringing inner fulfillment.
Yahweh's commands are pure, bringing light to the eyes.
9 Respect for Yahweh is pure, enduring forever.
Yahweh's rules are correct and always right.
10 They're more valuable than gold, even fine gold.
They're sweeter than honey, even the honey that drips from the honeycomb.
11 Yes, your servant is warned by Yahweh's rules.
A worthwhile reward comes from obeying them.
12 Who can discern all their own errors?
Cleanse me from hidden faults.
13 Also, keep your servant from willful sins—
don't let them not rule over me.
Then I'll be perfect,
and I will be innocent of terrible disobedience.
14 Let the words from my mouth
and even my inner thoughts
be acceptable in your sight, Yahweh—
the secure place that I can run to,
and the one who paid for my release from slavery.

A prayer for victory

For the musical director: a song by David.
20:1 May Yahweh help you whenever trouble comes.
Then may Ya'akov's (Jacob's) God protect you
2 and send help from his sanctuary,
to support you from Tsiyon (Zion).
3 May he call to mind all your offerings
and accept your burnt sacrifice. (Instrumental break.)
4 May he give you your desires that you've thought about the most,
and make all the plans that you've hoped for come to pass.
5 Then we will celebrate your victory,
and we'll raise banners in the name of our god.
May Yahweh grant all your requests.
6 Now I know that Yahweh will rescue his anointed one.
He will answer him from his sacred heaven
and use all his strength to save him.
7 Various leaders trust in various different military units,
but we will put our trust in our god Yahweh.
8 They will stumble and fall,
but we will be strong and stand firm.
9 Yahweh, rescue the king.
Answer us when we call for help.

Praise for victory

For the musical director: a song by David.
21:1 The king's glad about your strength, Yahweh.
He's very happy about the salvation you provide.
2 You've given him what he really wanted,
and haven't held back from answering his requests. (Instrumental break.)
3 You went to meet him with blessings of good things.
You placed a crown of purest gold on his head.
4 He asked you for life and you gave it to him.
You extended his life and gave him an eternal dynasty.
5 He receives great respect because of your victory.
You've given him splendour and majesty.
6 When you grant him lasting blessings,
you make him glad with the excitement of your presence.
7 The king trusts in Yahweh.
He won't waver as he experiences the loyal commitment of the highest one.
8 Your energy will find all your enemies.
Your strength will reach as far as those who hate you.
9 When you get angry, you'll burn them up like in a flaming furnace.
Yahweh will consume them in his fury, and the fire will devour them.

27 **RV 18:49 · Cross-ref.** Rom 15:9.
28 **RV 19:4 · Cross-ref.** Rom 10:18.

Readers' Version

10 You'll destroy their offspring from the earth
and their descendants from among humankind
11 because they intended to do evil against you.
They conceived a plot, but they won't succeed
12 because you will turn them back.
You'll draw your bow in front of them.
13 Yahweh, show us your strength and we'll praise you.
We'll sing, and praise your power.

A cry of pain then a praise song

For the musical director: a song by David to the tune 'The doe of the dawn'.

22:1 My god, my god, why have you abandoned me?[29]
Why are you so far from saving me
and far from my plea for help?
2 My god, I call out in the daytime for help, but you don't answer me,
and at night I'm not silent either.
3 Yet you are sinless—
accepting Yisrael's (Israel's) praises.
4 Our ancestors trusted in you.
They trusted in you, and you rescued them.
5 They called out to you for help and they were rescued.
They trusted in you and were not disappointed.
6 But I'm a worm and not a man—
a disgrace to humanity and despised by the people.
7 Everyone who sees me, taunts me.
They make faces at me.
They shake their heads at me.[30]
8 Go to Yahweh—he'll save him.
He'll rescue him because he likes him.[31]
9 You brought me out from the womb.
You made me trust you when I was at my mother's breasts.
10 I was forced to be dependant on you since birth.
You are my god since I was in my mother's womb.
11 Don't distance yourself from me, because trouble is near.
There's no one else who can help.
12 Many enemies surround me like angry bulls.
Strong bulls from Bashan have surrounded me.
13 They open their mouths wide against me
like a roaring lion tearing its victim apart.
14 I am being poured out like water and all my bones are out of joint.
My heart is like wax—it melts away within my chest.
15 My strength has dried up like a piece of fired clay.
My tongue sticks to the roof of my mouth.
You're about to let me die and return to dust
16 because dogs have surrounded me.
A band of evil men has encircled me.
They've pierced my hands and my feet.[32]
17 I can count all my bones.
They stand looking, and stare at me.
18 They divide my clothes up among themselves,
They cast lots for my garments.[33]
19 Yahweh, don't just stand at a distance.
Please hurry to help me, my strength.
20 Save my life from the sword—
my very existence from the clutch of wild dogs.
21 Save me from the lion's mouth.
Rescue me from the horns of the wild bulls.
22 I'll promote your name among my brothers.
I'll praise you in front of all the assembled people.[34]
23 You all who fear Yahweh, praise him.
All you descendants of Ya'akov (Jacob), honour him.
Stand in awe of him, all you descendants of Yisrael (Israel),
24 because he hasn't despised or detested the suffering of the one who's going through it.
Yahweh hasn't hidden away from him.
When the suffering one called out to him, he heard.
25 You're the reason that I offer praise when all the people gather.
I'll fulfill my vows publicly in front of those who fear him.
26 The oppressed people will eat and be satisfied.
Those who are interested in Yahweh will praise him.
May you all live forever.
27 Peoples from each end of the earth will remember and turn to Yahweh.
All the families of the nations will bow down before you,
28 because Yahweh is the king
and rules over the nations.
29 All the prosperous people in the world will celebrate and worship him.
All mortal people will bow before him—those who can't extend their own lives.
30 Our future offspring will serve him.
They'll tell the next generation about the master.
31 They will come and tell about his righteousness.
They'll tell what he's done to people not yet born.

Protected and blessed by the shepherd

A song by David.
23:1 Yahweh is my shepherd
so I won't lack anything.
2 He lies me down in paddocks of fresh grass.
He leads me beside a peaceful stream.
3 He refreshes my inner being.
He guides me along paths of obedience so that he'll be honoured.
4 Even when I walk through a valley in deep darkness,

29 **RV 22:1 · Cross-ref.** Mat 27:46; Mrk 15:34.
30 **RV 22:7 · Cross-ref.** Mat 27:39; Mrk 15:29; Luk 23:35.
31 **RV 22:8 · Cross-ref.** Mat 27:43.
32 **RV 22:16 · Note** In this last line, we're following the ancient Septuagint translation rather than the difficult-to-understand Hebrew text.
33 **RV 22:18 · Cross-ref.** Mat 27:35; Mrk 15:24; Luk 23:34; Yhn 19:24.
34 **RV 22:22 · Cross-ref.** Heb 2:12.

Readers' Version

I won't be afraid of being harmed.
Your rod and staff will protect and comfort me.
5 You prepare a meal for me while my enemies watch.
You give me olive oil to soothe my head.
I have so many blessings.
6 I'm certain that your goodness and your mercy will pursue me for my whole life,
and then I'll live in Yahweh's house forever.

A song by David.

God the powerful King

24:1 The earth and all its content belong to Yahweh—
the world, and everything that lives in it,
2 because he founded it on the seas,
and established it on the rivers.
3 Who will ascend Yahweh's mountain?
Who will stand in his sacred place?
4 The one with clean hands and a pure heart,
who hasn't falsely declared to be following me,
and hasn't made a promise in order to deceive others.
5 He'll receive a blessing from Yahweh
and he God of his salvation will declare him innocent.
6 Such is the generation of those who try to discover him—
those who want to imitate Ya'akov (Jacob). (Instrumental break.)
7 Look up, you gates.
Open up, everlasting doors,
so that the incredible king can come in.
8 Who's that incredible king?
Yahweh, strong and powerful.
Yahweh, victorious in battle.
9 Look up, you gates.
Open up, everlasting doors,
so that the incredible king can come in.
10 Who's that incredible king?
Commander-in-chief Yahweh.
He's that incredible king. (Instrumental break.)

A song by David.

The praying so that get to teach

א (Alef)
25:1 I offer my life to you, Yahweh.
ב (Beyt)
2 My god, I trust in you.
Don't let me be humiliated.
Don't let my enemies defeat me and then celebrate.
ג (Gimel)
3 Don't let anyone be disgraced because they'd put their trust in you.
On the other hand, may those who act treacherously without cause be ashamed.
ד (Dalet)
4 Make your ways known to me, Yahweh.
Teach me your paths.
ה (He)
5 Guide me into your truth and teach me,
because you're the god who saves me.
I wait all day long to experience your presence.
ו (Vav)
6 Call your acts of compassion and loyal commitment to mind, Yahweh,
because they've always existed.
ז (Zayin)
7 Don't think about my youthful disobedience or my rebelliousness.
Call me to mind with loyal commitment because of your goodness, Yahweh.
ח (Het)
8 Yahweh is both honest and good,
therefore he teaches sinners the way.
ט (Tet)
9 He guides the humble in what is right
and he teaches them his way.
י (Yod)
10 All Yahweh's ways are loyal commitment and faithfulness
to those who keep his agreement and his solemn commands.
כ (Kaf)
11 For the sake of your reputation, Yahweh,
forgive my disobedience because it's pretty bad.
ל (Lamed)
12 Who are those who respect Yahweh?
The master will instruct them in the path that they should choose.
מ (Mem)
13 They'll enjoy a life of goodness,
and their descendants will live peacefully in the land.
נ (Nun)
14 Yahweh's friendship is for those who respect him,
and he makes his promises known to them.
ס (Samek)
15 My eyes are always on Yahweh,
because he'll untangle my feet from the net.
ע (Ayin)
16 Turn towards me and have mercy on me,
because I'm alone and suffering.
פ (Pe)
17 My worries keep increasing—
rescue me from my distress.
צ (Tsade)
18 Take note of my suffering and troubles.
Forgive all my sins.
ק (Qof)
19 Look at my enemies because there's so many of them.
They hate me with cruel hatred.
ר (Resh)
20 Protect my life and rescue me.
Don't let me be humiliated, because I always take refuge in you.
ש (Sin/Shin)
21 May integrity and godliness preserve me,
because I wait for you to help me.
ת (Tav)
22 Rescue Yisrael (Israel), God,
from all its troubles.

Readers' Version

A song by David.

A prayer of a godly person

26:1 Declare me innocent, Yahweh,
because I have walked with integrity.
I've trusted in Yahweh without wavering.
2 Examine me, Yahweh, and test me.
Check out my mind and my motives.
3 I keep my eyes on your loyal commitment,
and I walk about in your faithfulness.
4 I don't associate with deceitful people,
or with those who are dishonest.
5 I avoid the gatherings of evildoers,
and I don't meet with the wicked.
6 I wash my hands in innocence,
and I go around your altar, Yahweh,
7 to sing a praise song
and to tell about all the wonderful things you've done.
8 Yahweh, I love the house where you live,
the place where your power and splendour is continually displayed.
9 Don't remove me along with sinners,
or my life with people blood on their hands—
10 people who are plotting wickedness,
and whose pockets are full of bribes.
11 But as for me, I'll walk with integrity.
Release me from my slavery and have mercy on me.
12 My feet stand on level ground.
I will bless Yahweh at our gatherings.

A song by David.

A prayer of praise

27:1 Yahweh is my light and the one who saves me—why should I be afraid of anyone?
Yahweh is where my life is safe—why should I be worrying?
2 When evil people approached me to wear me down,
those adversaries and enemies stumbled and fell.
3 Even when I'm surrounded by an enemy army, I won't be scared.
Although war breaks out against me, even then I'll remain confident.
4 There's one thing that I've Yahweh and that I'll aim for:
that I'll be able to stay in the house of Yahweh as long as I live.
to see Yahweh's beauty and to meditate in his temple.
5 He'll hide me in his shelter when trouble comes—
He'll conceal me under the cover of his tent .
He'll lift me high to a safe place up on a rock.
6 Then I'll be helped to achieve victory over my enemies all around me,
and I will offer celebratory sacrifices in his tent.
I'll make music and sing to Yahweh.
7 Yahweh, listen to me when I call out for help.
Have mercy on me, and answer me.
8 My gut feelings tell me that I should follow you,
so I'll strive to relate to you, Yahweh.
9 Don't stay away from me.
Don't turn your servant away in anger.
You've been my helper.
Don't leave or abandon me, God who saves me.
10 Even if my parents were to abandon me,
Yahweh would take me in.
11 Teach me your way, Yahweh.
Lead me on a level path
because of my enemies.
12 Don't let my enemies do what they want to me,
because fraudulent cases have been brought against me,
and those people thrive on violence.
13 What would've happened to me
if I hadn't believed that I would see Yahweh's goodness in the land of the living?
14 Keep expecting Yahweh to act.
Be strong and courageous. Wait for Yahweh.

A song by David.

Prayer of requesting

28:1 Yahweh, I call out to you for help, my rock of safety.
Don't refuse to hear me
because if you're silent, I'll soon be with those who are heading down to their graves.
2 Hear my pleading when I call for help from you—
when I raise my hands toward your most sacred room.
3 Don't drag me away along with the wicked—those who do evil things,
who talk about peace with their neighbours but have evil plans in their minds.
4 Give them what their actions deserve
and repay them what their wickedness demands.
Repay them what they've done
and give them what they deserve.
5 Because they don't understand what Yahweh does,
he'll tear them down and never rebuild them.
6 Blessed be Yahweh
because he's heard my requests.
7 Yahweh makes me strong and protects me like a shield.
I trust in him, and he helps me.
That's why I'm so happy inside,
and I'll praise him by singing.
8 Yahweh gives strength to his people,
and he is the place of safety for his anointed one.
9 Rescue your people
and bless your inheritance.
Be their shepherd and carry them always.

A praise song by David.

The incredible power of God's voice

29:1 Acknowledge Yahweh you sons of the mighty one,
acknowledge that greatness and power are his alone.
2 Honour the authority of Yahweh,
worship him in his pure beauty.
3 The voice of Yahweh commands the oceans,
his power thunders over many waters.
4 Yahweh's voice is so powerful,
his voice sounds so majestic.
5 Yahweh's voice splits huge trees,
it shatters the cedar trees in Levanon.
6 He makes them skip around like a calf,
Levanon and Siryon acting like a wild, young bull.
7 Yahweh's voice produces flames of fire.
8 Yahweh's voice makes the land shake,

Readers' Version

he shakes the wilderness of Kadesh.
9 Yahweh's voice makes the deer give birth in fright,
it strips the leaves from the trees,
while all the people in his temple praise him.
10 Yahweh sits on his throne conquering the flood,
he reigns forever from his seat as king.
11 Yahweh gives strength to his people,
he grants tranquil peace to his own.

Thanking Yahweh after sickness

A song by David for the temple dedication.
30:1 I'll praise you, Yahweh, because you've helped me succeed
and haven't allowed my enemies to take advantage of me.
2 Yahweh my god, I called out to you for help,
and you healed me.
3 Yahweh, you've saved me from death.
You've kept me alive from going down into the grave.
4 Sing praises to Yahweh, you who are faithful to him.
Give thanks to the sinless one
5 because his anger is only for a moment, but his favour is for a lifetime.
Weeping comes for a night, but happiness comes in the morning.
6 When things were going well, I said,
"Nothing will ever shake me."
7 Yahweh, by your favour you established me as a strong mountain,
but when you moved out of sight from me, I got worried.
8 I called out to you for help, Yahweh,
and tried to win my master's favour.
9 What advantage would there be in my death,
if I go down to the grave?
Will the dust praise you?
Will it declare your faithfulness?
10 Listen to me, Yahweh, and have mercy on me
Yahweh, be my helper.
11 You've turned my mourning into dancing for me.
You've removed my mourning clothes and dressed me with gladness instead.
12 So now my glory will sing praise to you and not be silent; Yahweh my god, I will give thanks to you forever.

Trusting Yahweh despite enemies

For the musical director: a song by David.
31:1 I go to you, Yahweh, to be safe.
Never let me be humiliated.
Rescue me, because you always do what's right.
2 Listen to me—rescue me quickly.
Be my rock that I can be secure behind—
a fortress to keep me safe.
3 Yes, you're my rock and my fortress,
and you lead and guide me in order to maintain your reputation.
4 Pluck me out of the net that they've hidden for me,
because you're my place of safety.
5 I entrust my spirit into your capable hands.
You'll redeem me, Yahweh, God of faithfulness.
6 I hate those who follow worthless trends,
but I trust in Yahweh.
7 I'll be glad and celebrate your loyal commitment,
because you saw my suffering—
you knew my internal troubles.
8 You didn't allow any enemy to get the upper hand over me.
You've set my feet in a wide open place.
9 Have mercy on me, Yahweh, because I'm distressed.
My eyes grow weary with the grief I feel in my body and soul.
10 Yes my life is weary with sorrow
and my years with groaning.
My strength fails because of my disobedience,
and my bones are wasting away.
11 People disdain me because of all my enemies.
My neighbours are appalled at my situation,
and those who know me are horrified.
Those who see me in the street cross to the other side.
12 I am forgotten like a dead person that no one thinks about any more.
I'm discarded like a broken pot.
13 I've heard the whispering of many—
terrifying news from every side
as they plot together against me.
They plot to take my life.
14 But I trust in you, Yahweh.
I declare that you're my god.
15 You control my future.
Rescue me from my enemies
and from those who are trying to get me.
16 Act kindly towards me, your servant.
Rescue me due to your loyal commitment.
17 Don't let me be humiliated, Yahweh, because I've called out to you for help.
Let the wicked be the ones who are humiliated.
Send them down to Sheol where they'll be silent.
18 Let the lying lips be silenced
that speak against the righteous defiantly
with arrogance and contempt.
19 You've stored up great goodness for those who revere you,
that you perform for those who take refuge in you
in plain sight of all humanity.
20 In the shelter of your presence, you hide them from people's evil plots.
You hide them in a shelter from the violence of people's words.
21 Praise Yahweh, because he showed me his incredible loyal commitment
when I was trapped in a besieged city.
22 In my alarm I thought, "I've gone out of your sight,"
yet you did hear my plea for help when I called out to you.
23 Love Yahweh, all you godly people.
Yahweh protects faithful people,
but he pays back the arrogant in full.
24 Be strong and confident,

Readers' Version

all you who trust in Yahweh for help.

A song[35] by David.

Admitting sin and requesting forgiveness

32:1 Blessed is the person whose transgression is forgiven,
whose disobedience is covered.
2 Blessed is the person who Yahweh counts as guiltless
and in whose spirit there's no deceit.
3 When I remained silent,
my bones ached inside
while I groaned all day long.
4 You kept the pressure on me day and night.
My strength withered up like in a summer drought. (Instrumental break.)
5 Then I acknowledged my sin to you,
and I no longer hid my iniquity.
I said, "I'll confess my transgressions to Yahweh,"
and you forgave the guilt of my sin. (Instrumental break.)
6 Every one of your faithful followers should pray to you at a time of great distress,
so that when the surging waters overflow, the waters will not reach them.
7 You're my hiding place—you'll guard me from trouble.
You surround me with victory songs. (Instrumental break.)
8 I'll instruct you and teach you in the way that you should follow.
I'll instruct you and keep my eye on you.
9 Don't be like a horse or a mule which lacks understanding—
it's only with a bridle and bit that they can be controlled
so they'll go where you want them to.
10 The wicked have many sorrows,
but Yahweh's loyal commitment will surround anyone who trusts in him.
11 Be glad in Yahweh, and celebrate, you righteous people.
Shout for joy, all of you who are honest on the inside.

A praise song

33:1 Rejoice in Yahweh, you godly people.
Praise is appropriate for those who are honest on the inside.
2 Give thanks to Yahweh with the harp.
Sing praises to him with the ten-stringed instrument.
3 Sing a new song to him.
Play skillfully and with loud shouts,
4 because Yahweh means what he says,
and everything he does is fair.
5 He loves what is right and just.
Yahweh's loyal commitment can be seen all over the world.
6 At Yahweh's command, the heavens were made,
and all the stars were made by the breath of his mouth.
7 He gathers the waters of the sea together like a heap.
He puts the oceans into storehouses.
8 Let the whole planet respect Yahweh.
Let all the inhabitants of the world stand in awe of him
9 because he spoke, then it came to be.
He commanded, and it stood in place.
10 Yahweh frustrates the alliances of nations.
He overrules the plans of the peoples.
11 Yahweh's plans stand forever—
the plans in his mind continue for all generations.
12 This nation will thrive because Yahweh is their god—
the people who he's chosen as his own inheritance.
13 Yahweh looks from heaven—he sees all the people.
14 From his residence, he looks down on all the earth's inhabitants.
15 He who formed the insides of all of them, observes everything that they do.
16 No king is saved by a huge army.
A warrior isn't saved by his great strength.
17 A horse is a false hope for victory—
in spite of his great strength, he can't rescue anyone.
18 See, Yahweh's eye is on those who respect him—
on those who put their hope on his loyal commitment
19 to save their lives from death
and to keep them alive whenever there's a famine.
20 We wait for Yahweh's response—
he's our help and our protection.
21 We're happy because of what he's done for us
because we trust in his sacred reputation.
22 Let your loyal commitment, Yahweh, be with us
as we put our hope in you.

Praising Yahweh's goodness together

A song by David who pretended to be insane in front of King Avimelek, causing the king to send him away.

א (Alef)
34:1 I will praise Yahweh at all times.
I'll always be praising him out loud.
ב (Beyt)
2 I will praise Yahweh!
Let those who are oppressed hear and celebrate.
ג (Gimel)
3 Praise Yahweh with me.
Let's compliment him together.
ד (Dalet)
4 I searched for Yahweh and he answered me,
and he helped me overcome all my fears.
ה (He)
5 Those who put their trust in him are radiant,
and have no need to feel ashamed.
ו (Vav)
6 This oppressed man called out for help
and Yahweh heard him and saved him from all his troubles.
ז (Zayin)
7 Yahweh's messenger stands guard around those who fear Yahweh
and rescues them.
ח (Het)

35 **RV 32:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

Readers' Version

8 Taste and see that Yahweh is good.
Anyone who looks to him for their safety will prosper.
ט (Tet)
9 Fear Yahweh, you who belong to him.
There's no lack for those who honour him.
י (Yod)
10 Young lions sometimes lack food and go hungry,
but those who put their trust in Yahweh won't lack anything good.
כ (Kaf)
11 Come and listen to me, my children.
I'll teach you how to honour Yahweh.
ל (Lamed)
12 Anyone who desires life and wants a long life
in order to experience good things
מ (Mem)
13 then don't let evil words come out of your mouth,
and keep your lips from speaking lies.
נ (Nun)
14 Turn away from evil
and do good.
Seek peace
and go after it.
ס (Samek)
15 Yahweh's eyes are on those who try to obey him
and his ears are directed toward their calls for help.
ע (Ayin)
16 Yahweh works against those who do evil—
to cut off the memory of them from the earth.
פ (Pe)
17 The godly people cry out and Yahweh hears
and he rescues them from all their troubles.
צ (Tsade)
18 Yahweh is close to the brokenhearted,
and he saves whose spirits feel crushed.
ק (Qof)
19 Godly people have many troubles,
but Yahweh rescues them from them all.
ר (Resh)
20 He keeps all his bones—
not one of them will be broken.
ש (Sin/Shin)
21 Evil will bounce back and kill the wicked.
and those who hate godly people will be condemned.
ת (Tav)
22 Yahweh rescues the lives of his servants.
None of those who go to him for safety will be condemned.

A song by David.

Requesting Yahweh's help

35:1 Yahweh, work against those who work against me.
Fight against those who fight against me.
2 Take hold of your shield and your arm protector,
and come to help me.
3 Use your spear and battle ax against those who chase me.
Tell my soul, "I'm here to save you."
4 May those who seek my life be shamed and dishonoured.
Cause those who plan to harm me to be turned back and confused.
5 May they become like chaff blown around by the wind,
as Yahweh's messenger drives them away.
6 May their path be dark and slippery,
as Yahweh's messenger chases after them.
7 They set their net for me for no good reason.
Without cause they dug a pit to take my life.
8 Let destruction overtake them by surprise.
Let their own net that they set, catch them—
let them fall to their destruction in it.
9 But I'll be happy about Yahweh
and celebrate because he saves me.
10 All my bones will say, "Yahweh, who is like you,
who rescues the oppressed people from those who are too strong for them
and the poor and needy from those who try to rob them?"
11 Violent accusers come out of the woodwork
asking me about things that I know nothing about.
12 They repay me with evil for good—
I feel like I'm dying on the inside.
13 When they were sick, I wore sackcloth
as I fasted for them and prayed with my head bowed on my chest.
14 I went about in grief as if it was my brother.
I bowed my head in mourning as if it was my mother.
15 But any time that I stumbled, they were pleased and gathered together.
They gathered together against me without me knowing.
They tore at me without stopping.
16 With no respect at all, they mocked me.
They grind their teeth at me in rage.
17 My master, how much longer will you just look on for?
Rescue my soul from their destructive attacks—
my life from the lions.
18 Then I'll thank you when everyone's gathered together.
I'll praise you in front of many people.
19 Don't let my deceitful enemies celebrate over my loses.
Don't let those who hate me for no reason wink at each other,
20 because they don't talk peaceably,
but they devise deceitful stories against those in our land who live in peace.
21 They open their mouths wide against me,
having said, "Aha, Aha, our own eyes have seen it."
22 You've seen it, Yahweh, don't be silent.
My master, don't be distant from me.
23 Arouse yourself and awake to my defence.
My god and my master, defend my cause.
24 Yahweh, my god, vindicate me because you always do what is right.
Don't let my enemies celebrate over my defeat.
25 Don't let them say to themselves, "Aha, we got what

Readers' Version

we wanted."
Don't let them say, "We've obliterated him."
26 Let anyone who's happy at my distress be put to
shame and become confused.
Let those who think they're better than me be clothed
with shame and dishonour.
27 Let those who desire my vindication shout happily and
be glad.
May they continually say, "Yahweh be praised—
he who gladly ensues the welfare of his servant."
28 Then I'll tell others about your justice
and praise you all day long.

Wicked people and Yahweh's goodness

For the musical director: a song by Yahweh's servant David.
36:1 My heart struggles with the disobedience of evil people.
They see no need to worry about God
2 because they comfort themselves
thinking that their sin won't be discovered and be hated.
3 Their words are sinful and deceitful.
They don't want to be wise and do good.
4 They plot wicked things even when they're lying in bed.
They decide on a path that's no good—not rejecting evil.
5 Your loyal commitment, Yahweh, reaches to the heavens.
Your faithfulness reaches to the clouds.
6 Your righteousness is like the highest[36] mountains.
Your judgements are like the deepest ocean.
Yahweh, you preserve both people and animals.
7 God, your loyal commitment is so valuable.
You protect us like birds protect their babies under their
wings.
8 They feast from the plentiful provisions in your creation.
You let them drink the sweet water from your river.
9 We see light in your light
because you are the fountain of life.
10 Fully show your loyal commitment to those who know
you.
Extend your defence to those who are godly.
11 Don't let arrogant people approach me.
Don't let the action of wicked people drive me away.
12 The wicked people have fallen down over there.
They've been knocked down and aren't able to get up.

The endings of godly and wicked people

A song by David.
א (Alef)
37:1 Don't be irritated by those who
do evil.
Don't be envious of those who do what is wrong,
2 because they'll soon dry up like the grass
and wither as the green plants.
ב (Beyt)
3 Trust in Yahweh and do what is good.
Settle in the land and appreciate faithfulness.
4 Then delight yourself in Yahweh,
and he'll give you what you really desire.
ג (Gimel)
5 Give your path to Yahweh.
Trust in him, and he'll act on your behalf.
6 He'll display your justice like the daylight
and your innocence like the day at noon.
ד (Dalet)
7 Be still in front of Yahweh and wait patiently for him.
Don't be angry if others succeed in what they do,
or when they make evil plots.
ה (He)
8 Don't be angry and frustrated.
Don't be a worrier—that only makes trouble.
9 Those who do evil will be eliminated,
but those who strive to obey Yahweh will end up owning
the land.
ו (Vav)
10 In a little while the evil people will disappear.
You'll look at the place where they were, but they'll be
gone.
11 But the meek will inherit the land
and will delight in great prosperity.
ז (Zayin)
12 The wicked people plot against the righteous
and grind their teeth in rage against them.
13 My master laughs at them,
because he knows that their day is coming.
ח (Het)
14 The wicked have drawn out their swords and have bent
their bows
to bring the oppressed and needy down—
yes, to kill those who are godly.
15 Their swords will pierce their own hearts,
and their bows will be broken.
ט (Tet)
16 It's better to do right and only have a little,
than to be wicked and rich,
17 because the arms of the wicked people will be broken,
but Yahweh supports people who are righteous.
י (Yod)
18 Yahweh keeps an eye on those who are blameless,
and they won't lose their inheritance.
19 They won't be shamed when times are bad.
When famine comes, they'll have enough to eat,
כ (Kaf)
20 because evil people will die.
Yahweh's enemies will be like the fleeting beauty of the
fields—
they'll be consumed and disappear in the smoke.
ל (Lamed)
21 Wicked people borrow but never repay,
but the godly person is generous and gives.
22 Those who are blessed by God will own the land,
but those who are cursed by him will be wiped out.
מ (Mem)

36 **RV 36:6 · Note** Literally 'God's'.

Readers' Version

23 It is by Yahweh that a person's steps are established,
and he takes pleasure in observing their path.
24 Even if they stumble, they won't fall on their face,
because Yahweh is right there helping them.
נ (Nun)
25 I was young and now I'm old
and I've never seen the righteous person abandoned
or their children out begging for food.
26 All day long, they're gracious and lend to those more needy,
and their children become a blessing to others.
ס (Samek)
27 Turn away from evil and do what is right.
Then you will go on living,
28 because Yahweh loves justice and doesn't abandon those who are faithful to him.
They're preserved forever, but the descendants of wicked people will be eliminated.
ע (Ayin)
29 The godly people will inherit the land
and always live there.
פ (Pe)
30 Godly people expound wisdom
and promote justice.
31 God's law is always on their minds.
Their feet won't slip.
צ (Tsade)
32 The wicked person watches the righteous
and seeks to kill them.
33 Yahweh won't abandon them into the evil person's hand
or condemn them when they're judged.
ק (Qof)
34 Wait for Yahweh and stay on the path he showed you,
then he'll assist you to possess the land he promised.
You'll see those who are wicked get eliminated.
ר (Resh)
35 I've seen a wicked and terrifying person
spreading out like a luxuriant tree in its native soil.
36 However, when I passed by again, they weren't there.
I looked for them, but they couldn't be found.
ש (Sin/Shin)
37 Observe the person of integrity, and notice those who are godly.
There's a good future for a peaceful person.
38 Sinners will be totally destroyed;
The future will be cut off for wicked people.
ת (Tav)
39 Yahweh is the one who saves godly people.
He protects them in the times of trouble.
40 Yahweh helps them and rescues them.
He rescues them from evil people and saves them
because they've gone to him as a place of safety.

The requesting of person suffering

A song by David for the memorial offering.
38:1 Yahweh, don't rebuke me in your anger.
Don't punish me in your rage,
2 because your arrows pierce me,
and your hand presses me down.
3 My whole body is weak because of your anger.
There's no health in my bones because of my disobedience,
4 because my sins overwhelm me.
They're a burden that's too heavy for me.
5 My festering wounds smell bad
because of my foolish behaviour.
6 I'm stooped over and humiliated every day.
I go about mourning all day long,
7 because I have burning pain in my bowels.
My body just isn't healthy.
8 I'm numb and completely crushed.
I groan because of the anguish in my heart.
9 My master, you understand my heart's deepest longings,
and my groanings aren't hidden from you.
10 My heart pounds,
my strength fades,
and my eyesight dims.
11 My friends and companions shun me because of my condition.
My relatives keep their distance.
12 Those who want me dead lay snares for me.
They who desire harm for me speak destructive words
and say sprout treachery all day long.
13 But as for me, I'm like a deaf man who can't hear.
I'm like a mute man who says nothing.
14 I'm like a man who can't hear
and so can't so anything in my defence
15 but instead I wait for you, Yahweh.
→My master God, you'll answer me
16 because I prayed, "Hear me, so that they won't gloat over me.
If my foot slips, they'll do terrible things to me,
17 because I'm about to stumble,
and I'm in constant pain.
18 I confess my guilt.
I'm anxious because of my sin.
19 My enemies are numerous.
Those who hate me wrongfully are many.
20 They repay me with evil for good.
They hurl accusations at me although I try to do what's good.
21 Don't abandon me, Yahweh.
My god, don't be distant from me.
22 Come quickly to help me,
my master who saves me.

The telling of sin of person suffering

For the musical director: A song by David for Yedutun.
39:1 I decided that I'll watch what I say
so that I won't sin with my lips.
I'll muzzle my mouth while in the presence of evil people.
2 I kept silent.
I refrained even from saying anything good, and my pain

Readers' Version

grew worse.
3 My heart became hot when I thought about these things.
It burnt like a fire, then finally I spoke.
4 "Yahweh, make me know when the end of my life will be
and the extent of my days.
Let me see how transient I am.
5 See, you've made my days only the width of my hand,
and my lifetime is like nothing in your sight.
Surely all of humanity is just a single breath. (Instrumental break.)
6 Surely every person walks around like a shadow.
Surely everyone hurries about to accumulate riches although they don't know who'll inherit them.
7 Now, my master, what am I waiting for?
→My hope is in you.
8 Rescue me from my disobedience.
Don't allow fools to be able to mock me.
9 I can't speak and can't even open my mouth,
because it's you who has done it.
10 Stop wounding me.
I'm overwhelmed by the blow of your hand.
11 When you discipline people for disobedience,
like a moth, you consume the things they value.
Surely all people are nothing but vapour. (Instrumental break.)
12 Hear my prayer, Yahweh, and my call for help.
Listen to my weeping.
Don't be deaf to me,
because I'm like a foreigner with you—a refugee like all my ancestors were.
13 Stop staring at me so that I can smile again
before I die.

A song praising Yahweh

For the musical director: a song by David.
40:1 I waited patiently for Yahweh to help me.
He listened to me and heard my cry.
2 He brought me up out of a horrible pit in the sticky clay,
→and he set my feet on a rock and made my steps secure.
3 He's given me a new song to sing, praise to our god.
Many will see it and honour him
and will trust in Yahweh.
4 The person who trusts Yahweh will prosper
and doesn't honour proud people
or those who go astray and follow lies.
5 Yahweh my god, you've done many wonderful things,
and your thoughts about us can't be numbered.
If I declared and spoke about them,
they would be too many to count.
6 Sacrifices and offerings don't give you pleasure,
but you've opened my mind.
You didn't actually want burnt offerings or sin offerings.
7 Then said I, "See, I've come.
I'm written about in the scroll of the document.
8 I enjoy doing what you want, my god.
Your instructions are on my mind."
9 I have told everyone in the national assembly about how you always do what is right.
Yahweh, you know that I haven't shied back from doing that.
10 I haven't hidden your righteousness away in my heart—
I've declared your faithfulness and how you saved me.
I haven't concealed your loyal commitment or your trustworthiness from the national assembly.
11 Don't stop being merciful towards me, Yahweh.
Let your loyal commitment and your trustworthiness always preserve me.
12 More troubles surround me than I can even count.
My disobedience has caught up with me so that I'm no longer able to see anything else.
They're more than the hairs on my head, and my heart fails me.
13 Be pleased, Yahweh, to rescue me.
Hurry to help me, Yahweh.
14 Let those who chase me to take my life be ashamed and completely disappointed.
Let those who delight in hurting me be turned back and brought to dishonour.
15 Let those who cheer because of my fate be shocked because of their shame.
16 But may all those who seek you celebrate and be glad because of you.
Let everyone who appreciates how you rescued them, say continually, "May Yahweh be praised."
17 I'm poor and needy, yet my master thinks about me.
You're my help and you come to my rescue.
Don't delay, my god.

A prayer for healing

For the musical director: a song by David.
41:1 People who are concerned for the weak will be blessed—
→in the day of trouble, Yahweh will rescue them.
2 Yahweh will protect them and keep them alive,
and they will be blessed on the earth.
Yahweh will not hand them over to their enemies.
3 Yahweh will support them on the bed of suffering.
You'll make their bed of sickness into a bed of healing.
4 I said, "Yahweh, have mercy on me.
Heal my soul, because I've sinned against you."
5 My enemies speak evil against me, saying,
'When will he die and be forgotten?'
6 If my enemy comes to see me, he speaks hollow words.
He plots in his mind how to destroy me.
When he leaves me, he tells others about it.
7 All who hate me, whisper together against me.
They plot how to make trouble for me.
8 They say, "An evil disease has badly affected him.
Now that he's down flat, he'll never get up again."
9 Indeed, even my own close friend who I trusted,
who had meals at my place,
has betrayed me.

Readers' Version

10 But Yahweh, you have mercy on me and help me up
so that I can pay them back.
11 Because my enemy doesn't defeat me,
that's how I know that you're pleased with me.
12 As for me, you support me in my integrity
and will keep me in your mind forever.
13 May Yisrael's (Israel's) god Yahweh be praised from everlasting to everlasting.
Let it be so, yes, let it be.

Second collection[37] · Hope when depressed

For the musical director: a song[38]
by Korah's descendants.
42:1 As a deer thirsts for streams of water,
so too my soul longs for you, God.
2 My soul thirsts for God—for the living God.
When will I go and appear before God?
3 My tears are my food day and night,
as people are asking me every day, "Where's your god?"
4 These things I remember, and I pour out my soul within myself.
I travelled with the crowd and accompanied them to God's residence
with shouts of joy and praise—a multitude celebrating a festival.
5 Why are you bowed down, my soul,
and upset within me?
Put your hope in God, because I'll praise him again—
praise him for how my god's presence leads to my being saved.
6 My soul is bowed down within me,
therefore I remember you from the land of the Yarden (Jordan) river
and Mt. Hermon's heights and from Mt. Mits'ar.
7 Deep is calling to deep with the roar of your waterfalls;
All your waves and gusts flow over me.
8 During the day, Yahweh exercises his loyal commitment,
and in the night, his song is with me—
a prayer to the god who gave me life.
9 I'll ask God, my place of safety, "Why have you forgotten me?
Why do I walk around mourning because of an enemy's oppression?"
10 When those who are hostile to me rebuke me, asking me all day long, "Where's your god?"
it feels like my bones are crushed.
11 My soul, why are you bowed down?
And why are you upset within me?
Put your hope in God, because I'll thank him again—
my god's presence leads to my being saved.

Asking God for help[39]

43:1 God, declare me to be innocent,
and defend my case against an unfaithful nation.
Deliver me from deceitful and evil people.
2 For you are the god who's my place of safety.
Why have you rejected me?
Why do I walk around mourning because of an enemy's oppression?
3 Send out your light and your truth—let them lead me.
Let them bring me to your sacred mountain
and to your residence.
4 I will go to God's altar—
to the god who gives me great fulfillment.
I will praise you with the harp, oh God, my god.
5 My soul, why are you bowed down?
And why are you upset within me?
Put your hope in God, because I'll thank him again—
my god's presence leads to my being saved.

A prayer for help

For the musical director: a song[40]
by Korah's descendants.
44:1 God, we have listened with our ears.
Our ancestors have told us about the miracles you did in their time—in the old days.
2 You drove out the other nations with your power, but you planted our ancestors.
You caused suffering for other people groups, but you sent our ancestors into the land.
3 Yes, they didn't take over the land with their swords,
and their power didn't save them,
^but it was your power and your direction, because you were pleased with them.
4 God, you are my king who plans victories for Ya'akov's (Jacob's) descendants.
5 Through you we will destroy our adversaries.
In your name we will trample those who come against us,
6 because I won't trust in my bow,
and my sword won't save me.
7 Yes, you have saved us from our enemies,
and have humiliated those who hate us.
8 We've boasted in God every day,
and we will praise your name forever. (Instrumental break.)
9 Yet you've rejected and humiliated us,
and you don't go out with our armies.
10 You made us turn back from the enemy,
and those who hate us take plunder for themselves.
11 You've made us like sheep to be eaten,
and you scattered us among the nations.
12 You've sold your people for virtually nothing—
You haven't profited from their sale.
13 You've made us a reproach to our neighbours—
a contempt and a scorn to those around us.
14 You made us an insult among the other nations—
a shaking of the head among the peoples.

37 **RV 42:1 · Parallel** Songs 42–72
38 **RV 42:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.
39 **RV 43:1 · Parallel** Continuation of Song 42
40 **RV 44:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

Readers' Version

15 My dishonour is on my mind all day,
and my shame has overwhelmed me
16 because of hearing those who taunt and insult me—
facing those vengeful enemies.
17 All of this has come against us,
although we haven't forgotten you and we haven't violated your agreement.
18 Our heart hasn't turned back.
Our steps haven't strayed from your way.
19 But you've crushed us out where the jackals live,
and you've covered over us with dark blackness.
20 If we'd forgotten the name of our god
and spread out our hands towards a foreign god,
21 wouldn't God have discovered that
because he even knows our hearts' secrets?
22 Indeed, because of you we're killed all day long—
we're considered to be like sheep to be slaughtered.
23 My master, wake up. Why are you sleeping?
Do something—don't reject us forever.
24 Why do you hide away
and forget our oppression and suffering?
25 Yes, our life has sunk down into the dust—
it just as if we're lying face down on the ground.
26 Take action as our helper
and buy our freedom for us because of your loyal commitment.

A royal wedding song

For the musical director: a song[41] by Korah's descendants. A love song to be sung to the tune of 'Lilies'.
45:1 My heart is stirred with an excellent message.
I'll read aloud the words I've composed about the king.
My tongue is like the pen of a skilled secretary.
2 You are more perfect to look at than the children of humanity.
Your lips move with grace,
so we know that God has blessed you forever.
3 Strap your sword to your side, mighty warrior,
in your splendour and majesty.
4 Ride on triumphantly in your majesty because of trustworthiness, humility, and innocence.
Your powerful actions display your awesome abilities.
5 Your arrows are sharp—the peoples fall under you.
Your arrows pierce the hearts of the king's enemies.
6 Your reign, God, will continue forever.
Your kingdom is renowned for its true justice.
7 You have loved righteousness and hated wickedness,
therefore God, your god, has anointed you with the oil of gladness more than your companions.
8 All your clothes smell of myrrh, aloes, and cassia.
Stringed instruments playing from of ivory palaces have made you glad.
9 Kings' daughters are among your honourable women.
The queen stands on your right, clothed in gold from Ofir.
10 Listen, daughter, turn this way and take notice.
Forget your own people and your father's house.
11 Just like that, the king will desire your beauty.
→He's your master—submit to him.
12 The princess from Tsor (Tyre) will be there with a gift.
The rich people will beg for your favour.
13 The princess in the palace is just splendid—
her clothing is embroidered with gold thread.
14 She will be led to the king in an embroidered dress.
The virgins, her companions who'll follow her, will be brought to him.
15 They'll be led by gladness and celebration.
They'll enter the king's palace.
16 Your children will be in the positions that your ancestors used to hold—
you'll make them princes across the whole country.
17 I'll ensure that your name will be remembered by all generations,
therefore the peoples will give you thanks forever.

God's right here

For the musical director: a song by Korah's descendants. To be sung by soprano[42] voices.
46:1 God is our protection and our strength,
always ready to help when troubles come.
2 That's why we won't be afraid, even if the earth were to change—
even if the mountains were shaken into the ocean depths,
3 making its waters roar and rage,
as the mountains shake against the surging waters. (Instrumental break.)
4 There's a river whose streams make God's city happy—
the sacred place where the highest one lives.
5 God is in the middle of that city—she won't be affected.
God will help her, and he will do so at dawn.
6 The nations raged and the kingdoms were shaken.
He spoke out and the earth melted.
7 Commander-in-chief Yahweh is with us.
Ya'akov's (Jacob's) god is our protection. (Instrumental break.)
8 Come and see what Yahweh has done—
the destruction he's caused on earth.
9 He stops wars all over the world.
He breaks bows and cuts spears into pieces.
He incinerates the shields.
10 Stay quiet and be aware that I am God.
I will be honoured among the nations.
I will be honoured throughout the world.
11 Commander-in-chief Yahweh is with us.
Ya'akov's (Jacob's) god is our protection. (Instrumental break.)

God the king of entire world

For the musical director: a song[43] by Korah's descendants.

41 **RV 45:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.
42 **RV 46:0 · Note** In Hebrew, like 'alamot'.
43 **RV 47:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

Readers' Version

47:1 Clap your hands, all you peoples.
Shout to God with a cheerful voice.
2 For Yahweh the highest one can be terrifying.
He is a great king over the whole world.
3 He subdues peoples under us
and puts nations under our control.
4 He chooses our inheritance for us—
→the land which Ya'akov (Jacob) (who he loved) was proud of. (Instrumental break.)
5 God has gone up with a shout,
Yahweh ascended with a trumpet blast.
6 Sing praises to God, sing praises.
Sing praises to our king, sing praises,
7 because God is the king over the whole world.
Sing praises with understanding.
8 God reigns over the nations.
God sits on his sacred throne.
9 The nations' leaders have gathered together to the people of Avraham's god,
because God controls the nations' defences.
He is greatly honoured.
A song by Korah's descendants.

Yerushalem, God's city

48:1 Yahweh is incredible and deserves to be praised a lot,
in our god's city on his sacred hill.
2 Beautiful on the high hills,
making the whole world happy,
is Mt. Tsiyon (Zion), on the northern sides—
the great king's city.
3 God has made himself known in her towers as protector,
4 because, look, the kings assembled themselves.
They passed by together.
5 They saw it, then they were astounded.
They were dismayed, and they hurried away.
6 Trembling took hold of them there—
pain like woman who's in labour.
7 You smash the ships from Tarshish
with the east wind.
8 We've now seen what we'd heard about in Commander-in-chief Yahweh's city—
in the city of our god.
God will establish it forever. (Instrumental break.)
9 We thought about your loyal commitment, God,
when we were in the middle of your temple.
10 Your praise reaches the ends of the earth
as does your reputation, God.
→You rule with power and with justice.
11 Let Mt. Tsiyon (Zion) be glad.
Let Yehudah's (Judah's) daughters celebrate
→because of your righteous decrees.
12 Walk around Mt. Tsiyon.
Go round about her.
→Count her towers,
13 Take good notice of her walls,
and look at her palaces
→so that you can tell it to the next generation,
14 because this god is our god forever and ever.
He will be our guide all the way through to death.
For the musical director: a song by Korah's descendants.

Trusting in wealth is foolishness

49:1 Hear this, all you peoples.
Listen to this, all you inhabitants of the world,
2 both low and high—
rich and poor together.
3 I'll talk about wisdom
and my inner thoughts will be about understanding.
4 I'll listen to a proverb.
I'll introduce my riddle with a harp piece.
5 Why should I fear in evil times?
Why should I be afraid when I'm surrounded by wickedness?
6 Why should I fear those who trust in their riches
and boast about their extensive wealth?
7 It is certain that no one can redeem his brother
or pay God a ransom for him,
8 because it's very expensive to buy back someone's life,
and no one can pay what we owe.
9 No one can live forever
so that they wouldn't experience the grave,
10 because he will see decay—even wise people die.
The fool and the brute alike come to an end
→and leave their wealth to others.
11 Their inner thought is that their families will continue forever,
and the places where they live, for all future generations.
They name their lands after themselves,
12 yet people don't remain alive despite their wealth.
People die just like the animals.
13 That's the way of foolish people,
yet after they're gone, people approve of their sayings. (Instrumental break.)
14 Like sheep, they're destined for slaughter,
and death will be their shepherd.
The upright will rule over them in the morning,
and their bodies will rot in the grave,
far from their fancy homes.
15 But God will buy back my life from the power of the grave,
because he'll receive me. (Instrumental break.)
16 Don't be afraid when someone gets rich,
and if their family becomes very prominent,
17 →because when they die, they'll take nothing with them.
Their splendour can't follow them down.
18 They looked after themselves well while they lived
(and people do praise you when you live for yourself),
19 but they'll go to join their ancestors
and won't ever see the light again.
20 Anyone who has prestige but no understanding
is like the wild animals that will die.
A song by Asaf.

The true/correct worshipping

50:1 Yahweh, God, has spoken
and summoned the world from the sun's rising to its set-

Readers' Version

ting.
2 God has shone out of Tsiyon (Zion)—
the perfection of beauty.
3 Our god comes and doesn't stay silent.
A fire devours ahead of him,
and it's very stormy around him.
4 He calls to the heavens above and to the earth
→so that he can judge his people.
5 "Bring my faithful ones together to me—
those who've made an agreement with me by sacrificing."
6 The heavens will declare his righteousness,
because God himself is judge. (Instrumental break.)
7 "My people, listen and I'll speak.
I'll bring accusations against you, Yisrael (Israel).
I'm God, your god.
8 I won't scold you for your sacrifices.
You're continually sacrificing burnt offerings to me.
9 I won't accept any bull off your property,
or any billy goats out of your pens,
10 because every animal in the forest is mine,
and the cattle on a thousand hills.
11 I know all the birds in the hills,
and the wild animals in the countryside are mine.
12 I wouldn't bother telling you if I was hungry
because the world is mine including everything in it.
13 Do I eat the meat from bulls that have been sacrificed,
or drink the blood from the goats?
14 Present a thank offering to God
and honour your promises to the highest one.
15 Call out to me whenever you get into trouble.
I'll rescue you, and you'll honour me."
16 But God tells the wicked people,
"What do you have to do with reciting my instructions,
that you've taken telling others about my agreement,
17 since you hate correction
and just toss my warnings back over your shoulders?
18 When you see a thief, you think it's fine,
and you participate with those who commit adultery.
19 You allow evil to come out of your mouth,
and you use your words to deceive others.
20 You sit and speak against your brother.
You slander your own mother's son.
21 You've done these things, but I've stayed silent,
so you thought that I was someone just like yourself.
However, I'll scold you
and bring up all the things you have done, right in front of your eyes.
22 Give this careful consideration, all of you who forget God,
otherwise I will tear you to pieces,
and there'll be no one to rescue you.
23 Anyone who offers a sacrifice of thanksgiving honours me,
and anyone who decides to follow God will experience his salvation."

A prayer for forgiveness

For the musical director: a song by David from when the prophet Natan had gone to him after David had committed adultery with Bat-Sheva.
51:1 Have mercy on me, God, because of your loyal commitment.
Blot out my disobedience, because you're so merciful.
2 Wash me thoroughly from my iniquity
and make me clean from my sin
3 because I'm aware of my transgressions,
and my sin is always on my mind.
4 It's you and only you that I've sinned against,
and done what's evil in your sight.
You are right when you speak.
You are correct when you judge.
5 Yes, I was born in iniquity.
As soon as my mother conceived me, I was in sin.
6 You desire integrity in my inner self,
and you teach me wisdom in the secret place within.
7 Purify me with blood (applied to the doorway with a sprig of hyssop), and I'll be clean.
Wash me, and I will be whiter than snow.
8 Let me hear joy and gladness
→so that the bones that you've broken can be happy again.
9 Look away from my sins
and blot out all my iniquities.
10 Create a clean heart in me, God,
and renew an unwavering spirit within me.
11 Don't drive me away from your presence,
and don't take your holy spirit away from me.
12 Restore to me the joy of your salvation,
and sustain me with a willing spirit.
13 Then I'll teach other transgressors your ways,
and sinners will be converted to you.
14 God of my salvation, forgive me for shedding blood,
→and I'll happily shout about how good and righteous you are.
15 Open my lips, my master,
and my mouth will express praise to you
16 because a sacrifice wouldn't make you happy or I would give it.
You get no pleasure from burnt offerings.
17 The sacrifices that God wants are a broken spirit—
a humbled and repentant heart won't be despised by you, God.
18 Express your pleasure at Tsiyon (Zion) by doing good to us.
Rebuild Yerushalem's (Jerusalem's) walls.
19 Then you'll delight in the sacrifices of righteousness,
in burnt offerings and completely burnt offerings.
Then our people will offer bulls on your altar.

God's judgement and mercy

For the musical director: a song[44] by David written when Doeg the

44 **RV 52:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

Readers' Version

Edomi reported to King Sha'ul that, "David went there to Ahimilik."

52:1 Why are you proud of making trouble, you powerful man?
God's loyal commitment comes every day.
2 Your tongue plans destruction—
working deceitfully like a sharp razor.
3 You love evil more than good
and lying rather than speaking the truth. (Instrumental break.)
4 You love saying anything that destroys other people,
you deceitful tongue,
5 so God will also destroy you forever.
He'll snatch you up and pluck you out of your tent
and root you out of the land of the living. (Instrumental break.)
6 Godly people will also see it and fear.
They'll laugh at him and say,
7 "Look, that's a man who didn't rely on God for his protection,
but instead trusted in the abundance of his wealth,
and he was strong when he destroyed others."
8 But as for me, I'm like a flourishing olive tree in God's house.
I'll trust in God's loyal commitment forever.
9 I'll continually thank you for what you've done.
I'll rely on your reputation, because it's good,
in the presence of your faithful followers.

Fools and human wickedness

For the musical director: a song[45] by David to be sung to the tune of 'Mahalat'.[46]

53:1 Fools tell themselves that there is no god.
They are corrupt and have done disgusting acts of evil.
There's no one who does good.[47]
2 God looks down from heaven on the children of humanity
to see if there are any with insight—
who strive to obey him.
3 They've all turned away.
Together they have become corrupt.
There's not one who does good, not even one.
4 Do those who do evil have no understanding—
those who devour my people as if they were eating bread,
and it's not God that they trust in to help them?
5 They were very worried even though it was quite irrational
because God will scatter the bones of any army that comes to attack you.
Those people will be put to shame because God has rejected them.
6 If only Yisrael's (Israel's) rescue would come from Tsiyon (Zion).
When God brings his people back from the captivity,
then Ya'akov (Jacob) will celebrate
and Yisrael will be glad.

God is my helper

For the musical director: a song[48] by David written when some people from Zif went to King Sha'ul and told him that David was hiding in their area.[49] To be accompanied by stringed instruments.

54:1 Use the strength that's part of your reputation to rescue me, God,
and use your power to declare me innocent.
2 Hear my prayer, God.
Listen to what I'm saying
3 because strangers have acted against me,
and pitiless men have tried to eliminate me.
They don't have any respect for God. (Instrumental break.)
4 But yes, God is my helper.
My master is the one who supports me.
5 He will repay my enemies with evil.
In your faithfulness, destroy them.
6 I'll sacrifice a freewill offering to you.
I'll give thanks for your reputation, Yahweh, because it's good,
7 because he's rescued me from every trouble.
I've seen my enemies being defeated.

A prayer for a person betrayed by a friend

For the musical director: a song[50] by David to be accompanied by stringed instruments.

55:1 Listen to my prayer, God,
and don't ignore my request.
2 Pay attention to me and answer me.
I'm restless and overwhelmed by my problems
3 because of what my enemy is saying.
Yes, because of the oppression by wicked people—
because they bring trouble on me and angrily persecute me.
4 My stomach has gone into a knot,
and thoughts of death terrify me.
5 Fearfulness and trembling have hit me,
and horror has overwhelmed me.
6 I said, "Oh, if only I had wings like a dove
→then I'd fly away and find a peaceful place.
7 See, then I would wander far away.
I would stay in the wilderness. (Instrumental break.)
8 I would hurry to a safe spot,
away from the stormy wind and tempest."
9 Confuse them, my master, so their words don't make

45 **RV 53:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.
46 **RV 53:0 · Note** The 'Mahalat' could be a tune or an instrument or a voice style.
47 **RV 53:1-3 · Cross-ref.** Rom 3:10-12.
48 **RV 54:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.
49 **RV 54:0 · Cross-ref.** 1Sa 23:19-20.
50 **RV 55:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

Readers' Version

sense,
because I've seen violence and strife in the city.
10 Day and night they wander around the city walls.
Wickedness and trouble are in the middle of it.
11 Destruction is right there among it,
and oppression and deceit never leave its marketplace,
12 because it wasn't an enemy who taunted me. (Then I could have borne it.)
It wasn't my opponent who set himself up against me. (Then I would have hidden myself from him.)
13 But it was you—a man of similar status to myself.
My companion and close friend.
14 We'd had good times together.
We'd walked among the crowd in God's residence.
15 Let death hit them suddenly.
Let them go down alive to Sheol,
because wickedness is where they live, right among them.
16 As for me, I'll trust God to help me,
and Yahweh will save me.
17 I complain and moan morning, noon, and evening.
→He will hear my voice.
18 He'll peacefully rescue my life from those who approach me,
because there's many who fight against me.
19 God, the one who's ruled from eternity, will hear them and answer them with what they deserve. (Instrumental break.)
They never change, and they don't respect God.
20 My friend took action against those who were at peace with him.
He hasn't respected the agreement that we had.
21 His mouth was as smooth as butter, but his heart was hostile.
His words were softer than oil, but they were actually drawn swords.
22 Give your problems to Yahweh, and he'll sustain you.
He'll never allow a righteous person to be toppled.
23 But you, God, will send the wicked down into the pit of destruction.
Bloodthirsty and deceitful people won't live even half as long as others,
but I will trust in you.

The praying due trusting of God

For the musical director: a song[51] by David, written when the Pelishtim captured him at Gat.[52] To be sung to the tune of "A dove on distant oak trees".

56:1 Be merciful to me, God, because men are attacking me.
Those who fight me press their assault all day long.
2 My enemies trample me all day long,
because there are many who proudly fight against me.
3 Any time I'm afraid, I'll put my trust in you— 4 in God, whose message I praise.
I've put my trust in God—I won't be afraid of what people can do to me?
5 All day long they twist my words.
They're always thinking about how to harm me.
6 They conspire then lie hidden—watching my steps
as they just wait for the opportunity to take my life.
7 Don't let them escape when they've done evil things.
In your anger, God, bring down those people groups.
8 You keep track of my wanderings
and put my tears into your bottle.
Aren't they recorded in your book?
9 Then my enemies will pull back when call out to you for help.
I know that because God is for me.
10 In God—whose message I praise,
in Yahweh—whose message I praise,
11 in God I trust.
I'm not scared—what can anyone do to me?
12 The duty to fulfill my promises to you is on me, God.
I'll give thank offerings to you
13 because you've rescued my life from death.
You've kept me from falling into danger,
so that I can walk in front of God in the light of the living.

A prayer for protection from predators

For the musical director: a song[53] by David written when he was fleeing from Sha'ul and hid in a cave. To be sung to the tune of 'Don't destroy'.

57:1 Be merciful to me, God, be merciful to me,
because I come to you to be safe until these troubles are over.
I stay under your wings for protection until this destruction is over.
2 I will cry to the highest God—
to God, who ensures that I get justice.
3 He will send help from heaven and rescue me,
He's angry with those who crush me. (Instrumental break.)
God will let me experience his loyal commitment and his faithfulness.
4 My life is among lions.
I'm among those who are ready to devour me.
I'm among people whose teeth are spears and arrows,
and whose tongues are sharp swords.
5 May you be lifted up, God, above the skies.
May your splendour be seen by the whole world.
6 They spread out a net to catch my feet—I was distressed.
They dug a pit in front of me. They themselves have fallen into it. (Instrumental break.)
7 My heart is fixed, God, I've made my decision.
I will sing, yes, I'll sing praises.
8 Wake up, my honoured heart. Wake up, harp and other

51 **RV 56:0 · Note** In Hebrew, 'miktam' is perhaps the name of this class of song.
52 **RV 56:0 · Cross-ref.** 1Sam 21:11-15.
53 **RV 57:0 · Note** In Hebrew, 'miktam' is perhaps the name of this class of song.

Readers' Version

stringed instrument.
I'll wake up the dawn.
9 My master, I'll give thanks to you among the peoples.
I'll sing praises to you among the nations.
10 because your loyal commitment is great—reaching to the heavens,
and your faithfulness to the clouds.
11 May you be lifted up, God, above the skies.
May your splendour be seen by the whole world.

Punishment for the wicked

For the musical director: a song[54] by David. To be sung to the tune of 'Don't destroy'.
58:1 When you rulers speak, do you actually say what is right?
Do you give justice, you people?
2 No, you plan wicked schemes in your mind.
You use your hands to distribute violence throughout the land.
3 From the womb, the wicked turn from what's right.
They go astray from birth, speaking lies.
4 Their poison is like snake venom.
They're like a deaf cobra that blocks its own ears
5 then pays no attention to the snake-charmer's voice
no matter how skillful they are.
6 Break their teeth in their mouths, God.
Yahweh, break off the fangs of the young lions.
7 Let them melt away like water.
When they shoot their arrows, let them be as though they were cut in half.
8 Let them be like a snail that quietly disappears.
Like a woman's still-born child that never sees the sunlight.
9 Before your pots can feel the heat of the burning thorn twigs,
he'll sweep the branches away.
10 The godly people will celebrate when they see God's vengeance.
They'll wash their feet in the blood of the wicked
11 so that people will say, "There's definitely a reward for the righteous person.
Truly there is a god who judges the world."

A prayer for safety

For the musical director: a song[55] by David written when King Sha'ul (Saul) had sent men to watch David's house in order to kill him. To be sung to the tune of 'Don't destroy'.
59:1 Rescue me from my enemies, my god.
Protect me from those who want to attack me.
2 Keep me safe from those who do evil,
and save me from the bloodthirsty men.
3 For, see, they wait in ambush to take my life.
Fierce men gather themselves together against me,
but not because of my disobedience or my sin, Yahweh.
4 They prepare to rush me even though I've done nothing wrong.
Wake up and look, and help me.
5 You, Commander-in-chief Yahweh, the god of Yisrael (Israel),
Take action and punish all the nations.
Don't be merciful to any wicked people who've been treacherous. (Instrumental break.)
6 They return in the evening, growling like dogs
and prowl around the city.
7 Wow, they belch out with their mouths.
They use their lips like daggers
because they say, "Who can hear us?"
8 But Yahweh, you laugh at them—
you mock all the pagan nations.
9 God, my strength, I'll pay attention to you.
You are my high fortress.
10 My god will meet me with his loyal commitment.
God will allow me to see my enemies defeated.
11 Don't just kill them, or my people will forget.
Use your power to scatter them and make them fall, my master, our shield.
12 Despite their pride, let them be caught
for the sins of their mouths and the words of their lips,
and for the curses and lies that they express.
13 Eliminate them in your anger
Consume them so that they'll no longer exist.
Let them know that God rules in Ya'akov (Jacob),
→and to the ends of the earth. (Instrumental break.)
14 At evening they return,
howling like dogs prowling around the city.
15 They wander around looking for food
and they growl if they're not satisfied.
16 But I'll sing about your strength,
and in the morning I'll sing about your loyal commitment.
because you've been my high fortress
and a place of safety at the time of my distress.
17 To you, my strength, I'll sing praises
because God is my high fortress—the god who demonstrates loyal commitment.

A prayer for military help

For the musical director: a song[56] by David for teaching written when he fought with Aram-Naharayim and with Aram-Tsovah, and Yoav returned and killed twelve thousand Edomim in the Salt Valley. To be sung to the tune of 'The Lily of Testimony'.
60:1 God, you've abandoned us—you've broken through our defenses.
You've been angry—restore us again.
2 You've made the land tremble—you've torn it apart.
→Heal its fissures, because it's shaking.
3 You've made your people see difficult things.
You've given us wine to drink that makes us stagger.

54 RV 58:0 · Note In Hebrew, 'miktam' is perhaps the name of this class of song.
55 RV 59:0 · Note In Hebrew, 'miktam' is perhaps the name of this class of song.
56 RV 60:0 · Note In Hebrew, 'miktam' is perhaps the name of this class of song.

Readers' Version

4 You've set up a banner for those who honour you,
to be displayed against those who flee from the battle.
(Instrumental break.)
5 Use your strength to rescue those you love
and answer us
6 God has spoken from his sacred place, "I'll celebrate.
I'll divide Shekem
and apportion out the Sukot Valley.
7 Gilead is mine,
and Menasheh (Manasseh) is mine.
Efrayim (Ephraim)/Yisrael (Israel) also is my helmet.
Yehudah (Judah) is my scepter.
8 Moav (Moab) is my wash-basin.
I'll toss my shoe on Edom to indicate my ownership of it.
I'll shout triumphantly because of Peleshet."
9 Who will bring me into the fortified city?
Who will lead me to Edom?
10 But it seems that you've rejected us, God?
You don't join our army when they go into battle.
11 Give us help against our enemy,
because human help is worthless.
12 We'll win with God's help.
He'll trample our enemies down.

A prayer for protection

For the musical director: a song by David to be accompanied by stringed instruments.

61:1 Hear my call for help, God.
Answer my prayer.
2 I call to you from the ends of the earth when I feel faint.
→Lead me to the rock of stability that's high above me
3 because you've been a place of protection for me—
a tower that's fortified from the enemy.
4 Let me live in your tent forever.
Let me find protection under the shelter of your wings.
(Instrumental break.)
5 because you, God, have heard my promises.
You've given me the inheritance that's given to those who honour you.
6 You'll prolong the king's life—
his years will be like generation after generation.
7 May he sit enthroned in God's presence forever.
May loyal commitment and faithfulness preserve him.
8 I'll sing praise to you forever
so that I can fulfil my promises every day.

Trusting in God

For the musical director: a song by David Hidutun.

62:1 I wait in silence for God alone.
He's the only one who can rescue me.
2 He alone is my rock and the one who rescues me.
He's my fortified tower—no enemy will get me out of there.
3 How long, all of you, will you attack a man?
All of you will be murdered INVESTIGATE
like a leaning wall or a wobbling fence.
4 They plan to bring him down from his high position.
They love to tell lies—
they bless him with their mouths, but in their minds they curse him. (Instrumental break.)
5 I wait in silence for God alone
because I've placed my hope in him.
6 He alone is my rock and the one who rescues me.
He's my fortified tower—no enemy will get me out of there.
7 It's God who saves and honours me.
I find my safe place in God and he's the source of my strength.
8 Trust him at all times, you people.
Tell him all your troubles.
God is a place where we can be protected. (Instrumental break.)
9 Humans are nothing but a puff of wind.
They don't weigh much on the scales.
→Even when weighed together, they're lighter than air.
10 Don't rely on extortion or robbery.
Don't hope uselessly in your wealth,
→because it'll bear no fruit—don't fix your heart on them.
11 God has spoken once.
Twice I've heard this:
→all power comes from God.
12 Also, loyal commitment comes from you, my master,
because you pay back every person for what they've done.

Staying close to God

A song by David when he was in the Yehudah wilderness.

63:1 God, you're my god. I'm eager to get to know you.
My inner being thirsts for you, and my body needs you
in a dry and depressing land where there's no water,
2 so I've been to the sanctuary to see you—
to see your power and your splendour
3 because your loyal commitment is better than life itself.
My lips will praise you.
4 So I will use my life to bless you.
I will lift up my hands to honour you.
5 My mind will be satisfied as if it's had a good meal.
My mouth will gladly praise you
6 on my bed as I think about you.
I will meditate about you during the night
7 because you have helped me.
Under your protection, I sing with happiness
8 I stay close to you—
you use your power to support me.
9 Those who are trying to destroy me
will end up down deep under the earth instead.
10 They'll experience the wrong end of the sword—
they'll become food for jackals.
11 But the king will express his happiness about God.
Everyone who trusts in God will boast,
but he won't allow liars to say anything.

Trusting God for protection

For the musical director: a song by David.

64:1 Hear my voice of complaint, God.
Save my from my enemies that I fear.
2 Protect me from the secret plots of wicked people—

Readers' Version

from the scheming of those who do evil.
3 They have sharpened their tongues like swords.
They have targeted their bitter words like aiming arrows
4 to shoot at innocent people from their ambush—
they shoot suddenly and don't fear any consequences.
5 They encourage each other with their wicked plans.
They talk about secretly laying their traps,
asking who will notice them.
6 They plot crimes, conceiving the 'perfect plan'.
Humankind's inner thoughts and desires run deep.
7 But God will shoot them—
suddenly they'll be wounded by arrows.
8 Their own tongues will bring them to ruin.
Everyone who sees them will just shake their heads.
9 All of humankind will fear God
and talk about what he's done.
Yes, they'll ponder what happened.
10 Those who do what is right will be glad about Yahweh
and take shelter in him.
Every godly person will praise him.

Praising and thanking God

For the musical director: a song by David.
65:1 Our praise is ready for you, God in Tsiyon (Zion).
We've fulfilled our vows.
2 You hear prayers.
Everyone goes to you.
3 Our sinful activities hold us back,
but you forgive our disobedience.
4 Anyone you choose to bring near to you is honoured,
then they can live in your courtyards.
We'll be satisfied with the goodness of your house—
your holy temple.
5 God of our salvation, answer us
by awesome acts of justice—
yes, you who are hope of all this entire region,
as well as the hope of those who are far across the sea.
6 You created the mountains with your power.
You have plenty of strength.
7 You calm the roaring oceans—
the roaring of their waves
and the turmoil of the nations.
8 Those who live all around the world
are amazed by the evidence of your activities.
You make them happy from the east to the west.
9 You look after the world and water it.
You greatly enrich it.
God's river is full of water.
You've prepared the earth to produce grain.
10 You generously water its ploughed furrows—
your rain flattens down the ridges between them.
You make the soil soft with rain showers
then you bless what grows there.
11 You crown the yearly harvest with your bounty,
and your farm-wagons overflow with plenty.
12 The pastures in the wilderness drip with dew,
and the hills are cloaked with gladness.
13 The pastures are blanketed with sheep and goats.
The valleys also are covered over with grain;
They shout with gladness and sing.
For the musical director: a song.

Praising and thanking God

66:1 Shout happily to God you people all over the world.
2 Sing about his incredible reputation.
Make your praise of him sound great.
3 Tell God, "It's awesome what you do.
Your incredible power causes your enemies to cower.
4 The whole world will bow down to you.
They'll sing to praise you and your reputation." (Instrumental break.)
5 Come and see what God's done.
His activities among humanity are awesome.
6 He turned the sea into dry land.[57]
They walked through the river on foot.[58]
Let's keep celebrating what he did there.
7 He rules forever with his strength.
His eyes keep watch on the nations.
Don't let rebellious people pat themselves on the back. (Instrumental break.)
8 Be a blessing to God, you people groups.
Let the sounds of praising him be heard.
9 He maintains us among the living,
and doesn't allow our feet to slip.
10 For you, God, have tested us.
You've purified us like refined silver.
11 You led us like fish into a net.
You made us carry a heavy load on our backs.
12 You let enemy horsemen ride over our heads.
We went through fire and through water,
but you brought us out to a wide-open place.
13 I will enter your temple with burnt offerings.
I will give the amount that I promised
14 with my own lips—
that vow that I made when I was in a predicament.
15 I'll offer burnt offerings of fattened animals to you
with the sweet aroma of rams.
I will offer bulls and goats. (Instrumental break.)
16 All of you who respect God, come and listen
and I'll tell you about what he's done for me.
17 I called out to him for help with my mouth,
then I praised him with my tongue.
18 If I had considered doing evil,
my master wouldn't have listened to me.
19 Nevertheless God listened to me.
He paid attention to my prayers.
20 God deserves praise—he hasn't turned away from my prayer
or withheld his loyal commitment to me.

57 **RV 66:6 · Cross-ref.** Exo 14:21.
58 **RV 66:6 · Cross-ref.** Josh 3:14-17.

Readers' Version

A song thanking God

For the musical director: a praise song to be accompanied by stringed instruments.

67:1 May God be gracious to us and bless us,
and show kindness towards us (Instrumental break.)
2 so that those living on earth will know what you're like.
All the nations will learn about your salvation.
3 Let the peoples praise you, God.
Let all the people groups praise you.
4 Let the nations be glad and sing happily,
because you'll judge the peoples with impartiality,
and govern the nations around the world. (Instrumental break.)
5 Let the peoples praise you, God.
Let all the people groups praise you.
6 The earth has yielded its harvest.
God, our god, has blessed us.
7 May God bless us,
and may people all around the world respect him.

A song of victory

For the musical director: a song by David.

68:1 Let God take action so his enemies get scattered.
Let those who hate him flee away from him
2 like smoke is driven away.
Drive them away like wax melts beside a flame,
Let the wicked perish in God's presence.
3 However let the godly people be glad.
Let them be happy in God's presence.
May they celebrate with gladness.
4 Sing to God—sing praises about his reputation.
Praise the one who rides on the clouds.
His name is Yah, so celebrate in front of him.
5 A father of the fatherless,
a protector of the widows,
is God in the sin-free place where he lives.
6 God puts solitary people into homes.
He brings out the prisoners to live in prosperity,
but those who are rebellious live in a dry, barren land.
7 God, when you went out ahead of your people,
you marched through the wilderness. (Instrumental break.)
8 The earth trembled and the skies also dropped rain in God's presence—
in the presence of God at Sinay,
in the presence of Yisrael's (Israel's) god.
9 You sent plentiful rain around.
You strengthened your inheritance when it was famished.
10 Your people lived in that land.
You, God, gave to the poor out of your goodness.
11 My master gave an order
and a large army proclaimed it.
12 Kings of armies flee—they take off—
she who waits at home divides out the loot.
13 Although you lie down out there among the sheepfolds,
you'll be like the wings of a dove covered with silver,
and her feathers covered with yellow gold
14 The powerful one scattered kings there.
It was as when it snowed on Mt. Tsalmon.
15 Mt. Bashan is one of God's large mountains.
The hill country of Bashan has many mountain peaks.
16 Why do you look in envy, you high hill country,
at the mountain which God desires for the place he will live?
Indeed, Yahweh will live in it forever.
17 God has many thousands of chariots—thousands of thousands.
My master is among them in the sacred place,
like he was at Sinay.
18 You have ascended on high.
You have led away captives.
You have received gifts from among men,
even from those who were rebellious,
so that you, Yahweh God, might live there.
19 Blessed be my master, who carries a load for us each day—
the god who's our salvation. (Instrumental break.)
20 God is a god who saves people.
My master Yahweh is the one who is able to rescue us from death.
21 But God will smash the heads of his enemies—
the hair on the head of those who continue with their guilty acts.
22 My master said, "I'll bring my enemies back from Bashan.
I'll bring them back from the depths of the ocean
23 so that you can crush your enemies—dipping your foot in blood,
and so that your dogs' tongues can have their share too from your enemies."
24 People have seen your processions, God—
the processions of my god, my King, into the sacred place.
25 The singers went first with the musicians behind them,
and the girls playing tambourines were in the middle.
26 Bless God in the large congregation.
Praise Yahweh, you who are from the fountain of Yisrael (Israel).
27 First there's Benyamin, the smallest tribe,
then the leaders of Yehudah (Judah) with their large numbers,
then the leaders of Zevulun and the leaders of Naftali (Naphtali).
28 Yisrael, your god has predetermined your strength.
Reveal your power to us, God, as you have done in times past
29 because of your temple in Yerushalem (Jerusalem),
where kings bring gifts to you.
30 Shout in battle against the wild animals in the reeds,
against the peoples, that multitude of bulls and calves.
Humiliate them and make them bring you gifts.
Scatter the people groups who love to attack other coun-

Readers' Version

tries.
31 Princes will come out of Mitsrayim (Egypt).
Kush (Ethiopia) will hurry to reach out to God with her hands.
32 Sing to God, you kingdoms around the world. (Instrumental break.)
33 To him who rides on the heaven of heavens, which exists from ancient times.
See, he lifts up his voice with strength.
34 Acknowledge God's strength—
His sovereignty is over Yisrael (Israel) and his power in the skies.
35 God, you are awesome in your sacred place.
Yisrael's god—he's the one who gives power and strength to his people.
Praise God.

A request for help

For the musical director: a song by David to be sung to the tune of 'Lilies'.
69:1 Save me, God, because the waters have reached my neck.
2 I sink in deep mud where there's nowhere to stand.
I have come into deep waters where the floods flow over me.
3 I'm exhausted from my crying for help—my throat is dry.
My eyes have failed while I've been waiting for my god.
4 There's more people who hate me without even knowing why, than there are hairs on my head.
I have many enemies who want to destroy me, but for no good reason.
I'm forced to 'give back' what I didn't steal in the first place.
5 God, you know the silly things that I do,
and none of my sins can be hidden from you.
6 Don't let those who hope in you be put to shame because of me, my master, Commander-in-chief Yahweh.
Don't let those who need your help be humiliated because of me, God of Yisrael (Israel).
7 I've been ridiculed for following you—
shame has covered my face.
8 I've become a stranger to my siblings—
yes, a foreigner to my mother's children
9 because my zeal for your temple has eaten me up,
and the rebukes of those who rebuke you have fallen on me.
10 When I wept and chose not to eat,
they insulted me.
11 When I put on rough sackcloth,
they just turned me into a joke.
12 Those who sit around the community court talk about me,
and drunkards sing about me.
13 Even so, my prayer is to you, Yahweh,
when you're feeling favourable towards me.
From the strength of your loyal commitment,
answer me for sure by rescuing me.
14 Pull me out of the mud, and don't let me sink.
Rescue me from those who hate me, and from deep waters.
15 Don't let the floods of water overwhelm me,
or let the deep swallow me up.
Don't let the pit close its mouth over me.
16 Answer me, Yahweh, because your loyal commitment is good.
Turn to me because you've shown so much mercy towards me.
17 Don't hide from me, your servant.
Answer me quickly, because I'm in distress.
18 Come to me and redeem me.
Ransom me because of my enemies.
19 You know my rebuke, my shame, and my dishonour.
All my adversaries report my failings to you.
20 Their insults have broken my heart—I'm full of heaviness.
I looked for someone to take pity, but no one was there.
I looked for someone to encourage me, but I didn't find anyone.
21 They gave me poison to eat.
When I was thirsty, they gave me vinegar to drink.
22 Let their table become a snare to catch them in their own schemes.
When they think they're safe, let it become a trap.
23 Let their eyes be darkened so they won't be able to see anything,
and make their legs continually shake.
24 Pour your indignation out on them,
and let the fierceness of your anger overtake them.
25 Let their place become uninhabited.
Don't let anyone live in their tents
26 because they persecuted the one you struck down.
They multiplied the pain of those that you had already wounded.
27 Add sin after sin to their record.
Don't let them try to tell you about their 'innocence'.
28 Let them be blotted out of the book of life
and not have their names written down along with the names of the godly.
29 As for me, I'm suffering and in pain.
Yes God, protect me and rescue me.
30 I'll praise God with a song
and with thankfulness, I'll tell about his goodness.
31 That will please Yahweh better than sacrificing a cow,
or a physical bull that has horns and hooves.
32 Humble people will see it and be glad.
You who want to obey God, let your hearts live
33 because Yahweh listens to the poor,
and he doesn't despise his people when they're imprisoned.
34 Let heaven and earth praise him,
including the seas and everything in them that moves.
35 For God will save Tsiyon (Zion)
and will rebuild the cities of Yehudah (Judah).
The people will live there and have it for their own.
36 The descendants of his people will inherit it,

Readers' Version

and those who love him will live there safely.

For the musical director: a song by David for the memorial offering.

A prayer for help[59]

70:1 Save me, God.

Yahweh, hurry here to help me.

2 Let those who try to take my life be ashamed and humiliated.

Let those who take pleasure in my pain be turned back and brought to dishonour.

3 Let those who say, "Aha, aha," be turned back because of their shame.

4 Let all those who strive to follow you, celebrate and be glad about you.

Let those who rely on you to rescue them always say, "May God be praised."

5 But I'm poor and needy. Hurry to me, God.

You're my help and you rescue me. Yahweh, don't delay.

Prayer for long-term protection

71:1 I find my safety in you, Yahweh.

Let me never be put to shame.

2 Rescue me and make me safe in your righteousness.

Turn your ear to me and save me.

3 Be a rock of safety for me, where I can always go.

You've given the command to save me because you're my rock and my fortress.

4 Rescue me, my god, out of the control of wicked people—

out of the grasp of the unrighteous and cruel

5 because you're my hope, Yahweh my master.

I've trusted in you ever since I was a child.

6 I've been supported by you from the womb.

It was you who took me out of my mother's belly.

→My praise will be always about you.

7 I'm a marvel to many people.

You're my secure shelter.

8 My mouth will be filled with praise for you,

filled all day with your honour.

9 Don't throw me away in my time of old age.

Don't abandon me when my strength fails,

10 because my enemies are talking about me.

Those who watch for my life are plotting together.

11 They say, "God's abandoned him now.

Pursue him and capture him, because there's no one to rescue him."

12 Don't stay far away from me, God.

My god, hurry to help me.

13 Let those who are hostile to my life be put to shame and destroyed.

Let those who seek my hurt be covered with rebuke and dishonour.

14 Meanwhile, I'll always be expecting you to help me

and will praise you more and more.

15 I'll tell about your righteousness and your salvation all day,

although I can't count your goodness.

16 I will talk about the powerful actions by Yahweh my master.

I'll make mention of your righteousness, yours alone.

17 God, you have taught me from my youth.

Even now I'm excited to tell about the wonderful things you've done.

18 Indeed, even when I'm old and grey, God, don't abandon me,

as I've been declaring your strength to the next generation—

your power to everyone who is to come.

19 Your justice and fairness is unable to be challenged.

You who've done great things, God, who else is like you?

20 You who made me see many troubles, will revive us again,

and will bring us back up from the depths of the earth.

21 May you increase my honour.

Turn again and comfort me.

22 I'll also praise you for your trustworthiness with the harp, my god.

I'll make music for you with the harp, holy one of Yisrael (Israel).

23 When I sing praise to you, my lips will shout for joy,

along with my soul which you have paid to have released.

24 My tongue will also talk about your righteousness all day long,

→because those who tried to hurt me have been put to shame and are confused.

A song by Shelomoh (Solomon).

A prayer to bless the king

72:1 Give the king your righteous decrees, God,

your righteousness to the king's son.

2 May he judge your people fairly

and your poor with justice.

3 May the mountains produce peace for the people.

May the hills produce godliness.

4 May he vindicate the poor among the people.

May he save the children of the needy

and crush the oppressors.

5 May they honour you while the sun endures,

and as long as the moon lasts throughout all the generations.

6 May he come down like rain on the mown grass,

like showers that water the earth.

7 May godly people flourish throughout his days as king,

and may there be an abundance of peace till the moon is no more.

8 May he have dominion from sea to sea,

and from the Perat (Euphrates) to the ends of the earth.

9 May those who live in the wilderness bow down before him.

May his enemies lick the dust.

10 May the kings of Tarshish and of the islands be forced to pay tribute.

May the kings of Sheva and Seva offer gifts.

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59 **RV 70:1** · **Parallel** Psa. 40:13-17

Readers' Version

11 Indeed, may all kings bow down to him.
May all nations serve him
12 because he helps any needy person who cries out
and the poor person who has no other helper.
13 He has pity on the poor and needy,
and he saves the lives of needy people.
14 He redeems their lives from oppression and violence.
Their life is precious to him.
15 May he live—may Sheva's gold be given to him.
May people always pray for him.
May God bless him all day long.
16 May there be abundance of grain in the land—on the mountaintops may their crops wave.
May the fruit of it be like Levanon.
May the people flourish in the cities like the grass across the land.
17 May his good reputation endure forever.
May his fame continue as long as the sun.
May people be blessed in him.
May all nations call him blessed.
18 May Yisrael's (Israel's) god, Yahweh, be blessed.
He alone does wonderful things.
19 May his wonderful name be blessed forever,
and may the whole earth be filled with his splendour.
May it be so.
20 This ends the prayers of Yishay's (Jesse's) son, David.

Third collection[60] · The need for justice

A song by Asaf.
73:1 Surely God is good to Yisrael (Israel)—
to those with pure motives
2 but as for me, my feet almost slipped.
My steps were caused to nearly slide out from under me
3 because I was envious of arrogant people
when I saw how wicked people prosper,
4 because they live without pains
and their bodies are strong and healthy.
5 They are free from normal human struggles,
and they don't suffer along with everyone else.
6 Therefore pride is a necklace for them—
violence covers them like a coat.
7 Their eyes bulge out from their fatness.
Their heads are full of imaginative schemes.
8 They mock and speak with oppressive evil.
They speak from an elevated place.[61]
9 They set their mouth in the heavens,
and their tongue goes through the earth.[62]
10 Therefore his people turn here,
and full waters are drained in/by them.[63]
11 Then they say, "How does God know?
Does the highest one notice what's going on?"
12 Look at these wicked people.
They're always at ease—increasing in wealth.
13 Surely I wasted my time keeping my mind pure
and washing my hands in innocence,
14 because I've been stricken throughout the day,
and punished every morning.
15 If I'd said that I'd speak like that,
wow, I would have betrayed your children's generation.
16 And when I thought about how to understand this,
it was very difficult for me to figure it out
17 until I went into God's sanctuaries,
then I discerned their end.
18 Surely you put them onto slippery places.
You make them fall to destruction.
19 How they are brought down to nothing as in a moment.
They're finished—they come to a terrifying end
20 My master, when you rouse yourself, you'll despise their image,
like a dream after the person wakes up.
21 When my heart was embittered,
and my organs felt like they had a knife in them,
22 I was stupid and ignorant.
I acted toward you like an animal.
23 Yet I'm with you continuously—
you take hold of my right hand.
24 You guide me with your counsel,
and afterward you'll receive me with honour.
25 Who else do I have I in heaven to help me other than you?
And there's nothing on the earth that I desire more than you.
26 My muscles and my heart fail,
but God is the strength of my heart and my fulfilment forever.
27 Yes, listen, those who are far from you must die.
You destroy every one who's unfaithful to you.
28 As for me, approaching God is good for me.
I have made my master Yahweh my safe place
so that I can tell everyone about what you've done.

Requesting God's help

A song[64] by Asaf.
74:1 Why God, have you rejected us forever?
Why are you so angry at the sheep in your pasture?
2 Remember your congregation that you acquired in times past,
which you have redeemed to be the tribe of your inheritance.
This Mt. Tsiyon (Zion), where you've lived.
3 Take your feet to see the perpetual ruins.
All the damage that the enemy has done to the sanctuary.

60 **RV 73:1 · Parallel** Songs 73–89
61 **RV 73:8 · Note** It's not clear from the Hebrew, if this refers to somewhere physical, or to an attitude like 'arrogance'.
62 **RV 73:9 · Note** Left literal because meaning/application is unclear.
63 **RV 73:10 · Note** Left literal because meaning/application is unclear.
64 **RV 74:0 · Note** In Hebrew, 'maskil', is perhaps the name of this class of song.

Readers' Version

4 Your adversaries have roared in the middle of your meeting place.
They've set up their banners as signs.
5 They acted like men chopping down a forest with axes.
6 And now, with axe and hammers,
they smash up all its carved panels.
7 They have burnt your sanctuary to the ground.
They have profaned the place where your name is attached.
8 They said in their hearts, "We'll totally crush them."
They've burnt all of the meeting places of God in the country.
9 There aren't any signs for us to watch.
There's no longer any prophet,
and there's no one among us who knows how long this will last.
10 How much longer, God, will the enemy be able to mock for?
Will the enemy be able to treat your name with contempt forever?
11 Why do you withdraw your hand of power?
Take it out of your pocket and destroy them.
12 Yet God is my king from times past,
rescuing us in a range of locations.
13 You divided the sea by your strength.
You smashed the heads of the sea monsters in the waters.
14 You crushed the sea dragon's heads.[65]
You fed him to those living in the wilderness.
15 You broke open springs and streams.
You dried up flowing rivers.
16 The day is yours, and the night is also yours.
You set the sun and moon in place.
17 You have set all the borders of the earth.
You have made summer and winter.
18 Call to mind how the enemy hurled insults at you, Yahweh,
and that a foolish nation has belittled your name.
19 Don't just allow a wild animal to take your dove's life.
Don't forget the life of your oppressed people forever.
20 Remember your promises as part of our agreement,
because the dark regions of the country are full of places of violence.
21 Don't let the oppressed be turned back in shame.
Let the poor and oppressed have good reason to praise you.
22 Take action, God; defend your own honour.
Take notice of how fools insult you all day long.
23 Don't forget the voice of your enemies
or the uproar of those who continually defy you.

For the musical director: a song by Asaf to be sung to the tune of 'Don't destroy'. **God the judge**

75:1 We give thanks to you, God.
We thank you because you reveal your presence.
People talk about the amazing things you've done.
2 At the appointed time I will judge fairly.
3 Although the earth and all its inhabitants shake in fear,
I'll steady the earth's foundations. (Instrumental break.)
4 I told the arrogant, "Stop bragging,"
and the wicked, "Don't blow your own trumpet.
5 Don't raise your head ready to charge.
Don't speak with your nose in the air."
6 It's not from the east or from the west,
and it is not from the wilderness that lifting up comes
7 because God is the judge.
He brings one down one and lifts up another
8 because Yahweh has a full cup of foaming wine mixed with spices
that he holds in his hand and pours it out.
Surely all the wicked people across the earth will drink it to the last drop.
9 But I will continually talk about what you've done;
I'll sing praises to Ya'akov's (Jacob's) god.
10 He says, "I'll destroy the power of the wicked,
but will increase the strength of the righteous."

For the musical director: a song by Asaf to be accompanied by stringed instruments. **God is victorious**

76:1 God has made himself known in Yehudah (Judah).
His reputation is great in Yisrael (Israel).
2 His tent is in Shalem.
His residence is in Tsiyon (Zion).
3 There he broke the arrows that were for the bow,
the shield, the sword, and the other weapons of war. (Instrumental break.)
4 You shine brightly and reveal your splendour,
above the hills where you killed your victims.
5 The brave warriors were plundered.
They slept their last sleep.
All the warriors were helpless.
6 At your rebuke, God of Ya'akov (Jacob),
both rider and horse fell asleep.
7 You, yes you, are to be feared.
Who can stand in your sight when you are angry?
8 You made your judgement heard from heaven.
The earth was afraid and silent
9 when you, God, took action to execute judgement
and to save all oppressed people across the world. (Instrumental break.)
10 Surely your angry judgement against humanity will bring you praise.
You cloak yourself with what's left of your anger.
11 Make promises to your god Yahweh, then keep them.
May all who surround him bring gifts to him who expects to be obeyed.
12 He humbles the spirit of the princes.
He's feared by the kings across the world.

For the musical director: a song for Yedutun by Asaf. **God's leadership**

77:1 I will call out to God with my voice.
I'll call with my voice to God, and my god will hear me.

65 **RV 74:14 · Cross-ref.** Job 41:1-34.

Readers' Version

2 When I had troubles, I asked my master for help.
At night I stretched my hands out, and they didn't get tired.
The knot in my stomach wouldn't go away.
3 I thought of God as I groaned.
I thought about him as I grew faint. (Instrumental break.)
4 You held my eyes open.
I was too troubled to speak.
5 I thought about the days of old,
about times long past.
6 I call my song to remembrance in the night.
I meditate within my heart,
and my spirit makes searches around diligently.
7 Will my master reject me forever?
Will he never again show me favour?
8 Was his loyal commitment gone forever?
Had his promise failed forever?
9 Had God forgotten to be gracious?
Had his anger masked his compassion? (Instrumental break.)
10 I said, "This is what saddens me:
→the highest one no longer using his power to help us."
11 But I will call to mind what you've done previously, Yahweh.
I will think about the wonderful things that you did in the past.
12 I will ponder all your activities
and will reflect on them.
13 Your way, God, is without imperfection.
What god compares to our terrific God?
14 You are the god who does miracles.
You've revealed your strength among the peoples.
15 You gave your people victory by use of your great power—
the descendants of Ya'akov (Jacob) and Yosef (Joseph). (Instrumental break.)
16 The waters saw you, God.
The waters saw you, and they were afraid.
The ocean depths trembled.
17 The clouds poured down water.
The cloudy skies also emitted a thunderous sound.
Your arrows of lightning flew about.
18 Your thunderous voice was heard in the wind.
The lightning lit up the world.
The earth trembled and shook.
19 Your path went through the sea
and your trail through the surging waters,
but your footprints couldn't be seen.
20 You led your people like a flock
under the supervision of Mosheh (Moses) and Aharon (Aaron).

A song[66] by Asaf.

God's past goodness

78:1 Hear my teaching, my people.
Listen to what I'm saying.
2 I will speak out in parables;
I will sing about hidden things about the past.[67]
3 These are things that we have heard and learnt—
things that our ancestors have told us.
4 We won't keep them from their descendants.
We'll tell the next generation about Yahweh's praiseworthy actions,
his strength, and the miracles that he has done.
5 Also he established a rule in Ya'akov (Jacob)
and appointed a law in Yisrael (Israel).
He commanded our ancestors
→that they were to teach them to their children.
6 He commanded this so that the generation to come might know his decrees—
the children not yet born who should tell them in turn to their own children.
7 Then they would place their hope in God
and not forget what he's done
but obey his commands.
8 Then they would not be like their ancestors,
who were a stubborn and rebellious generation—
a generation who didn't control their hearts,
and whose spirits were not committed and faithful to God.
9 The Efrayimim had many archers,
but they turned back on the day of battle.
10 They didn't keep their agreement with God,
and they refused to obey his law.
11 They forgot about what he'd done—
the wonderful things that he had shown them.
12 They forgot the marvellous things that he'd done
in the sight of their ancestors in Mitsrayim (Egypt) in the Tsoan region.
13 He divided the sea and led them across it.
He made the water on each side stand up like walls.
14 In the daytime he led them with a cloud,
^and throughout the night with the light from fire.
15 He split the rocks in the wilderness,
and he gave them plenty of water—enough to fill the ocean.
16 He made streams flow out of the rock
and made the water flow like rivers.
17 Yet they continued to sin against him,
rebelling against the highest one in the wilderness.
18 They challenged God in their hearts
by asking for food to satisfy their appetites.
19 They spoke against God, saying,
"Can God really lay out food on a table for us in the wilderness?
20 See, when he struck the rock, water gushed out
and streams overflowed.
But can he give food also?
Will he provide meat for his people?"
21 When Yahweh heard that, he was angry

66 **RV 78:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.
67 **RV 78:2 · Cross-ref.** Mat 13:35.

Readers' Version

and his fire burnt against Ya'akov (Jacob).
His anger attacked Yisrael (Israel),
22 because they didn't believe in God
and didn't trust that he would save them.
23 Yet he commanded the skies above
and opened the doors in the sky.
24 He rained down manna for them to eat.
He gave them the grain from heaven.[68]
25 People ate angels' bread.
He sent them plenty of food.
26 He caused the east wind to blow in the sky,
and by his power he guided the south wind.
27 He rained meat down on them like dust—
→birds as numerous as the sand on the seashore.
28 They fell in the middle of their camp—
all around their tents.
29 So they ate and were full.
He gave them what they craved.
30 But they hadn't filled their stomachs yet—
their food was still in their mouths
31 and then God's anger attacked them
and killed the strongest of them.
He brought down Yisrael's (Israel's) young men.
32 Despite that, they continued to sin
and wouldn't trust in the wonderful things he would do.
33 So their days were ended uselessly.
Their years were filled with terror.
34 Whenever God afflicted them, they would start to search for him,
and they would return and earnestly look for him.
35 They would call to mind that God was their security
and that the highest God was their rescuer.
36 But they'd flatter him with their mouth,
and lie to him with their words.
37 Their hearts weren't firmly fixed on him,
and they weren't faithful to his agreement.
38 Yet he, being merciful, forgave their disobedience and didn't destroy them.
Yes, many times he held back his anger
and didn't stir up all his rage.
39 He called to mind that they were only made of flesh—
a breath of wind that passes away and doesn't return.
40 How often they rebelled against him in the wilderness,
and grieved him in those barren regions.
41 Again and again they challenged God
and offended the holy one of Yisrael (Israel).
42 They didn't think about his power,
or about how he'd rescued them from their enemy,
43 when he performed his miracles in Mitsrayim (Egypt)
and his wonders in the Tsoan region.
44 He turned the Mitsrim' (Egyptians') rivers into blood
so that they couldn't drink from their streams.
45 He sent swarms of flies that bit them
and frogs that overran their land.
46 He gave their crops to the grasshoppers
and the results of their labour to the locusts.
47 He destroyed their grapevines with hail
and their sycamore fig trees with frost.
48 He rained hail on their cattle
and hurled lightning bolts at their livestock.
49 The fierceness of his anger lashed out against them.
He sent rage, fury, and trouble
like agents to bring disaster.
50 He levelled a path for his anger.
He didn't spare them from death
but allowed deadly disease to ravage them.
51 He killed all the firstborn in Mitsrayim (Egypt)—
the firstborn of their reproductive strength in Ham's tents.
52 He led his own people out like sheep
and guided them through the wilderness like a flock.
53 He led them secure and unafraid,
but the sea overwhelmed their enemies.
54 Then he brought them to the border of his holy land—
to this mountain that he acquired with his power.
55 He drove out the nations ahead of them
and assigned them their inheritance.
He settled the Israeli tribes in their tents.[69]
56 Yet they challenged and defied the highest God
and didn't obey his solemn commands.
57 They were unfaithful and acted treacherously like their ancestors.
They were as unreliable as a faulty bow.
58 They made him angry with their hilltop shrines
and provoked him to jealous anger with their idols.
59 When God heard this, he was angry
and completely rejected Yisrael (Israel).
60 He abandoned the sanctuary at Shiloh—
the tent where he had lived among people.[70]
61 He allowed his strength[71] to be captured
and gave control of his splendour to the enemy.
62 He handed his people over to the sword,
and he was angry with his heritage.
63 Fire devoured their young men,
and their young women had no wedding songs.
64 Their priests fell by the sword,
and their widows had no opportunity to weep.
65 Then my master awakened like someone who'd been asleep—
like a warrior who shouts because he's been drinking.
66 He drove his opponents back.
He put them to perpetual shame.

68 RV 78:24 · Cross-ref. Exo 16:4,14-15; Yhn 6:31.

69 RV 78:55 · Cross-ref. Josh 11:16-23.

70 RV 78:60 · Cross-ref. Josh 18:1; Jer 7:12-14; 26:6.

71 RV 78:61 · Note Probably referring to the sacred chest containing the tablets with the Sinay agreement written on them. But there's also connotations of Shimshon's/Samson's capture in this line.

Readers' Version

67 He rejected Yosef's (Joseph's) tent,
and he didn't choose the tribe of Efrayim (Ephraim).
68 He chose the tribe of Yehudah (Judah)
and Mt. Tsiyon (Zion) that he loved.
69 He built his sanctuary like the heavens—
like the earth that he has established forever.
70 He chose his servant David,
and took him from the sheep pens.
71 He took him from following the ewes with their young,
and he brought him to shepherd Ya'akov (Jacob), his people,
and Yisrael (Israel), his heritage.
72 David shepherded them with sincere integrity,
and he guided them with his skillful hands.

A prayer for national restoration

A song by Asaf.
79:1 God, foreign nations have come into the land you gave as an inheritance.
They have defiled your holy temple.
They have turned Yerushalem (Jerusalem) into a heap of ruins.
2 They have given the dead bodies of your servants as food to the birds in the skies—
the bodies of your faithful ones to the animals on the ground.
3 They've shed their blood around Yerushalem like water,
and there wasn't anyone to bury them.
4 We have become a reproach for our neighbours—
mocked and scorned by those around us.
5 How long, Yahweh? Will you stay angry forever?
For how long will your jealous anger burn like fire?
6 Pour out your rage on the nations that don't know you
and on the kingdoms that don't pray to you,
7 because they've devoured Ya'akov (Jacob) (meaning Yisrael's (Israel's) people)
and destroyed his villages.
8 Don't hold the sins of our ancestors against us.
May we experience your acts of mercy, because we're very discouraged.
9 Help us, God of our salvation, for the sake of the glory of your name.
Save us and forgive our sins for the sake of your reputation.
10 Why should the nations say, "Where is their god?"
Let your servants' blood that was shed
be avenged on the nations before our eyes.
11 May the groans of the prisoners come before you.
Keep those condemned to death alive with the greatness of your power.
12 Pay back seven times as much into the laps of our neighbouring countries
as repayment for the insults with which they have insulted you, Lord.
13 So we your people, and sheep of your pasture,
will give you thanks forever.
We will tell your praises to all generations.

A prayer for national restoration

For the musical director: a song by Asaf to be sung to the tune of 'Lilies of Agreement.'
80:1 Pay attention, Yisrael's (Israel's) shepherd.
You who lead Yosef (Joseph) (meaning Yisrael) like a flock;
You who sit above the winged creatures on the sacred chest, shine on us!
2 In the sight of Efrayim (Ephraim) and Benyamin and Menasheh (Manasseh), stir up your power.
Come and save us.
3 God, restore us;
Show us your favour and then we'll be saved.
4 Commander-in-chief Yahweh,
how long will you be angry at your people when they pray?
5 You have fed them with bread made from tears
and given them tears to drink in great quantities.
6 You make us something for our neighbours to argue over,
and our enemies laugh about us among themselves.
7 Commander-in-chief God, restore us.
Show us your favour and then we'll be saved.
8 You brought a grapevine out of Mitsrayim (Egypt).
You drove out nations then transplanted it.
9 You cleared the land for it,
→and the grapevine took root and filled the land.
10 The mountains were covered with its shade.
God's cedars were covered by its branches.
11 It sent out its branches as far as the sea
and its shoots to the Perat (Euphrates) River.
12 Why have you broken down the walls around it
→so that all who pass by along the road pick its fruit?
13 The boars out of the forest ruin it,
and the animals in the countryside feed on it.
14 Turn back, Commander-in-chief God.
Look down from heaven and take notice and take care of this grapevine.
15 This is the root that you planted by your power—
the shoot that you made grow.
16 It has been cut down and burnt.
They perish at your rebuke.
17 May your hand be on the man you've given your power to—
on the son of humanity who you made strong for yourself.
18 Then we won't turn away from you.
Revive us, and we'll always pray to you.
19 Commander-in-chief Yahweh God, restore us.
Show us your favour and then we'll be saved.

Thanking God for relief

For the musical director: a song by Asaf to be accompanied by stringed instruments.[72]
81:1 Sing aloud to God our strength.
Shout out to Ya'akov's (Jacob's) god with happiness.

72 **RV 81:0 · Note** In Hebrew, 'Gitit' could be an instrument or type of voice.

Readers' Version

2 Sing a song and play the tambourine—
the pleasant lyre with the harp.
3 Blow the trumpet on the day of the new moon,
on the day of the full moon, when our celebration begins,
4 because it's a statute for Yisrael (Israel)—
a decree given by Ya'akov's god.
5 He issued it as a regulation in Yosef (Joseph) (Yosef, but referring to Yisrael)
when he went against Mitsrayim (Egypt),
where I heard a voice that I didn't recognize:
6 "I removed the burden from his shoulder.
His hands were freed from having to hold the basket.
7 In your distress you called out, and I helped you.
I answered you from a dark thundercloud.
I tested you at the waters of Merivah. (Instrumental break.)
8 Listen, my people, yes, I'll warn you, Yisrael (Israel).
If you would only listen to me.
9 There mustn't be any foreign god among you.
You mustn't worship any foreign god.
10 I'm your god Yahweh who brought you out of Mitsrayim (Egypt).
Open your mouth wide, and I'll fill it.
11 But my people didn't listen to my words.
Yisrael (Israel) didn't obey me.
12 So I let them go their own stubborn way
so that they could do whatever seemed okay to them.
13 If only my people would listen to me.
If only my people would follow my ways.
14 If they did, I'd quickly subdue their enemies
and use my strength against those who oppress them.
15 May those who hate Yahweh cringe in fear before him.
May they be humiliated forever.
16 I would feed Yisrael (Israel) with the finest bread.
I would satisfy you with honey out of the rock."

God the defender

A song by Asaf.
82:1 God stands in the divine assembly.
He renders judgement among the gods.
2 For how long will you judge unjustly
and show favouritism to the wicked? (Instrumental break.)
3 Defend the poor and the fatherless.
Maintain the rights of those who are afflicted and destitute.
4 Rescue the poor and needy—
help them escape from the control of the wicked people.
5 They neither know nor understand.
They wander around in the darkness.
All the earth's foundations crumble.
6 I said, "You are 'gods',
and all of you are sons of the highest one.[73]
7 Nevertheless you will die like men
and fall like one of the leaders."
8 Take action, God, judge the earth,
because you have an inheritance in all the nations.

Praying for victory over enemies

A song by Asaf.
83:1 God, don't be silent.
Don't ignore us and remain unmoved, God.
2 Look, your enemies are making a commotion,
and those who hate you starting to cause trouble.
3 They conspire against your people,
and plan together against your protected ones.
4 They've said, "Come, and let's destroy them as a nation,
→then the name of Yisrael (Israel) will soon be forgotten."
5 They schemed together with a unified strategy.
they made an alliance against you—
6 the tents of Edom and the Yishmaelim (Ishmaelites),
of Moav (Moab) and the Hagrim,
7 Geval, Amon, Amalek,
and also Peleshet and the inhabitants of Tsor (Tyre).
8 Ashur (Assyria) also has joined with them.
They have become an arm for the descendants of Lot. (Instrumental break.)
9 Do to them as you did to Midyan,[74]
as you did to Sisera and to Yavin at the Kishon River.[75]
10 They perished at Eyn-Dor
→and became like dung on the ground.
11 Make their leading citizens like Orev and Ze'ev,
and all their princes like Zevah and Tsalmuna.
12 They said, "Let's take God's pastures for ourselves."
13 My god, make them like the whirling dust.
Make them like chaff blown around by the wind,
14 like the fire that burns a forest,
or like a flame that sets mountains on fire.
15 Chase them with your strong wind,
and terrify them with your windstorm.
16 Cause them to be very ashamed
so that they might want to find out more about you, Yahweh.
17 May they be put to shame and be terrified forever.
May they perish in disgrace.
18 Then they will know that you alone, Yahweh,
are to be honoured as the highest one over all the earth.

Longing to be in Yahweh's courtyards

For the musical director: a song by Korah's descendants to be accompanied by stringed instruments.[76]
84:1 How lovely is the place where you live,
Commander-in-chief Yahweh.
2 I long to be in Yahweh's temple courtyards—my desire for them has made me exhausted.
My heart and all of my being call out to the living God.
3 Even the sparrow has found herself a house,
and the swallow a nest for herself where she may lay her

73 **RV 82:6 · Cross-ref.** Yhn 10:34-36.
74 **RV 83:9 · Cross-ref.** Jdg 7–8.
75 **RV 83:9 · Cross-ref.** Jdg 4–5.
76 **RV 84:0 · Note** In Hebrew, 'Gitit' could be an instrument or type of voice.

Readers' Version

young
near your altars, Commander-in-chief Yahweh, my King, and my god.
4 Blessed are they who live in your house;
They praise you continually. (Instrumental break.)
5 Blessed is the person who trusts you for their strength—
who thinks about how to travel to Mt. Tsiyon (Zion).
6 Passing through the Valley of Tears, they find springs of water to drink.
The early rains cover it with blessings.
7 They go from strength to strength.
Every one of them appears before God in Tsiyon.
8 Commander-in-chief God Yahweh, hear my prayer.
God of Ya'akov (Jacob), listen to what I'm saying. (Instrumental break.)
9 God, watch over our defender.
Show concern for your anointed one.
10 Yes, one day in your courtyards is better than a thousand elsewhere.
I would rather be a doorkeeper in my god's house,
than to live in the tents of the wicked,
11 because Yahweh God is our sun and shield.
Yahweh will give grace and glory.
He doesn't withhold any good thing from those who walk in integrity.
12 Commander-in-chief Yahweh,
blessed is the person who trusts in you.

Prayer for national peace

For the musical director: a song by Korah's descendants.
85:1 Yahweh, you've shown favour to your country.
You have restored Ya'akov's (Jacob's) well-being.
2 You have forgiven your people's disobedience.
You've covered over all their sin. (Instrumental break.)
3 You have withdrawn all your rage.
You've turned back from your hot anger.
4 Restore us, God who saves us,
and don't stay upset with us.
5 Will you be angry with us forever?
Will you remain angry throughout future generations?
6 Won't you revive us again?
Then your people could be happy about you.
7 Show us your loyal commitment, Yahweh.
Grant us your salvation.
8 I will listen to what Yahweh God says,
because he will make peace with his people—his faithful ones,
yet they mustn't turn back again to doing foolish things.
9 Certainly he must be close to rescuing those who strive to obey him,
then glory[77] will remain in our land.
10 Loyal commitment and trustworthiness have met together.
Righteousness and peace have kissed each other.
11 Trustworthiness springs up from the ground,
and righteousness looks down from the sky.
12 Yes, Yahweh will give his good blessings,
→and then our land will yield its crops.
13 Righteousness will go before Yahweh,
→and make a way for his footsteps.

God's great love

A prayer of David's.
86:1 Turn this way and listen, Yahweh,
and answer me because I'm weak and needy.
2 Protect me, because I'm faithful.
My god, save your servant who trusts in you.
3 Be merciful to me, my master,
because I call out to you for help all day long.
4 Make your servant glad,
because I sincerely offer myself to you, my master.
5 You, my master, are good, and ready to forgive,
and you show loyal commitment to everyone who calls out to you for help.
6 Yahweh, listen to my prayer.
Hear the sound of my pleas.
7 In my times of trouble, I call to you for help,
because you'll answer me.
8 There isn't any other god who's comparable with you, my master.
No one else does the things that you do.
9 All the nations that you've made will come and bow before you, my master.
They will honour your name
10 because you are powerful and do wonderful things.
You alone are God.
11 Teach me your ways, Yahweh, then I'll walk in your truth.
Give me an undivided heart to revere you.
12 My master God, I'll praise you with my entire being.
I'll praise you forever
13 because your loyal commitment to me is so great.
You have rescued my life from the depths of the grave.
14 God, the arrogant have risen up against me.
A gang of violent men seek my life—
they don't care what you might do to them.
15 But you, my master, are a merciful and gracious God,
slow to get angry, and generous with loyal commitment and trustworthiness.
16 Turn toward me and have mercy on me.
Give your strength to your servant.
Save the son of your servant woman.
17 Show me a sign of your favour,
then those who hate me will see it and be put to shame
because you, Yahweh, have helped me and comforted me.

Praising Tsiyon (Zion)

A song by Korah's descendants.
87:1 On the sacred hill stands the city he founded.
2 Yahweh loves Tsiyon's (Zion's) gates
more than all of Ya'akov's (Jacob's) tents.

77 RV 85:9 · Note Many translations add 'his' to explain that it's God's glory, but we've left it ambiguous because it could also refer to the people's glory/honour.

Readers' Version

3 Wonderful things are said about you, city of God. (Instrumental break.)
4 "I mention Rahav and Bavel (Babylon) to my followers.
See, there are Peleshet, and Tsor (Tyre), along with Kush (Ethiopia)—
and will say, 'This one was born there.' "
5 It will be said about Tsiyon, "Each of those was born in her,
and the highest one himself will establish her."
6 Yahweh writes in the census book of the nations,
"That one was born there." (Instrumental break.)
7 So also the singers and the dancers say together,
"All my fountains are in you."

A depressed cry for help

For the musical director: a song by Korah's descendants. To be sung to the tune of 'Mahalat-Le'annot' a song[78] by Heyman, one of Ezra's descendants.
88:1 Yahweh God who rescues me,
I call out day and night to you for help.
2 Let my prayer be noticed by you.
Pay attention to my cry
3 because I'm filled with troubles,
and my life is approaching the grave.
4 People treat me like those who are going down into the pit.
I'm a man with no strength left.
5 I'm abandoned among the dead.
I'm like the dead who lie in the grave,
about whom you don't care any more
because they're cut off from your power.
6 You place me in the lowest part of the pit—
in the dark and deep places.
7 Your rage lies heavy on me,
and all your waves crash over me. (Instrumental break.)
8 Because of you, my acquaintances avoid me.
You have made me a shocking sight to them.
I am hemmed in and I cannot escape.
9 My eyes grow weary from trouble.
All day long I call out to you for help, Yahweh—
I spread out my hands to you.
10 Will you do wonders for the dead?
Will those who've died rise and praise you? (Instrumental break.)
11 Will your loyal commitment be proclaimed in the grave—
your loyalty in the place of the dead?
12 Will your wonderful activities be known in the darkness,
or your righteousness in the place of forgetfulness?
13 But I cry to you for help, Yahweh—
in the morning my prayer goes before you.
14 Yahweh, why do you reject me?
Why do you hide yourself from me?
15 Since my youth, I've always been afflicted and close to death.
I have suffered from your terrors—I'm in despair.
16 Your severe anger has swept over me,
and your terrifying actions have annihilated me.
17 They surround me like water all the day long.
They've all encircled me.
18 You've taken all my friends and acquaintances away from me.
Now my only acquaintance is the darkness.

To be sung my the goodness of God

A song[79] of Eytan, one of Ezra's descendants.
89:1 I will sing of Yahweh's acts of loyal commitment forever.
I will proclaim your truthfulness to future generations.
2 because I've said, "Loyal commitment has been established forever.
You have established your truthfulness in the heavens."
3 "I have made an agreement with my chosen one,
I've made a promise to my servant David.
4 I will establish your descendants forever,
and I will establish your throne through all generations."[80] (Instrumental break.)
5 The heavens praise your wonders, Yahweh.
Your truthfulness is praised in the assembly of the holy ones
6 because who in the heavens can be compared to Yahweh?
Who among the sons of the gods is like Yahweh?
7 He's a god who is greatly honoured in the council of the holy ones
and is awesome among all who are around him.
8 Commander-in-chief Yahweh, God,
who is strong like you, Yahweh?
Your truthfulness surrounds you.
9 You rule the raging sea—
when the waves surge, you calm them.
10 You crushed the proud one,[81] like someone that's killed.
You scattered your enemies with your strong arm.
11 The heavens belong to you, and the earth as well.
You made the world and all it contains.
12 You created the north and the south.
Mt. Tavor and Mt. Hermon happily shout your name.
13 You have a powerful fighting arm
and a strong hand, and your sword hand is held high.
14 Righteousness and justice are the foundation of your throne.
Loyal commitment and trustworthiness come before you.

78 **RV 88:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

79 **RV 89:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.

80 **RV 89:4 · Cross-ref.** 2Sam 7:12-16; 1Ch 17:11-14; Psa 132:11; Acts 2:30.

81 **RV 89:10 · Note** Heb. 'Rahav'. The second part of this line implies that it's not referring to a person here, but probably 'Egypt' (or possibly even 'the huge sea monster').

Readers' Version

15 The people who know the happy shout are fortunate.
Yahweh, they live knowing that you are always watching over them.
16 They celebrate your reputation all day long,
and they praise you for always doing what is right.
17 You are their majestic strength,
and by your favour our strength turns into victory.
18 because our shield belongs to Yahweh—
our king belongs to Yisrael's (Israel's) holy one.
19 Long ago you spoke in a vision to your faithful ones.
You said, "I've helped a warrior."
I've raised up one chosen from among the people.
20 I have chosen David my servant—
I've anointed him with my sacred oil.
21 My hand will support him.
My arm will also be with him to strengthen him.
22 No enemy will deceive him.
No wicked man will oppress him.
23 I will crush his enemies in front of him.
I will kill those who hate him.
24 My truth and my loyal commitment will be with him.
He will win victories with my help.
25 I will place his hand over the sea
and his right hand over the rivers.
26 He will call out to me, 'You are my father,
my god, and the reliable one who rescues me.'
27 I also will place him as my firstborn son,
the highest king on the earth.
28 I will extend my loyal commitment to him forever,
and my agreement with him will be secure.
29 I will make his descendants endure forever
and his throne as enduring as the skies above.
30 If his children forsake my law
and don't follow my regulations,
31 if they break my rules
and don't keep my commands,
32 then will I punish their rebellion with a rod
and their disobedience with stripes from a whip.
33 But I won't break off my loyal commitment to him
or be unfaithful to my promise.
34 I won't break my agreement
or change the words of my lips.
35 Once and for all I have made an oath by my holiness—
I won't lie to David:
36 his descendants will continue forever
and his throne as long as the sun before me.
37 It will be established forever like the moon,
the faithful witness in the sky." (Instrumental break.)
38 But you have refused and rejected—
you've been angry with your anointed king.
39 You have renounced the agreement with your servant.
You have desecrated his crown in the dust.
40 You have broken down all his walls.
You have ruined his fortresses.
41 Everyone who goes past on the road rob him.
He's become an object of disgust to his neighbours.
42 You have given strength to his enemies;
You've made all his enemies celebrate.
43 You turn back the edge of his sword
and haven't supported him in the battle.
44 You have brought his splendour to an end.
You've thrown his throne down to the ground.
45 You have shortened the days of his youth.
You have covered him with shame. (Instrumental break.)
46 How long, Yahweh? Will you hide yourself forever?
How long will your anger burn like fire?
47 Oh, think about how short my time is,
and for what emptiness you've created all of humanity's children.
48 Who can live and not see death,
or rescue his own life from the clutch of the grave? (Instrumental break.)
49 Lord, where are your former acts of loyal commitment
that you sincerely promised to David?
50 My master, call to mind the mocking directed against your servants
and how I bear so many insults from the nations in my heart.
51 Your enemies hurl insults, Yahweh.
They mock the footsteps of your anointed one.
52 Blessed be Yahweh forever. Yes, indeed, let it be so.

Fourth collection[82] · The people and the god

A prayer by God's man Mosheh (Moses).
90:1 My master, you've been our protection
throughout all generations.
2 Before the mountains were formed or you formed the earth and the world,
from the entire past through to all the future, you are God.
3 You return man to dust,
and you say, "Return, you descendants of humanity,"
4 because a thousand years in your sight
are just like yesterday when it's over,
and like a watch of several hours in the night.
5 You sweep them away as with a flood and they sleep.
In the morning they are like the grass that sprouts up:
6 In the morning it blooms and grows up,
but by the evening, it has withered and dried up.
7 Certainly we're consumed in your anger,
and in your rage we're terrified.
8 You've placed our disobedience in front of you—
our hidden sins in the light of your presence,
9 because our life passes away under your rage—
our years pass quickly like a sigh does.
10 We might reach the age of seventy,
or even eighty if we're healthy,
but even our best years are marked by trouble and sorrow.
Yes, they pass quickly, then we 'fly away'.

82 **RV 90:1 · Parallel** Songs 90–106

Readers' Version

11 Who knows the intensity of your anger,
and your rage that's equal to the respect that we should have had for you?
12 So teach us to consider the fragility of our lives
so that we might live wisely.
13 Turn back, Yahweh.
How long will this last?
Have pity on your servants.
14 Satisfy us in the morning with your loyal commitment
so that we can celebrate and be glad for the rest of our lives.
15 Make us glad in proportion to the days you made us suffer,
and to the years we have experienced trouble.
16 Let your servants see your actions,
and let our children see your splendour.
17 May the favour of my master God be ours.
Prosper the work of our hands.
Yes, prosper the work that we do.

God our protector

91:1 Anyone who stays where they're sheltered by the highest one,
will be able to rest safely in the powerful one's shadow.
2 I will tell people that Yahweh is my safe place and my fortress,
my god that I'll put my trust in.
3 He will keep you safe from the hunter's traps,
and from deadly diseases.
4 He'll cover you with his wings,
and you'll feel safe underneath them.
His faithfulness is a shield and protection.
5 You won't be afraid of the terror of the night,
or of a flying arrow hitting you in the day.
6 You won't be afraid of the forces that roam around in the darkness,
or of the destruction that causes devastation at noon time.
7 A thousand warriors might fall dead at your side,
and ten thousand at your right hand,
yet you still won't be reached by the enemy.
8 Just look with your own eyes,
and you'll see the wicked people being punished.
9 Yes, Yahweh is my safe place.
Make every effort to stay with the highest one.
10 Then nothing will be able to harm you.
No evil will approach your home
11 because he'll command his messengers about you—
to guard you wherever you're going.[83]
12 They'll lift you up in their hands,
so that you won't hit your foot on a rock.[84]
13 You'll beat back the lion and the cobra with your feet.
You'll trample on the young lion and the snake.[85]
14 I'll rescue those who are devoted to me.
I'll protect them because they know my name.
15 When anyone calls out to me, I'll answer them,
I'll be with them in times of trouble.
I'll rescue and honour them.
16 I'll satisfy them with a long life,
and I'll show them how I can save them.

A praise song

An accompanied song for Rest Days.
92:1 It's good when people thank you, Yahweh,
and sing praises to you, the highest one
2 to proclaim your loyal commitment in the morning,
and your truthfulness every night,
3 using the ten-stringed instrument,
and the melody from a harp.
4 Yes, you, Yahweh, have made me happy by your actions.
I will cheerfully sing because of what you've done.
5 Yahweh, you do incredible things.
Your thoughts are extremely complex.
6 A stupid person doesn't know that,
and a fool can't understand it.
7 Wicked people sprout up like plants,
and wickedness flourishes.
They're doomed to eternal destruction,
8 but you, Yahweh, will always rule on high.
9 Take note of your enemies, Yahweh,
because your enemies will perish.
All those who do evil will be forced to flee.
10 You've made me as powerful as a wild bull.
I've been anointed with fresh oil.
11 With my own eyes, I've looked at my enemies.
With my own ears, I've heard the opposition against me.
12 A godly person flourishes like a palm tree.
That person will grow like a cedar tree in Levanon.
13 They'll be planted in Yahweh's house.
They'll flourish in God's courtyards.
14 They'll still bear fruit even when they're old.
They'll be fresh and vigorous.
15 They'll proclaim that Yahweh is an honest judge.
He's reliable and can only ever do what is right.

The god King

93:1 Yahweh reigns—he's robed in majesty.
Yahweh has clothed and girded himself with strength.
The world is firmly established—
it won't be shaken.
2 Your rule was established long ago.
You have always existed.
3 The rivers have filled up, Yahweh.
Their roar has become very loud.
They've lifted up their pounding waves.
4 The breaking ocean waves are even greater than the noisy rivers.
Yahweh is majestic on his high throne.
5 Your commands are very trustworthy.
Your temple is enhanced by your holy presence, Yahweh,

83 **RV 91:11 · Cross-ref.** Mat 4:6; Luk 4:10.
84 **RV 91:12 · Cross-ref.** Mat 4:6; Luk 4:11.
85 **RV 91:13 · Cross-ref.** Luk 10:19.

Readers' Version

forever.

God the judge of all

94:1 Yahweh, God who avenges,
God of vengeance, let your radiance shine.
2 Rise up, judge of the earth.
Give the proud what they deserve.
3 How long will the wicked last, Yahweh,
How long will the wicked rejoice?
4 They blabber out their arrogant words.
All those who do wicked things boast.
5 They crush your people, Yahweh.
They oppress the nation that belongs to you.
6 They kill widows and strangers,
and they murder the fatherless.
7 They say, "Yahweh won't see it.
Ya'akov's (Jacob's) god won't take any notice of it."
8 Understand, you stupid people.
You fools, when will you ever learn?
9 Can't the one who made ears, hear?
Why can't the one who formed the eye, see?
10 Can't the one who disciplines the nations, correct them?
He's the one who gives knowledge to humankind.
11 Yahweh knows people's thoughts—
that they're just vapour.[86]
12 Anyone who you discipline, Yahweh, is fortunate—
those who you teach from your instructions.
13 They get relief in times of trouble
until a pit gets dug for wicked people,
14 because Yahweh won't reject his people,
or abandon those who belong to him.
15 Because justice will be honest and fair again,
and all the people who desire to do what's right will appreciate that.
16 Who will come and defend me against those who do evil things?
Who will stand up for me against wicked people?
17 If Yahweh hadn't helped me,
my soul would have been living in silence at the cemetery by now.
18 When I called out, "Hey, I'm starting to slip,"
your loyal commitment, Yahweh, supported me.
19 Whenever I'm very worried
your comfort encourages me.
20 Can a corrupt king be your ally?
Someone who makes it legal to do what's wrong?
21 They work together to take the lives of good citizens,
and they give the death sentence to innocent people.
22 But Yahweh has been like a fortress for me,
and God has been a place of safety.
23 He will turn their own disobedience back on them
and will destroy them because of their own wickedness.
Yes, our god Yahweh will wipe them out.

A praise song

95:1 Come and join us in singing to Yahweh.
Let's happily sing to our protector and our rescuer.
2 Let's thank him as we come in and face him.
Let's sing praise songs to him
3 because Yahweh is a powerful God,
and a powerful king superior to all gods.
4 The deepest valleys in the earth are under his control,
and the mountain peaks are also his.
5 The oceans are his because he created them.
His hands formed all the dry land.
6 Come on, let's bow down and worship him.
Let's kneel in front of our creator, Yahweh,
7 because he's our god.
We are the people he shepherds.
We are the sheep in his care.
If only all of you would listen to his voice today.[87]
8 Don't become stubborn like your ancestors did at Merivah,
and like they did in the wilderness at Masah.[88]
9 Your ancestors tried my patience
even though they'd seen me perform miracles.
10 I was angry with that generation and said,
'These people are very happy to do their own thing.
They're not really interested in following my instructions.'
11 So I got angry at them and made a decision[89]
that they would never be allowed to enter the region where I would have given them peace.[90]

Praise God—he deserves it[91]

96:1 Sing a new song to Yahweh.
Let the whole world sing to Yahweh.
2 Sing to Yahweh and praise him.
Tell others every day about how he saves us.
3 Talk about his greatness to those in other countries.
Tell all the peoples about the incredible things that he's done,
4 because Yahweh is wonderful and should be highly praised.
He should be revered more than all other gods,
5 because all the gods of the other nations are just idols,
but it's Yahweh who made the universe.
6 There's splendour and majesty in his presence.
Strength and beauty are in his sanctuary.
7 Give honour to God all you various clans.
Praise Yahweh for his splendour and strength.[92]

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86 **RV 94:11 · Cross-ref.** 1Cor 3:20.

87 **RV 95:7-11 · Cross-ref.** Heb 3:7-11.

88 **RV 95:8-9 · Cross-ref.** Exo 17:1-7; Num 20:2-13.

89 **RV 95:11 · Cross-ref.** Num 14:20-23; Deu 1:34-36; Heb 4:3-5.

90 **RV 95:11 · Cross-ref.** Deu 12:9-10.

91 **RV 96:1 · Parallel** 1 Chr. 16:23-33

92 **RV 96:7-9 · Cross-ref.** Psa 29:1-2.

Readers' Version

8 Give Yahweh the honour that his reputation deserves.
Bring an offering and come into his courtyards.
9 Bow down to Yahweh in your best clothes.
Tremble in front of him, all the earth. TOO LITERAL
10 Tell all the nations that Yahweh reigns.
He put the planet in its place and nothing will shake it.
He will judge each people group with fairness.
11 Let the skies be glad and let the land be happy.
Let the oceans and everything in them roar.
12 Let the countryside and everything in it celebrate.
Let the trees in the forest shout with joy
13 for Yahweh to see as he arrives,
because he's coming to judge the earth.
He'll judge the world with total fairness
and judge all the people with faithfulness.

God's splendour

97:1 Yahweh reigns.
Let the earth be glad.
Let the many islands be happy.
2 Clouds and thick darkness surround him.
Doing what's right and being fair are the foundation of his throne.
3 Fire goes ahead of him,
and burns up his enemies from all around.
4 His lightning lights up the world.
The earth sees it and trembles.
5 The mountains melt like wax when Yahweh comes—
the master of the whole earth.
6 The heavens declare that he does what is right,
and all the nations can see his splendour.
7 All those who worship carved figures will be shamed—
those who boast about worthless idols.
Bow down to him, all you 'gods'.
8 Tsiyon (Zion) heard and was glad,
and Yehudah's (Judah's) towns celebrated
because your decrees are fair and right, Yahweh.
9 For you, Yahweh, are the most powerful in all the earth.
You are far greater than any other 'gods'.
10 All you who love Yahweh, hate evil.
He protects the lives of his faithful ones—
he rescues them from the schemes of wicked people.
11 Light comes for godly people
and gladness for those with honest hearts.
12 Be glad in Yahweh, you godly people
and thank him for his sinless purity.

Praising the master

A song.
98:1 Sing a new song to Yahweh because he's done wonderful things.
His power and his purity have given him the victory.
2 Yahweh has displayed how he saves people.
He has revealed his justice to all the nations.
3 He calls to mind his loyal commitment and faithfulness towards the Jewish people.
Every part of the world has seen how he saves them.
4 Shout to Yahweh with happiness, all the earth.
Burst into happy singing and sing praises.
5 Make music to Yahweh using the harp.
Yes, use the harp and melodic sounds.
6 Use trumpets and the sound of the horn.
Shout happily to Yahweh, our king.
7 Let the sea and everything in it roar,
along with the world and everyone living in it.
8 Let the rivers clap their hands.
Let the mountains sing with happiness
9 to Yahweh who's coming to judge the earth.
He'll judge the world with impartiality,
and judge the people groups with fairness.

The holiness of our god

99:1 Yahweh reigns—let the nations tremble.
He sits above those winged creatures[93]—the earth quakes.
2 Yahweh is powerful in Tsiyon (Zion).
He's more important than all the nations. NOT SURE
3 Let them praise your great and awesome name.
He is holy.
4 He's a powerful king who loves justice.
You have established fairness.
You have done what is right and fair in dealing with Yisrael (Israel).
5 Praise our god, Yahweh,
and worship him in front of his throne.
He is holy.
6 Mosheh (Moses) and Aharon (Aaron) were among his priests,
and Shmuel (Samuel) was among those who prayed to him.
They asked Yahweh for help and he answered them.
7 He spoke to them from the pillar of cloud.[94]
They followed his instructions
and obeyed the rules that he gave them.
8 You answered them, Yahweh our god.
You were a forgiving God to them,
but one who punished them for their disobedience.
9 Praise our god Yahweh,
and worship at his sacred hill,
because our god Yahweh is sinless.

Let's thank and praise Yahweh

The song of thanking.
100:1 Cheerfully shout to Yahweh, everybody.
2 Serve Yahweh with gladness.
Enter his presence with cheerful songs.
3 Know that Yahweh is God.
He created us, and we are his.
We are his people and he cares for us like a shepherd cares for his sheep.
4 Thank him aloud as you enter his gates.
Praise him as you enter his courtyards.
Thank him and bless him
5 because Yahweh is good.

93 **RV 99:1 · Cross-ref.** Exo 25:22.
94 **RV 99:7 · Cross-ref.** Exo 33:9.

Readers' Version

His loyal commitment to us continues forever,[95]
and his truthfulness continues through the generations.

A song by David.

A good king's pledge

101:1 I will sing about your loyal commitment and justice.
I'll sing praises to you, Yahweh.
2 I will choose to live a blameless life.
When will you come to me?
I'll walk with integrity within my own home.
3 I won't feast my eyes on worthless things.
I hate deceitful activities—they won't cling to me.
4 I will fight my inner perversity.
I refuse to take part in evil.
5 I'll destroy anyone who slanders their neighbour behind their back.
I won't tolerate anyone who has a proud and arrogant attitude.
6 It's the faithful people in the land who'll be my mentors.
Those who walk in the way of integrity will be welcome to serve me.
7 I don't want deceitful people living in my house.
Those who lie aren't welcome in my presence.
8 Morning by morning I'll destroy all the wicked people in the country.
I'll remove everyone who does evil from Yahweh's city.

A prayer of an afflicted person feeling faint and who pours out their sorrows to Yahweh.

Prayer for relief from troubles

102:1 Hear my prayer, Yahweh.
Let my call for help reach you.
2 Don't hide your face from me on my day of distress.
Listen to me when I call you, and answer me quickly,
3 because my days are floating away like smoke,
and my bones feel like they're on fire.
4 My heart is cut and withered like grass,
and I have no interest in eating.
5 My skin clings to me
because of the loud groaning of my bones.
6 I'm like a vulture in the wilderness.
I'm like an owl among the ruins.
7 I lie awake
like a lonely bird sitting on the roof.
8 My enemies taunt me all day long.
They ridicule and curse me
9 because I've eaten ashes for food
and my tears have mixed into my drink.
10 You picked me up and threw me away
because of your indignation and anger.
11 My days are like extending shadows,
and I'm withering away like the grass.
12 But you sit on your throne forever,
and your reputation endures through the generations.
13 At the right time you'll feel compassion for Tsiyon (Zion).
Now is the time to favour it because the promised moment has come,
14 because your servants admire the stones that it's built with,
and its dust makes them want to request help.
15 The nations respect Yahweh's reputation,
and kings around the world respect your splendour.
16 Yahweh will rebuild Tsiyon.
He'll appear there in his splendour
17 after he's turned to the prayers of the destitute.
No, he hasn't despised their prayers.
18 Let this be written for future generations to read
so that people yet to be created will praise Yah.
19 Because he's looked down from his place that's high and pure.
From heaven, Yahweh has looked down to earth
20 to hear the prisoners groaning—
to release those who've been given the death sentence.
21 Then Yahweh's name will be declared in Tsiyon (Zion),
and he'll be praised in Yerushalem (Jerusalem)
22 when all the people groups are gathered together,
and the kingdoms assembled to serve Yahweh.
23 He's sapped my strength right here in mid-life.
He's shortened my life.
24 I said, "My god, don't take me away right in the middle of life.
You live through generation after generation.
25 You founded this planet right at the beginning.
You made the skies with your own hands.[96]
26 You'll remain even when they perish.
They'll wear out like an old shirt—
like clothes you'll change them and they'll disappear.
27 But you are there,
and your years won't ever come to an end.
28 The children of your servants here will live on,
and their descendants will live in your presence."

A song by David.

Yahweh's goodness

103:1 Bless Yahweh with my entire self,
and everything that's within me, bless him because he's sinless.
2 Bless Yahweh with my entire self,
and don't forget all of his kindnesses.
3 He forgives all your acts of disobedience.
He heals you from all your diseases.
4 He buys you back from the pit to save your life.
He honours you with his compassion and loyal commitment.
5 He gives you the good things that satisfy you.
He makes you feel young and strong like the eagle.
6 Yahweh does what is right,
and gives justice to all those who are oppressed.
7 He revealed his ways through Mosheh (Moses),
and his activities to the Israelis.

95 RV 100:5 · Cross-ref. 1Ch 16:34; 2Ch 5:13; 7:3; Ezr 3:11; Psa 106:1; 107:1; 118:1; 136:1; Jer 33:11.

96 RV 102:25-27 · Cross-ref. Heb 1:10-12.

Readers' Version

8 Yahweh is gracious and merciful,[97]
slow to get angry and generous in his loyal commitment to us.
9 He won't keep bringing cases against us,
or hold them open forever.
10 He doesn't give us what our rebellion deserves,
or repay us according to how much we disobeyed.
11 Just as the heavens are far above the earth,
so his loyal commitment is strong towards those who obey him.
12 As far as the east is from the west,
he's removed the guilt for our disobedience that far away.
13 Yahweh has compassion on those who obey him,
just like a father has compassion on his children
14 because he knows how we're made—
remembering that we're just dust.
15 As for humankind, their days are like grass that comes and goes.
People are like flowers in the countryside that are here today and gone tomorrow
16 because the wind blows across them and they're finished
then the next day you can't even tell where they were.
17 But Yahweh's loyal commitment to those who honour him continues forever,
and he gives his favour through to their children's children—
18 to the people who keep his agreement,
and all those who are careful to obey his instructions.
19 Yahweh has established his throne in the heavens,
and his kingdom rules over everyone.
20 Bless Yahweh, you his heavenly messengers,
you heavenly warriors,
obeying whatever he says.
21 Bless Yahweh, all his heavenly warriors—
his servants who do whatever he wants.
22 Bless Yahweh, everything he's made,
in all the places where he rules.
Bless Yahweh, my own inner being.

Praising the creator

104:1 Bless Yahweh, my own inner being.
Yahweh my god, you are very powerful.
You are clothed with splendour and majesty.
2 You wrap yourself in light as if it's a robe.
You stretched out the heavens like a tent.
3 The floor joists for your rooms are laid across the clouds.
You make the clouds your chariot—
you walk on the wings of the wind.
4 He makes the winds his messengers,
and makes flames of fire his servants.[98]
5 He laid the foundations of this planet,
and it will never be shaken off.
6 You covered it with deep water like a jacket.
The waters stood above the mountains.
7 Then your rebuke made the waters recede.
They hurried away at the thunderous sound of your voice.
8 The mountains rose up and the valleys sunk down—
all into the places that you'd established for them.
9 You set a boundary that the waters won't cross again to cover the earth.
10 Now he sends springs to flow into the valleys,
and that flow between the mountains.
11 They supply water for all the animals in the countryside—
the wild donkeys can break their thirst.
12 The birds build their nests beside them.
They chirp away from among the greenery.
13 He waters the mountains from his rooms above.
The land becomes satisfied because of his work.
14 He makes the grass grow for the cattle,
and plants for people to cultivate,
in order to produce food from the land
15 and wine that makes people's hearts happy,
along with oil that makes faces shine
and bread that sustains the people's bodies.
16 Yahweh's trees have everything they need to prosper—
including Levanon's cedars that he planted,
17 where the birds make their nests.
The storks make the cypress trees their homes.
18 The high hills are for the wild goats.
Their crevices are a safe place for the rock badgers.
19 He made the moon to mark the months.
The sun knows when it's time to go down.
20 You make the darkness at night,
when all the animals in the forest move around.
21 The young lions roar for their prey,
and expect God to supply their food.
22 They slink away when the sun comes up
and lie down in their dens.
23 Meanwhile people head off to do their work,
and toil away until evening.
24 Yahweh, you've made so many different kinds of things.
You used your wisdom when you made them.
Now the earth is full with your various creatures.
25 The ocean is wide and huge—
Swimming creatures there without number—
both small and large.
26 Ships travel across it.
The sea dragon that you formed plays in it.[99]
27 All of them look to you
to give them their food at the appropriate time.
28 They gather what you give to them.

97 **RV 103:8 · Cross-ref.** Jam 5:11.

98 **RV 104:4 · Cross-ref.** Heb 1:7.

99 **RV 104:26 · Cross-ref.** Yob 41:1; Psa 74:14; Isa 27:1.

Readers' Version

When you open your hand, they're satisfied.
29 When you hide yourself away, they're upset.
If you take away their breath, they die and return to dust.
30 When you send out your spirit, they're created,
and you renew the ground's surface.
31 May Yahweh's splendour last forever.
May Yahweh find pleasure in everything he's made and done.
32 He just looks at the world and it trembles.
He touches the mountains and they start smoking.
33 I will sing to Yahweh all my life.
I will sing praises to my god as long as I have breath.
34 May my thoughts please him.
I'm happy about Yahweh.
35 May sinners be destroyed from the world,
and may there be no more wicked people.
I will bless Yahweh with my entire being.
Praise Yah.

Yahweh's faithfulness[100]

105:1 Give thanks to Yahweh. Ask him when you need help.
Tell every people group about what he's done.
2 Sing to him. Sing praises to him.
Tell about his wonderful miracles.
3 Boast about his sinless reputation.
Let the hearts of those who follow Yahweh be glad.
4 Get your help from Yahweh and his strength.
Always be requesting his attention.
5 Remember the incredible things that he's done—
his miracles and the judgements that he's made
6 you offspring of his servant Avraham,
you descendants of Ya'akov (Jacob), his chosen one.
7 He is Yahweh, our god.
His judgements are felt throughout the entire world.
8 He never forgets his agreement with us—
Any promise he made will endure for a thousand generations.
9 like the one he made with Avraham,[101]
and his oath to Yitshak (Isaac).[102]
10 Later, he confirmed it again to Ya'akov (Jacob),[103]
and to Yisrael (Israel) as an agreement with no expiry date,
11 saying, "I'll give you all the Kena'an (Canaan) region,
as your share of your inheritance."
12 That was when they were few in number—
so few, and were strangers to the area.
13 They wandered from country to country
and from one kingdom to another.
14 He didn't allow others to oppress them.
He even scolded kings on their account.[104]
15 He told them not to touch his chosen leaders,
and not to harm his prophets.
16 He called for a famine in that land[105]—
all food supply chains were broken.
17 He sent a man on ahead of them,
when Yosef (Joseph) was sold as a slave.[106]
18 His feet were shackled together.
His neck was placed in an iron collar[107]
19 until Yahweh's[108] order came.
Yahweh's promise[109] tested Yosef.
20 Then the king sent servants to release him.
The people's ruler set him free.[110]
21 He made him the master of his household,
and the ruler over all his possessions[111]—
22 to instruct his officials at his pleasure,
and to teach wisdom to his elders.
23 Then Yisrael (Israel) went to Mitsrayim (Egypt),[112]
yes, Ya'akov (Jacob) lived for a time in the land of Ham.[113]
24 Then Yahweh made his people have large families,
and made them much more powerful than their enemies.
25 He caused them to hate his people—
to deal craftily with his servants.
26 He sent his servant Mosheh (Moses),
and Aharon (Aaron) who he'd chosen
so they would deal with it.[114]
27 They demonstrated signs from Yahweh while with the Mitsrim (Egyptians),
and miracles in the land of Ham.
28 He sent darkness and the place went dark.[115]

100 **RV 105:1 · Parallel** 1 Chr. 16:8-22
101 **RV 105:9 · Cross-ref.** Gen 12:7; 17:8.
102 **RV 105:9 · Cross-ref.** Gen 26:3.
103 **RV 105:10-11 · Cross-ref.** Gen 28:13.
104 **RV 105:14-15 · Cross-ref.** Gen 20:3-7.
105 **RV 105:16 · Cross-ref.** Gen 41:53-57.
106 **RV 105:17 · Cross-ref.** Gen 37:28; 45:5.
107 **RV 105:18-19 · Cross-ref.** Gen 39:20–40:23.
108 **RV 105:19a · Note** It's also possible to interpret the pronoun here as referring to Yosef, as in some other translations.
109 **RV 105:19b · Note** It's not clear what saying of Yahweh is being referred to here, so other translations will likely differ.
110 **RV 105:20 · Cross-ref.** Gen 41:14.
111 **RV 105:21 · Cross-ref.** Gen 41:39-41.
112 **RV 105:23 · Cross-ref.** Gen 46:6.
113 **RV 105:23 · Cross-ref.** Gen 47:11.
114 **RV 105:26 · Cross-ref.** Exo 3:1–4:17.
115 **RV 105:28 · Cross-ref.** Exo 10:21-23.

Readers' Version

They couldn't argue against his commands.[116]
29 He turned their water into blood,
and their fish died.[117]
30 Their land swarmed with frogs,
even in the palace bedrooms.[118]
31 He spoke and a swarm of flies came.[119]
Gnats spread throughout the entire country.[120]
32 He replaced the rain with hail,
with fire flaming on their land.[121][122]
33 He destroyed their grapevines and fig trees—
shattering all the other trees.
34 He spoke out and the locusts came
and grasshoppers that simply couldn't be counted,[123]
35 and devoured all of the vegetation in their region—
they ate up all the produce from the soil.
36 He killed every eldest male in their land[124]—
the star products of their strength. STUD PRODUCTS???
37 He brought his people out carrying gold and silver,[125]
No one among the tribes stumbled as they left.
38 Mitsrayim (Egypt) was glad when they departed,
because they'd come to very much dread them.
39 He spread out a cloud for a covering
and a fire to give light at night.[126]
40 They asked, and he sent quail,
and they filled up on bread from the heavens.[127]
41 He split a rock and water gushed out—
it flowed in the wilderness like a river,[128]
42 because he remembered his holy promise to his servant Avraham.
43 His people were happy as he brought them out of Mitsrayim (Egypt).
His chosen ones were shouting with joy.
44 He gave them the foreigners' lands,
and they took possession of the peoples' goods,[129]
45 so that they might follow his instructions
and obey his rules.
Praise Yah.

Yahweh's goodness

106:1 Praise Yah. Give thanks to Yahweh because he's good,
because his loyal commitment never ends.
2 Who can recount everything that Yahweh's done?
Can anyone list all his praises?
3 Those who promote justice will be blessed,
as will those who always do what is right.
4 When you help your people, Yahweh, remember me.
Help me when you rescue them.
5 I want to see your chosen people prosper—
be happy that your nation is happy
and share the splendour of your inheritance.
6 We have disobeyed God like our ancestors did.
We have done things that were wrong, and have acted wickedly.
7 Our ancestors didn't appreciate the miracles you did in Mitsrayim (Egypt).
They just forgot about your display of loyal commitment,
and instead they rebelled down there at the Red Sea.[130]
8 However, he saved them for the sake of his reputation—
to make his incredible power known to the world.
9 He commanded the Red Sea and it dried up,
then he led them through its depths as if it was ordinary land[131]
10 and saved them from the forces of those who hated them—
yes, he rescued them from their enemy's power.
11 The water came back over their enemies—
there wasn't a single one of them left.
12 Then they finally believed his words,
and they sang praises to him.[132]
13 But they soon forgot what he'd done.
They didn't bother waiting for his advice.
14 They had intense cravings for meat in the wilderness,
and they challenged God right there in the desert.[133]
15 So he gave them what they asked for
but he sent them a horrible disease with it.
16 Then in the camp, they became jealous of Mosheh

116 **RV 105:28 · Note** It's not clear who is being talked about here, so other translations will likely differ.
117 **RV 105:29 · Cross-ref.** Exo 7:17-21.
118 **RV 105:30 · Cross-ref.** Exo 8:1-6.
119 **RV 105:31 · Cross-ref.** Exo 8:20-24.
120 **RV 105:31 · Cross-ref.** Exo 8:16-17.
121 **RV 105:32 · Note** There was no fire mentioned in the Exodus plagues, hence some translations interpret this as lightning.
122 **RV 105:32-33 · Cross-ref.** Exo 9:22-25.
123 **RV 105:34-35 · Cross-ref.** Exo 10:12-15.
124 **RV 105:36 · Cross-ref.** Exo 12:29.
125 **RV 105:37-38 · Cross-ref.** Exo 12:33-36.
126 **RV 105:39 · Cross-ref.** Exo 13:21-22.
127 **RV 105:40 · Cross-ref.** Exo 16:2-15.
128 **RV 105:41 · Cross-ref.** Exo 17:1-7; Num 20:2-13.
129 **RV 105:44 · Cross-ref.** Josh 11:16-23.
130 **RV 106:7 · Cross-ref.** Exo 14:10-12.
131 **RV 106:9-12 · Cross-ref.** Exo 14:21-31.
132 **RV 106:12 · Cross-ref.** Exo 15:1-21.
133 **RV 106:14-15 · Cross-ref.** Num 11:4-34.

Readers' Version

(Moses),
and Aharon (Aaron), Yahweh's chosen priest.[134]
17 The earth opened up and swallowed Datan,
and covered over Aviram's followers.
18 Then fire blazed among them,
and the flames burnt up the wicked people.
19 They made a gold calf at Horev,
and worshipped the metal statue there.[135]
20 They traded the splendour of their God,
with a statue image of a bull that eats grass. ☺
21 They forgot about their saviour god
who'd done incredible miracles in Mitsrayim (Egypt),
22 had done amazing feats in the land of Ham (i.e., Mitsrayim),
and had demonstrated powerful forces at the Red Sea.
23 So he said that he'd destroy them,
except that his chosen servant Mosheh (Moses) stood as intermediary,
to turn him away from his severe anger and plan to destroy.
24 Then they despised that desirable region—
they didn't believe his promise.[136]
25 Instead they grumbled in their tents
and didn't listen to what Yahweh said.
26 So he made his decision against them:
that they'd drop dead there in the wilderness,
27 and he'd disperse their descendants across many countries
and scatter them in distant lands.[137]
28 They submitted to the Ba'al of Pe'or,
and ate sacrifices that had been offered to the dead.[138]
29 They provoked him to anger with their actions,
and a deadly disease broke out among them.
30 Then Pinhas took a stand and intervened
and stopped that plague.
31 That godly action was credited to him,
for all the generations to come.
32 They also made Yahweh angry at the Merivah springs,
and that led to trouble for Mosheh (Moses),[139]
33 because they'd rebelled against his spirit,
and then he ended up speaking rashly.
34 They didn't destroy those people groups
as Yahweh had told them to do.[140]
35 Instead they mingled with those other groups,
and imitated their ungodly activities
36 and worshipped their idols
which then became the reason for their destruction.
37 They sacrificed their sons and daughters to the demons.[141]
38 Yes, they shed innocent blood—
the blood of their sons and daughters
that they sacrificed to the idols and polluted the land with blood.[142]
39 Their actions made them unacceptable to worship God,
having prostituted themselves to other gods.
40 So Yahweh got angry with his own people,
and he despised his own inheritance.[143]
41 He allowed other countries to control them,
and those who hated them ruled over them.
42 Their enemies oppressed them,
and subdued them under their control.
43 He rescued them many times,
but they kept rebelling in their minds,
and were brought down by their own sin.
44 Nevertheless, he paid attention to their distress
when he heard their cry for help.
45 He thought about his agreement with them,
and he relented because of the strength of his loyal commitment to them.
46 He caused their conquerors to have pity on them.
47 Save us Yahweh our god,
and gather us back from among other nations
so that we can give thanks for your sacred reputation,
and praise you with real gladness.[144]
48 May Yisrael's (Israel's) god Yahweh be praised throughout the ages,
and all the people said, "Yes, let it be so."
Praise Yah.

Fifth collection[145] · Thanking for God's goodness

107:1 Give thanks to Yahweh, because he's good,
and his loyal commitment endures forever.
2 Let the people who've been redeemed by Yahweh speak out—
those he's rescued from the enemy's control.
3 He has gathered them back from foreign lands,
from the east and from the west,

134 **RV 106:16-18 · Cross-ref.** Num 16:1-35.
135 **RV 106:19-23 · Cross-ref.** Exo 32:1-14.
136 **RV 106:24-26 · Cross-ref.** Num 14:1-35.
137 **RV 106:27 · Cross-ref.** Lev 26:33.
138 **RV 106:28-31 · Cross-ref.** Num 25:1-13.
139 **RV 106:32-33 · Cross-ref.** Num 20:2-13.
140 **RV 106:34-36 · Cross-ref.** Jdg 2:1-3; 3:5-6.
141 **RV 106:37 · Cross-ref.** 2Ki 17:17.
142 **RV 106:38 · Cross-ref.** Num 35:33.
143 **RV 106:40-46 · Cross-ref.** Jdg 2:14-18.
144 **RV 106:47-48 · Cross-ref.** 1Ch 16:35-36.
145 **RV 107:1 · Parallel** Songs 107–150

Readers' Version

from the north and from the south.
4 They wandered through the wilderness on a desert road
and found no city that they could settle in.
5 They were hungry and thirsty—
fading away from exhaustion.
6 Then they called out to Yahweh in their time of trouble,
→and he rescued them out of their distress.
7 He led them by a direct path
so that they could go to a city to live in.
8 Oh that people would praise Yahweh for his loyal commitment
and for the amazing things he's done for humanity,
9 because he satisfies the longings of those who thirst,
and the desires of those who hunger, he fills up with good things.
10 Some sat in darkness and in gloom—
prisoners chained up and experiencing suffering.
11 This was because they had rebelled against God's messages
and rejected the highest one's instructions.
12 He used hardships to humble them.
They stumbled and there wasn't anyone to help them up.
13 Then they called out to Yahweh in their time of trouble,
and he rescued them out of their distress.
14 He broke off their chains
and brought them out of darkness and gloom.
15 Oh that people would praise Yahweh for his loyal commitment
and for the amazing things he's done for humanity,
16 because he's broken the bronze gates
and cut through the iron bars.
17 They were foolish in their rebellious ways
and made to suffer because of their sins.
18 They lost their desire to eat any food,
and they came close to death's gates.
19 Then they called out to Yahweh in their time of trouble,
and he rescued them out of their distress.
20 He sent his message and healed them,
and he rescued them from their destruction.
21 Oh that people would praise Yahweh for his loyal commitment
and for the amazing things he's done for humanity.
22 Let them offer thanksgiving sacrifices
and write songs about what he's done.
23 Some travel across the ocean in ships
and do business overseas.
24 Those people saw Yahweh's activities
and his miracles on the oceans,
25 because he spoke out his command
and aroused the windstorm that stirred up the waves.
26 Their ships reached up to the sky,
then they sank down into the troughs.
Their courage melted away in anguish.
27 They swayed and staggered like drunkards
and had run out of sensible ideas.
28 Then they called out to Yahweh in their time of trouble,
and he rescued them out of their distress.
29 He calmed the storm,
and the waves were stilled.
30 Then they celebrated because it had quietened down,
so he brought them to their desired harbour.
31 Oh that people would praise Yahweh for his loyal commitment
and for the amazing things that he's done for humanity.
32 Let them speak about his goodness to the people's assembly
and praise him at the council of the elders.
33 He turns rivers into wilderness,
and springs of water into dry land,
34 and a prosperous land into a barren place
because of the wickedness of those who live there.
35 He turns the wilderness into a pool
and dry land into springs of water.
36 He settles the hungry there,
and they build a city to live in.
37 They sow fields and plant vineyards,
so that they can bring in a profitable harvest.
38 He blesses them so they are very numerous.
He doesn't let their cattle decrease in number.
39 They became less in number and status
through painful distress and suffering.
40 He pours contempt on the leaders
and makes them wander in the wilderness where there's no roads,
41 but he protects the needy from affliction
and cares for his families like a shepherd with his flock.
42 The godly people will see that and celebrate,
and all wicked people will be shamed into silence.
43 Anyone who's wise should take note of those things
and meditate about Yahweh's acts of loyal commitment.

Praise, then prayer for victory[146]

A song by David.
108:1 I've made my decision, God.
I will sing, yes, I will sing praises with sincerity.
2 Wake up, lute and harp—
I'll wake up the dawn.
3 I will give thanks to you, Yahweh, among the people groups.
I will sing praises to you among the nations
4 because your loyal commitment extends to the heavens
and your trustworthiness reaches to the skies.
5 Be honoured, God, above the heavens,
and may your splendour be displayed across all the world.
6 Use your power to answer me
so that those you love will be rescued.
7 God has spoken from his sanctuary, "I will celebrate.

146 **RV 108:1 · Parallel** Psa. 57:7-11; 60:5-12

Readers' Version

I will divide up Shekem and apportion out the Sukot Valley.
8 Gilead is mine, and Menasheh (Manasseh) is mine.
Efrayim (Ephraim) is my helmet and Yehudah (Judah) is my scepter.
9 Moav (Moab) is my washbasin.
I'll throw my sandal over Edom.
I'll shout in triumph over Peleshet.
10 Who will bring me into the fortified city?
Who will lead me to Edom?"
11 It seems that you've rejected us, God?
You don't go into battle with our armies.
12 Give us help against our enemy,
because human help is worthless.
13 We'll win with God's help.
He will trample down our enemies.

My god help me

A song by David for the choir director.
109:1 You're the God that I praise—
don't be silent
2 because the wicked and deceitful attack me.
They tell lies about me.
3 They say hateful things all around me,
and they attack me for no reason.
4 They pay back my love with accusations,
but I pray for them.
5 They repay me evil for good,
and they hate my love.
6 Appoint a wicked man to be over him,
then appoint an accuser to stand on his right.
7 When he's judged, may he be found guilty,
and may his prayer for mercy be considered sinful.
8 May his days be few—
may someone else take his office.
9 May his children become fatherless,
and may his wife become a widow.
10 May his children wander around and beg—
asking for handouts as they leave their ruined home.
11 May the creditor take all he owns.
May strangers plunder what he earns.
12 May no one extend any kindness to him.
May no one have pity on his fatherless children.
13 May his children be eliminated—
may their names be blotted out in the next generation.
14 May his ancestors' sins be mentioned to Yahweh,
and may the sin of his mother not be forgotten.
15 May their guilt always be on Yahweh's mind.
May Yahweh cause their history to be totally forgotten.
16 May Yahweh do this because this man never bothered to show any loyal commitment,
^but instead harassed the oppressed, the needy, and the disheartened to death.
17 He loved cursing—may it come back onto him.
He had no desire to bless others—may no blessing come to him.
18 He wrapped himself with cursing like a cloak,
and his curse entered his inner being like water—
like oil into his bones.
19 May his curses cling to him like the clothes he wears to cover himself—
like the belt he always wears.
20 May this be my accusers' reward from Yahweh—
yes for those who say evil things about me.
21 Yahweh my Lord, deal kindly with me for your reputation's sake.
Because your loyal commitment is good, save me,
22 because I'm oppressed and needy,
and my heart is wounded within me.
23 I'm fading away like a shadow in the late afternoon.
I'm shaken off like a locust.
24 My knees are weak from fasting.
My body is frail from not eating enough.
25 I'm scorned by my accusers.
When they see me, they shake their heads.
26 Help me, Yahweh my god.
Exercise your loyal commitment and save me.
27 May they know that you're involved here—
that you, Yahweh, have done this.
28 Though they curse me, please bless me.
When they attack, may they be put to shame,
but may your servant celebrate.
29 May my opponents be clothed with shame.
May they wear their shame like a coat.
30 With my mouth, I thank Yahweh frequently.
I'll praise him even in the middle of a crowd,
31 because he'll stand beside any needy person
to save them from those who condemn them.

Yahweh and his chosen king

A song by David.
110:1 Yahweh told my master, "Sit here on my right
until I defeat your enemies."[147]
2 Yahweh will expand your power as king outwards from Tsiyon (Zion)—
you'll rule in the middle of your enemies.
3 When you exert your strength in battle,
your people voluntarily follow in full battle dress.
From the place where the dawn is birthed, your youth will be like dew to you.
4 Yahweh has promised, and won't change his mind:
"You're a priest forever following the pattern of Malki-Tsedek (Melchizedek)."[148]
5 My master is helping right beside you.
He'll crush kings once he gets angry.
6 He will judge the nations and fill them with corpses.
He will crush the heads of many countries.
7 He will drink from the stream along the road,
therefore, he'll be reenergised.

147 RV 110:1 · Cross-ref. Mat 22:41-46; Acts 2:34-36; Heb 1:13.
148 RV 110:4 · Cross-ref. Heb 5:6; 7:17-22.

Readers' Version

Praise for what Yahweh's done

111:1 Praise Yah.
א (Alef)
I will give sincere thanks to Yahweh
ב (Beyt)
in the assembly of the godly people—in their gathering.
ג (Gimel)
2 The things that Yahweh does are amazing,
ד (Dalet)
eagerly awaited by all those who desire them.
ה (He)
3 His work is majestic and incredible,
ו (Vav)
and his righteousness endures forever.
ז (Zayin)
4 He does wonderful things that will be remembered.
ח (Het)
Yahweh is gracious and merciful.
ט (Tet)
5 He gives food to his faithful followers.
י (Yod)
He will always call to mind his agreement.
כ (Kaf)
6 He showed his powerful works to his people
ל (Lamed)
in giving them the inheritance of other nations.
מ (Mem)
7 The works of Yahweh's hands are trustworthy and right.
נ (Nun)
All his instructions are reliable.
ס (Samek)
8 They are established forever,
ע (Ayin)
to be observed faithfully and properly.
פ (Pe)
9 He sent his people out of slavery.
צ (Tsade)
He ordained his agreement forever.
ק (Qof)
His name is holy and awe-inspiring.
ר (Resh)
10 Honouring Yahweh is the beginning of wisdom.
ש (Sin/Shin)
Those who carry out his instructions have good understanding.
ת (Tav)
His praise endures forever.

The blessing for a godly person

112:1 Praise Yahweh.
א (Alef)
Any person who respects Yahweh's instructions will be blessed—
ב (Beyt)
anyone who greatly delights in his commands.
ג (Gimel)
2 Their descendants on earth will be powerful.
ד (Dalet)
The descendants of the godly person will be blessed.
ה (He)
3 Wealth and riches are in their house.
ו (Vav)
Their righteousness will endure forever.
ז (Zayin)
4 Light shines in the darkness for the godly person.
ח (Het)
That person is gracious, merciful, and just.
ט (Tet)
5 It goes well for the person who deals graciously and lends money,
י (Yod)
who conducts their affairs with honesty,
כ (Kaf)
6 because they'll never be shaken.
ל (Lamed)
The godly person will be remembered forever.
מ (Mem)
7 That person's not afraid of bad news—
נ (Nun)
confidently trusting in Yahweh.
ס (Samek)
8 Their heart is tranquil, without fear,
ע (Ayin)
ending up looking out in triumph over their adversaries.
פ (Pe)
9 That person gives generously to the poor.
צ (Tsade)
Their righteousness endures forever.
ק (Qof)
They will be commended with honour.
ר (Resh)
10 The wicked person will see this and be angry.
ש (Sin/Shin)
That person will grind his teeth in rage and will melt away.
ת (Tav)
The desire of the wicked people will perish.

Praising Yahweh's goodness

113:1 Praise Yahweh.
Praise him, you servants of Yahweh.
Praise Yahweh's name.
2 May Yahweh's name be blessed
both now and forever into the future.
3 Yahweh's name should be praised
from when the sun rises until it sets again.
4 Yahweh is high above all nations,
and his glory reaches above the skies.
5 Who is like our god Yahweh who has his throne on high—
6 who looks down at the sky and at the earth?
7 He raises the poor up out of the dirt
and lifts the needy up from the ash heap,
8 so that he may become one of the leaders—
one of the leaders of his people.
9 He gives a home to the barren woman of the house—
he makes her into a happy mother with children.

Readers' Version

Praise Yahweh.

Praising God's past miracles

114:1 When Yisrael (Israel) left Mitsrayim (Egypt)
(Ya'akov's (Jacob's) descendants leaving a people who spoke a foreign language),
2 Yehudah (Judah) became his sacred place,
and Yisrael his kingdom.
3 The Red Sea looked and fled.[149]
The Yarden (Jordan) river turned back.[150]
4 The mountains skipped like rams,
and the little hills like lambs.
5 Why did you flee, sea?
Yarden, why did you turn back?
6 Mountains, why did you skip like rams?
You little hills, why did you skip like lambs?
7 Tremble, earth, before the master—
at the presence of Ya'akov's (Jacob's) god.
8 He turned the rock into a pool of water,
and the hard rock into a spring of water.

Trust in Yahweh

115:1 Not to us, Yahweh, not to us,
but to your name bring honour,
for your loyal commitment and for your trustworthiness.
2 Why should the other nations have to ask,
"Where is their god?"
3 Our god is in heaven—
he does whatever he wants.
4 The other nations' gods are gold and silver idols
that people have made with their own hands.
5 Those idols have mouths, but they can't speak.
They have eyes, but they can't see.
6 They have ears, but they can't hear.
They have noses, but they can't smell.
7 They have hands, but can't feel anything.
They have feet, but can't walk.
They can't make any sounds in their throats.
8 The people who make them are just like them,
as is everyone who trusts them to help them.
9 Yisrael (Israel), trust in Yahweh—
he's your help and protection.
10 You priests, descendants of Aharon (Aaron), trust in Yahweh—
he's your help and protection.
11 You who respect and strive to obey Yahweh, trust in him—
he's your help and protection.
12 Yahweh takes notice of us and will bless us.
He'll bless the descendants of Yisrael (Israel).
He'll bless the descendants of Aharon.
13 He will bless those who honour him—
both young and old.
14 May Yahweh give more and more children to you all,
and also to your descendants.
15 May you all be blessed by Yahweh
who made heaven and earth.
16 The heavens, yes, the heavens belong to Yahweh,
but he's given the earth to humanity.
17 The dead don't praise Yah,
nor do any of those who go down into silence.
18 But we have decided to bless Yahweh
now and forevermore.
Praise Yah.

Praise Yahweh who rescued me

116:1 I love Yahweh because he hears my voice
and my requests for mercy.
2 Because he listened to me,
as long as I live, I'll call him for help.
3 The ropes of death surrounded me,
and the snares of the grave confronted me.
I was confronted by anguish and sorrow.
4 Then I cried out to Yahweh:
"Please Yahweh, rescue my life."
5 Yahweh is merciful and fair—
our god is compassionate.
6 Yahweh protects those who are helpless.
I was in a desperate situation, and he saved me.
7 My mind can relax again
because Yahweh has been generous to me,
8 because you rescued my life from death,
my eyes from tears,
and my feet from stumbling.
9 I will walk in front of Yahweh
in the lands of the living.
10 I believed in him,
even when I said, "I'm suffering badly."
11 In my distress I said, "All people are liars."
12 How can I repay Yahweh for all his kindnesses to me?
13 I will raise the cup of salvation,
and call on Yahweh's name.
14 I will fulfill my vows to Yahweh
now in the presence of all his people.
15 The death of his faithful ones
is costly in Yahweh's view.
16 Yahweh, I'm definitely your servant.
I'm your servant—the son of your servant woman.
You've released me from my chains.
17 I will offer thanksgiving to you as a sacrifice,
and I'll call out to Yahweh whenever I need help.
18 I will fulfill my vows to Yahweh
now in the presence of all his people,
19 in the courtyards around Yahweh's residence—
there in the middle of Yerushalem (Jerusalem).
Praise Yah.

Praising Yahweh's commitment to us

117:1 Praise Yahweh, all you nations.
Speak highly of him, all you people groups
2 because his loyal commitment towards us is extensive,
and Yahweh's trustworthiness endures forever.
Praise Yah.

149 **RV 114:3 · Cross-ref.** Exo 14:21.
150 **RV 114:3 · Cross-ref.** Josh 3:16.

Readers' Version

Not ending the love of God

118:1 Give thanks to Yahweh, because he's good,
because his loyal commitment endures forever.
2 Let Yisrael (Israel) now say,
"His loyal commitment endures forever."
3 Let Aharon's (Aaron's) descendants now say,
"His loyal commitment endures forever."
4 Let Yahweh's loyal followers say,
"His loyal commitment endures forever."
5 In my distress, I called out to Yahweh for help.
→and he answered me and set me free.
6 Yahweh is with me—I won't be afraid.
What can anyone do to me?
7 Yahweh's on my side as my helper.
I will look on at those who hate me.
8 It's better to take shelter in Yahweh
than to put confidence in humanity.
9 It's better to make Yahweh your safe place
than to put your trust in your country's leaders.
10 All the nations surrounded me in battle.
In Yahweh's name I destroyed them.
11 They surrounded me—yes, they surrounded me—
but in Yahweh's name I destroyed them.
12 They surrounded me like bees
then disappeared as quickly as fire among brush—
with Yahweh's help we defeated them.
13 They attacked me to knock me down,
but Yahweh helped me.
14 Yahweh is my strength and my song,
and he's the one who rescues me.
15 The cheerful shout of victory can be heard in the tents of the godly people—
Yahweh has demonstrated his power and strength.
16 Yahweh's power overcame—
Yahweh has demonstrated his power and strength.
17 I'm going to live, not die,
and I'll tell everyone about what Yahweh did.
18 Yahweh has punished me harshly,
but he hasn't given me over to death.
19 Open the temple gates for me—
I'll enter through them and then give thanks to Yahweh.
20 This is Yahweh's gate—
→the godly people enter through it.
21 I will give thanks to you,
→because you answered me by rescuing me.
22 The stone that the builders rejected
→has become the very important stone at the corner.
23 That's Yahweh's doing—
→we think it's just wonderful.[151]
24 Today's the day on which Yahweh has acted.
→We'll celebrate and be happy about it.
25 Please, Yahweh, give us victory.
Please, Yahweh, send now success.
26 Blessed is anyone who comes with Yahweh's authority.
We bless you from Yahweh's residence.
27 Yahweh is God, and he's given us light.
Tie the sacrifice to the corner posts of the altar with ropes.
28 You're my god, and I'll give thanks to you.
You're my god—I will praise you.
29 Yes, give thanks to Yahweh because he's good,
because his loyal commitment endures forever.

Obeying Yahweh's instructions

א (Alef)
119:1 Blessed are those whose behaviour is blameless—
who follow Yahweh's instructions.
2 Blessed are they who keep the rules that he revealed—
who strive to sincerely obey him.
3 Surely they wouldn't promote injustice.
They do what he shows them.
4 You've shown your principles through your instructions
so that we should carefully follow them.
5 If only I could be consistent
in keeping your rules,
6 then I wouldn't be ashamed
when I consider all your commands.
7 I'll give thanks to you because I want to do what's right
when I learn about how you always judge fairly.
8 I'll keep your regulations.
Don't totally desert me.

Internalising Yahweh's principles

ב (Beyt)
9 How can a young man keep his motives pure?
By obeying your message.
10 With my whole heart I search for you with all my being.
Don't let me stray from what you commanded.
11 I've stored your message away in my memory
so that I'll be less likely to sin against you.
12 You deserve praise, Yahweh.
Teach me your regulations.
13 With my lips I've proclaimed
all the judgements that you've pronounced.
14 I get happier about everything you've revealed
rather than any kind of riches.
15 I will meditate about your principles
and keep my eyes on your paths.
16 I take delight in your regulations—
I won't forget what you've said.

Pleased to obey Yahweh's instructions

ג (Gimel)
17 Deal kindly with your servant
so that I can continue to live and obey what you've told us.
18 Uncover my eyes so I can gaze
on the marvellous results from your instructions.
19 I'm a foreigner in the land—
don't prevent me from hearing your commands.
20 My inner being is continually crushed
with longing for your regulations.

151 RV 118:22-23 · Cross-ref. Mat 21:42; Acts 4:11; 1Pe 2:7.

Readers' Version

21 You rebuke the proud, who are cursed—
who stray from your commands.
22 Spare me from disgrace and humiliation
because I've kept the requirements that you've revealed.
23 Even though rulers gather together against me and slander me,
your servant meditates about your regulations.
24 Also, your revealed messages are my pleasure.
They are my counsellors.

ד (Dalet) **Choosing Yahweh's way**

25 My inner being clings to the dust.
Speak out and give me life.
26 I talked about my behaviour, and you answered me.
Teach me your regulations.
27 Grant me insight into your principles,
so I can meditate about your wonderful actions.
28 My inner being melts away from grief.
Speak out and strengthen me.
29 Keep me off the path of deceit.
Graciously give me your instructions.
30 I've chosen the way of faithfulness.
I have desired your regulations.
31 I cling to what you've revealed—
Yahweh, don't let me be shamed.
32 I run along the path of your commands,
because you have expanded my mind.

ה (He) **Prayer for guidance**

33 Teach me, Yahweh, the way of your regulations,
and I'll keep them to the end.
34 Give me understanding, and I'll keep your teaching.
I'll observe it with all my heart.
35 Guide me in the way of your commands,
because I delight in your way.
36 Help me to want to obey what you've revealed
and not just want unscrupulous gain.
37 Help me not to waste time looking at worthless things.
Encourage me to follow your ways.
38 Fulfill your promises to your servant
so that he will respect and obey you.
39 Help me to be able to avoid the disgrace that I dread,
because your judgements are good.
40 Listen, I long for your principles.
Encourage me to follow your ways that are right.

ו (Vav) **Trusting Yahweh's instructions**

41 May I experience your loyal commitment, Yahweh—
your salvation, according to your promise,
42 then I'll answer the one who mocks me with their words,
because I trust in what you've told us.
43 Don't totally prevent me from talking about your message of truth,
because my hope is based on your judgements.
44 I'll always obey what you taught,
forever and ever.
45 I'll walk freely,
because I strive to know your principles.
46 I will tell kings what you've revealed,
and I won't be ashamed.
47 I take pleasure in obeying your commands,
which I love.
48 I will respect your commands, which I love.
I will meditate on your regulations.

ז (Zayin) **Comforted by Yahweh's principles**

49 Remember your promise to your servant
because you have given me hope.
50 That's my comfort in my suffering.
Yes, your promise keeps me alive.
51 Arrogant people mock me terribly,
but I haven't turned away from your instructions.
52 I remember your judgements from ancient times, Yahweh,
and I take comfort in that.
53 I'm seized by a hot anger
because of the wicked who reject your teaching.
54 Your regulations are songs for me
in the house where I'm staying.
55 I remember your name during the night, Yahweh,
and I follow your instruction.
56 This is for me
because I accept your principles.

ח (Het) **The loving of Law of God**

57 Yahweh is who I've chosen.
I promise to obey what you've said.
58 With my whole being, I ask for your favour.
Be merciful to me like you've promised you would be.
59 I carefully evaluate which paths I'll follow
and keep myself following what you've revealed.
60 I hurry and don't put off
obeying your commands.
61 The ropes of the wicked people entangle me.
I don't forget your instructions.
62 I get up in the middle of the night to bring praise to you
because your judgements are always right and fair.
63 I'm a companion to all who strive to obey you
and apply your principles.
64 The world is full of your loyal commitment, Yahweh.
Teach me your regulations.

ט (Tet) **The purpose of Yahweh's instructions**

65 You do good to your servant, Yahweh,
as you've said you would.
66 Teach me good discernment and understanding,
because I trust in the wisdom of your commands.
67 Before my troubles came, I went astray,
but now I observe your promises.
68 You are good, and you do good.
Teach me your regulations.
69 The arrogant smear me with lies,
but I myself keep your principles with sincerity.
70 Their hearts are unfeeling like fat,

Readers' Version

but I myself delight in your instructions.
71 It is good for me that I've suffered
so that I'd learn your regulations.
72 The instructions that come from your mouth are good for me—
more than thousands of gold and silver coins.

י (Yod)

The justice of Yahweh's instructions

73 Your hands created and formed me.
Give me understanding so that I can learn your commands.
74 May those who respect you see me and be happy
because I put my hope in what you've said.
75 Yahweh, I know that your judgements are fair and right,
and that it's in faithfulness that you make me suffer.
76 Let your loyal commitment be my comfort,
as per your promise to your servant.
77 May your grace come to me so that I may live,
because your instructions are my delight.
78 Let the proud be put to shame,
because they've falsely accused me,
but as for me, I'll meditate on your principles.
79 May those who respect you turn to me,
and get to know what you've revealed.
80 May my conscience be blameless with respect to your regulations,
so that I won't be put to shame.

כ (Kaf)

Requesting Yahweh's intervention

81 My inner being faints with longing for your salvation.
I put my hope in what you've said.
82 My eyes are exhausted with longing for your promise,
saying, "When will you comfort me?"
83 because I've become brittle like a wineskin in the smoke.
I don't forget your regulations.
84 How long must your servant wait—
when will you punish those who persecute me?
85 The proud have dug pits to trap me,
which is not according to your instructions.
86 All your commands are sensible.
Those proud people pursue me with false accusations—help me.
87 They have almost finished me off here,
but as for me, I don't reject your principles.
88 It's your loyal commitment that keeps me alive,
so that I can obey what you've revealed.

ל (Lamed)

Trusting in Yahweh's principles

89 Yahweh, your message stands firm in the heavens.
90 Your faithfulness lasts throughout the generations.
You've established the earth and it endures.
91 The heavens and the earth implement your regulations
because all things are your servants.
92 If your instructions hadn't been my delight,
then I would have died as a result of my suffering.
93 I'll never forget your principles
because through them, you've preserved my life.
94 I'm yours—save me because I strive to follow your principles.
95 The wicked wait for me in order to kill me,
but I strive to understand what you've revealed.
96 I've seen a limit to all perfection,
but your commands are very wide-ranging.

מ (Mem)

Appreciating Yahweh's principles

97 I really love your instructions—
I spend all day meditating on them.
98 Your commands make me wiser than my enemies,
because I'm always aware of them.
99 I understand more than my teachers do
because I meditate on what you've revealed.
100 I understand more than the elders do
because I've followed your principles.
101 I've avoided all evil behaviour
so that I can obey what you've said.
102 I haven't deviated from your regulations,
because you yourself have taught me.
103 Your promises are sweet to my taste,
yes, even sweeter than honey on my tongue.
104 I gain understanding through your principles
so I hate all the different ways that people deceive others.

נ (Nun)

The peace/prosperity from law of God

105 Your message is a lamp so I can see where I'm stepping
and a light to illuminate my path.
106 I have promised and have confirmed
that I will honour your judgements that are fair and right.
107 I'm suffering badly.
Keep me alive, Yahweh, as you've said you would.
108 Yahweh, please accept the freewill offerings of my praise,
and teach me your regulations.
109 My life is in continual danger,
yet I don't forget your instructions.
110 The wicked have set a trap for me,
but I haven't strayed from your principles.
111 I consider what you've revealed as my heritage forever,
because it gives me great happiness.
112 I make your regulations my priority forever—to the end.

ס (Samek)

Safety in Yahweh's instructions

113 I hate people who say one thing and do another,
but I love your instructions.
114 You are my safe place and my protection—
I've set my hopes on what you've said.
115 Get away from me, all you who choose to do evil,
so that I can keep my god's commands.
116 Sustain me like you promised you would, so that I

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may live
and don't make me ashamed of my expectation.
117 Support me, and I'll be saved,
and then I'll continually be paying attention to your regulations.
118 You reject all those who stray from your statutes,
because their deceit is a form of lying.
119 You remove all the wicked from the earth like slag is skimmed off—
that's why I love what you've revealed.
120 My body trembles in fear of you,
and I'm afraid of your judgements.

ע (Ayin) **Obeying Yahweh's instructions**

121 I've done what's fair and right.
Don't abandon me to my oppressors.
122 Guarantee your servant's well-being—
don't let the proud oppress me.
123 My eyes are exhausted waiting for you to rescue me
and for your promise to free me of guilt.
124 Deal with your servant according to your loyal commitment,
and teach me your regulations.
125 I'm your servant—give me understanding
so that I can understand what you've revealed.
126 It's time for Yahweh to take action—
they disobey your instructions.
127 That's why I love your commands more than gold—
more than fine gold.
128 That's why I consider all your principles to be right in everything.
I hate every path that leads to lies.

פּ (Pe) **Wanting to obey Yahweh's instructions**

129 What you've revealed is wonderful,
therefore I obey it.
130 The unfolding of your messages gives light—
it gives insight to the untrained.
131 I open my mouth wide and pant
because I long for your commands.
132 Turn to me and be gracious to me as usual—
to those who love your name.
133 Guide me as you promised
and don't let wickedness gain power over me.
134 Pay the ransom to free me from oppression by others
so that I may keep your principles.
135 Look favourably on your servant,
and teach me your regulations.
136 Tears stream down from my eyes
because others don't follow your instructions.

צ (Tsade) **Yahweh demands obedience**

137 You always do what is right, Yahweh,
and your regulations are fair.
138 What you've revealed demands obedience
and much faithfulness.
139 My zeal has consumed me
because my enemies forget your messages.
140 What you said is totally pure
and your servant loves it.
141 I'm unimportant, and despised.
I don't forget your principles.
142 You do right and it's right forever,
and your instructions are true.
143 Distress and anguish have found me.
Your commands are my only delight.
144 What you've revealed is right forever.
Give me understanding so that I may live.

ק (Qof) **Calling to be rescued**

145 I cried out with my whole being, "Answer me, Yahweh,
I will keep your regulations."
146 I call out to you—save me,
so that I can keep what you've revealed to us.
147 I rise before the dawn and cry out for help.
I put my hope in your words.
148 I stay awake through the night hours
in order to meditate on what you've said.
149 Apply your loyal commitment to listening to my voice.
Yahweh, preserve my life according to your justice.
150 Those pursuing wickedness are coming near.
They wander far from your instructions.
151 You are near, Yahweh,
and all your commands are reliable.
152 Long ago I learned from the things that you revealed
that you had established them forever.

ר (Resh) **Calling to be rescued**

153 Take note of my suffering and rescue me
because I don't forget your instructions.
154 Plead my cause and buy me back.
Give me life as you promised.
155 The wicked have no chance of getting rescued,
because they have no interest in your regulations.
156 Your mercies are many, Yahweh.
Preserve me by means of your judgements.
157 My pursuers and my adversaries are many
but I haven't turned from what you've revealed.
158 I see the treacherous and despise them
because they don't take notice of what you've said.
159 See how I love your principles.
Yahweh, preserve me according to your loyal commitment.
160 The essence of your message is truth,
and all your righteous judgements last forever.

שׁ (Sin/Shin) **Obeying Yahweh's instructions**

161 Officials pursue me without cause,
but my heart trembles with what you've said.
162 I'm happy because of what you've promised,
like someone who discovers a large jackpot.
163 I hate deceit, in fact I loathe it—
^it's your instructions that I love.
164 I praise you seven times a day

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on account of your righteous judgements.
165 Those who love your instructions find extensive peace—
nothing causes them to stumble.
166 I put my hope in you, Yahweh, to rescue me,
and I do what you commanded.
167 I sincerely follow all the things that you've revealed,
and I love them a lot.
168 I keep your principles and everything you've revealed,
because you see everything I do.

ת (Tav)

A prayer for help

169 Let my cry for help approach you, Yahweh.
Speak to me to give me understanding.
170 May my request reach your ears.
Rescue me as you promised you would.
171 May my lips pour out praise,
because you teach me your regulations.
172 Let my tongue sing about your promise,
because all your commands are right and fair.
173 Let your hand be ready to help me,
because I've chosen to follow your principles.
174 I long for when you'll rescue me, Yahweh,
and I enjoy your instructions.
175 May I live and praise you,
and may your regulations help me.
176 I've wandered off like a lost sheep.
Come and find your servant because I haven't forgotten your commands.

Asking Yahweh for peace

A song for walking uphill to Yerushalem.
120:1 I called out to Yahweh when I was in distress,
and he answered me.
2 Rescue my life, Yahweh, from lying lips—
from a tongue of deceit.
3 You deceitful tongue of the enemy,
what punishment will Yahweh give to you,
and then what will he add on top of that?
4 Sharpened arrows like a warrior uses,
along with burning coals of broom branches.
5 It was my loss that I stayed at Meshek,
I lived among the tents at Kedar.
6 I've lived my life for a long time
with haters of peace.
7 I'm for peace,
but when I speak, they're for war.

Yahweh our protector

A song for walking uphill to Yerushalem.
121:1 I look up towards the hills.
Where will my help come from?
2 My help comes from Yahweh
who made heaven and earth.
3 May he not allow your feet to slip.
May your protector stay alert.
4 Listen, Yisrael's (Israel's) protector doesn't doze or sleep.
5 Yahweh is your bodyguard.
Yahweh is beside you to shelter you.
6 Now the sun won't harm you during the day,
or the moon at night-time.
7 Yahweh will protect you from all harm.
He will protect your life.
8 Yahweh will protect your comings and your goings
both now and then forever.

Wanting peace for Yerushalem

A song by David while walking uphill to Yerushalem.
122:1 I was happy when they said to me,
"Let's go to Yahweh's house."
2 Yerushalem (Jerusalem), our feet are standing inside your gates—
3 Yerushalem, the city that was built with its protective walls
4 which is where Yahweh's tribes went up to
following what was revealed to Yisrael (Israel) to give thanks to Yahweh,
5 because judgement thrones remained there—
thrones of David's descendants.
6 Pray for Yerushalem to have peace and prosperity.
May those who love Yerushalem live at ease.
7 May there be peace within your walls—
peace within your fortresses.
8 For the sake of my friends and relatives
I'll say, "May there be peace within you."
9 For the sake of the house of our god Yahweh
I'll strive for the good of Yerushalem.

Praying to see mercy

A song for walking uphill to Yerushalem.
123:1 I look up towards you—
you who rule from your throne in the heavens.
2 Just as servants look to their master for his favour,
and the maids look to their mistress,
so we look to our god Yahweh until he has mercy on us.
3 Have mercy on us, Yahweh, have mercy on us,
because we've been very humiliated by our enemies—
4 in fact we've had way more than enough scoffing from the arrogant
and contempt from the proud.

Thanking for Yahweh's protection

A song by David while walking uphill to Yerushalem.
124:1 Let Yisrael (Israel) now say,
"If Yahweh hadn't been on our side,
2 yes, when we were attacked
if Yahweh hadn't been on our side,
3 they would have swallowed us up alive
when their anger raged against us.
4 Then the water would have swept us away—
the torrent would have gone right over us.
5 Yes, then the raging waters would have gone over us.
6 We praise Yahweh
who didn't allow our enemies to tear us apart with their teeth.
7 We've escaped like a bird out of a bird-catcher's trap—
the trap's been broken and we've escaped.
8 We rely on Yahweh for our help—

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the one who made heaven and earth.

A song for walking uphill to Yerushalem.

Against wicked rulers

125:1 Those who trust in Yahweh
are like Mt. Tsiyon (Zion) which can't be shaken—enduring forever.
2 Just like the mountains surround Yerushalem (Jerusalem),
so too Yahweh surrounds his people, both now and forever.
3 Wicked rulers must not settle on the land allotted to the righteous,
otherwise those righteous people might end up doing something that they shouldn't do.
4 Do good, Yahweh, to those who are good
and to those who strive to do what is right.
5 But as for those who choose to turn to crooked paths,
Yahweh will banish them along with those who do evil.
May peace be on Yisrael (Israel).

A song for walking uphill to Yerushalem.

The cheerful harvest

126:1 When Yahweh restored Tsiyon's (Zion's) fortunes,
we were like those who dream.
2 Then our mouths were filled with laughter
and our tongues with singing.
Then they said among the nations,
"Yahweh has done great things for them."
3 Yahweh did great things for us.
How glad we were.
4 Restore our fortunes, Yahweh,
like the streams do in the Negev desert.
5 Those who sow in tears will harvest with cheerful shouts.
6 The man who goes out weeping, carrying seed to sow,
will return again with happy shouts—bringing his bundles of grain with him.

A song by Shelomoh while walking uphill to Yerushalem.

Children are a blessing

127:1 If it's not Yahweh who builds the house, those who build it are just wasting their time.
If it's not Yahweh who guards the city, the watchman stands guard uselessly.
2 It's pointless getting up early, then coming home late,
or working so hard to get your food,
because Yahweh provides for those he loves even while they're asleep.
3 Yes, children are a heritage from Yahweh,
and the product of the womb is a reward.
4 The children of a young man
are like arrows in a warrior's hand.
5 The man who has his quiver full of them is blessed.
He won't be put to shame when he confronts his enemies at the community gate.

A song for walking uphill to Yerushalem.

Prosperity for those who honour Yahweh

128:1 Blessed is everyone who honours Yahweh—
who strives to follow what he showed us.
2 When you eat the product of your own hard work,
you will be blessed and prosper.
3 Your wife will be like a fruitful vine in your house.
Your children will be like olive trees as they sit around your table.
4 Yes, indeed, the man who honours Yahweh will be blessed.
5 May Yahweh bless you from Tsiyon (Zion)—
may you see Yerushalem's (Jerusalem's) prosperity throughout your whole life.
6 May you live to see your children's children.
May peace be on Yisrael (Israel).

A song for walking uphill to Yerushalem.

Praying against haters of Tsiyon

129:1 Let Yisrael (Israel) say:
"My enemies have attacked me often since my youth.
2 Yes, often since my youth they've attacked me,
yet they haven't defeated me.
3 Their ploughmen ploughed on my back—
they made their furrows long.
4 Yahweh is righteous.
He's cut the ropes of the wicked."[152]
5 May all those who hate Tsiyon (Zion)
be humiliated and turned back.
6 May they be like the grass that sprouts up on a roof
then dries up and dies before it can grow tall,
7 so it's no use to the harvester
or to the person tying up the bundles of grain.
8 May no one who's passing by say to those haters of Tsiyon,
"May Yahweh's blessing be on you all,"
or, "We bless you all in Yahweh's name."

A song for walking uphill to Yerushalem.

Yahweh can redeem us

130:1 I call out to you, Yahweh—
out from the depths.
2 My master, listen to what I'm saying.
Pay attention to my pleas for mercy.
3 Yahweh, if you kept a record of our disobedience,
master, who could stand before you?
4 But you do have a willingness to forgive
so that you might be respected.
5 I wait for Yahweh to rescue me—
I put my trust in what he's said.
6 I wait for my master to help me—
more eagerly than the night guard looks forward to the morning.
7 Yisrael (Israel), put your hope in Yahweh.
Yahweh is merciful and very willing to get us out of our situation.
8 He's the one who'll pay the price for all Yisrael's sins

152 RV 129:4 · Note Probably meaning 'the ropes used to enslave us', but not certain.

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so we can be free.[153]

Explaining inner peace

A song by David while walking uphill to Yerushalem.

131:1 Yahweh, I'm not boastful or full of pride,
nor do I pretend to understand amazing things that are beyond me.
2 Instead, I've worked to maintain inner peace and quietness,
like a child who's been weaned, yet still trusts fully in its mother.
3 Yisrael (Israel), put your hope in Yahweh
from now on and forever.

Yahweh's resting place in Tsiyon

A song to be sung while walking uphill to Yerushalem.

132:1 Yahweh, for David's sake, remember all the hardships he endured.
2 Remember how he made a promise to you, Yahweh—
how he made a vow to Ya'akov's (Jacob's) mighty warrior:
3 "I won't enter my home,
or lie down in my bed.
4 I won't let my eyes close
or let myself doze away
5 until I've found a place for Yahweh—
a residence for the powerful one that Ya'akov worshipped.
6 Listen, we heard that the sacred box was in Efratah.
We found it in Ya'ar's fields.
7 We'll go into the place where he lives.
We'll bow low in front of him where he sits.
8 Yahweh, come to the place where you can remain—
you and the sacred chest that represents your power.
9 May your priests wrap themselves in integrity.
May your faithful followers shout happily.
10 For your servant David's sake,
don't just ignore the one that you've chosen.[154]
11 Yahweh, you promised David and you won't break that promise.
You said, "I'll put your descendants on your throne.[155]
12 If your sons keep my agreement and the instructions that I'll teach them,
then their children also will sit on your throne forevermore."
13 Yes, Yahweh has chosen Tsiyon (Zion)—
that's where he wants to reside.
14 He said, "This is my resting place forever.
I'll live here, because I like this place.
15 I'll bless Tsiyon with generous provisions.
Her poor people will have enough food to be satisfied.
16 I'll have her priests lead the people to be saved.
The faithful people will shout aloud in their happiness.
17 I'll cause one of David's descendants to become a great king there,
and shine the light on the one I've chosen.[156]
18 I'll cause his enemies to be shamed,
and it's his crown that will shine.

Living peacefully together

A song by David while walking uphill to Yerushalem.

133:1 Listen, it's really good and pleasant
when the nation's people get on well together.
2 It's like having expensive oil on the head,
running down the beard—Aharon's (Aaron's) beard,
and which then runs down onto the collar of his robes.
3 It's like the dew on Mt. Hermon
which falls on the mountains of Tsiyon (Zion),
because Yahweh commanded the blessing there—eternal life.

Lift your hands and bless Yahweh

A song for walking uphill to Yerushalem.

134:1 Listen, bless Yahweh, all you servants of Yahweh—
you who stand in Yahweh's house at night.
2 Lift up your hands towards the sacred place and bless Yahweh.
3 May Yahweh, the creator of heaven and earth
bless you from Tsiyon (Zion).

A praise song

135:1 Praise Yahweh—praise his name.
Praise him, you servants of Yahweh,
2 who stand in the house of Yahweh—
in the courtyards around our god's house.
3 Praise Yahweh, because he is good.
Sing praises to his name because it's pleasant,
4 because Yahweh has chosen Ya'akov (Jacob) for himself—
Yisrael (Israel) as his very own.
5 You see, I myself know that Yahweh is great,
yes, our master is greater than all other gods.
6 Yahweh does whatever he wants to do
in heaven and on the earth,
in the seas, including all their deepest parts.
7 He makes the clouds rise up from the end of the earth.
He makes lightning accompany the rain,
and brings the wind out of his storehouse.
8 He struck Mitsrayim's (Egypt's) firstborn males—
both people and animals.[157]
9 He did miracles and amazing things in your country, Mitsrayim,
against Par'oh (Pharaoh) and all his servants.
10 He struck many nations
and killed powerful kings,
11 Sihon king of the Amorim,
and Og king of Bashan,
and all the Kena'ani (Canaanite) kings.

153 **RV 130:8 · Cross-ref.** Mat 1:21; Tit 2:14.

154 **RV 132:8-10 · Cross-ref.** 2Ch 6:41-42.

155 **RV 132:11 · Cross-ref.** 2Sam 7:12-16; 1Ch 17:11-14; Psa 89:3-4; Acts 2:30.

156 **RV 132:17 · Cross-ref.** 1Ki 11:36.

157 **RV 135:8 · Cross-ref.** Exo 11.

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12 He gave their land as an inheritance—
an inheritance to his people Yisrael (Israel).
13 Your reputation lasts forever, Yahweh.
Your renown, Yahweh, endures throughout the generations
14 because Yahweh judges his people,
and he's compassionate towards his servants.
15 The nations' idols are silver and gold—
the work of people's hands.[158]
16 Those idols have mouths, but they can't speak.
They have eyes, but they can't see.
17 They have ears, but they can't hear,
and there's no breath in their mouths.
18 Those who make them will end up like them,
as will all those who put their trust in them.
19 Descendants of Yisrael (Israel), bless Yahweh.
Descendants of Aharon (Aaron), bless Yahweh.
20 Descendants of Levi, bless Yahweh.
All you who respect Yahweh, bless him.
21 Blessed be Yahweh in Tsiyon (Zion)—
he who lives in Yerushalem (Jerusalem).
Praise Yahweh.

A song of thankfulness

136:1 Give thanks to Yahweh, because he's good,
because his loyal affection continues forever.[159]
2 Give thanks to the god of gods,
because his loyal affection continues forever.
3 Give thanks to the master of masters,
because his loyal affection continues forever.
4 Thank him—the only one who does great miracles—
because his loyal commitment continues forever.
5 Thank him who used his wisdom to make the universe,[160]
because his loyal commitment continues forever.
6 Thank him who spread the earth out over the waters,[161]
because his loyal commitment continues forever.
7 Thank him who made the great lights,[162]
because his loyal commitment continues forever:
8 the sun to rule over the day,
because his loyal commitment continues forever,
9 the moon and stars to rule over the night,
because his loyal commitment continues forever.
10 Thank him who struck Mitsrayim's (Egypt's) firstborn males,[163]
because his loyal commitment continues forever.
11 He led Yisrael (Israel) out from among the Mitsrim (Egyptians),[164]
because his loyal commitment continues forever.
12 He led them with his powerful hand and outstretched arm,
because his loyal commitment continues forever.
13 Thank him who divided the Red Sea in two,[165]
because his loyal commitment continues forever.
14 Then he made Yisrael go through the middle of that sea,
because his loyal commitment continues forever.
15 Then he threw Par'oh (Pharaoh) and his army down into the Red Sea,
because his loyal commitment continues forever.
16 Thank him who led his people through the wilderness,
because his loyal commitment continues forever.
17 Thank him who struck down great kings,
because his loyal commitment continues forever.
18 Thank him who killed powerful kings,
because his loyal commitment continues forever.
19 Thank him who killed the Amori King Sihon,
because his loyal commitment continues forever.
20 Thank him who killed King Og from Bashan,
because his loyal commitment continues forever.
21 Thank him who gave them the land as their inheritance,
because his loyal commitment continues forever.
22 Thank him who gave an inheritance to his servant Yisrael (Israel),
because his loyal commitment continues forever.
23 Thank him who remembered us when we felt so low,
because his loyal commitment continues forever.
24 Then he rescued us from those who set themselves against us,
because his loyal commitment continues forever.
25 Thank him who gives food to all living creatures,
because his loyal commitment continues forever.
26 Yes, give thanks to the god of the heavens,
because his loyal commitment continues forever.

Mourning Yerushalem's destruction

137:1 We sat beside the rivers in Bavel (Babylon)—
sat and wept when we thought about Tsiyon (Zion).
2 We hung our harps there on the willow trees
3 because our captors there had demanded that we sing songs,
and those who never stopped mocking us said,
"Sing us one of the songs from Tsiyon."
4 How could we sing a song about Yahweh
while we were captive in a foreign country?
5 If I forget about you, Yerushalem (Jerusalem),

158 **RV 135:15-18 · Cross-ref.** Psa 115:4-8; Rev 9:20.
159 **RV 136:1 · Cross-ref.** 1Ch 16:34; 2Ch 5:13; 7:3; Ezr 3:11; Psa 100:5; 106:1; 107:1; 118:1; Jer 33:11.
160 **RV 136:5 · Cross-ref.** Gen 1:1.
161 **RV 136:6 · Cross-ref.** Gen 1:2.
162 **RV 136:7-9 · Cross-ref.** Gen 1:16.
163 **RV 136:10 · Cross-ref.** Exo 12:29.
164 **RV 136:11 · Cross-ref.** Exo 12:51.
165 **RV 136:13-15 · Cross-ref.** Exo 14:21-29.

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may my right hand forget how to do anything.
6 Let my tongue stick to my palate if I don't keep remembering you—
if I don't prioritise Yerushalem over my favourite pastime.
7 Remember, Yahweh, the day Yerushalem fell,
how the Edomim said,
"Tear it down—tear it down to its foundations."
8 You daughter of Bavel (Babylon) who will be destroyed—
blessed be the one who repays you for what you did to us.[166]
9 Blessed be the one who seizes your little ones
and smashes them against the rocks.

A prayer of thankfulness

A song by David.
138:1 I will thank you, Yahweh, with my whole being.
I'll sing praises to you in front of the idols.
2 I will bow down toward your sacred temple,
and I'll thank you for your loyal commitment and for your trustworthiness,
because you've made your reputation and your message more important than anything else.
3 When I called out for help, you answered me.
→You gave me strength and made me bold.
4 All the kings of the earth will thank you, Yahweh,
→because they will hear what you're saying.
5 Yes, they'll sing about Yahweh's ways,
because Yahweh's honour is outstanding,
6 because although Yahweh is up high, yet he can still see the lowly,
and he knows the proud from far off.
7 Even when I'm walking with danger all around me,
you will preserve my life.
You actively oppose the anger of my enemies,
and you save me with your intervention.
8 Yahweh will get revenge against them for me.
Your loyal affection continues forever.
You don't abandon the work that you started.

God's care and total knowledge

One of David's songs for the choir director.
139:1 Yahweh, you have examined me, and you know me.
2 You know when I sit down and when I stand up.
You understand my thoughts from far away.
3 You've watched where I go and where I rest,
and you're familiar with everything I do.
4 Before the words even get to my tongue,
Yahweh, you already know everything that I'm going to say.
5 In front of me and behind me, you surround me
to use your power to protect me.
6 That knowledge is too amazing for me.
It's above me and beyond my reach.
7 Where can I go from your spirit?
Where could I run away to—away from your presence?
8 If I ascend up to the heavens, you're there.
If I make my bed in the grave, wow, you're even there.
9 If I flew up high with the dawning sun
or stayed down in a remote part of the ocean,
10 you'd still be there to lead me with your hand
and you would help me.
11 If I said, "Surely the darkness will cover me,
and the light will become night around me,"
12 even the darkness wouldn't be dark to you,
and the night would shine like the day.
The darkness is like the light to you.
13 Yes, you created my internal parts—
you put me together inside my mother's womb.
14 I'll praise you because it's incredible how my body is made.
Everything you do is wonderful.
My inner being knows that very well.
15 My bones weren't hidden from you when I was made in private—
when I was woven together in the depths of the earth.
16 Your eyes saw my unformed body.
All my history was already recorded in your book
even before any of those days had started.
17 Your thoughts are so precious to me, God.
They add up to something incredible.
18 If I counted them, there'd be more than the sand grains.
When I wake up, I'm still with you.
19 If only you'd kill the wicked, God
(and you violent men, get away from me),
20 because they speak against you due to their evil desires—
your enemies lie about you.
21 Yahweh, I certainly hate those who hate you.
I despise those who rebel against you.
22 I hate them completely—
they've become my enemies.
23 Examine me, God, and know my inner feelings.
Test me and know my thoughts.
24 See if there is any wicked way in me,
and lead me on the timeless path.

A prayer for protection

A song by David for the choir director.
140:1 Yahweh, rescue me from wicked men.
Keep me safe from men of violence,
2 because they plan evil in their hearts.
They assemble for battles every day.
3 They sharpen their tongues like snakes.
Vipers' poison is on their lips.[167] (Instrumental break.)
4 Keep me from the hands of the wicked, Yahweh.
Protect me from violent men who plan to ruin me.
5 The proud have set a trap for me,
and they've spread a net with ropes.

166 **RV 137:8 · Cross-ref.** Rev 18:6.
167 **RV 140:3 · Cross-ref.** Rom 3:13.

Readers' Version

They've set traps for me along the path. (Instrumental break.)
6 I said to Yahweh, "You're my god.
Yahweh, listen to my cries for mercy."
7 Yahweh, my master, you're the strong one who can save me.
You protect my head during the battle.
8 Yahweh, don't let the wicked get what they want.
Don't allow their evil plans to succeed, or let them attack. (Instrumental break.)
9 Those who surround me raise their heads.
Let the mischief from their own lips bounce back on them.
10 Let burning coals fall on them.
Throw them into the fire or into muddy pits.
→Never again will they try to attack.
11 May no agitator become established in the land.
May evil speedily hunt down the man planning violence.
12 I know that Yahweh will act with favour for the poor and with justice to the needy.
13 Surely the godly people will praise your name.
The upright will live peaceably in your presence.

Accepting correction

A song by David.
141:1 Yahweh, I called out to you. Come quickly to me.
Listen to my voice when I call to you.
2 May my prayer rise to your face like incense.[168]
May my lifted hands be like the evening sacrifice.
3 Yahweh, place a guard over my mouth.
Guard the door which is my lips.
4 Don't let my heart bend toward any evil thing
or participate in sinful activities
with men who behave wickedly.
May I not eat any of their delicacies.
5 Let a righteous person hit me—it would be a kindness.
Let them correct me—it will be soothing like lotion on my head.
Help me not to be defiant,
because my prayer is always against those who do wicked things.
6 When their rulers are thrown down from the cliffs,
the people will listen to my words because they're pleasant.
7 Like when someone ploughs and breaks up the ground,
so our bones have been scattered at the entrance to the grave.
8 My eyes are on you, Yahweh, my master.
You're my place of protection—don't abandon my life.
9 Keep me from the trap that they've laid for me—
from the nets of those who do evil.
10 Let the wicked fall into their own nets
while I escape.

A prayer for protection

A song[169] and prayer of David when he was hiding in a cave.
142:1 I cry out to Yahweh with my voice.
With my voice I plead to Yahweh for his favour.
2 I pour out my sorrows to him.
I declare my troubles in front of him.
3 When my spirit is weak within me, you yourself know my path.
They've hidden a trap for me along the path that I walk.
4 I look around and see that no one takes any notice of me.
There's no safe place for me to escape to
and there's no one who cares for my life.
5 I called out to you for help, Yahweh.
I said that you're my protection—
my portion in the land of the living.
6 Listen to my cries for help because I've been driven into a bad situation.
Rescue me from my pursuers because they're stronger than I am.
7 Bring my life out of prison in order to praise your name.
The godly people will gather around me because you've been good to me.

A prayer to be rescued

A song by David.
143:1 Hear my prayer, Yahweh—listen to my requests.
On account of your faithfulness, answer me in your righteousness.
2 Don't judge me, your servant,
because no living person is innocent anyway.[170]
3 The enemy has pursued my life.
He's smashed me into the ground.
He's forced me to live in darkness like those who've been dead a long time.
4 My spirit is getting weaker.
My mind is full of despair.
5 I remember the good old days.
I meditate about your activities.
I consider all the things you've done.
6 I spread my hands out towards you.
I long for you like a thirsty person longs for water in the desert. (Instrumental break.)
7 Answer me quickly, Yahweh, because my spirit is weak.
Don't hide yourself from me or I'll become like those going down into the pit.
8 Every morning I want to hear about your loyal commitment
because I've put my trust in you.
Show me the way I should go
because I've committed my life to you.
9 Rescue me from my enemies, Yahweh—
I trust you as my protector.

168 **RV 141:2 · Cross-ref.** Rev 5:8.
169 **RV 142:0 · Note** In Hebrew, 'maskil' is perhaps the name of this class of song.
170 **RV 143:2 · Cross-ref.** Rom 3:20; Gal 2:16.

Readers' Version

10 Teach me to do what you like
because you're my god.
May your good spirit lead me
out of the valley onto level ground.
11 Yahweh, keep me alive for the sake of your reputation.
Rescue me from trouble because you always do what is right.
12 Apply your loyal commitment and cut off my enemies.
Destroy all those threatening my life, because I'm your servant.

The thanking due to victory

A song by David.
144:1 Blessed be Yahweh, my stable base,
who trains my hands for war
and my fingers for battle.
2 You're my fortress and show your loyal commitment to me.
You're my high tower and the one who rescues me,
my shield and the one I trust for my protection—
the one who subdues other nations under me.
3 Yahweh, what's humankind that you take notice of them?
Why do you even consider humanity?[171]
4 People are like a puff of air—
here one minute and gone the next.
5 Yahweh, cause your sky to bend over and come down.
Touch the mountains and make them active.
6 Flash your lightning and scatter your enemies.
Send your arrows and drive them away.
7 Reach your hand down from above.
Save me and rescue me from the surging waters—
away from being controlled by foreigners
8 who always tell lies,
even when they promise to tell the truth.
9 I will sing a new song to you, God.
I'll play the ten-stringed instrument for you
10 who saves kings from their enemies—
the one who rescued his servant David from a deadly sword.
11 Rescue me from being controlled by foreigners
who always tell lies,
even when they promise to tell the truth.
12 May our sons be like plants that grow large even when they're still young
and our daughters grow like carved corner pillars in a palace.
13 May our storehouses be full with every kind of produce,
and may the sheep in our fields produce thousands, even tens of thousands.
14 May our oxen have many young.
No one will break through, no one will go out,
and no one will cry in our streets.
15 The people that that happens to are blessed.
Blessed are the people for whom Yahweh is their God.

A praise song

A praise song by David.
א (Alef)
145:1 I will highly commend you, my god, the King.
I will praise your name without ending.
ב (Beyt)
2 Every day I'll make sure to bless you.
I will praise your name forever and ever.
ג (Gimel)
3 Yahweh is great and deserving of a lot of praise—
We can't fully comprehend his greatness.
ד (Dalet)
4 Generation after generation will celebrate because of what you've done
and they'll tell others about your powerful actions.
ה (He)
5 I'll meditate on your incredible splendour and honour
as well as all the marvellous things that you've done.
ו (Vav)
6 They'll tell about how your awesome actions show your power,
and I'll speak about your greatness.
ז (Zayin)
7 They'll remember the fame of your extravagant goodness,
and they'll happily sing about your righteousness.
ח (Het)
8 Yahweh is gracious and merciful,
slow to anger and frequently displaying his loyal commitment.
ט (Tet)
9 Yahweh is good to everyone,
and desires the best for everything he made.
י (Yod)
10 Everyone you've made will give thanks to you, Yahweh.
Your faithful supporters will bless you.
כ (Kaf)
11 They'll tell about the splendour of your kingdom,
and they'll speak about your power,
ל (Lamed)
12 making his powerful actions known to humanity's children,
along with the incredible splendour of his kingdom.
מ (Mem)
13 Your kingdom will continue forever,
and you'll rule generation after generation.
(נ) (Nun)
ס (Samek)
14 Yahweh supports all those who are falling
and raises up all those who are bent over under heavy loads.
ע (Ayin)
15 Everyone and everything's eyes are watching out for you.
You give them their food at the proper time.
פ (Pe)

171 **RV 144:3 · Cross-ref.** Yob 7:17-18; Psa 8:4.

Readers' Version

16 You open your hand
and satisfy the desire of every living thing.
צ (Tsade)
17 Yahweh is righteous in all his ways
and shows kindness in everything he does.
ק (Qof)
18 Yahweh is near to all who call to him—
to all who sincerely request his help.
ר (Resh)
19 For those who strive to obey him, he does what they desire,
and he hears their call for help and saves them.
ש (Sin/Shin)
20 Yahweh protects all those who love him,
but he'll destroy all the wicked.
ת (Tav)
21 My mouth speaks the praise of Yahweh.
Let everybody bless his holy name forever and ever.

Praise Yahweh the liberator

146:1 Praise Yah.
I'll praise Yahweh with my whole being.
2 I'll praise Yahweh with my life.
I'll sing praises to my god as long as I live.
3 Don't trust in politicians
or in people—none of them can save you.
4 When their breath ceases, they return to the ground—
all their plans come to an end at that time.
5 Blessed are the people who have Ya'akov's (Jacob's) god to help them—
whose hope is in their God Yahweh:
6 He's the one who made the heavens and earth, the sea, and all that is in them.[172]
He's the one who remains faithful forever.
7 He's the one who executes justice for the oppressed.
He's the one who gives food to the hungry.
Yahweh liberates the prisoners.
8 Yahweh opens the eyes of the blind.
Yahweh straightens up those who are bowed down under heavy loads.
Yahweh loves those who do what is right.
9 Yahweh guards the refugees.
He sustains orphans and widows,
but he subverts the plans of the wicked.
10 Yahweh reigns forever.
Tsiyon (Zion), your god reigns throughout the generations.
Praise Yahweh.

Praise Yahweh who's in control

147:1 Praise Yahweh.
How good it is to sing praises to our god,
How pleasant and suitable is a praise song.
2 Yahweh builds up Yerushalem (Jerusalem),
He gathers the Israelis who were taken to other countries.
3 He heals those who are broken-hearted
and bandages their wounds.
4 He counts the stars—
he calls all of them by name.
5 Our master is wonderful and very powerful.
His understanding is unlimited.
6 Yahweh helps the oppressed up.
He brings down the wicked to the ground.
7 Sing to Yahweh with thanksgiving.
Make music for our god with a harp.
8 He's the one who covers the skies with clouds.
He's the one who prepares rain for the earth.
He's the one who makes the mountains sprout with grass.
9 He gives food to the animals
and to the ravens' chicks when they squawk.
10 He doesn't delight in the strength of a horse,
He doesn't enjoy a man's legs.
11 Yahweh enjoys those who fear him—
those who know to expect his loyal commitment.
12 Tell about Yahweh's greatness, Yerushalem (Jerusalem).
Praise your god, Tsiyon (Zion),
13 because he strengthens the locking bars on your gates.
He blesses your children there in the city.
14 He give peace on your borders.
He satisfies you with excellent grain.
15 He sends out his command to the soil,
His message travels quickly.
16 He makes the snow coat the ground like wool on a sheep.
He scatters the frost across the countryside like people scatter ashes.
17 He sends out his hail like crumbs brushed off a table.
Who can stand before his cold?
18 He sends out his command and melts them.
He makes his wind blow, and the waters flow.
19 He declared his message to Ya'akov (Jacob)—
his instructions and his regulations for Yisrael (Israel).
20 He hasn't done that for any other country,
and as for his instructions, they don't know them.
Praise Yahweh.

Praise Yahweh everyone

148:1 Praise Yahweh.
Praise Yahweh from the skies.
Praise him in the heights.
2 Praise him, all his messengers.
Praise him, all his armies.
3 Praise him, sun and moon.
Praise him, all you shining stars.
4 Praise him, highest heavens
and the waters that are above the heavens.[173]
5 Let them praise Yahweh's name,
because he gave the command and then they were cre-

172 **RV 146:6 · Cross-ref.** Acts 4:24; 14:15.
173 **RV 148:4 · Cross-ref.** Gen 1:7.

Readers' Version

ated.[174]
6 He has established them forever and ever.
He made a decree and it won't ever become invalid.
7 Praise Yahweh from the earth,
you sea monsters and all ocean depths,
8 fire and hail, snow and clouds,
stormy winds doing what he commanded.
9 The mountains and all the hills,
the fruit trees and all the cedars,
10 both wild and all the domestic animals,
reptiles and winged birds.
11 Kings across the world and all the peoples,
princes and all judges across the world,
12 young men and also young women,
the elderly along with the children,
13 let them all praise Yahweh's name,
because his name alone is famous.
His splendour extends over the earth and in the heavens.
14 He has increased his people's military strength.
Praise from all his faithful ones—
from Yisrael's (Israel's) descendants—the people near to him.
Praise Yahweh.

A song of praise

149:1 Praise Yahweh.
Sing a new song to Yahweh.
Praise him in the assembly of the faithful ones.
2 Let Yisrael's (Israel's) people be glad about the one who made them.
Let Tsiyon's (Zion's) children be glad about their king.
3 Let them praise him with dancing—
making music with tambourines and harps,
4 because Yahweh appreciates his people,
and he honours humble people by saving them.
5 That honour will make the faithful people cheerful,
and they'll happily sing during the night.
6 They should use their mouths to praise God,
but hold sharp swords in their hands
7 to inflict vengeance on the nations
and punishment on the people groups,
8 to tie their kings up with chains
and to put their leading citizens into iron shackles.
9 They'll carry out the written judgements against them.
That'll be an honour for all his faithful ones.
Praise Yahweh.

Praise Yahweh everyone

150:1 Praise Yahweh.
Praise God in his residence of holiness.
Praise him for his power in heaven.
2 Praise him for his powerful actions.
Praise him because he's so influential.
3 Praise him with a trumpet blast.
Praise him with the ukelele and harp.
4 Praise him with tambourines and dancing.
Praise him with stringed instruments and flutes.
5 Praise him with vibrating cymbals.
Praise him with clanging cymbals.
6 Let everything that can breathe praise Yahweh.
Praise Yahweh.

174 **RV 148:5 · Cross-ref.** Gen 1:1-2.

Amos

(Heb. Amots)

Introduction

Amos/Amos was a shepherd before he became a prophet. There grew up in Tekoa in the province of Yehudah (Judah), but Yahweh commanded him to go to Beyt-El (Bethel) in Yisrael (Israel) in order to preach there. (Yisrael is north of Yehudah.) These events happened around 800 before Yeshua/Jesus (B.C.) He proclaimed God's curses on Aram, Peleshet, Pinisia, Edom, Amon, Moav, and even Yehudah. At that time, the people were prospering and there was no famine like in some other nations, and Yisrael had widened their border. But Amos saw how the rich people prospered because they took advantage of the poor and even abused them through the courts. They had stopped obeying Yahweh' instructions and commands, so Amos didn't hesitate to tell them how Yahweh would punish them and their country. He encouraged them to maintain true justice in their courts, because what if God might just be gracious towards the people remaining in their country (5:15).

Main components of this document

The punishment of nations near Yisrael *1:1–2:5*
The punishment of Yisrael *2:6–6:14*
The five revelations *7:1–9:15*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This is the message that Amos (who was among the shepherds in Tekoa) saw concerning Yisrael (Israel) in the days of King Uziyah of Yehudah (Judah),[1] and also in the days of Yoash's son King Yarov'am (Jeroboam) of Yisrael,[2] two years before the earthquake.

2 Amos said,
"Yahweh will shout loudly from Tsiyon (Zion).
He will raise his voice from Yerushalem (Jerusalem).[3]
The shepherds' pastures will brown off.
The top of Mt. Karmel will dry up."

Judgement of Yisrael's neighbours · Aram

3 This is what Yahweh says:
"Even if Damesek (Damascus) was three or four sins below the threshold,
I wouldn't turn away their punishment,
for the cruel things they did to the people of Gilead.[4]
4 I'll send a fire into King Hazael's house,
and it will devour King Ben-Hadad's fortresses.
5 I'll smash the gate bars of Damesek
and eliminate the ruler of the Aven Valley,
and also the leader of Beyt-Eden.
The people of Aram (Syria) will go in captivity to Kir,"
says Yahweh.

Peleshet

6 This is what Yahweh says:
"Even if Azah (Gaza) was three or four sins below the threshold,
I wouldn't turn away their punishment,
because they carried a whole people group away as captives,
to hand them over to Edom.[5] **7** I'll send fire onto Azah's walls,
and it'll devour her fortresses. **8** I will cut off those from Ashdod
and the ruler of Ashkelon.
I'll cause problems for Ekron,
and the rest of the Pelishtim will die,"
says Yahweh the master.

Tsor

9 This is what Yahweh says:
"Even if Tsor (Tyre) was three or four sins below the threshold,
I wouldn't turn away their punishment,
because they handed a whole people group over to Edom,
and they didn't take any notice of their brotherhood agreement.[6]
10 I'll send fire onto Tsor's walls,
and it'll devour her fortresses."

Edom

11 This is what Yahweh says,
"Even if Edom was three or four sins below the threshold,
I wouldn't turn away their punishment,
because he pursued his brother with the sword and abandoned all pity.
His anger raged continually,
and his rage lasted forever.[7]
12 I'll send fire on Teyman,
and it'll devour Batserah's fortresses."

Amon

13 This is what Yahweh says,
"Even if the Amonim were three or four sins below the threshold,
I wouldn't turn away their punishment,
because they ripped open the pregnant women of Gilead,
in order to grab territory.[8]
14 I'll light a fire in Rabah's walls,
and it'll devour its fortresses,
with a shout in the day of battle,
with a storm in the day of the whirlwind.
15 Their king will go into captivity along with his officials,"
says Yahweh.

Moav

2:1 This is what Yahweh says:
"Even if Moav (Moab) was three or four sins below the threshold,
I wouldn't turn away its punishment,
because he completely burnt up the bones of Edom's king.[9]
2 I'll send fire on Moav,
and it will devour Keriyot's fortresses.
Moav will die in an uproar—
with shouting and the sound of the horn. **3** I'll wipe out her judge,
and I'll kill all the leaders along with him,"
says Yahweh.

Yehudah's punishment · Southern kingdom

4 This is what Yahweh says:
"Even if Yehudah (Judah) was three or four sins below the threshold,
I wouldn't turn away its punishment,
because they rejected Yahweh's instructions
and didn't keep his regulations.
Their lies caused them to go astray,
just like their ancestors had done. **5** I'll send fire on Yehudah,
and it'll devour Yerushalem's (Jerusalem's) fortresses."

Yisrael's punishment · Northern kingdom

6 This is what Yahweh says:
"Even if Yisrael (Israel) was three

1 **RV 1:1 · Cross-ref.** 2Ki 15:1-7; 2Ch 26:1-23.
2 **RV 1:1 · Cross-ref.** 2Ki 14:23-29.
3 **RV 1:2 · Cross-ref.** Yoel 3:16.
4 **RV 1:3-5 · Cross-ref.** Isa 17:1-3; Jer 49:23-27; Zech 9:1.
5 **RV 1:6-8 · Cross-ref.** Isa 14:29-31; Jer 47:1-7; Eze 25:15-17; Yoel 3:4-8; Zeph 2:4-7; Zech 9:5-7.
6 **RV 1:9-10 · Cross-ref.** Isa 23:1-18; Eze 26:1–28:19; Yoel 3:4-8; Zech 9:1-4; Mat 11:21-22; Luk 10:13-14.
7 **RV 1:11-12 · Cross-ref.** Isa 34:5-17; 63:1-6; Jer 49:7-22; Eze 25:12-14; 35:1-15; Oba 1-14; Mal 1:2-5.
8 **RV 1:13-15 · Cross-ref.** Jer 49:1-6; Eze 21:28-32; 25:1-7; Zeph 2:8-11.
9 **RV 2:1-3 · Cross-ref.** Isa 15:1–16:14; 25:10-12; Jer 48:1-47; Eze 25:8-11; Zeph 2:8-11.

Readers' Version

or four sins below the threshold,
I wouldn't turn away its punishment,
because they sold the innocent for silver
and the needy for a pair of sandals. **7** They trample the heads of the poor into the dust.
They just push the oppressed out of the way.
A man and his father go lie with the same girl
and so profane my sinless reputation. **8** They lie down beside every altar on clothes taken from the poor as pledges,
and in the house of their god they drink the wine of those who were fined.
9 Yet I destroyed the Amorim before them.
They were as tall as of cedars
and as strong as oaks.
Yet I destroyed their fruit up high
and their roots down below.[10] **10** Also, I brought you all out of Mitsrayim (Egypt)
and led you forty years in the wilderness
so you all could possess the land of the Amorim.
11 I raised prophets up from among your sons
and devoted Nazirites from your young men.[11]
Isn't that right, you Israelis?
This is Yahweh's declaration.
12 But you all persuaded the Nazirites to drink wine[12]
and ordered the prophets not to prophesy.
13 Listen, I'm going to make you lose your stability
just like a cart wobbles when it's carrying a heavy load of grain.
14 Even fast people won't be able to reach a safe place.
The strong won't have enough strength of their own,
and the powerful won't be able to save themselves.
15 The archer holding the bow will be forced to retreat.
Even the fast runner won't be able to escape.
The horse-rider won't escape with his life.
16 Even the bravest warriors will flee naked that day.
That is Yahweh's declaration.
3:1 Hear this message that Yahweh has spoken against you, people of Yisrael (Israel), against Ya'akov's (Jacob's) descendants that I brought out of Mitsrayim (Egypt) saying: **2** "I have chosen only you from all the families of the earth, therefore I'll punish you all for all your sins."

Cause and effect · Northern kingdom

3 Do two people walk together,
without first agreeing to meet?
4 Would a lion roar in the forest when he doesn't have any prey?
Would a young lion growl from his den if he's caught nothing?
5 Would a bird fall into a trap on the ground when no bait has been put in it?
Would a trap just spring up from the ground when it hasn't caught anything?
6 If a warning trumpet sounds in a city, won't the people start to worry?
If disaster comes to a city, wouldn't it be Yahweh who sent it?
7 Surely the master Yahweh wouldn't do anything unless he first reveals his plan to his servants the prophets.
8 The lion has roared—who won't be afraid?
The master Yahweh has spoken—who won't prophesy?

The punishment of Shomron (Samaria) · Northern kingdom

9 Proclaim this in the fortresses at Ashdod,
and those in Mitsrayim (Egypt),
saying, "Assemble yourselves on Shomron's (Samaria's) mountains
and see what great confusion is in her,
and what oppression is in her.
10 Yahweh declares that they don't know how to do right.
They store up violence and destruction in their fortresses."
11 Therefore, this is what the master Yahweh says:
"An enemy will surround the land,
and weaken your powerful grip,
and then your fortresses will be looted."
12 This is what Yahweh says:
"Just as the shepherd rescues out of the lion's mouth two legs only, or a piece of an ear,
so will the Israelis who live in Shomron (Samaria) be rescued with only the corner of a couch or a piece of a bed."
13 Take notice of this and testify against Ya'akov's (Jacob's) descendants.
That is the declaration of the master Yahweh, Commander-in-chief God.
14 "On the day that I bring punishment for Yisrael's (Israel's) sins to her, I'll also bring punishment on the altars of Beyt-El (Bethel). The altar's horns will be cut off and fall to the ground.[13] **15** I'll destroy the winter house along with the summer house. The houses of ivory will perish, and the large houses will vanish.
That is Yahweh's declaration."
4:1 Listen to this message, you women like the cows of Bashan on Shomron's (Samaria's) mountain—
you who oppress the poor,
you who crush the needy,
you who say to your husbands,
"Bring us drinks."
2 My master Yahweh has sworn by his own sinlessness saying,
"Listen, the time will come
when they'll take you all away with hooks—
the last of you with fish-hooks.
3 You'll all be taken straight out through breaks in the city wall,
and you'll be thrown out toward Harmon.
That is Yahweh's declaration."

10 **RV 2:9 · Cross-ref.** Deu 3:8-11.
11 **RV 2:11 · Cross-ref.** Num 6:1-8.
12 **RV 2:12 · Cross-ref.** Num 6:2-3.
13 **RV 3:14 · Cross-ref.** 2Ki 23:15.

Readers' Version

The arguing of Israelis · Northern kingdom

4 "Go to the worship centre at
Beyt-El (Bethel) and sin,
to the one at Gilgal and multiply
sin.
Bring your sacrifices every morning,
your tithes every three days.
5 Offer a thanksgiving sacrifice with bread.
Proclaim freewill offerings.
Announce them,
because that pleases you, you Israelis.
That's my master Yahweh's declaration.
6 I also gave you empty stomachs in all your cities
and lack of bread in all your places.
Yet you all haven't returned to me.
That is Yahweh's declaration.
7 I also withheld rain from you
when there were still three months to the harvest.
I made it rain on one city,
and didn't send rain to some another city.
One piece of land was rained on,
but the piece of land where he didn't send rain, dried up.
8 People from two or three cities staggered to another
city to drink water,
but still weren't able to get enough.
Yet you all haven't returned to me.
That is Yahweh's declaration.
9 I ruined your crops with blight and mildew.
The multitude of your gardens and your vineyards,
your fig trees and your olive trees,
were all devastated by the locusts.
Yet you all haven't returned to me.
That is Yahweh's declaration.
10 I sent deadly diseases onto you similar to what I did in
Mitsrayim (Egypt).
I killed your young men with the sword, carried away
your horses,
and made the stench of your camp reach your noses.
Yet you all haven't returned to me.
That is Yahweh's declaration.
11 I overthrew cities among you, just like when God over-
threw Sedom and Amorah (Gomorrah).[14]
You were like a burning stick snatched out of the fire.
Yet you all haven't returned to me.
That is Yahweh's declaration.
12 Therefore I'll do something terrible to you, Yisrael (Is-
rael),
and because I'll do something terrible to you,
prepare to meet your god, Yisrael.
13 Now listen. He who formed the mountains and created
the wind
reveals his thoughts to humanity,
makes the morning darkness,
and walks around the highest places in this world.
Commander-in-chief God, Yahweh, is his name."

Encouraging repentance from sin · Northern kingdom

5:1 Hear this message of mourning
over you that I take up, people of
Yisrael (Israel):
2 The virgin Yisrael has fallen—she won't rise again.
She's abandoned on her land—there's no one to help her
up,
3 because this is what the master Yahweh says:
"The city that went out with a thousand warriors will
have a hundred left,
and the one that went out with a hundred will have ten
left belonging to the nation of Yisrael."
4 This is what Yahweh says to the people of Yisrael:
"Seek me and live!
5 Don't seek Beyt-El (Bethel) (which means 'God's house')
or enter Gilgal;
Don't journey down to Be'er-Sheva (Beersheba).
Because Gilgal will surely go into captivity,
and Beyt-El will become nothing.
6 Seek Yahweh and live,
or he will break out like fire among Yosef's (Joseph's) de-
scendants.
It will devour, and there'll be no one to quench it in
Beyt-El.
7 Those people turn justice into a bitter thing
and throw righteousness down to the ground."
8 God made the Pleiades and Orion constellations.
He turns darkness into the morning
and he makes the day dark with night
He calls for the waters of the sea
and pours them out on the surface of the earth.
Yahweh is his name.
9 He causes devastation to land on the strong,
and destruction comes down on the fortresses.
10 They hate anyone who corrects them at the commu-
nity centre,
and they despise anyone who speaks the truth.
11 Therefore, because you trample down the poor
and take a percentage of all their grain—
although you have built houses from nice stone blocks,
you won't get to live in them.
You have delightful vineyards, but you won't drink their
wine.
12 I know how many your offenses are
and how great your sins are—
you who make honest people suffer, take bribes,
and turn aside the needy at the community centre.
13 Therefore any sensible person should be silent at such
a time,
because it's an evil time.
14 Strive to do good and not evil, so that you may live.
So Yahweh, the god with armies, will really be with you,
just like you've all been saying.
15 Hate evil, love good, and establish justice at the com-
munity centre.
Perhaps Yahweh, the god with armies, will be gracious to

14 **RV 4:11 · Cross-ref.** Gen 19:24.

Readers' Version

the remnant of Yosef's (Joseph's) descendants.
16 Therefore, this is what Yahweh says, the god with armies, my master,
"Wailing will be in all the town squares,
and in all the streets they'll complain, 'Oh no. Oh no.'
They'll call the farmers to mourning
and the mourners to wail. 17 There'll be wailing in all the vineyards because I'll pass through among you,"
Yahweh says.

Warning about coming judgement · Northern kingdom

18 You who desire the day of Yahweh won't end well.
Why do you long for the day of Yahweh?
It'll be darkness and not light,
19 like when a person flees from a lion and then they run into a bear,
or when a person goes in a house and puts a hand on the wall and gets bitten by a snake.
20 Won't Yahweh's day consist of darkness and not light?
Gloom and no brightness?
21 "I hate, I despise your festivals,
I take no delight in your formal gatherings.[15]
22 Even though you all offer me your burnt offerings and grain offerings, I won't accept them,
nor will I take any notice of your fellowship offerings of fattened animals.
23 Take the noise of your songs away from me.
I won't listen to the sound of your harps.
24 Instead, let justice flow like water,
and righteousness like a constantly flowing stream.
25 You descendants of Yisrael (Israel),
did you bring me sacrifices and offerings in the wilderness for forty years?[16]
26 You've all lifted up the images of Sikut, your king,
and Kiyun, your star god that you made for yourselves.
27 Therefore I will exile you far beyond Damesek (Damascus),"
says Yahweh, whose name is the god with armies.

Exile for the complacent · Northern kingdom

6:1 Those who are at ease in Tsiyon (Zion) won't end well,
nor will those who feel secure in the hill country of Shomron (Samaria)—
the notable men of the best of the nations—
the ones who Yisrael's (Israel's) descendants come to for help!
2 "Go to Keleneh and look.
From there go to Hamat-Rabah.
Then go down to the Pelishti city of Gat.
Are they better than your two kingdoms?
Is their territory larger than yours?"
3 Those who refuse to consider the day of disaster won't end well
and make the seat of violence come closer.
4 They lie on ivory beds
and lounge on their couches.
They eat lambs from the flock
and calves from the stall.
5 They sing fun songs with the harp as accompaniment.
They improvise on musical instruments like David did.
6 They drink bowls of wine
and anoint themselves with the finest oils,
but they don't grieve over Yisrael's (Israel's) ruin.
7 Therefore, they'll go into exile now with the first exiles,
and the feasts of those who lounged about will come to an end.
8 This is the declaration of Yahweh, the god with armies:
"I, the master Yahweh, have sworn by myself
that I detest Yisrael's pride.
I hate their fortresses,
therefore I'll hand the city[17] over with everything that's in it."
9 When that happens, if there's ten people left in a house, they'll all die. 10 When a person's relative comes to take their bodies out of the house to be burnt outside, if he asks the person in the house if there's anyone with them and if that person says there's not, then he'll say, "Don't say anything else because we mustn't mention Yahweh's name."
11 Yes, because, listen, Yahweh will give a command,
and the big house will be smashed to pieces,
and the little house turned into rubble.
12 Do horses run on the rocky cliffs?
Would someone plough there with oxen?
Yet you've all turned justice into poison
and the results of doing what's right, into bitterness,
13 you who celebrate about capturing Lo-Devar—
who say, "Didn't we take Karnayim by our own strength?"
14 Therefore, listen, I'll raise up a nation against you people of Yisrael (Israel).
That's the declaration of Yahweh, the god with armies.
They'll afflict you
from Levo-Hamat to the brook in the Aravah."

The locusts vision · Northern kingdom

7:1 This is what my master Yahweh showed me:
Listen, he formed a locust swarm when the spring crop began to come up, and oh no, it was the late crop after the king's initial harvest. 2 When they'd finished eating everything green across the land, then I asked, "My master Yahweh, please forgive me. How will Yisrael (Israel) survive because it's only a small country?"
3 So Yahweh backed off from that and said that he wouldn't do it.

The wildfire vision · Northern kingdom

4 This is what my master Yahweh showed me:
Listen, my master Yahweh called on fire to judge the country. It dried up the vast, deep water under the earth and

15 **RV 5:21-22 · Cross-ref.** Isa 1:11-14.
16 **RV 5:25-27 · Cross-ref.** Acts 7:42-43.
17 **RV 6:8 · Note** Probably Shomron (Samaria).

Readers' Version

also would have devoured the land 5 except I said, "My master Yahweh, please stop. How will Yisrael (Israel) survive because it's so small?"

6 So Yahweh also backed off from that and said that he wouldn't do it.

The plumb-line vision · Northern kingdom

7 This is what he showed me:
Listen, my master stood on a wall
holding a plumb-line 8 and he asked me, "Amos, what do you see?"

"A plumb line," I answered.

"Listen, I'll drop a plumb-line down to check out my people Yisrael (Israel)," my master said. "Never again will I spare them. 9 The hilltop shrines of Yitshak (Isaac) will be destroyed.

Yisrael's sanctuaries will be ruined,
and I'll take action against the house of Yarov'am (Jeroboam) with the sword."

Amos and Amasiyas · Both kingdoms

10 Then Amatsyah, the priest at Beyt-El (Bethel), sent a message to Yisrael's (Israel's) King Yarov'am (Jeroboam), saying: "Amos has conspired against you right among the Israeli people. The country can't handle all his messages. 11 Amos is saying that you, Yarov'am, will die by the sword and that Yisrael will definitely get taken into exile away from this land."

12 Amatsyah ordered Amos, "Hey prophet! Go and run yourself back to the Yehudah (Judah) region, and earn your living and prophesy there. 13 But you must never again prophesy here at Beyt-El because it's the king's sanctuary, and it's the royal residence."

14 "I'm not a prophet," Amos answered the priest. "Nor am I a prophet's son, because I'm a herdsman, plus I take care of an orchard. 15 But Yahweh took me from looking after the flock and told me, 'Go, prophesy to my people Yisrael.' 16 So now listen to Yahweh's message: You say, 'Don't prophesy against Yisrael, and don't speak out against Yitshak's (Isaac's) descendants.' 17 Therefore this is what Yahweh says:

Your wife will become a prostitute in the city.
Your sons and daughters will die by the sword.
Your property will be measured and divided up.
You'll die in a foreign, heathen country,
and Yisrael will certainly be taken into exile from its land."

The basket-of-fruit vision · Northern kingdom

8:1 This is what my master Yahweh showed me: See this basketful of summer fruit. 2 Then he asked, "What do you see, Amos?"

"A basket of summer fruit," I said.

Then Yahweh told me, "The end has come for my people Yisrael (Israel). I won't spare them any longer. 3 The songs of the temple will become wailings on that day."

That's the declaration of my master Yahweh.

"Many dead bodies—they're thrown everywhere.
Then silence."

Yisrael's punishment · Northern kingdom

4 Listen to this, you who trample the needy
and take the poor off the land. 5 They say,
"When will the new moon celebrations be over, so we can sell grain again?
When will the Rest Day be over, so we can sell wheat?
We'll make the measure small and increase the price,
as we cheat with false scales.
6 This is so we can sell low-grade wheat.
We can buy the poor people with cash,
and the needy people for a pair of sandals."
7 Yahweh has made an oath on Ya'akov's (Jacob's) pride,
"I certainly won't ever forget any of their evil actions.
8 Won't the land itself quake due to this behaviour,
and every one who lives in it mourn?
All of the ground will come up like the Nile River after the rains,
and it will be tossed about then settle again, like Mitsrayim's (Egypt's) river.
9 This is the declaration of my master Yahweh:
"It will come at that time that I'll make the sun set at noon,
and I will darken the earth during the day.
10 I'll turn your festivals into mourning
and all your songs into dirges.
I'll make all of you wear sackcloth
and every head to be shaved.
I'll make it like mourning for an only son,
and a bitter day to its end.
11 This is the declaration of my master Yahweh:
Listen, the days are coming when I'll send a famine to this country.
Not a famine for bread or a thirst for water,
but for hearing Yahweh's messages.
12 They'll stagger from sea to sea.
They'll rove around from the north to the east to seek Yahweh's message,
but they won't find it.
13 In that day the beautiful young women
and the young men will faint from dehydration.
14 Those who swear by the guilt of Shomron (Samaria)
and say, 'As your god lives, Dan,'
and, 'As the road to Be'er-Sheva (Beersheba) exists'—
they will die and never live again."

Yahweh's judgement on Yisrael · Northern kingdom

9:1 I saw my master standing beside the altar, and he said,

"Strike the tops of the pillars so that the foundations will shake.
Break them in pieces onto all their heads,
and I will kill the last of them with the sword.
Not one of them will get away.
Not one of them will escape.
2 Though they dig down towards Sheol, my hand will reach in there and pluck them out.
Though they climb up to heaven, I'll bring them back down from there.
3 Even if they hide on the top of Mt. Karmel, I'll search there and take them.
Though they're hidden from my sight at the bottom of

Readers' Version

the sea, I'll give orders to the serpent there to bite them.
4 Though they go into captivity, driven ahead by their enemies, I'll give orders there to the sword to kill them.
I'll keep my eyes on them for harm and not for good."
5 Master and Commander-in-chief Yahweh touches the land and it melts.
All who live in it mourn.
All of it will rise up like the Nile River,
then go down again like Mitsrayim's (Egypt's) river.
6 He builds his steps in the heavens,
and has established his vault over the earth.
He calls for the waters of the sea,
and pours them out on the earth's surface,
Yahweh is his name.
7 This is Yahweh's declaration:
"Aren't you all like Kush's (Ethiopia's) sons to me, you Israelis?
Didn't I bring Yisrael (Israel) out of Mitsrayim (Egypt),
the Pelishtim from Kraitai (Crete),
and the Arameans from Kir?
8 Listen, the eyes of my master Yahweh are on the sinful kingdom of Yisrael,
and I will destroy it from the face of the earth,
except that I won't totally wipe out Ya'akov's (Jacob's) descendants.
That is Yahweh's declaration.
9 Because, listen, I will give a command,
and I'll shake Yisrael among all the nations,
as one shakes grain in a sieve,
but not even a pebble will fall to the ground. **10** All my people who are sinners will die by the sword,
including those who said, 'We're totally immune from any disaster.'

Yisrael's future restoration · Full kingdom

11 At that time, I'll raise up David's shelter that collapsed, and repair where it's split.
I'll raise up its ruins, and rebuild it as in the days of old.[18]
12 Consequently they may take over what's left of Edom
and all the nations that have decided to follow me.
That is Yahweh's declaration—he'll do it.
13 This is Yahweh's declaration:
Listen, the days will come when the man on the plough will overtake the harvester,
and the treader of grapes will overtake the one planting seed.
The mountains will drip sweet wine,
and all the hills will flow with it.
14 I'll bring my people Yisrael (Israel) back from captivity.
They'll build the ruined cities and inhabit them.
They'll plant vineyards and drink their wine,
and they'll make gardens and eat their fruit.
15 I'll plant them onto their land,
and they'll never again be uprooted from the land that I've given them,"
says your god Yahweh.

18 RV 9:11-12 · Cross-ref. Acts 15:16-18.

Hoshea

(Hosea)

Introduction

This document is about what was prophesied long ago by the prophet Hoshea (often wrongly known in English as 'Hosea') around 800 before Yeshua/Jesus (B.C.) and before Shomron (Samaria) was destroyed by invading armies. The prophets Hoshea and Amos gave similar prophecies to the people in similar period, but Hoshea continued on for several years longer. In those times, Yisrael (Israel) was divided into two countries. The northern part where Hoshea preached continued to be known as Yisrael and was also named as 'Efrayim' (the name of a prominent tribe in that northern kingdom). Shomron (Samaria) was its capital city. The smaller, southern part of the former, larger Yisrael was named Yehudah (after the largest tribe in that area).
In this document, Hoshea showed the arguments between those who followed Yahweh, and those who had decided to change their allegiance to idols and other gods. The latter were like Hoshea's disobedient spouse Gomir who left him behind. Also, Hoshea was very sad about how the people argued and worshipped false gods, and no longer trusted their god Yahweh. But in the ending, God again displayed his love towards his people and wanted to bring them back to him. His love for them was very strong, and he revealed this to them through Hoshea's sorrowful speeches, "How can I give you up, Efrayim? How can I hand you over, Yisrael? ... My heart is turned over within me—all my compassions are aroused." (11:8).

Main components of this document

Hoshea's marriage and family *1:1–3:5*
God's case against Yisrael *4:1–13:16*
The promise, and the command to repent *14:1-9*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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1:1 This is Yahweh's message that came to Be'eri's son Hoshea (Hosea) in the time of Kings Uziyah,[1] Yotam (Jotham),[2] Ahaz,[3] and Hizkiyah (Hezekiah),[4] of Yehudah (Judah), and was also during the reign of Yoash's son King Yarov'am (Jeroboam)[5] in Yisrael (Israel).

Hoshea's wife and children · Northern kingdom

2 When Yahweh first spoke through Hoshea (Hosea), he told him, "Go and get yourself a prostitute for a wife and have children from her, because the country is committing flagrant prostitution by forsaking Yahweh."

3 So he went and married Divlayim's daughter Gomer, and she got pregnant and bore him a son. **4** Then Yahweh told him, "Name him Yizre'el (Jezreel), because in a little while I'll avenge the blood shed in the Yizre'el valley on Yehu's (Jehu's) family,[6] and I'll put an end to the kingdom of Yisrael (Israel). **5** At that time in the Yizre'el valley, I'll break Yisrael's military power."

6 Then Gomer conceived again and bore a daughter, and Yahweh told Hoshea, "Name her Lo-Ruhamah (which means 'No mercy'), because I'll no longer have mercy on the Israelis, and I won't forgive them at all. **7** But I'll have mercy on Yehudah's (Judah's) descendants, and I'll save them so they'll be able to see that it was their god Yahweh. (I won't save them using bows, swords, battles, horses, or horsemen.)"

8 After she'd weaned Lo-Ruhamah, she got pregnant again and bore a second son. **9** Then Yahweh said, "Name him Lo-Ami (which means 'Not my people') because you're not my people and I'm not your god."

Yisrael's restoration · Northern kingdom

10 Yet the number of Israelis will be like the sand on the seashore, which can't be measured or counted. Then instead of being told, 'You're not my people,' they'll be told, 'You are children of the living god.'[7] **11** The people from both Yehudah (Judah) and Yisrael (Israel) will be gathered together. They'll appoint one leader for themselves, and they'll come out of the countries where they'd been exiled, because the day of Yizre'el (Jezreel) (which means 'planted by God') will be great.

2:1 "Say to your brothers, 'My people,' and your sisters, 'You've all been shown compassion.' "

Yisrael, the prostitute, will be punished · Northern kingdom

2 Contend with your mother, contend, because she's not my wife,
and nor am I her husband.
Let her turn her face away from prostitution,
and cease her adultery from between her breasts.
3 If she doesn't, I'll strip her naked
and expose her like on the day she was born.
I will make her like the wilderness,
and make her like a sun-baked land,
→and I'll make her die from thirst.
4 I won't have mercy on her children,
→because they're the products of prostitution,
5 because their mother has dabbled in prostitution—
the woman who conceived them has acted shamefully.
Yes, she had said, "I'll go after my lovers,
who give me my bread and my water,
my wool and my flax,
and my oil and my drink."
6 Therefore, I'll fence her paths in with thorns.
I'll build a wall up against her so she can't find her way.
7 She'll try to pursue her lovers, but she won't be able to catch up to them.
She'll search for them, but she won't be able to find them.
Then she'll say, "I'll go and return to my first husband,
→because it was better for me then than it is now."
8 No, she hadn't known that it was me who gave her the grain, the new wine and the oil,
and who lavished gold and silver on her,
→which they then used for Ba'al.
9 Therefore I'll take my grain back in its time,
and my new wine in its season.
I'll take away my wool and my flax
→that were used to cover her nakedness.
10 Now I'll uncover her lewdness as her lovers watch,
but no one can rescue her from my punishment.
11 I'll also put an end to all her mirth,
her feasts, her new-moon celebrations, her rest days, and all her scheduled festivals.
12 "I'll destroy her grapevines and her fig trees,
of which she said, 'Those are my wages that my lovers gave me.'
I'll make them grow wild,
→and then the animals in the countryside will devour them.
13 I'll punish her for the feast days for the Baals,
when she burnt incense to them,
when she adorned herself with her rings and jewellery,
and went after her lovers and forgot me."
That is Yahweh's declaration.

The love of God of his people · Northern kingdom

14 Therefore, listen, I'm going to entice her.
I'll bring her into the wilderness and speak tenderly to her.
15 I'll give her back her vineyards,

1 RV 1:1 · Cross-ref. 2Ki 15:1-7; 2Ch 26:1-23.
2 RV 1:1 · Cross-ref. 2Ki 15:32-38; 2Ch 27:1-8.
3 RV 1:1 · Cross-ref. 2Ki 16:1-20; 2Ch 28:1-27.
4 RV 1:1 · Cross-ref. 2Ki 18:1–20:21; 2Ch 29:1–32:33.
5 RV 1:1 · Cross-ref. 2Ki 14:23-29.
6 RV 1:4 · Cross-ref. 2Ki 10:11.
7 RV 1:10 · Cross-ref. Rom 9:26.

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and the depressing Akor Valley[8] as a gateway for hope.
She'll answer me there as in the days of her youth—
like at the time that she came out of Mitsrayim (Egypt):
16 "Yahweh declares you'll call me, 'My husband,' at the time
^and no longer call me, 'My master (Heb. Ba'al),'
17 because I'll remove the names of the Baals from her mouth,
and they'll no longer be remembered by their names."
18 "On that day I'll make an agreement for them
with the animals in the fields,
with the birds in the sky,
and with the crawling things on the ground.
I'll abolish the bow, the sword, and war from the land,
and I'll make you lie down in safety.
19 I'll take you as my wife forever.
I'll marry you to me in righteousness and justice,
in loyal commitment, and in mercy.
20 I'll be faithful to you as my wife,
and you'll know Yahweh.
21 This is Yahweh's declaration:
At that time I'll answer the skies with rain,
and they'll answer the earth.
22 The earth will answer the grain, the new wine and the oil,
and they'll answer Yizre'el (Jezreel) (which means 'God sows/plants').
23 I will sow her for myself in the land,
and I will have mercy on Lo-Ruhamah ('No mercy').
I will tell Lo-Ami ('Not my people'),
'You are my people,'
and they'll say, 'You're our God.' "[9]

Yahweh's love for his people · Northern kingdom

3:1 Yahweh told me, "Go again and love a woman who is loved by another man and is an adulteress, even as Yahweh loves the Israeli people, even though they turn to other gods and honour them with raisin cakes."
2 So I bought her for myself for fifteen silver coins and ten baskets of barley. 3 I told her, "You must stay with me for some time. You mustn't dabble in prostitution or mess with any other man. In the same way, I'll be true to you."
4 Because the Israeli people will continue for many days without a king or prince, a sacrifice or stone pillar, and an ephod or household idols. 5 Afterwards, the Israeli people will return and want to follow Yahweh their god and David their king, and in the final days, they'll come trembling to Yahweh and to his goodness.

Yahweh's case against Yisrael · Northern kingdom

4:1 Listen to Yahweh's message you Israelis,
because Yahweh has brought a lawsuit against the inhabitants of the land,
because there's no faithfulness or loyal commitment—no knowledge of God in the land.
2 There's cursing, lying, murder, stealing and adultery.
They've broken all bounds, and bloodshed follows bloodshed.
3 Therefore the land mourns,
and everyone who lives in it is wasting away,
along with the animals in the countryside and the birds in the sky.
Even the fish in the sea will disappear.

Yahweh's warning to priests · Northern kingdom

4 Despite that, don't let anyone bring a lawsuit,
and don't let them accuse.
Your people are like those who would accuse a priest.
5 You'll stumble during the day.
The prophets will also stumble with you at night,
and I'll destroy Yisrael (Israel) your mother.
6 My people are destroyed because of the lack of knowledge
because you have rejected knowledge and I'll reject you from being a priest to me.
Because you've forgotten your god's instructions,
I'll also forget your children.
7 The more the priests multiplied, the more they sinned against me.
→I will change their high status into shame.
8 They feed on the sin of my people.
They are greedy for their wickedness.
9 It will be like people, like priests.
→I will punish them for their ways
and I will repay them for their actions.
10 They'll eat but never be full.
They'll sleep around but not prosper,
because they've abandoned Yahweh as their protector.

Yahweh's curse on those worshipping false gods · Northern kingdom

11 Drinking and sleeping around destroy the heart.
12 My people consult their wooden idols,
and their divining rods inform them,
because a spirit of unfaithfulness has led them astray,
and they've played the loose woman, departing from their god.
13 They sacrifice on the mountaintops
and burn incense on the hills,
under oaks, poplars and terebinths,
→because the shade is good.
Therefore your daughters prostitute themselves,
and your daughters-in-law commit adultery.
14 I won't punish your daughters when they prostitute themselves,
nor your daughters-in-law when they commit adultery,
because the men themselves go off with loose women,
and they offer sacrifices with cult prostitutes,
→so the people without understanding will be ruined.
15 Though you prostitute yourself, Yisrael (Israel),
don't involve Yehudah (Judah) in what you're doing.
Don't go to Gilgal or to Beyt-Aven,

8 **RV 2:15 · Cross-ref.** Josh 7:24-26.
9 **RV 2:23 · Cross-ref.** Rom 9:25; 1Pe 2:10.

Readers' Version

and don't make an oath, saying, 'As Yahweh lives.'
16 Yisrael is stubborn, like a stubborn heifer.
Can Yahweh now feed them like lambs in a large paddock?
17 Yisrael (Israel; Heb. Efrayim) is joined to idols.
Leave them alone.
18 Even when their drinking is over,
they prostitute themselves continually.
Her rulers dearly love their shame.
19 The wind will wrap them up in its wings,
and they'll be ashamed because of their sacrifices.
5:1 "Hear this, you priests.
Pay attention, you Israelis.
Listen, you household of the king,
because the judgement is for you,
because you have all been a snare at Mitspah
and a net spread over Mt. Tavor.
2 The rebels stand deep in slaughter,
→but I will discipline all of them.
3 I know Yisrael,
and Yisrael (Israel) isn't hidden from me.
You've prostituted yourself for now, Yisrael.
Yisrael is defiled.
4 Their past actions won't allow them to return to their god,
because they have a spirit of prostitution within them,
and they don't know Yahweh.

Hoshea's warning against idolatry · Northern kingdom

5 Yisrael's (Israel's) arrogance testifies against them,
Yisrael—yes, Yisrael (Israel; Heb. Efrayim)—will stumble in their guilt.
Yehudah (Judah) also will stumble with them.
6 They'll go to inquire from Yahweh, taking their flocks and herds for sacrifices,
but they won't hear from him because he's withdrawn from them.
7 They were unfaithful to Yahweh because they've borne illegitimate children.
Now the new moon festivals will devour them along with their fields.
8 Blow the horn in Giveah,
and the trumpet in Ramah.
Sound the alarm at Beyt-Aven:
'We'll follow you into battle, Benyamin!'

The war between Yehudah and Yisrael · Northern kingdom

9 Yisrael (Israel; Heb. Efrayim) will become uninhabited in the time of punishment.
Among Yisrael's tribes I declare what will certainly happen.
10 Yehudah's (Judah's) leaders are like thieves who move a boundary.
I'll pour my anger out on them like water from a jug.
11 Yisrael is oppressed.
It's crushed in judgement,
because it was determined to honour idols.
12 So I'll be like a moth to Yisrael,
and like rot to Yehudah's descendants.
13 When Yisrael saw its sickness,
and Yehudah its wound,
then Yisrael went to Ashur (Assyria),
and sent to the great king there.
But he can't cure you
or heal your wound,
14 because I'll be like a lion to Yisrael,
and like a young lion to Yehudah's descendants.
I myself will tear them apart then go away.
I'll carry them off and there'll be no one to rescue them.
15 I'll go and return to my place,
until they acknowledge their guilt and strive to do what I've told them—
until in their distress, they make a sincere decision to obey me."
6:1 "Come on, let's return to Yahweh.
He tore us apart, but he'll heal us.
He struck us down, but he'll bandage our wounds.

Insincere repentance · Northern kingdom

2 After two days he'll revive us.
He'll raise us up on the third day,
so that we can live in his presence.
3 Let us know—let's press on to know Yahweh.
His arrival is certain as the dawn.
He will come to us like the showers—
like the spring rains that water the earth."
4 What will I do with you, Yisrael (Israel; Heb. Efrayim)?
Yehudah (Judah), what will I do with you?
Your love is like a morning cloud that doesn't last long—
like the dew that quickly disappears.
5 That's why I've cut them to pieces by means of the prophets.
I've killed them with the messages that I've spoken.
My judgement is like the light that shines out.
6 because I desire loyal commitment rather than sacrifices,[10]
and knowledge about God rather than burnt offerings.
7 Like Adam, they broke the agreement.
They were unfaithful to me.
8 Gilead is a city full of evildoers
leaving behind bloody footprints.
9 Just like a band of raiders lie in wait for a man,
so the priests band together to commit murder on the way to Shekem.
Surely they've committed shameful crimes.
10 I've seen a horrible thing among the Israelis.
Yisrael's prostitution is there—Yisrael (Israel) is defiled.
11 A harvest has been appointed for you also, Yehudah (Judah),
when I restore my people's fortunes.
7:1 Whenever I'd heal Yisrael, Yisrael's sin is exposed,
as well as the evil actions of Shomron (Samaria).
Yes, they're deceitful, plus thieves break in,
and a group of raiders robs people in the streets.

10 **RV 6:6 · Cross-ref.** Mat 9:13; 12:7.

Readers' Version

2 But they don't realise in their hearts that I remember all their evil.
Now their past actions surround them—they're staring at me in the face.

The betrayal of people of King and teacher ran · Northern kingdom

3 They make the king glad with their evil,
and the leaders with their lies.
4 They're all adulterers, like an oven overheated by the baker.
He shouldn't have stoked the fire from the kneading of the dough until after it's risen.
5 On our king's day, the leaders became red in the face from the wine.
Then he joined in with those who were mocking.
6 Because with their hearts like an oven, they get closer to implementing their plot.
Their anger smoulders all night—in the morning it bursts into flame.
7 All of them are hot as an oven and they devour those who rule over them.
All their kings have fallen—none of them called to me for help.

Yisrael and the other nations · Northern kingdom

8 Yisrael (Israel; Heb. Efrayim) mixes itself among the peoples.
Yisrael is a flat cake that's only been cooked on one side.
9 Foreigners have devoured his strength, but he hasn't realised that.
Gray hairs are now mixed in, but he hasn't noticed them.
10 Yisrael's pride testifies against it,
yet they haven't returned to their god Yahweh,
nor have they tried to obey all his instructions. 11 Yisrael is like a dove, heartless and foolish,
calling to Mitsrayim (Egypt) for help, then trying Ashur (Assyria).
12 When they go there, I'll spread my net over them.
I'll bring them down like the birds in the sky.
→I'll discipline them according to what they report back to their council.
13 They won't end well because they've strayed from me.
Devastation will hit them because they've rebelled against me.
→I would have bought them back, but they told lies about me.
14 They don't cry to me from their heart, but they wail on their beds.
They gather together for grain and new wine, but they turn away from me.
15 Although I trained them and helped them become strong,
they still plot evil against me.
16 They return, but not upward.
They're like a slack bow.
Their leaders will die by the sword because they've been so insolent.
That's why Mitsrayim (Egypt) will mock them.

Yisrael's rejection of God · Northern kingdom

8:1 "Blow the trumpet—
someone like a vulture is swooping over Yahweh's residence
because Yahweh's people have transgressed my covenant
and rebelled against my law.
2 They call out to me,
'My god, we in Yisrael (Israel) know you.'
3 Yisrael has rejected what's good.
An enemy will chase after them.
4 They appointed kings, but not through me.
They've appointed leaders but I didn't know about it.
They've made idols for themselves with their gold and silver
so they'll end up being destroyed."
5 "Your calf has been rejected, Shomron (Samaria).
My anger burns against them.
For how long will they be incapable of innocence,
6 because it came from Yisrael (Israel)—a craftsman made it.
It's not God.
That calf in Shomron will end up in pieces,
7 because they sow the wind and harvest the whirlwind.
The standing grain has no heads—it yields no flour.
If it were to produce, strangers would grab it anyway.
8 Yisrael is swallowed up.
Now they're among the nations like a cup that no one likes
9 because they've gone up to Ashur (Assyria)—a wild donkey all alone.
Yisrael (Israel; Heb. Efrayim) has hired lovers for herself.
10 Even though they hire lovers among the nations, now I'll gather them together.
They'll begin to diminish under the burden of the king of princes.
11 Since Yisrael has set up multiple altars for sin offerings,
they have become altars for their sinning.
12 Even if I wrote down my instructions for them ten thousand times,
they would regard them as something strange.
13 As for my sacrificial gifts, they sacrifice meat and eat it,
but Yahweh doesn't accept their sacrifices.
Now he will remember their disobedience
and punish their sins.
They will return to Mitsrayim (Egypt).
14 Yisrael (Israel) has forgotten his maker and has built palaces.
Yehudah (Judah) has fortified many cities,
but I'll send fire into their cities—
it'll devour their fortresses.

Punishment coming for Yisrael · Northern kingdom

9:1 Don't celebrate, Yisrael (Israel), with joy like the peoples,
because you've prostituted yourself—forsaking your god.
You've loved the wages of a sex-worker on all the threshing floors.

Readers' Version

2 The grain threshing floor and the wine-pressing pit won't provide enough
and the grape harvest will fail them.
3 The people won't remain on Yahweh's land,
instead, Yisrael (Israel; Heb. Efrayim) will return to Mitsrayim (Egypt),
and they'll eat non-kosher food in Ashur (Assyria).
4 They won't pour out wine offerings to Yahweh,
and their sacrifices won't please him.
To them, it'll be like the food at a funeral—
everyone who eats it will become defiled.
Their food will only be for themselves to eat—
it won't be allowed into Yahweh's residence.
5 So what will you do on the day of a scheduled celebration,
and on the day of a festival for Yahweh?
6 Listen, even if they avoid destruction,
Mitsrayim (Egypt) will gather them.
Nof (Memphis) city will bury them.
Nettles will possess their valuable silver.
Thornbushes will be in their tents.
7 The days of punishment have come.
The days of retribution have come.[11]
Let Yisrael (Israel) know these things.
The prophet is a fool,
the man of the spirit is insane,
because of the extent of your disobedience
and your intense hostility.
8 The prophet is the watchman over Yisrael with my god,
but the bird-catcher's traps are on all of his paths,
and there's hostility in his god's house.
9 They have deeply corrupted themselves as in the time of Giveah.[12]
He will remember their iniquity.
He will punish their sins.

The consequences of Yisrael's sin · Northern kingdom

10 I found Yisrael (Israel) like someone finding grapes there in the wilderness.
Like the first fruit on the fig tree in its first season, I saw your ancestors.
But they came to Ba'al-Pe'or and they devoted themselves to that shameful thing.
They became detestable like that which they loved.[13]
11 As for Yisrael (Israel; Heb. Efrayim), their splendour will fly away like a bird—
no birth, no pregnancy, and no conception.
12 Even if they bring up their children, I'll cause them all to die one by one.
Yes, it certainly won't end well when I turn away from them!
13 Yisrael, as I have seen, is like Tsor (Tyre) planted in a meadow,
yet Yisrael will bring his children out to the slaughterman."
14 Give them something, Yahweh—what will you give?
Give them a womb that miscarries, and breasts with no milk.

God's judgement of Yisrael · Northern kingdom

15 "All their evil is in Gilgal—indeed I came to hate them there.
Because of the wickedness of their actions, I'll drive them out of my house.
I won't love them any more—all their leaders are rebels.
16 Yisrael (Israel; Heb. Efrayim) is stricken—its root has withered so now it can't bear any fruit.
Even if they give birth, I will kill the precious ones of their womb."

The prophet's message about Yisrael · Northern kingdom

17 My god will reject them because they haven't listened to him.
→They will become wanderers among the nations.
10:1 Yisrael (Israel) is a luxuriant vine that produces his fruit.
→The more his fruit increased, the more altars he built.
As his land prospered, he improved his sacred pillars.
2 Their heart is deceitful.
→Now they must bear their guilt.
He will break down their altars.
He'll destroy their pillars.
3 Now they'll say, "We don't have any king,
because we don't respect Yahweh,
and what advantage would it be to us to have a king?"
4 They speak mere words.
They make agreements with worthless promises.
So judgement springs up like poisonous weeds in the furrows of a field.
5 The inhabitants of Shomron (Samaria) will be afraid about what will happen to the calf of Beyt-Aven.
Indeed, its people will mourn over it, as will its idolatrous priests who had rejoiced over it
and over its splendour because it's departed from them.
6 The thing itself will be carried to Ashur (Assyria) as tribute for the great king.
Yisrael (Israel; Heb. Efrayim) will receive shame,
and Yisrael (Israel) will be ashamed of its idol.
7 The king of Shomron will be removed,
like a twig getting carried out of sight by a river.
8 The high places of Aven, the place of Yisrael's sin, will be destroyed.
Thorns and thistles will grow up on their altars.
Then they'll say to the mountains, 'Cover us!'
and to the hills, 'Fall on us.'[14]

11 **RV 9:7 · Cross-ref.** Luk 21:22.
12 **RV 9:9 · Cross-ref.** Jdg 19:1-30.
13 **RV 9:10 · Cross-ref.** Num 25:1-5.
14 **RV 10:8 · Cross-ref.** Luk 23:30; Rev 6:16.

Readers' Version

God coming punishment for Yisrael · Northern kingdom

9 "Yes, Yisrael (Israel), you've been sinning since the time of Giveah.[15]
There they have remained.
Won't the war against the sons of injustice overtake them in Giveah?
10 When I'm ready, I'll discipline them,
and the nations will be gathered against them when they're taken in chains for their two sins.
11 Yisrael (Israel; Heb. Efrayim) is a trained heifer that loves to thresh and I spared her fair neck,
but I will harness Yisrael.
Yehudah (Judah) will plough.
Ya'akov (Jacob) will harrow the ground for himself.
12 Sow righteousness for yourselves.
→Harvest in accordance with loyal commitment.
Break up your fallow ground because it's time to seek Yahweh,
→until he comes and rains righteousness on you.
13 You have ploughed wickedness and harvested injustice.
You've eaten the fruit of lies
because you trusted in your own way—in your many warriors.
14 Therefore a confused alarm will sound among your people and all your fortresses will be destroyed,
just like Shalman destroyed Beyt-Arbel on the day of battle when mothers were dashed to pieces with their children.
15 Then it will also be done to you, Beyt-El (Bethel), because of your great wickedness.
At dawn, Yisrael's (Israel's) king will be destroyed."

God's love for his disobedient people · Northern kingdom

11:1 "When Yisrael (Israel) was a child I loved him,
and I called my son out of Mitsrayim (Egypt).[16]
2 The more the godly people called them, the more they went away from them.
They kept sacrificing to the Baals
and burning incense for idols.
3 Yet it was me who taught Yisrael (Israel; Heb. Efrayim) to walk.
I took them by their arms, but they didn't know that I healed them.
4 I led them with ropes of human kindness—
with iron bands of love.
I was to them like someone who loosened the yoke on their jaws,
and I bent down to them and fed them.
5 They won't return to Mitsrayim (Egypt),
but Ashur (Assyria) will become their king,
because they refused to return to me.
6 The sword will whirl against their cities,
and destroy the locking bars on their gates,
and devour them because of their own plans.
7 My people are insistent on turning away from me.
Though they call to the highest one, he won't lift them up.
8 How can I give you up, Yisrael?
How can I hand you over, Yisrael (Israel)?
How can I make you like Admah?
How can I make you like Tsevoim?[17]
My heart is turned over within me—
all my compassions are aroused.
9 I won't put my fierce anger into action.
I won't destroy Yisrael again,
because I'm God
and not a human,
the holy one among you,
and I won't come in anger.
10 They'll decide to follow Yahweh—he'll roar like a lion.
When he roars, his children will come trembling from the west.
11 They will come trembling like a bird from Mitsrayim (Egypt)—
like a dove from Ashur (Assyria).
I'll settle them in their homes
That's what Yahweh declares.

Judgement on Yisrael and Yehudah · Both kingdoms

12 Yisrael (Israel; Heb. Efrayim) has surrounded me with lies,
and the people of Yisrael (Israel) with deceit,
but Yehudah (Judah) still goes about with God,
and is faithful to the holy one."
12:1 Yisrael feeds on the wind
and pursues the east wind all day.
He multiplies lies and violence.
They make a covenant with Ashur (Assyria)
and olive oil is carried to Mitsrayim (Egypt).
2 Yahweh also has a dispute with Yehudah (Judah),
and will punish Ya'akov (Jacob) for what they've done.
He will repay them according to how they behaved.
3 In the womb he took his brother by the heel,[18]
and in his manhood he struggled with God.
4 He struggled with the messenger and prevailed.
He wept and begged for his favour.
He found Yahweh at Beyt-El (Bethel)
and he spoke with us there.
5 Yahweh, the god of armies.
Yahweh is his famous name.
6 But you must return to your god.
Keep loyal commitment and justice,
and wait continually for your god.

15 **RV 10:9 · Cross-ref.** Jdg 19:1-30.
16 **RV 11:1 · Cross-ref.** Exo 4:22; Mat 2:15.
17 **RV 11:8 · Cross-ref.** Deu 29:23.
18 **RV 12:3 · Cross-ref.** Gen 25:26.

Readers' Version

The other still judging · Northern kingdom

7 A merchant has false scales in his hands.
He loves to oppress.
8 Yisrael (Israel; Heb. Efrayim) said, "Fantastic. I've become rich.
I've found wealth for myself.
In all my labours they won't find disobedience in me,
which would be sin."
9 "I'm Yahweh your god since I rescued you from Mitsrayim (Egypt).
I'll make you live in shelters again,
as in the days of that particular festival.[19]
10 I spoke to the prophets,
and gave them many visions.
By the hand of the prophets I gave parables."
11 If there's disobedience in Gilead,
surely they're worthless.
In Gilgal they sacrifice bulls.
Their altars also will be like piles of stones beside the furrows in the fields.
12 Ya'akov (Jacob) fled to Aram (Syria).
Yisrael (Israel) worked to earn a wife,
and for a wife, he kept sheep.[20]
13 Yahweh used the prophet Mosheh (Moses) to bring Yisrael out of Mitsrayim (Egypt),[21]
and so Yisrael was preserved by a prophet.
14 Yisrael has provoked bitter anger,
so his master will hold him to account for bloodshed
and will turn his insults back onto himself.

Final judgement on Yisrael · Northern kingdom

13:1 "When Efrayim (Ephraim) spoke, there was trembling.
He promoted himself in Yisrael (Israel),
but he became guilty through Ba'al and died.
2 Now they disobey God more and more,
and they make cast metal images for themselves—
idols skillfully made from their silver—
all of them the work of craftsmen.
They say about them, 'Those who sacrifice people, kiss calves.'
3 Therefore they'll be like the morning clouds,
and like the dew that goes away early,
like the chaff that swirls from the threshing floor,
and like smoke exiting an open window.
4 But I'm your god Yahweh who brought you out of Mitsrayim (Egypt),
and you were to consider no god except me,
because there's no saviour other than me.
5 I knew you out there in the wilderness,
in the region of drought.
6 When they had their pasture, then they became full.
They were filled, and their heart became lifted up,
so they just forgot me.
7 So I will become like a lion to them.
Like a leopard, I'll lurk along the path.
8 I'll attack them like a bear that's been robbed of her cubs.
I'll rip open their chests and devour them there like a lion—
like a wild animal would tear them apart.
9 He destroys you, Yisrael (Israel).
because you're against me—against your helper.
10 Where's your king now to save you in all your cities,
and your other leaders
that you'd talked about, saying, 'Give me a king and princes'?[22]
11 I gave you a king in my anger,[23]
then I took him away in my rage.[24]
12 Yisrael's (Israel's; Heb. Efrayim) disobedience is wrapped up.
His sin is stored up.
13 Pains of childbirth will come on him,
but he's an unwise son,
because he fails to present himself at the right time when the womb opens.
14 Will I ransom them from the hand of the grave?
Will I redeem them from death?
Death, where are your plagues?
Grave, where is your destruction?[25]
My eyes won't be displaying any compassion."
15 Though he flourishes among his brothers, an east wind will come.
Yahweh's wind will come up from the wilderness.
His fountain will dry up,
and his spring will be parched.
It will plunder every precious object from his treasury.
16 Shomron (Samaria) will be held guilty,
because she's rebelled against her god.
They will fall by the sword.
Their young children will be dashed to pieces,
and their pregnant women will be ripped open.

The mercy of Hoshea of Israelis · Northern kingdom

14:1 Yisrael (Israel), return to your god Yahweh,
because you've stumbled as a result of your iniquity.
2 Prepare what you're going to say and return to Yahweh.
Tell him, "Take away all our disobedience and accept what is good,

19 **RV 12:9 · Cross-ref.** Lev 23:42-43.
20 **RV 12:12 · Cross-ref.** Gen 29:1-20.
21 **RV 12:13 · Cross-ref.** Exo 12:50-51.
22 **RV 13:10 · Cross-ref.** 1Sam 8:5-6.
23 **RV 13:11 · Cross-ref.** 1Sam 10:17-24.
24 **RV 13:11 · Cross-ref.** 1Sam 15:26.
25 **RV 13:14 · Cross-ref.** 1Cor 15:55.

Readers' Version

so that we can offer praise from our lips.
3 Ashur (Assyria) can't save us.
We won't ride on war-horses.
Nor will we say, 'Our god,' again to anything that we've made ourselves
because this fatherless nation finds compassion in you."
4 "I will heal their waywardness.
I'll love them freely
because my anger has turned away from them.
5 To Yisrael (Israel), I will be like the dew.
He will blossom like a lily flower
and take root like a cedar tree in Levanon.
6 His shoots will sprout.
His beauty will be like that of olive trees,
and his fragrance like the cedars in Levanon.
7 Those who live in Yisrael's shadow will return.
They will revive like the grain
and blossom like the grapevine.
His fame will be like the wine of Levanon.
8 Yisrael (Israel; Heb. Efrayim), what more do I have to do with idols?
It's me who answer and look after him.
I'm like a flourishing cypress tree—
your fruit comes from me."

Conclusion

9 Let those who are wise, understand these things.
Anyone who's discerning, let them know them
because Yahweh's ways are right,
and righteous people will follow them,
but transgressors will stumble in them.

The first summary of the
Kings of Yisrael and Yehudah

Introduction

The first summary of the kings of Yisrael/Israel and Yehudah/Judah is a continuation of the account about the kingdom of Israeli started in the account by *Shmuel*. It's divided into three main parts: 1. Shelomoh (Solomon) takes over as king of the nation of Yisrael after the death of his father David. 2. Shelomoh's kingdom and his prosperity, especially his construction of the temple in Yerushalem. 3. The kingdom of Yisrael becoming split into two: the northern kingdom (which goes on to continue to be called Israel), and the southern kingdom (named Yehudah after the largest of its two tribes), and the accounts about the kings who led them through until around 950 before Yeshua/Jesus (B.C.)

Here in the first of the two *Summaries of the kings of Yisrael and Yehudah*, each leader is evaluated according to their obedience of God's instructions, and the prosperity of their entire nations depends of that. Worshipping of false gods and the disobedience of God's instructions would lead to destruction. The northern kings failed this testing and didn't prosper, whereas the southern kingdom did have some good leaders and so had times of prosperity.

Also revealed in *The first summary of the kings of Yisrael and Yehudah*, are God's prophets who brought messages from Yahweh—often warning them against the worshipping of false gods and against disobeying God. The most famous of those in this document is Eliyah (Elijah) and the account about his opposition to Ba'al's prophets (chapter 18).

Main components of this account

The final weeks of David's kingdom *1:1–2:12*
Shelomoh (Solomon) is made king *2:13-46*
Shelomoh's kingdom *3:1–11:43*
a. The first years *3:1–4:34*
b. The temple construction *5:1–8:66*
c. The final years *9:1–11:43*
The division of the kingdom of Yisrael into two *12:1–22:53*
a. The rebellion of the northern tribes *12:1–14:20*
b. The kings of Yehudah and Yisrael *14:21–16:34*
c. The prophet Eliyah *17:1–19:21*
d. Yisrael's king Ahav *20:1–22:40*
e. Yehudah's King Yehoshafat (Jehoshaphat) and Yisrael's King Ahazyah *22:41-53*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

David in his old age · Full kingdom

1:1 Now King David had become very old, and he couldn't keep warm even when covered with blankets, **2** so his servants suggested, "Allow us search for a young woman who can wait on you and take care of your needs. She can sleep beside you and keep our master, the king, warm." **3** So they searched throughout Yisrael (Israel) and found a beautiful young woman called Avishag (a Shunamit) and brought her to the king. **4** She was incredibly beautiful and she took care of the king, but he didn't have sexual relations with her.

Adoniyah tries to become king · Full kingdom

5 Then David and Hagit's son Adoniyah[1] promoted himself saying, "I, myself, will reign." He acquired a chariot and horsemen and fifty men who ran along in front. **6** Hagit had given birth to him after Avshalom (Absalom). He was a good-looker, but his father had never disciplined him or ever asked, "Why did you do that?" **7** He had spoken with Tseruyah's son Yoav (Joab) and the priest Evyatar and they had both agreed to support him. **8** But the priest Tsadok and Yehoyada's son Benayah, the prophet Natan (Nathan), Shimei and Re'i, and David's top warriors were all against Adoniyah.

9 Then Adoniyah sacrificed sheep and cattle and fattened calves near the Zohelet stone (which is beside Eyn-Rogel), and he invited all his brothers (the king's sons), and all the men of Yehudah (Judah) including the king's servants. **10** However, he didn't invite the prophet Natan, Benayah, the top warriors, or his brother Shelomoh (Solomon).

Shelomoh is made king · Full kingdom

11 Then Natan (Nathan) asked Shelomoh's (Solomon's) mother Bat-Sheva (Bathsheba),[2] "Haven't you heard that Hagit's son Adoniyah has made himself king, and our master David doesn't even realise? **12** So please let me advise you now so that you can save your own life and that of your son Shelomoh. **13** Go and ask King David, 'My master the king, didn't you promise your female servant, saying, "Surely your son Shelomoh will reign after me, and he will sit on my throne?" So why has Adoniyah become king?' **14** Then while you're still there talking to the king, I'll come in behind you and confirm what you said."

15 So Bat-Sheva went to the king's bedroom where Avishag (the Shunamit) was attending him in his old age. **16** Bat-Sheva bowed low to show respect to the king, and he asked her what she wanted.

17 "My master," she replied, "you yourself promised to your female servant in front of your god Yahweh that your son Shelomoh would be the one to reign after you and sit on your throne. **18** But now, listen, Adoniyah has become king instead, and you haven't even been told about it. **19** He's sacrificing many oxen and calves and sheep, and he invited the priest Evyatar, and Yoav (Joab) the commander of the army, and all your sons except for your servant Shelomoh. **20** So now everyone's waiting to see what you'll do, my master the king. They want you to make it clearly known who'll be the king on the throne after you. **21** Otherwise, as soon as my master the king passes on to join his ancestors, my son Shelomoh and I will be considered to be 'in the way'."

22 Just then, while she was still talking with the king, the prophet Natan (Nathan) appeared **23** and his arrival was announced to the king. He went into the room and knelt in front of the king and bowed his face to the floor. **24** Then he asked, "My master the king, did you announce that Adoniyah will reign after you and sit on your throne? **25** I ask because today he sacrificed plenty of oxen and calves and sheep. He'd invited all your sons and army commanders, and Evyatar the priest. They're all eating and drinking with him and saying, 'Long live King Adoniyah!' **26** But as for me, I'm *your* servant, and nor did he invite Tsadok the priest or Yehoyada's son Benayah, or Shelomoh your servant. **27** Did my master the king organise that without telling your servants who will sit on the throne of my master the king after him?"

28 Then King David said, "Call Bat-Sheva (Bathsheba) back in." So she came back into the king's room and stood in front of him. **29** Then the king promised, "As Yahweh lives and has rescued me from every danger, **30** I promise you in front of Yisrael's (Israel's) god Yahweh that your son Shelomoh will reign after me and will sit on my throne in my place. I'll put it in action today."

31 Bat-Sheva knelt down and bowed her face to the floor and said, "May my master, the king David live forever."

32 Then King David called out, "Summon Tsadok the priest for me, and Natan (Nathan) the prophet, and Yehoyada's son Benayah." So they came into the king's room. **33** "Take some of my servants," the king instructed them. "and put my son Shelomoh on my mule and lead him to the Gihon Spring. **34** Then you two, Tsadok and Natan, must anoint him there as king over Yisrael. Then blow the horn and shout, 'Let King Shelomoh live!' **35** Then follow him back here where he must come and sit on my throne. Then he'll reign in my place as ruler of Yisrael and Yehudah (Judah)."

36 "Certainly," Benayah replied. "Just as Yahweh, the god of my master the king has instructed. **37** Just as Yahweh has been with my master the king, so may he be with Shelomoh. And may his rule be even greater than that of my master, the king David."

38 So Tsadok the priest and Natan the prophet and Yehoyada's son Benayah and the kings bodyguards went and put Shelomoh on the king's mule, and took him to Gihon. **39** Tsadok the priest took the horn of oil from the sacred tent and anointed Shelomoh with it, and they blew the horn and all the people shouted, "Let King Shelomoh live!" **40** Then all the people followed him back uphill to the city, and the people were playing flutes and were so exuberant in their celebrations that the ground shook with

1 RV 1:5 · Cross-ref. 2Sam 3:4.

2 RV 1:11 · Cross-ref. 2Sam 12:24.

Readers' Version

the noise.

41 When Adoniyah and all his invited guests had finished
eating, they heard the noise, and Yoav (Joab) heard the
sound of the horn and asked, "What's all that commotion
in the city?" 42 He was still speaking when Yonatan
(Jonathan) the son of Evyatar the priest suddenly turned
up, and Adoniyah called him, "Come over here because
you're a good fellow and you'll bring good news."
43 "Actually, no," Yonatan answered. "Our master the
king David has just made Shelomoh king. 44 The king sent
Tsadok the priest and Natan the prophet and Yehoyada's
son Benayah and the king's bodyguards, and they placed
Shelomoh on the king's mule. 45 Then Tsadok and Natan
anointed him as king at Gihon. Now they've gone back
from there cheering all the way, and the whole city is hap-
pily celebrating. That's the noise that you're all hearing.
46 What's more, Shelomoh's sitting on the royal throne
right now. 47 As well as that, the king's servants went in to
bless our master the king David, saying, 'May God make
Shelomoh's reputation even better than yours, and may he
make his reign even greater than yours.' Then the king in
his bed, bowed down 48 and said, 'Blessed be Yisrael's (Is-
rael's) god Yahweh who has provided a son to sit on my
throne today, and I've been able to see it before my
death.' "
49 Then all Adoniyah's invited guests started trembling,
and they all got up and quietly slipped back to their
homes. 50 Adoniyah himself was now afraid of what Shelo-
moh would do, so he went to the sacred tent and held on
to the horns of the altar. 51 Shelomoh was told, "Listen,
Adoniyah is afraid of the new king because he's grabbed
the horns of the altar and said, 'Let Shelomoh the king
promise me as soon as possible, that he won't execute his
servant with the sword.' "
52 "If he shows himself as a loyal subject," Shelomoh re-
sponded, "then he'll be able to keep his head. But if he's
found to be a traitor, then he'll die." 53 So King Shelomoh
sent for Adoniyah, and they brought him down from be-
side the altar. He came and bowed down to Shelomoh the
king and Shelomoh told him, "Go home."

David's final words to Shelomoh · Full kingdom

2:1 When David knew that his death
was close, he instructed his son Sh-
elomoh (Solomon), 2 "I'll soon be
coming to my end, but you must be strong and sensible.
3 You must maintain your god Yahweh's charge to walk in
his ways, to keep his statutes, his commands, his judge-
ments, and his testimonies, according to what is written in
Mosheh's (Moses') instructions, so that you'll be wise in
everything you do and everywhere that you turn, 4 so that
Yahweh's promise to me that he'd keep one of my descen-
dants on Yisrael's (Israel's) throne, will stand because he
gave the condition, 'If your descendants will obey me and
worship me in truth with all their hearts and with all their
souls.'
5 "Also you're aware of what Tseruyah's son Yoav (Joab)
did to me—what he did to two of the commanders of Yis-
rael's armies—to Ner's son Avner[3] and to Yeter's son
Amasa.[4] He murdered them, shedding blood in peacetime
as if it was in a war, and the blood guilt is on him from
head to toe. 6 So use your own wisdom, but don't let Yoav
get old and die peacefully.
7 However, return loyal kindness to the sons of Barzilay
the Giladi, and invite them to join you at your table be-
cause they helped me when I was fleeing from your
brother Avshalom (Absalom).[5]
8 Then there's Gera's son Shimei, the Benyamite from
Bahurim. He cursed me horribly when I was going to Ma-
hanayim. Then he went down to meet me at the Yarden
(Jordan), and I promised him by Yahweh that I wouldn't
execute him,[6] 9 so don't leave him unpunished now. You're
a wise man and you'll know how to handle him. Although
he's old, make sure he has a bloody death.

David's death · Full kingdom

10 Then David breathed his last and
was buried in the City of David. 11 He
had reigned over Yisrael (Israel) for forty years—seven
years from Hevron and thirty-three years from
Yerushalem (Jerusalem).[7] 12 Shelomoh (Solomon) replaced
his father David on the throne, and his authority was es-
tablished with firmness.[8]

Adoniyah's provocation and death · Full kingdom

13 Then Hagit's son Adoniyah came
to Shelomoh's (Solomon's) mother
Bat-Sheva (Bathsheba) and she asked
him, "Is your coming peaceful?"
"It is," he replied. 14 "Can I ask you something?"
"Go ahead," she answered.
15 "You yourself know that the kingship was for me as
the oldest son," he said, "and all Yisrael (Israel) wanted me
to reign. But then Yahweh decided that it was for my
brother, and then everything got turned around. 16 So now,
I have only one thing to request from you—please don't
refuse me."
"Go on," she said.
17 He said, "Please speak to Shelomoh the king because
he wouldn't refuse you. Ask him to give me Avishag the
Shunamit[9] as my wife."
18 "Okay," Bat-Sheva (Bathsheba) agreed, "I'll personally
speak to the king for you."
19 So Bat-Sheva went to King Shelomoh to speak to him

3 **RV 2:5 · Cross-ref.** 2Sam 3:27.
4 **RV 2:5 · Cross-ref.** 2Sam 20:10.
5 **RV 2:7 · Cross-ref.** 2Sam 17:27-29.
6 **RV 2:8 · Cross-ref.** 2Sam 16:5-13; 19:16-23.
7 **RV 2:11 · Cross-ref.** 2Sam 5:4-5; 1Ch 3:4.
8 **RV 2:12 · Cross-ref.** 1Ch 29:23.
9 **RV 2:17 · Cross-ref.** 1Ki 1:3-4.

Readers' Version

on Adoniyah's behalf. The king rose to meet her and bowed down to her. Then he sat on his throne and he had a throne placed on his right for his mother to sit on. 20 Then she said, "I have one small request for you. Please don't say you won't do it"

"What's your request, my mother," the king responded, "because I couldn't refuse you."

21 "Let Avishag the Shunamit," she said, "be given to your brother Adoniyah as a wife."

22 King Shelomoh answered his mother, "You're requesting Avishag the Shunamit for Adoniyah! You might as well request the throne for him, because he's my brother and he's older than I am! And then he'll want Evyatar the priest and Tseruyah's son Yoav (Joab)!" 23 Then Shelomoh promised by Yahweh, "May God do to me whatever he wants, unless Adoniyah pays with his life for saying that. 24 And now as Yahweh lives, the one who established me and caused me to sit on the throne of my father David, and who promised David's descendants to continue reigning, Adoniyah will certainly be put to death today."

25 So King Shelomoh instructed Yehoyada's son Benayah and he went and struck Adoniyah down and he died.

Evyatar's banishment and Yoav's death · Full kingdom

26 Then concerning Evyatar the priest, the king told him, "Go to your fields at Anatot because you're marked for death, but I won't do it today because you carried my master Yahweh's sacred box ahead of my father David,[10] and because you suffered through all that my father suffered."[11] 27 That was how Shelomoh (Solomon) banished Evyatar from being a priest to Yahweh. It was done to fulfill what Yahweh had said at Shiloh said about removing Eli's descendants.[12]

28 When the news of that reached Yoav (Joab), he fled to Yahweh's tent and held onto the horns of the altar, because he had supported Adoniyah (even though he hadn't supported Avshalom (Absalom)). 29 Someone told King Shelomoh that Yoav had fled to Yahweh's tent and was there beside the altar, so Shelomoh instructed Yehoyada's son Benayah, "Go and strike him down." 30 So Benayah entered Yahweh's tent and he told Yoav, "The king said for you to come out."

"No, I'll die here," he replied.

So Benayah went back to the king and reported both sides of the conversation 31 and the king told him, "Just do what he said. Kill him and bury him, and in that way you'll remove the blood guilt from me and my descendants for the blood that Yoav shed without cause. 32 Yahweh will return his blood onto his own head, because he attacked two men more righteous and better than himself: Ner's son Avner, the commander of Yisrael's (Israel's) army, and Yeter's son Amasa, the commander of Yehudah's (Judah's) army. He killed them with the sword and my father David didn't have anything to do with it. 33 Their shed blood will return onto Yoav's head and on the heads of his descendants forever. But for David and his family and his descendants and his throne, Yahweh will give peace forever."

34 So Yehoyada's son Benayah went and struck Yoav at the altar and killed him. Then he was buried on his property in the wilderness. 35 The king appointed Benayah as army commander to replace Yoav, and appointed Tsadok as priest in place of Evyatar.

Shimei's execution · Full kingdom

36 Then the king summoned Shimei and told him, "Build yourself a house here in Yerushalem (Jerusalem) and live there. But don't go anywhere else 37 because the day that you leave and cross the Kidron valley, you can be certain that you'll die. Your blood will be on your own head."

38 "My master the king," Shimei responded, "your decision is good and your servant will do just what you said."

39 However, three years later, two of Shimei's slaves fled to Ma'akah's son, King Akish of Gat, and Shimei was told where they'd gone. 40 So Shimei saddled his donkey and rode it to Akish at Gat to try to find his slaves and he was able to recover them 41 But Shelomoh (Solomon) was told that Shimei left Yerushalem and gone to Gat and then returned. 42 So the king summoned Shimei and asked him, "Didn't I get you to promise by Yahweh that you heard me say that whenever you leave here, you'll certainly die? And didn't you tell me that it was a good decision? 43 So why didn't you keep the promise by Yahweh and obey what I instructed you? 44 You yourself know all the evil things that you did to my father David, so now Yahweh will return your evil on your head. 45 But despite what you yelled out,[13] Yahweh will bless me as king, and David's throne will be established forever in front of Yahweh."

46 Then the king commanded Yehoyada's son Benayah, and he went out and put Shimei to death.

In those ways, Shelomoh established his control of the kingdom.

Shelomoh requests wisdom · Full kingdom

3:1 Shelomoh (Solomon) made himself the son-in-law of Mitsrayim's (Egypt's) king Par'oh (Pharaoh) by taking Par'oh's daughter as a wife and bringing her into the city of David (where she stayed until the completion of the construction of his palace and of Yahweh's temple, and the wall around Yerushalem (Jerusalem)). 2 However, the people were sacrificing on various hills because at that time, a temple hadn't yet been built for Yahweh. 3 Shelomoh demonstrated his love for Yahweh by obeying the instructions of his father David. However, he would offer sacrifices and burn incense on various hills.

4 One time, the king went to Giveon to sacrifice there, because it was the most popular high place. Shelomoh offered up a thousand burnt up sacrifices on that altar, 5 and

10 **RV 2:26 · Cross-ref.** 2Sam 15:24.

11 **RV 2:26 · Cross-ref.** 1Sam 22:20-23.

12 **RV 2:27 · Cross-ref.** 1Sam 2:27-36.

13 **RV 2:45 · Cross-ref.** 2Sa 16:5-8.

Readers' Version

that night in Giveon, Yahweh appeared to Shelomoh in a dream and asked, "What would you like me to give you?"

6 Shelomoh replied, "You yourself showed incredible loyalty to your servant David, my father, because he walked in faithfulness and obedience in front of you, and did what he believed you wanted. And you've maintained this loyalty towards him and you allowed him to have a son sitting on his throne as I am today. 7 So now, Yahweh my god, you yourself have caused your servant to reign in place of my father David, but I'm still young—I don't really know much about anything. 8 Yet your servant is among your chosen people—a numerous people who can't be counted because there's so many of us. 9 So please give your servant the ability to listen to your people and to judge them well—discerning between good and evil, because who's able to judge your people—that's a heavy task."

10 Yahweh was very pleased that Shelomoh had requested that 11 and told him, "Because you requested that and didn't request a long life or riches for yourself, or requested the lives of your enemies, but you requested discernment for yourself when listening and dispensing justice, 12 then I've done what you requested. Listen, I've given you a wise and discerning mind unlike anyone who's lived before you or who will live in the future after you. 13 So I've also given you what you didn't request: both riches and honour—there'll be no other king like you for as long as you live, 14 and if you'll obey my statutes and commands like your father David did, then I'll also lengthen your life."

15 Then Shelomoh woke up, and wow, it had been a dream, and he went into Yerushalem (Jerusalem) and stood in front of the sacred chest. Then he offered up burnt offerings and made peace offerings, and he held a feast for all his servants.

Shelomoh judges a difficult case · Full kingdom

16 One day two prostitutes came to the king and stood in front of him, 17 and one of them said, "Please, my master, us two women live in the same house, and while she was there in the house, I gave birth to a baby. 18 Three days later, this woman also gave birth to her baby. Only the two of us were there in the house—no one else was around. 19 But then in the night, her son died because she rolled over onto him. 20 So she got up in the middle of the night and took my son from beside me, as your female servant was asleep. She left her dead son with me, and took my son to her bed. 21 When I woke up in the morning ready to breastfeed my son, to my horror he was dead. However when I examined him closely in the light, more shock, it wasn't actually my son!"

22 "No, my son is the living one," the other woman said, "and your son is the dead one."

"No, *your* son is the dead one," the first woman countered, "and *my* son is the living one!"

Then they continued to argue in front of the king.

23 The king spoke, "So both of you are claiming that your baby is the one that's alive and that the dead one belongs to the other." 24 Then he ordered, "Get me a sword." So they brought a sword to the king. 25 Then the king commanded, "Cut the living child into two pieces and give them half each."

26 But the mother of the surviving baby felt compassion for her son and yelled, "Please, my master, give the baby to her—you certainly mustn't kill him!"

Meanwhile the other woman was saying, "Well then, neither of us will have him. Cut him in half!"

27 The king spoke up, "Don't harm the baby. Give the living child to the first woman—she's his mother."

28 All Yisrael (Israel) eventually heard about this case that the king had judged, and they felt an awesome respect for him because they saw that he had God's wisdom to do justice within him.

Shelomoh's officials · Full kingdom

4:1 So Shelomoh (Solomon) was king over all Yisrael (Israel), 2 and these were his officials:

Tsadok's son Azaryah was the priest.

3 Shisha's sons Elihoref and Ahiyah were secretaries.

Ahilud's son Yehoshafat (Jehoshaphat) was the recorder.

4 Yehoyada's son Benayah was the army commander.

Tsadok and Evyatar were priests.

5 Natan's (Nathan's) son Azaryah was supervisor of the governors,

and his son Zavud was a priest and adviser to the king.

6 Ahishar was in charge of the palace,

and Avda's son Adoniram supervised the forced labourers.

7 Shelomoh (Solomon) appointed twelve governors over all Yisrael (Israel), and they sent in food for the palace—each governor was responsible for one month of the year. 8 Their names were:

Ben-Hur in the hill country of Efrayim (Ephraim),

9 Ben-Deker in Makats, Sha'alvim, Beyt-Shemesh (Heliopolis), and Elon-Beyt-Hanan,

10 Ben-Hesed in Arubot, Sokoh, and all the land of Hefer,

11 Ben-Avinadav (who was married to Shelomoh's daughter Tafat) in Nafat-Dor,

12 Ahilud's son Ba'ana in Ta'anak and Megidon and all Beyt-Shean next to Tseretan below Yizre'el (Jezreel), from Beyt-Shean to Avel-Meholah, as far as the other side of Yakemeam,

13 Ben-Gever in Ramot-Gilead, including the villages of Menasheh's (Manasseh's) son Yair that were in Gilead, as well as the Argov area in the Bashan region, and including sixty large cities with walls and bronze gate bars.

14 Ido's son Ahinadav in Mahanayim.

15 Ahima'ats (who had married Shelomoh's daughter Basemat) in Naftali (Naphtali),

16 Hushay's son Ba'ana in Asher and Be'alot,

17 Paruah's son Yehoshafat (Jehoshaphat) in Yisakar (Issachar),

18 Elah's son Shimei in Benyamin,

19 Uri's son Gever in the Gilead region, including the lands of the Amori King Sihon and King Og of the Bashan.

There was also one district governor over Yehudah (Judah).

Readers' Version

Shelomoh's prosperity · Full kingdom

20 Now Yehudah (Judah) and Yisrael (Israel) had become as numerous as the sand on the seashore.
They had plenty to eat and drink and they were contented.
21 Shelomoh (Solomon) controlled all the kingdoms from the Perat (Euphrates) River to the land of the Pelishtim and as far as the Mitsri (Egyptian) border,[14] so they brought tribute to him and followed his orders during his lifetime.
22 The daily requirements for the palace included five tonnes of fine flour and eleven tonnes of coarse flour,
23 ten fattened cattle, twenty pasture cattle, one hundred sheep, wild game including deer, gazelle, and roebuck, and fattened fowls.
24 He controlled all the kingdoms west of the Perat from Tifsah in the north-east to Azah (Gaza) in the south-west, and there was peace with all his neighbours. 25 So all Yehudah and Yisrael lived peacefully, from Dan in the north to Be'er-Sheva (Beersheba) in the south—everyone focusing on their own property.
26 Shelomoh had forty thousand stalls for his chariot horses, and twelve thousand horsemen.[15] 27 The district governors provided supplies for the palace—one governor for each month. They ensured that nothing was lacking for the king and his visitors. 28 They also provided the barley and straw for the chariot horses and the other horses, delivered to the designated locations.

Shelomoh's wisdom · Full kingdom

29 God gave Shelomoh (Solomon) wisdom and incredible understanding, and the breadth of his interests seemed without limit.
30 He was wiser than anyone in the countries east of Yisrael (Israel) or in Mitsrayim (Egypt). 31 He was wiser than anyone else, including Eytan the Ezrahi[16] and Mahol's son Heyman and Kalkol and Darda, and his reputation spread to all the surrounding countries. 32 He could tell three thousand proverbs and he composed over a thousand songs.[17] 33 He could lecture on plant life from the cedars in Levanon to the hyssop that grows on walls. He taught about animals, birds, reptiles, and fish. 34 People from all around came to listen to Shelomoh's wisdom—many having been sent by other kings who'd heard about him.

The preparation of Shelomoh of making the temple · Full kingdom[18]

5:1 Then King Hiram of Tsor (Tyre) sent his servants to Shelomoh (Solomon) when he heard that he'd been anointed as king to replace his father, because Hiram had always been a friend of David.
2 Shelomoh replied to Hiram, 3 "You yourself knew David my father, and you knew that he wasn't able to build a temple for his god Yahweh his god because of the constant state of warfare until Yahweh would allow us to defeat all our enemies. 4 But now, my god Yahweh has enabled us to have peace from all around. We have no enemy, and there's no threat of danger. 5 So listen, I'm planning to build a residence for my god Yahweh, just as Yahweh spoke to my father David, 'Your son who I'll put in your place on your throne, he'll be the one to build the house to honour me.'[19]
6 So now, please give the command to fell cedars for me from the Levanon forest. Let my servants accompany your servants and I'll pay your servants' wages whatever amount you set, because you yourself know that there are no other workers who know how to fell trees like the Tsidonim (Sidonians)."
7 When Hiram got Shelomoh's message, he was very happy and said, "Blessed be Yahweh today, who has given David a wise son to rule over that great nation." 8 He sent this message back to Shelomoh, "I've received the message that you sent me and I myself will supervise everything you want including cedar and cypress logs. 9 My servants will transport them down from the forest to the ocean, and I'll get them tied into rafts and float them to the place you specify and disassemble the rafts. Then it'll be up to you to get them where you need them. All I ask for, is food for my family and workers."
10 So Hiram supplied all the cedar and cypress logs that Shelomoh ordered 11 and each year Shelomoh supplied Hiram with three thousand tonnes of wheat and four hundred thousand litres of pure olive oil. 12 Yahweh gave Shelomoh wisdom just like he'd said he would, and there was peace between Hiram and Shelomoh and the two of them made a treaty with each other.
13 King Shelomoh forced thirty thousand men from all over Yisrael (Israel) to become his workers, 14 and each month he sent a group of ten thousand of them to work in Levanon. Each group would spend a month in Levanon and then two months at home again. Adoniram[20] was put in charge of all that. 15 Shelomoh also forced eighty thousand men to cut stones in the hill country and seventy thousand men to haul loads. 16 Then besides Shelomoh's chief officers who were in charge of the work, there were another three thousand three hundred supervisors of the workers.
17 The king commanded them to quarry large, valuable blocks of dressed stone for the temple foundations. 18 Shelomoh's and Hiram's workers and the Givlim shaped the stones and prepared the timber for building the temple.

Shelomoh begins temple construction · Full kingdom

6:1 So it was that four hundred and eighty years after the Israelis left Mitsrayim (Egypt), in the second month of the fourth year of Shelomoh's (Solomon's) reign

14 **RV 4:21 · Cross-ref.** Gen 15:18; 2Ch 9:26.
15 **RV 4:26 · Cross-ref.** 1Ki 10:26; 2Ch 1:14; 9:25.
16 **RV 4:31 · Cross-ref.** Psa 89 header.
17 **RV 4:32 · Cross-ref.** Prv 1:1; 10:1; 25:1; Song 1:1.
18 **RV 5:1 · Parallel** 2 Chr. 2:1-18
19 **RV 5:5 · Cross-ref.** 2Sam 7:12-13; 1Ch 17:11-12.
20 **RV 5:14 · Cross-ref.** 1Ki 12:18.

Readers' Version

over Yisrael (Israel), he began the construction of Yahweh's residence. 2 It would be twenty-seven metres long, nine metres wide, and fourteen metres high.[21] 3 The five-metre wide porch on the front was the same length as the temple width, so nine metres long. 4 The window openings narrowed towards the outer edge of the wall. 5 Against the outside of the back wall and the two sides, he built three-storey (but lower than the wall) side rooms. 6 The lowest level was just over two metres wide, the middle level was half a metre wider, and the top level the same again (because the temple wall got thinner as it went up). The temple walls had ledges built into them for the beams to sit on, so they wouldn't have to go through the walls.

7 While the temple was being built, all of the huge stones were dressed at the quarry site, so there was no noise from any hammer or axe or iron tool at the construction site.

8 The entrance to the bottom level of siderooms was on the south side of the temple, then from there, stairs went up to the middle level, and more stairs to the top level. 9 So he built the temple walls, then it was roofed with cedar beams and planks, 10 and he built the siderooms—each level just over two metres high and attached to the temple with cedar beams.

11 Then Yahweh had this message sent to Shelomoh (Solomon), 12 "This residence that you're building, if you comply with my regulations and follow my judgements and obey all my commands, then I'll ensure that everything I promised your father David will come to pass. 13 I will live among you Israelis and I'll never abandon my people Yisrael (Israel)."

The temple furnishings · Full kingdom[22]

14 So Shelomoh (Solomon) finished the construction of the temple, 15 and on the inside he made walls of cedar boards. The floor was made with cypress boards, and the walls were panelled from the floor to the ceiling. 16 Inside the temple, nine metres at the rear were closed off to make an inner room called 'the very holy place'.[23] That too had walls made of cedar boards. 17 That left the main temple room as eighteen metres long, 18 and it had cedar boards on the walls decorated with carvings of buds and flowers in blossom. All the internal walls were covered with cedar so none of the large stones were visible.

19 The inner room at the back was to house the box containing Yahweh's agreement, 20 and the room (nine metres long and wide and high) was overlaid with pure gold and equipped with an incense altar overlaid with cedar. 21 Then Shelomoh overlaid the main room with pure gold, and he hung gold chains crossing across the entrance to the inner room that was overlaid with gold. 22 He overlaid the interior of the entire temple with gold until it was all finished, including overlaying the altar belonging to the inner room with gold.[24]

23 In the inner room, he made two winged creatures that were five metres high and made of olive wood.[25] 24 Each wing was over two metres long, giving each one a total wingspan of four and a half metres. 25 Both creatures were the same size and shape, 26 and they were both five metres high. 27 The two winged creatures were placed across the inner room where their wingtips touched each other in the centre and their outer wings touched the walls. 28 Both of the wooden carvings were overlaid with gold.

29 He had all the interior walls of the temple engraved with winged creatures and palm trees and flowers in bloom, 30 and he overlaid the floor of both rooms with gold.

31 He made doors and doorposts for the inner room with olive wood, 32 and both doors were decorated with carvings of winged creatures and palm trees and flowers in bloom, then they were overlaid with gold that was hammered over the carvings. 33 He made the doorposts for the main temple entrance with olive wood, 34 and the two folding doors themselves each had two folding sections made of cypress. 35 These doors were also decorated with carvings of winged creatures and palm trees and flowers in bloom, and then overlaid with gold smoothed down over the carvings.

36 He built the inner courtyard with three rows of dressed stones and a row of cedar beams.

37 The foundation for Yahweh's residence was laid in the second month of the fourth year of Shelomoh's (Solomon's) reign, 38 and it was completed in the eighth month of his eleventh year—meeting all his specifications and requirements. So it took over seven years to build it.

Shelomoh's palace · Full kingdom

7:1 Shelomoh (Solomon) also spent thirteen years getting his own palace finished. 2 He built the 'Levanon Forest Hall' that was forty-six metres long, twenty-three metres wide, and fourteen metres high, with four rows of cedar pillars and cedar beams sitting across the pillars. 3 It was roofed with cedar boards on forty-five supports set out into three rows of fifteen. 4 There were three rows of window gaps arranged in sets of three. 5 All the entrances and doorposts were made with wood planed with square sides, and they were arranged in sets of three.

6 He made his covered porch with pillars. It was twenty-three metres long and fourteen metres wide.

7 He made a hall for his throne where he would judge cases—called 'The Judgement Hall'. It was covered with cedar from floor to ceiling.

8 His actual residence behind the hall was constructed in a similar way. Shelomoh (Solomon) also built a house for

21 **RV 6:2 · Note** About the height of a modern five-storey building (and the same height as Noah's barge).

22 **RV 6:14 · Parallel** 2 Chr. 3:8-14

23 **RV 6:16 · Cross-ref.** Exo 26:33-34.

24 **RV 6:22 · Cross-ref.** Exo 30:1-3.

25 **RV 6:23-28 · Cross-ref.** Exo 25:18-20.

Readers' Version

his wife who was Par'oh's (Pharaoh's) daughter.[26]

9 All these buildings were constructed with expensive
stones that had been cut to size and trimmed with saws in-
side and out. They went from the foundation up to the
eaves, and from the outside across to the great courtyard.
10 These large, costly stones in the foundations were cut in
two sizes, with the largest almost five metres long. 11 On
top of those were other costly stones of various sizes, and
then cedar beams. 12 The largest courtyard had three rows
of dressed stones and one row of cedar beams, as did the
inner temple courtyard and the palace hall.

Huram comes to work · Full kingdom

13 King Shelomoh (Solomon) sent
for a craftsman in Tsor (Tyre) called
Huram.[27] 14 His mother was a widow with Naftali (Naph-
tali) ancestry, and his father had been a bronze engraver in
Tsor. He was very knowledgeable and skilled in everything
to do with bronze, and so he came to work for King Shelo-
moh.

The two bronze pillars · Full kingdom[28]

15 He cast two hollow bronze pil-
lars—each being just over eight me-
tres tall and measuring over five me-
tres around. 16 Then he made two decorative bronze caps
for those pillars—each over two metres high. 17 To hang
over them, he made ornamental chains and
wreaths—seven sets over the cap on each pillar. 18 Then he
made two rows of decorative bronze pomegranates to go
around each of the two caps. 19 The two caps were each
shaped like lilies that were nearly two metres high 20 and
there were two hundred bronze pomegranates in rows
around each cap. NEED A DIAGRAM

21 Huram stood the two pillars at the temple entrance
porch. (The left pillar got nicknamed 'Yakin' and the one
on the right, 'Boaz'.) 22 The two bronze caps shaped like
lilies were placed on top of the pillars and so the pillar
construction was completed.

The bronze water tank · Full kingdom[29]

23 Huram also cast a very large
round basin nicknamed 'The sea'
that was five metres across (so a cir-
cumference of fourteen metres) and over two metres high.
24 Part of the same casting was two rows of decorative
buds that went around it under the lip of the basin. There
were about eighteen buds for each metre of circumference.
25 Twelve bronze cattle had also been cast and the large
basin was sitting on their backs. The cattle were facing
outwards with three facing towards each of the four com-
pass points. 26 The basin was about 8cm thick and it had a
lip around the outside like a lily blossom. It could contain
around forty-four thousand litres of water.

The bronze basin holders · Full kingdom

27 Then Huram cast ten bronze
carts for individual water basins.
Each one was nearly two metres long
and two metres wide and just over a metre tall, 28 and they
had frames on the sides with panels between them.
29 There were bronze lions, oxen, and winged creatures in
relief on the panels, and above and below those, wreaths
were inset into the bronze. 30 Each cart had two bronze
axles with four bronze wheels attached to them. At each of
the top four corners, there were bronze supports to hold a
wash basin, and these were also cast with decorative
wreaths. 31 Inside those supports there was a round frame
that protruded half a metre upwards and was inset by a
quarter of a metre. It also had engravings on it inside
square frames. 32 The axles were part of the main casting,
and the four 70cm bronze wheels were below the panels.
33 The design of the wheels was similar to chariot wheels,
but with their axles, rims, spokes, and hubs all cast from
bronze. 34 Each cart had four handles as part of the cast-
ing—one projecting from each corner. 35 There was a 25cm
bronze band around the top of each cart as well as sup-
ports and frames—all part of the main casting. 36 He en-
graved winged creatures, lions, and palm trees on the flat
areas of the carts wherever there was space, and engraved
wreaths around them. 37 So that's how he made the ten
carts—all the same shape and size using the same mold.

38 Huram also cast ten bronze wash basins for the ten
carts—each one was almost two metres across and could
hold 900 litres of water.[30] 39 He put five basins on carts on
each side of the temple (north and south of the east-facing
temple), and he put the huge basin on its bronze cattle
near the south-east corner. 40 Huram also made the basins
and the ash shovels and the bowls.

The list of temple objects · Full kingdom[31]

So Huram finished everything that
King Shelomoh (Solomon) had re-
quested him to make for Yahweh's
residence: 41 two massive pillars with large decorated caps
and then networks of chain over the caps, 42 the four hun-
dred pomegranates with each pillar having two strings of
one hundred of them placed over them, 43 the ten carts
and the ten basins on them, 44 the huge water tank and the
twelve cattle supporting it, 45 and the pots and shovels and
bowls and all the other containers.

All the above was made from polished bronze by Huram
for King Shelomoh for Yahweh's residence. 46 The king had
them cast in the clay in the Yarden (Jordan) valley between
Sukot and Tseretan. 47 None of the above was weighed, be-
cause bronze was so plentiful that it didn't matter.

48 Shelomoh also had the gold items made for Yahweh's

26 RV 7:8 · Cross-ref. 1Ki 3:1.

27 RV 7:13 · Note Sometimes (including this passage) his named is spelt 'Hiram', but we've opted to consistently name him 'Huram' (as per 2 Chr. 4:11) to conveniently avoid confusion with King Hiram (also from Tsor/Tyre).

28 RV 7:15 · Parallel 2 Chr. 3:15-17

29 RV 7:23 · Parallel 2 Chr. 4:2-5

30 RV 7:38 · Cross-ref. Exo 30:17-21.

31 RV 7:41 · Parallel 2 Chr. 4:11–5:1

Readers' Version

residence, including the gold incense altar[32] and the gold table for the sacred bread,[33] **49** the ten pure gold lampstands that were placed five on each side of the entrance to the inner room, along with the gold flowers, lamps, and tongs,[34] **50** the pure gold cups, trimmers, bowls, dishes, and firepans, and also the gold door sockets for the inner holiest room and the main room of the temple.

51 Finally all the work that King Shelomoh did for Yahweh's residence was completed, and he had all the holy things from his father David, including the silver and the gold and the containers, taken into the storerooms of the temple.[35]

The sacred box is taken to the temple · Full kingdom[36]

8:1 So Shelomoh (Solomon) assembled the Israeli leaders, and the tribal and clan heads, in Yerushalem (Jerusalem) to celebrate the arrival of the box containing Yahweh's agreement coming from David's city, i.e., Tsiyon (Zion).[37] **2** This all happened during the Celebration in Shelters in the seventh month of Etanim.[38] **3** The Israeli elders and the priests lifted the sacred box **4** and carried it to the temple. Other priests and Levites brought all the sacred objects from the sacred tent. **5** King Shelomoh and all the Israelis who were there, walked ahead of the box, sacrificing more sheep and cattle than could be counted, because there were so many.

6 Then the priests brought the box containing the agreement into the inner room in the temple (the very holy place), and placed it beneath the wings of the two wooden winged creatures, **7** The two creatures had their wings stretched out and touching in the middle of the room where the sacred box was placed, so their wings covered over the top of the box and its carrying poles. **8** The poles were very long and the ends of them could be seen from the entrance to that inner room, but otherwise they couldn't be seen from the outside, and they're still there to this day. **9** There was nothing in the box except for the two stone slabs that Mosheh (Moses) had put inside at Mt. Sinay (also called Horev)[39] where Yahweh made the agreement with the Israelis after he'd brought them out of Mitsrayim (Egypt).

10 When the priests came back out of the holy place, a cloud filled Yahweh's residence[40] **11** and the priests were unable to stand to minister because of the cloud, because Yahweh's presence had filled his temple. **12** Then Shelomoh (Solomon) said, "Yahweh stated that he would dwell in the cloudy darkness.[41] **13** Actually, I've built a raised house for you—where you can live forever."

Shelomoh's address to the people · Full kingdom[42]

14 Then while all the people stood there, the king turned around and pronounced a blessing on all Yisrael (Israel), **15** saying, "Blessed is Yahweh, the god of Yisrael, who spoke audibly to my father David, and then put into action the promise he'd given, **16** 'From the day when I brought my people Yisrael out of Mitsrayim (Egypt), I didn't choose a city from among all the tribes of Yisrael to build a house in so that my name would be established there. Instead I chose David to lead my people Yisrael.' "[43]

17 Shelomoh (Solomon) continued, "My father David wanted to build a temple to confirm Yahweh's power and authority here.[44] **18** However, Yahweh told him that it was good that he wanted to build a temple for him, **19** however he wouldn't be the one to build it, because it would be his biological son who would do it.[45]

20 Now Yahweh has put his promise into action, and I'm here now having succeeded my father David—sitting on Yisrael's throne just as Yahweh said, and I've been the one to build the residence for Yisrael's god Yahweh. **21** I've included a place for the box containing the two stone tablets with the agreement that Yahweh made with our ancestors when he brought them out of Mitsrayim."

Shelomoh's prayer of dedication · Full kingdom[46]

22 Then Shelomoh (Solomon) stood between Yahweh's altar and all the gathered Israelis, and held his arms up towards the sky **23** and prayed, "Yahweh, the god of Yisrael (Israel), there's no god like you in the heavens above or here on the earth below, keeping the agreement and showing loyal affection to your servants, the ones who serve you with honest devotion. **24** You have done what you told your servant David, my father, that you said you'd do—you said it with your mouth and then put it into action with your hands as we can see today. **25** Now, Yahweh, the god of Yisrael, do the other things for your servant David

32 **RV 7:48 · Cross-ref.** Exo 30:1-3.
33 **RV 7:48 · Cross-ref.** Exo 25:23-30.
34 **RV 7:49 · Cross-ref.** Exo 25:31-40.
35 **RV 7:51 · Cross-ref.** 2Sam 8:11; 1Ch 18:11.
36 **RV 8:1 · Parallel** 2 Chr. 5:2–6:2
37 **RV 8:1 · Cross-ref.** 2Sam 6:12-16; 1Ch 15:25-29.
38 **RV 8:2 · Cross-ref.** Lev 23:34.
39 **RV 8:9 · Cross-ref.** Deu 10:5.
40 **RV 8:10-11 · Cross-ref.** Exo 40:34-35.
41 **RV 8:12 · Cross-ref.** Psa 18:11; 97:2.
42 **RV 8:14 · Parallel** 2 Chr. 6:3-11
43 **RV 8:16 · Cross-ref.** 2Sam 7:4-11; 1Ch 17:3-10.
44 **RV 8:17-18 · Cross-ref.** 2Sam 7:1-3; 1Ch 17:1-2.
45 **RV 8:19 · Cross-ref.** 2Sam 7:12-13; 1Ch 17:11-12.
46 **RV 8:22 · Parallel** 2 Chr. 6:12-42

Readers' Version

my father, when you told him that there'll always be one of his descendants on Yisrael's throne, provided they follow you like he did.[47] 26 So now, God of Yisrael, show that you're faithful to do what you say, by doing what you told your servant David, my father.

27 "But would God really reside on the earth? The sky and the heavens aren't big enough for you so how could this building I've constructed contain you?[48] 28 But still, please give attention to your servant's prayer and my request for favour, Yahweh my god. Please listen to my humble prayer that your servant is praying to you today 29 that your eyes be on this house night and day—the place that you've said will be associated with your name.[49] May you answer the prayers that your servant will pray towards this place. 30 Listen to your servant's plea for favour, and the prayers that your people Yisrael will pray toward this place. Keep listening from where you live in the heavens, and hear and forgive.

31 "When someone is accused of sinning against his neighbour and says on oath that the accusation is false, and makes that oath in front of your altar here in this temple, 32 then you should listen from the heavens and judge your people Yisrael, so that wicked people will be condemned and bear the appropriate punishment, and innocent people should be declared not guilty and dealt with appropriately.

33 When your people Yisrael are defeated by an enemy because they've sinned against you, and they turn back to you and confess your name and pray, and plead for favour toward you in this temple, 34 then you should listen from the heavens and forgive the sin of your people Yisrael, and bring them back to this land that you gave to our ancestors.

35 "Or when the rain is held back in the sky because your people have sinned against you, and then they pray towards this place and acknowledge you and turn away from the disobedience that caused the problem, 36 then listen to them from the heavens and forgive the sin of your servants and your people Yisrael, because you'll direct them towards the right way to conduct themselves. Then you'll send rain onto your land that you gave to your people as an inheritance.

37 "Suppose that there was a drought in the land, or diseases like blight or mildew, or swarms of locusts or grasshoppers, or if an enemy besieges them in a gated city, or some other trouble or calamity, 38 then if anyone from your people Yisrael who knows about their own disobedience would spread out their palms toward this temple, 39 then listen to them from your heavenly abode and forgive their sin, and give them what they need. You and you alone are the only one who knows what's inside a human heart. 40 Then the people will want to obey you as long as they're alive here in the land that you gave to our ancestors.

41 "Also the foreigners who are not descendants of Yisrael and who came from distant countries because of your reputation 42 (when they heard about your nature and saw your power in action), and they come and pray toward this temple, 43 then listen to them from your abode in the heavens and do what that foreigner begged of you, so that all the countries will know your reputation and respect you like your people Yisrael do. Then they'll know that your authority is connected with this residence that I've built.

44 "When your people go out to battle against the enemy, and on the road where you sent them they pray to you Yahweh, in this city that you've chosen, with this house that I've built for your honour, 45 Then listen from the heavens to their prayer and their request, and help their situation.

46 "If they disobey you (because everyone sins) and you're angry with them and cause them to be defeated by their enemies, and then they get taken prisoner and led away to the enemy's country (even a far away country), 47 and then they have a change of mind in the land where they were taken to as captives, and while they're still living in that land, they turn back and beg for your favour and confess, 'We've disobeyed and done wrong—we've behaved wickedly,' 48 and they return to you with all their hearts and all their souls in the land of their enemies where they were taken captive, and they pray to you toward the direction of their country which you gave to their fathers, the city that you chose, and the residence that I've built for your honour, 49 then listen to their prayers and requests from your abode in the heavens, and help their situation. 50 Forgive your people who've disobeyed you and forgive the wicked things that they've done. Help their captors to be compassionate to them, 51 because they're your people and your special possession who you brought out from Mitsrayim (Egypt)—from the middle of the iron-smelting furnace.

52 "May you notice the plea for favour from your servant and from your people Yisrael (Israel)—to listen to them in all their crying out to you. 53 Because you yourself separated them for yourself as a special possession out of all the people groups in the world, just as you said through your servant Mosheh (Moses) when you brought our ancestors out from Mitsrayim, my master Yahweh."

Shelomoh blesses the people · Full kingdom

54 Once Shelomoh (Solomon) was finished praying this prayer and request for favour to Yahweh, he stood up from bowing on his knees with his palms spread out toward the heavens in front of Yahweh's altar, 55 then stood there and blessed all the Israeli people, saying, 56 "Blessed be Yahweh, who has given peace to his people Yisrael (Israel) like he said he would. He didn't fail to do even one

47 **RV 8:25 · Cross-ref.** 1Ki 2:4.

48 **RV 8:27 · Cross-ref.** 2Ch 2:6.

49 **RV 8:29 · Cross-ref.** Deu 12:11.

part out of all the good things that he told his servant Mosheh (Moses) that he'd do.[50] **57** May our god Yahweh be with us, just as he was with our ancestors. May he not leave us or abandon us, **58** help us to want to follow him and walk on all his paths and obey his commands and statutes and judgements that he gave our ancestors. **59** May this prayer of mine pleading for Yahweh's favour, be remembered by our god Yahweh day and night—to protect both his servant and his people Yisrael as each day requires, **60** so that all the people groups in the worlds would know that Yahweh is the god—there's no other besides him. **61** And you people, may your purpose be to completely follow our god Yahweh, by obeying his statutes, and by keeping his commands like you're doing today."

The temple dedication · Full kingdom[51]

62 Then the king and all the Israelis offered sacrifices to Yahweh, **63** and King Shelomoh (Solomon) sacrificed peace offerings to Yahweh (twenty-two thousand cattle and one hundred and twenty thousand sheep) and the king and the Israelis dedicated Yahweh's residence. **64** On that day the king reserved the middle of the courtyard that was in front of the temple, because that was where he made the burnt up offerings and the grain offerings and the fat pieces of the peace offerings. This was because the bronze altar was too small to handle all those offerings.

65 Then Shelomoh and Israelis from all over the country celebrated in front of Yahweh at that time—people from Levo-Hamat in the far north down to the Mitsri (Egyptian) border in the far south—one week, then a second week—a total of fourteen days. **66** The next day, he instructed the people to go home, and they blessed the king, then went home feeling happy and encouraged because of all the good things that Yahweh had done for his servant David's family and for his people Yisrael (Israel).

Yahweh speaks to Shelomoh again · Full kingdom[52]

9:1 Once Shelomoh (Solomon) had finished the construction of the temple and his palace, and various other projects of his, **2** Yahweh appeared a second time to him, similar to his appearance at Giveon[53] **3** and said, "I've heard your prayer and your plea for favour requested from me. I've declared that this residence that you built is holy by associating my name with it forever, and my eyes and my heart will constantly be there.[54] **4** And as for you, if you'll behave with godliness just like your father David lived with total dedication and honesty, by following everything that I've commanded you including keeping my statutes and my judgements, **5** then I'll continue your dynasty over Yisrael (Israel) forever, just like I told your father David when I said, 'your descendants will never be removed from Yisrael's throne.'[55] **6** If you or your descendants ever turn back from following me and don't keep my commands and statutes, and you go and serve other gods and bow down to them, **7** then I'll cut Yisrael off from the land that I've given them and from the temple that's dedicated to my name—I'll send them far away, and Yisrael will become an example and a laughing stock among all the other countries. **8** As this temple is on a hill and very visible, everyone who passes anywhere nearby will see it and will be appalled and will hiss and they'll say, 'What did the people do that was so bad that Yahweh did that to this country and to this temple?'[56] **9** Then they'll answer, 'It's because they abandoned their god Yahweh who brought their ancestors out of Mitsrayim (Egypt), but they held on to other gods and bowed down to them and served them. Therefore Yahweh brought all this calamity onto them.' "

King Hiram gains some poor cities · Full kingdom[57]

10 It took twenty years for Shelomoh (Solomon) to construct the temple for Yahweh and the palace for himself. **11** King Hiram from Tsor (Tyre), had supported Shelomoh with cedar and cypress logs, and with gold—as much as he'd needed. So King Shelomoh gave him twenty cities in the Galil region, **12** but when Hiram came down from Tsor to see the cities that Shelomoh had given him, he wasn't very happy about them **13** and asked, "My friend, what sort of cities are these that you've given me?" and he called the area 'Kavul' (meaning 'Worthless'), which it's still called to this day. **14** Hiram had sent four tonnes of gold to Shelomoh.

Shelomoh's other achievements · Full kingdom[58]

15 Now this is the matter of the forced labour that King Shelomoh (Solomon) brought up to build Yahweh's residence and his palace, the raised terraces and the Yerushalem (Jerusalem) city wall, and the cities of Hatsor, Megidon and Gezer. **16** (Mitsrayim's (Egypt's) King Par'oh (Pharaoh) had seized Gezer and set fire to it and killed the Kena'anim (Canaanites) who had lived in the city. Then he'd given it as a wedding present to his daughter when Shelomoh had married her.) **17** Shelomoh rebuilt Gezer and lower Beyt-Horon, **18** Ba'alat, Tadmor in the Yehudah (Judah) wilderness, **19** all of Shelomoh's storehouse cities, and the cities for his chariots and horses. They also built whatever else Shelomoh wanted—in Yerushalem, in Levanon,

50 RV 8:56 · Cross-ref. Deu 12:10; Josh 21:44-45.

51 RV 8:62 · Parallel 2 Chr. 7:4-10

52 RV 9:1 · Parallel 2 Chr. 7:11-22

53 RV 9:2 · Cross-ref. 1Ki 3:5; 2Ch 1:7.

54 RV 9:3 · Note 'my eyes and my heart': many translations have something like 'my presence', but we've left it literal here for the reader to interpret rather than oversimplifying what we don't necessarily understand.

55 RV 9:5 · Cross-ref. 1Ki 2:4.

56 RV 9:8 · Cross-ref. 2Ki 25:9; 2Ch 36:19.

57 RV 9:10 · Parallel 2 Chr. 8:1-2

58 RV 9:15 · Parallel 2 Chr. 8:3-18

Readers' Version

and in the entire area of his dominion. 20 All the remaining Amori, Hiti, Perizi, Hivi, and Yevusi people (they weren't descendants of Yisrael (Israel)), 21 had descendants who continued living in Yisrael. These were people groups that the Israelis hadn't been able to annihilate so Shelomoh used them for forced labour (where they remain to this day). 22 But he didn't consign any Israelis to slavehood, because they were his warriors and servants, and his officers and captains, and the commanders of his chariots and horsemen. 23 Some were commanders of the five hundred and fifty work supervisors.

24 Once Par'oh's daughter moved out of the City of David to the palace that he'd built for her, then he built the raised terraces.

25 Shelomoh offered burnt offerings and peace offerings three times that year[59] on the altar that he'd built for Yahweh, and he burnt incense to Yahweh with it, and he completed the temple.

26 King Shelomoh constructed a fleet of ships in Etsyon-Gever, which is near Eylot on the shore of the Red Sea in the Edom region. 27 King Hiram sent some of his servants who were experienced sailors to serve with Shelomoh's men. 28 They sailed to Ofir and brought back fourteen tonnes of gold that they took to Shelomoh.

The queen from Sheva visits Shelomoh · Full kingdom[60]

10:1 Now the queen from Sheva had heard a report about how Yahweh had blessed Shelomoh (Solomon), and she came to test him with difficult questions.[61] 2 She came to Yerushalem (Jerusalem) with lots of her top people, camels carrying spices and gemstones and a lot of gold. Then she went to Shelomoh and started asking him everything that had been on her mind. 3 He answered all her questions—there wasn't any topic that he wasn't able to shed light on. 4 When the queen from Sheva saw the extent of Shelomoh's wisdom, the palace that he'd built, 5 the food on his table, the seating of his servants, the uniforms and the service of his waiters, and the burnt offerings that he sacrificed at Yahweh's temple, she was totally lost for words.

6 She told the king, "Wow, everything that I heard about you back in my own country, and about how wise you are, is true. 7 I hadn't believed it until I got here and saw it with my own eyes, but then I find that what I heard is only *half* of how incredible it is. Your wisdom and your goodness is way more than what I'd heard described. 8 Your men are so fortunate and especially your servants who are always standing in front of you and able to hear the wise things that you say. 9 May your god Yahweh be blessed, who was pleased with you and placed you on Yisrael's (Israel's) throne. He appointed you as king to rule them fairly and honestly because Yahweh loves Yisrael forever."

10 Then the queen gave to king four tonnes of gold and very many spices and precious gemstones. Never again did King Shelomoh receive more spices than what the queen gave him that day.

11 King Hiram's fleet also brought gold from Ofir as well as a lot of almug wood and precious gemstones. 12 The king used the almug timber to make railings[62] for the temple and the palace, and lyres and harps for the musicians. Such a quantity and quality of almug wood has never again been brought in or seen in Yisrael to this day.

13 Then King Shelomoh gave the queen from Sheva everything she wanted—whatever she requested on top of what he had already given to her. Then she departed with her servants and returned to her country.

Shelomoh's wealth · Full kingdom[63]

14 The amount of gold that came to Shelomoh (Solomon) in one year was around twenty-two tonnes, 15 not counting what came from explorers and traders, and all the Aravi kings, and the governors of the land.

16 King Shelomoh had two hundred body shields made from beaten gold overlaid over wood—each shield took six kilograms of gold. 17 He also had three hundred smaller shields made—each of them covered with two kilograms of gold—and placed in his 'Levanon Forest Hall'.

18 The king had a large ivory throne made and overlaid with pure gold. 19 It had six steps going up to it and the seat-back was rounded at the top. It had armrests on both sides, then a lion on each side next to the armrests, 20 plus twelve lions standing one on each side of the six steps. There was nothing like it in any other kingdom.

21 All of Shelomoh's cups were gold, and the various dishes in the 'Levanon Forest Hall' were also pure gold. Nothing was made out of silver because it was considered to be of little value during Shelomoh's time 22 because the king had a fleet of ships that joined King Hiram's fleet. Every three years the fleet would return bringing gold and silver, ivory, monkeys and baboons.[64]

23 King Shelomoh became richer and wiser than any other king in the world, 24 and even people from distant countries would come to see Shelomoh to listen to the wisdom that God had given him. 25 Every visitor would bring a gift: gold containers, clothes, weapons, spices, horses and mules. This continued year after year.

26 Shelomoh acquired 1,400 chariots and twelve thousand

59 **RV 9:25 · Cross-ref.** Exo 23:17; 34:23; Deu 16:16.

60 **RV 10:1 · Parallel** 2 Chr. 9:1-12

61 **RV 10:1-10 · Cross-ref.** Mat 12:42; Luk 11:31.

62 **RV 10:12 · Note** The exact meaning of this Hebrew word is unknown, especially as it's only used once. (Other possibilities for the use of this obviously high-quality timber includes 'steps' or 'pillars'.)

63 **RV 10:14 · Parallel** 2 Chr. 9:13-29

64 **RV 10:22 · Note** baboons: We're not certain of the meaning of this last word (some suggest 'peacocks'), nor are we sure of the type of the ships named 'Tarshish ships'.

Readers' Version

horsemen.[65] He stationed most of them in his chariot cities and some with him there in Yerushalem (Jerusalem).
27 While he was king, silver in Yerushalem was given a value similar to stones,[66] and cedar timber was given a value like that of the sycamores that grow in plenty in the lowlands. **28** Shelomoh acquired horses from Mitsrayim (Egypt)[67] and from Kue—his traders would acquire them from Kue for the king for a price. **29** An Mitsri (Egyptian) chariot went for six hundred silver coins and a horse for one hundred and fifty. Then they'd export them again to the Hiti and Aramean kings.

Shelomoh turns from God · Full kingdom

11:1 Now King Shelomoh (Solomon) loved many foreign women—besides Par'oh's (Pharaoh's) daughter there were Moavi women, Amoni women, Edomi women, Tsidoni women, and Hiti women.[68] **2** They were from the nations that Yahweh had told Yisrael (Israel) about, "You must not mix with people from those nations, and they must not join together with you. They will certainly entice you to worship their gods."[69] However, Shelomoh clung to them for love. **3** He had seven hundred wives who were kings' daughters, as well as three hundred slave-wives, and his wives were instrumental in his turning away from Yahweh. **4** By the time of his old age, Shelomoh's wives had persuaded him to worship the gods from their countries—his heart wasn't totally dedicated to Yahweh like his father David had been. **5** So Shelomoh started to worship the Tsidonim' (Sidonians') God Ashtoret and the Amonim' detestable God Malkam, **6** so he did many things that Yahweh had said were evil—he didn't remain fully committed to Yahweh like his father David had been. **7** Then Shelomoh built a place to worship Kemosh, the Moavim detestable God, on a hill facing Yerushalem (Jerusalem), and also for Molek, the Amonim' detestable God. **8** He did those things for his foreign wives who were burning incense and sacrificing to their gods.
9 Although Yisrael's god Yahweh had appeared twice to Shelomoh, he now turned his devotion away from Yahweh, who then became angry with him. **10** Yahweh had warned Shelomoh not to follow after other gods, but he didn't obey Yahweh's instructions, **11** and Yahweh told him, "You have this against you: you haven't kept my agreement and you've disobeyed my statutes that I gave you. So I'll definitely tear the kingdom away from you and give it to your servant, **12** except that for the sake of your father David I won't do it in your lifetime, rather, I'll tear the kingdom away from your son. **13** What's more, I won't tear the whole kingdom away—I'll leave one tribe for your son to rule for my servant David's sake, and for the sake of my chosen city Yerushalem."

Shelomoh's enemies · Full kingdom

14 Then Yahweh caused Hadad the Edomi (and a descendant of the Edomi king) to stand against Shelomoh (Solomon). **15** In the past when David had been in Edom with his army commander Yoav (Joab) to bury their dead, they had killed every male in Edom. **16** (Yoav and the Israeli warriors had had to stay there for six months to kill the Edomi males.)
17 However, Hadad had been a small child at that time, and he'd fled to Mitsrayim (Egypt) with some of his father's Edomi servants. **18** They'd passed through Midyan and then Paran where they'd gained some more men before entering Mitsrayim where King Par'oh (Pharaoh) gave him a house and land, and provided him with food. **19** Par'oh took a liking to Hadad and gave him his wife Queen Tahpeneys' sister to marry. **20** Tahpeneys' sister gave birth to his son Genuvat, his son, and Tahpeneys weaned him in the midst of the house of Par'oh. And Genuvat was in the house of Par'oh in the midst of the sons of Par'oh.
21 When Hadad in Mitsrayim heard that both David and his army commander Yoav had died, Hadad said to Par'oh, "Give me permission to leave, and I'll go back to my land."
22 But Par'oh asked him, "But what's wrong with staying here? You've stunned me by asking to go to your land."
"Nothing's lacking here," he replied, "but I have to go—please give me permission to leave."
23 God also caused Elyada's son Rezon to stand against Shelomoh (Solomon). He'd run away from his master, King Hadadezer in Tsovah, **24** then he'd gathered men for himself and had become a commander of a raiding band. When David attacked them, they went to Damesek (Damascus). They lived there and gained control of the city. **25** Then during all of Shelomoh's reign, he'd been outspoken against Yisrael (Israel)—encouraged by the evil that Hadad did. He reigned over Aram (Syria) (Aram) and he loathed Yisrael.

God's promise to Yarov'am/Jeroboam · Full kingdom

26 Nevat's son Yarov'am (Jeroboam), an Efrati from Tseredah also rebelled against the king. (His widowed mother Tseruah was one of Shelomoh's (Solomon's) servants.) **27** This is the background about how it started: Shelomoh had built the raised terrace and had repaired a gap in the wall of the city of David his father. **28** Shelomoh had noticed Yarov'am as a strong and hard-working young man, so he'd appointed him as supervisor over all the forced labour from Menasheh (Manasseh) and Efrayim's (Ephraim's) regions. **29** One time when Yarov'am was away from Yerushalem (Jerusalem), the prophet Ahiyah the Shiloni met him on the road. He was wearing a brand-new a new cloak, and there was just the two by themselves in the countryside. **30** Ahiyah then pulled the new cloak off his shoulders and tore it into twelve pieces, **31** and told

65 RV 10:26 · Cross-ref. 1Ki 4:26.
66 RV 10:27 · Cross-ref. Deu 17:17.
67 RV 10:28 · Cross-ref. Deu 17:16.
68 RV 11:1 · Cross-ref. Neh 13:26; Deu 17:17.
69 RV 11:2 · Cross-ref. Exo 34:16; Deu 7:3-4.

Readers' Version

Yarov'am, "Take ten pieces for yourself, because this is what Yisrael's (Israel's) god Yahweh says, 'Listen, I'm about to tear the kingdom away from Shelomoh's control, and I'll give the[70] ten tribes to you. **32** The one tribe[71] will be for him, for the sake of my servant David and for the sake of Yerushalem city which I've chosen from all the tribes of Yisrael. **33** This is because they've abandoned me. Instead they've bowed down to the Tsidonim' (Sidonians') God Ashtoret, to the Moavi god Kemosh, and to the Amoni God Malkam. They're no longer following my instructions or doing what they know I've said is right—not obeying my statutes or my judgements like the king's father David did. **34** But I won't take the entire kingdom off him, but rather I'll leave him as a leader while he's still alive for the sake of my chosen servant David, who obeyed my commands and my statutes. **35** However, I'll take the kingship away from his son and I'll give the ten tribes to you to rule. **36** I'll give Shelomoh's son one tribe to rule so that one of David's descendants will always rule in my chosen city Yerushalem because it's associated with my name. **37** But I'll use you, and you'll be able to reign over the area where you want to rule—you'll become king over Yisrael. **38** Then if you'll listen to everything that I command you, and walk on the right path and do what pleases me and keep my statutes and my commands, just like my servant David did, then I'll be with you. I'll establish a dynasty for you just like I did for David, and I'll give Yisrael to you. **39** I'll make David's descendants suffer because of Shelomoh's behaviour, but not forever.' "

40 Shelomoh tried to kill Yarov'am (Jeroboam), but he left the area and fled to Mitsrayim (Egypt). He remained in Mitsrayim under the protection of King Shishak until Shelomoh's death.

Shelomoh's death · Full kingdom[72]

41 A record of all the other things that Shelomoh (Solomon) did, and all the wise things that he said, was written in the 'Record of Shelomoh's Achievements'. **42** Shelomoh reigned over all Yisrael (Israel) from Yerushalem (Jerusalem) for forty years, **43** then he died and was buried in the City of David, and his son Rehav'am (Rehoboam) became king.

The north rejects Rehav'am (Rehoboam) · Both kingdoms[73]

12:1 Shelomoh's (Solomon's) son Rehav'am (Rehoboam) went to Shekem, because all Yisrael (Israel) had assembled there to make him king. **2** Meanwhile, Nevat's son Yarov'am (Jeroboam) in Mitsrayim (Egypt) (where he'd fled from King Shelomoh) heard the news and returned to Yisrael. **3** The leaders of the northern tribes summoned him, and they all went to petition King Rehav'am, **4** "Your father Shelomoh required us to contribute too much labour. If you'll lighten the burden on us, then we'll serve you."

5 "Come back in three days," he replied, "and I'll give my response." So the people left.

6 Then King Rehav'am consulted with the elders (who'd served his father Shelomoh while he was alive), asking them for advice on how to respond.

7 "If you want to serve these people well," they replied, "answer them with kindness now then they'll serve you well in the future."

8 However he decided to ignore that advice from the elders, and he consulted with the young men who were standing in front of him and that he'd grown up with, **9** so he asked them, "What would you all recommend that we tell the people who wanted me to lighten the burden that my father placed on them?"

10 "You should tell them this," his young companions replied. "They've asked that you should lighten the load on them from what your father demanded, but on the contrary, you should tell them that your little finger is thicker than your father's thigh bone was. **11** Tell them that your father placed a heavy burden on them, but that you'll add to that. He punished them with whips, but you'll punish them with scorpions."

12 So when Yarov'am (Jeroboam) and all the leaders came back to King Rehav'am (Rehoboam) on the third day as he'd instructed them, **13** he answered them harshly—ignoring the advice of the elders at the beginning. **14** Instead he spoke to them according to the advice of the young men, saying, "My father placed a heavy burden on you all, but as for me, I'll add to those demands. My father punished you all with whips, but as for me, I'll punish you all with scorpions." **15** So the king didn't listen to the people. This change came from Yahweh so that what he'd had Ahiyah the Shiloni tell Nevat's son Yarov'am would all indeed happen.[74]

16 When all Yisrael (Israel) saw that the king hadn't listened to them, the people responded,

"What share in David do we have?
We won't get any inheritance from Yishay's (Jesse's) son.
Go back to your tents, Yisrael.
Look at your dynasty now, David."[75]

So the northern Israeli leaders went home again. **17** However, Rehav'am continued to rule over the cities in Yehudah (Judah).

18 Then King Rehav'am (Rehoboam) took Adoniram who was over the forced labour, to go north but the people

70 RV 11:31 · Note Most English translations leave out this 'the' (which is in the Hebrew). However, we suspect that both Ahiyah and Yarov'am knew exactly which of the ten tribes it would be.

71 RV 11:32 · Note It would have been obvious at the time that this was referring to Yehudah. (The unmentioned twelfth tribe is Benyamin—the youngest brother and the smallest tribe.)

72 RV 11:41 · Parallel 2 Chr. 9:29-31

73 RV 12:1 · Parallel 2 Chr. 10:1-19

74 RV 12:15 · Cross-ref. 1Ki 11:29-39.

75 RV 12:16 · Cross-ref. 2Sam 20:1.

Readers' Version

killed him by throwing rocks at him and the king had to hurriedly jump into his chariot to flee to Yerushalem (Jerusalem). 19 Ever since then, the northern tribes of Yisrael have rebelled against David's dynasty.

20 So as soon as all Yisrael heard that Yarov'am (Jeroboam) had returned from Mitsrayim (Egypt), they summoned him to their assembly and appointed him as king over all northern Yisrael. Only the Yehudah region was left under the rule of David's grandson Rehav'am.

Shemayah's prophecy · Southern kingdom[76]

21 So when Shelomoh's (Solomon's) son Rehav'am (Rehoboam) returned to Yerushalem (Jerusalem), he assembled all the tribes of Yehudah (Judah) and Benyamin, and 180,000 warriors were chosen to fight against the northern tribes to return the kingship to him. 22 But God told the prophet Shemayah, 23 "Go and tell Shelomoh's son Rehav'am, the king of Yehudah, and tell all the descendants of Yehudah and Benyamin, and the remainder of the people, saying, 24 'Yahweh says this: Don't go and fight against your Israeli relatives. Everyone should just return home because everything that happened there was initiated by me.' " When they heard Yahweh's message, they took note of it and everyone went back home.

Yarov'am (Jeroboam) makes gold calves · Northern kingdom

25 Then Yarov'am (Jeroboam) built Shekem in the hill country of Efrayim (Ephraim) and he lived there for a while. Then he left there and built Penuel. 26 After that, he worried that the entire country might want to go back under David's dynasty. 27 He worried that if the people went down to Yerushalem (Jerusalem) to offer sacrifices in Yahweh's temple, they might shift their allegiance to King Rehav'am (Rehoboam) in Yehudah (Judah) and then his life might be in danger.

28 So after getting advice, the king made two gold calves, and he told his people, "Going all the way down to Yerushalem is too far for you. Look, these can be your gods, Yisrael (Israel), who brought you out from Mitsrayim (Egypt)."[77] 29 He set one up at Beyt-El (Bethel) (in the south) and the other one at Dan (in the north). 30 This caused the people to sin, and some people went up as far as the one in Dan. 31 He built temples on hills and appointed priests from various tribes—not just from the tribe of Levi.

The warning of worshipping there at Beyt-El · Northern kingdom

32 In the eighth month on the 15th, Yarov'am (Jeroboam) put on a celebration like the one in Yehudah (Judah).[78] He'd made an altar at Beyt-El (Bethel) and he got the priests from the hill temples he'd made to come and stand there, then he offered a sacrifice on that altar to the calves that he'd made. 33 That date of the 15th day of the eighth month was one that he'd just decided for himself, and he instituted a new celebration for the Israelis and he burnt incense on the altar as a sacrifice.

13:1 Then a prophet from of God came from Yehudah, taking Yahweh's message to Beyt-El. as Yarov'am was standing by the altar to burn incense. 2 The prophet called out against the altar with Yahweh's message: "Altar! Altar! Yahweh says this: Listen, one of David's descendants will have a son who'll be named Yoshiyah (Josiah), and he'll sacrifice the priests from the hill temples on you—the ones who are burning incense on you. Yes, human bones will be burnt on you."[79] 3 Then he offered them evidence that what he said came from Yahweh, "Listen, that altar will be broken into pieces, and the ashes in it will spill all over the ground."

4 The moment the King Yarov'am heard the message that the man of God had called out against the altar at Beyt-El, he called for the man to be arrested. However, the arm that he used to point to him over the altar suddenly became paralysed and he wasn't able to pull it back. 5 Then the altar itself broke open and ashes poured out onto the ground, exactly as Yahweh had promised through that man of God. 6 Then the king begged the prophet, "Please, pray to your god Yahweh for me, so my hand will return to normal."

So the man of God interceded with Yahweh, and the king was able to use his hand again. 7 "Come home with me," the king told the prophet, "and have something to eat. Then I've got a gift to give you."

8 But the man of God replied, "Even if you offered me half of your house, I wouldn't go with you, and I wouldn't eat or drink in this place. 9 Yahweh already told me not to eat or drink here, and not to return home by the same road I came on." 10 Then he left for home taking a different route from the one he'd used to come to Beyt-El.

The old prophet from Beyt-El · Both kingdoms

11 Now at that time there was an old prophet who lived in Beyt-El (Bethel), and his sons[80] had been and told him all the news about what that man of God had done that day in Beyt-El and they told him the message that had been passed on to the king. 12 "Oh, what road did he take when he left?" their father asked, and indeed his sons had noticed which road the man of God from Yehudah (Judah) had taken. 13 So he told his sons to saddle his donkey, and he rode off 14 after the man of God, and found him sitting under an oak tree. "Are you the man of God," he asked him, "who came from Yehudah?"

"I am," he said.

15 "Come home with me and have something to eat." he invited him.

16 "Sorry," he replied. "I can't go with you or visit your

76 **RV 12:21 · Parallel** 2 Chr. 11:1-4

77 **RV 12:28 · Cross-ref.** Exo 32:4.

78 **RV 12:32-33 · Cross-ref.** Lev 23:33-34.

79 **RV 13:2 · Cross-ref.** 2Ki 23:15-16.

80 **RV 13:11 · Note** This is singular in the Hebrew, but the rest of this segment suggests multiple sons.

Readers' Version

home, and I can't eat or drink with you in this place, 17 because Yahweh instructed me not to eat or drink here, or to go home by the same road that I came on."

18 Then the old prophet told him, "I'm also a prophet like you, and Yahweh sent a messenger to tell me that I should take you home with me so you can have something to eat and drink." (But that was a lie.)

19 So the prophet accompanied him to his house and had a meal there. 20 Then while they were still seated at the table, Yahweh spoke through the old prophet, 21 and he called out to the man of God who'd come from Yehudah (Judah), "Yahweh says this: Because you have been rebellious against Yahweh and because you didn't obey what Yahweh instructed you 22 and you've returned and you've had food and drink in the place where he told you not to eat or drink, your body won't be buried in your home town."

23 After the meal was finished, the old prophet saddled the donkey for the prophet that he'd brought back, 24 and he left. But on the road, a lion came across him and killed him. His corpse ended up lying on the road with the donkey standing beside it, and the lion also standing beside it. 25 Some passers-by saw the corpse on the road and the unusual sight of the lion standing beside it, and when they got to the city where the old prophet lived, they told everyone the news.

26 When the prophet who had brought him back from the road heard he said, "That will be the man of God who was rebellious against Yahweh. Yahweh must have given him to the lion, and it tore him into pieces and put him to death according what Yahweh had said would happen." 27 Then he told his sons, "Saddle the donkey for me." They put the saddle on, 28 and he went and found the body lying on the road, and the donkey and the lion standing by it. The lion hadn't eaten any of the man of God's body, nor had it attacked the donkey. 29 The prophet lifted the body and laid it across the donkey and brought it back to his city to be buried in his own tomb. 30 They wailed over him, saying, "Oh dear, my brother," and they laid his body in the old prophet's grave. 31 When the period of mourning was over, he told his sons, "When I die, bury me in the grave where the man of God is buried. My bones will end up beside his bones. 32 The message from Yahweh that he shouted out against the altar in Beyt-El (Bethel) will certainly happen, and against all the hilltop worship places in Shomron (Samaria).

Yarov'am's fatal sin · Northern kingdom

33 Despite the man of God's warning, King Yarov'am (Jeroboam) didn't stop his evil ways—in fact he chose more people from across the country to become priests. Anyone who wanted to be a priest would be appointed and he would become one of the priests of the hilltop worship places. 34 Those were the sins of Yarov'am that would eventually lead to the rejection and destruction of his entire family.

The death of Yarov'am's son · Northern kingdom

14:1 At that time, one of Yarov'am's (Jeroboam's) sons, Aviyah, became very sick 2 and Yarov'am told his wife, "Go and get changed so that no one will recognise you as my wife. Then go to Shiloh where the prophet Ahiyah is—he's the one who prophesied that I'd become king. 3 Take ten loaves of bread and some cakes and a jar of honey to give to him. He'll tell you what will happen to the boy."

4 So his wife got ready and went to Ahiyah's house at Shiloh. Ahiyah was now very elderly and not able to see, 5 but Yahweh had told him, "Listen, Yarov'am's wife will be coming to ask for your guidance about her son, because he's sick. I want you to tell her so-and-so. And when she comes, she won't be dressed like a queen."

6 So as soon as Ahiyah heard her walk through the doorway, he said, "Come in, wife of Yarov'am. Why did you get changed like that? Now I've been instructed to pass bad news onto you— 7 go back and give Yarov'am this message from Yisrael's (Israel's) god Yahweh, 'I chose you out from the people and placed you as a leader over my people Yisrael, 8 and I tore the kingdom away from David's descendants and gave it to you. But you haven't been like my servant David who obeyed my instructions and followed me with integrity—only doing what he knew that I approved of. 9 However, you've done more evil things than any of those who ruled before you. You've rejected me and made cast images of other gods, and have provoked me into anger. 10 Because of that, I'm about to bring calamity to your family: I'll cause all your male descendants to die, either before or after they've left home. I'll eliminate your family just like dried dung burns until it's all gone.[81] 11 The family members who die in the city will be eaten by dogs, and those who die in the countryside will be eaten by birds. All this comes from Yahweh.'

12 So go back home, but as soon as you set foot in the city, your son will die. 13 All Yisrael will mourn for him and they'll bury him. He'll be the only one of your children to be buried, because out of all of Yarov'am's descendants, he's the only one that Yisrael's god Yahweh found good in. 14 In the future, Yahweh will appoint for himself, a king over Yisrael who will get rid of Yarov'am's descendants—in fact it's beginning to come about even now. 15 And Yahweh will strike Yisrael just like the reeds bend over in the swamps, and he'll uproot Yisrael from this good soil that he gave to their ancestors and he'll scatter them beyond the Perat (Euphrates), because they made their Asherah statues which provoked Yahweh to anger. 16 He will hand Yisrael over to their enemies because of Yarov'am's sins and how he encouraged Yisrael to sin."

17 So Yarov'am's wife left and went home to Tirtsah. As she entered the doorway of their home, their son died. 18 Just as Yahweh had told them, all Yisrael mourned for the boy and he was buried.

81 RV 14:10 · Cross-ref. 1Ki 15:29.

Readers' Version

Yarov'am's death · Northern kingdom

19 Everything else that Yarov'am (Jeroboam) did, including the record of wars that his army fought and how he ruled, is written in the book of the events of the kings of Yisrael (Israel). 20 Yarov'am reigned for twenty-two years, then he died and was buried with his ancestors, and his son Nadav replaced him as king.

Rehav'am (Rehoboam) rules in Yehudah · Southern kingdom[82]

21 Meanwhile, Shelomoh's (Solomon's) son Rehav'am (Rehoboam) reigned in Yehudah (Judah). He was forty-one when he started reigning, and he reigned for seventeen years from Yerushalem (Jerusalem)—the city that Yahweh had chosen to associate his name with out of all the tribes of Yisrael (Israel). Rehav'am's mother was Na'amah the Amoni.

22 The people of Yehudah did what Yahweh had decided was evil—in fact they made him more jealous (by worshipping other gods) than their ancestors ever had. 23 They even built hilltop temples and sacred pillars and poles on every high hill and under every large evergreen tree.[83] 24 There were also male prostitutes associated with them,[84] and the Israelis did the same abhorrent things as the nations that Yahweh had removed ahead of their entering the land.

25 In the fifth year of King Rehav'am's reign, Mitsrayim's (Egypt's) King Shishak attacked Yerushalem[85] 26 and took away the valuables from Yahweh's temple, and the king's palace. He took everything of value, including all the gold shields that Shelomoh had made.[86] 27 To replace them, King Rehav'am made some bronze shields and assigned them to the officers who protect the entrance to the palace. 28 Whenever the king would enter the temple, the guards would quickly take the shields there, and when he left, they'd run them back to the palace.

29 Everything else that Rehav'am did is written in the book of the events of the kings of Yehudah. 30 Rehav'am and Yarov'am (Jeroboam) were in a continual state of war during their reigns. 31 Then Rehav'am (his mother was Na'amah the Amoni) died and was buried with his ancestors in the City of David, and his son Aviyam replaced him as king.

Aviyam rules over Yehudah · Southern kingdom[87]

15:1 In the eighteenth year of (Nevat's son) King Yarov'am's (Jeroboam's) reign over Yisrael (Israel), Aviyam became king of Yehudah (Judah). 2 (His mother's name was Ma'akah, one of Avshalom's (Absalom's) daughters.) He reigned from Yerushalem (Jerusalem) for three years 3 but he disobeyed God in ways similar to his father—he wasn't interested in following his god Yahweh completely like his ancestor David had done. 4 However for David's sake, his god Yahweh gave Aviyam a son to rule after him—to allow Yerushalem to continue on with a flicker of light[88] 5 because David had done what Yahweh had said was correct, and throughout his life he hadn't deviated from what Yahweh had instructed him, except in the matter concerning Uriyah the Hiti.[89] 6 Rehav'am's (Rehoboam's) and Yarov'am's factions were in a continual state of war during Aviyam's reign.[90] 7 Everything else that Aviyam did is written in the book of the events of the kings of Yehudah, as the war between Aviyam and Yarov'am continued.

8 Then Aviyam died and was buried with his ancestors in the City of David, and his son Asa replaced him as king.

Asa's reign over Yehudah · Southern kingdom[91]

9 In the twentieth year of King Yarov'am's (Jeroboam's) reign over Yisrael (Israel), Asa became king of Yehudah (Judah) 10 and reigned from Yerushalem (Jerusalem) for forty-one years. (His grandmother was Avshalom's (Absalom's) daughter Ma'akah.) 11 Asa did what was pleasing to Yahweh, like his ancestor David had done, 12 and he expelled the male prostitutes from the country and removed all the idols made by the previous generations.[92] 13 He also removed his grandmother Ma'akah from being queen-mother because she had made a horrid Asherah goddess, then he cut down her horrid idol and burnt it in the Kidron valley. 14 He didn't remove the hilltop temples, but despite that he was fully devoted to Yahweh all his life. 15 He brought everything that father had dedicated, plus more of his own, into Yahweh's temple, including gold, silver, and containers.

16 Asa and King Baesha of Yisrael were in a continual state of war during their reigns. 17 King Baesha invaded Yehudah (Judah) and fortified Ramah so that no one could pass in or out to help King Asa of Yehudah. 18 So Asa took all the remaining gold and silver from the temple and palace storerooms, and sent it with his servants to take to Ben-Hadad, son of Tavrimon, son of King Hezyon of Aram (Syria) who lived in Damesek (Damascus), to tell him, 19 "You and me have an agreement between us that was made by our two fathers, so look, I've sent a present of

82 **RV 14:21 · Parallel** 2 Chr. 11:5–12:15
83 **RV 14:23 · Cross-ref.** 2Ki 17:9-10.
84 **RV 14:24 · Cross-ref.** Deu 23:17.
85 **RV 14:25 · Cross-ref.** 2Ch 12:2-8.
86 **RV 14:26 · Cross-ref.** 1Ki 10:16-17; 2Ch 9:15-16.
87 **RV 15:1 · Parallel** 2 Chr. 13:1–14:1
88 **RV 15:4 · Cross-ref.** 1Ki 11:36.
89 **RV 15:5 · Cross-ref.** 2Sam 11:1-27.
90 **RV 15:6 · Cross-ref.** 2Ch 13:3-21.
91 **RV 15:9 · Parallel** 2 Chr. 14:1-5; 15:16–16:6, 11-14
92 **RV 15:12 · Cross-ref.** 2Ch 15:8-15.

Readers' Version

gold and silver to you. So then, break your agreement with
King Baesha of Yisrael so he'll give up on attacking me."
20 Ben-Hadad did what king Asa requested, and he sent
the commanders of his best warriors to attack Israeli cities
including Iyon, Dan, Avel-Beyt-Ma'akah, and all Kineret
along with all Naftali (Naphtali) region. 21 When King Bae-
sha heard about that, he stopped fortifying Ramah and
withdrew to Tirtsah.
22 Then King Asa informed all Yehudah that they were
needed at Ramah. They removed the stones and timber
from Baesha's fortifications, and king Asa used the materi-
als to build Geva (in Benyamin) and Mitspah. 23 Everything
else that Asa did, and all his great works and all the cities
he built, are described in the book of the events of the
kings of Yehudah. However in his old age, he developed
problems with his feet. 24 Then he died and was buried
with his ancestors in the City of David (also his ancestor)
and his son Yehoshafat (Jehoshaphat) replaced him as
king.

Nadav's reign over Yisrael · Northern kingdom

25 In the second year of Asa's reign over Yehudah (Judah), Yarov'am's (Jeroboam's) son Nadav became king of Yisrael (Israel) where he reigned for two years. 26 He did what Yahweh had said was evil, following his father's behaviour and his sin that in turn, caused Yisrael to sin.
27 A man named Baesha (from the Yisakar (Issachar) tribe) plotted against King Nadav and killed him at the Pelishti city of Gibton when Nadav and all Yisrael were besieging the city. 28 It was the third year of King Asa's reign in Yehudah when Baesha killed King Nadav, then Baesha took over as king of Yisrael. 29 As soon as he took over, he had Yarov'am's entire family executed—not leaving a single one of them alive. This fulfilled what Yahweh had said through his servant Ahiyah the Shiloni,[93] 30 because Yarov'am's own sins, as well as his causing Yisrael to sin, had provoked Yahweh into getting angry.
31 Everything else that Nadav did is written in the book of the events of the kings of Yisrael. 32 King Asa and King Baesha of Yisrael were in a continual state of war during their reigns.

Baesha's reign over Yisrael · Northern kingdom

33 Ahiyah's son Baesha began to reign over Yisrael (Israel) in the third year of King Asa's reign over Yehudah (Judah), and he ruled from Tirtsah for twenty-four years. 34 He did what Yahweh had said was evil, similar to Nevat's son Yarov'am's (Jeroboam's) behaviour and his sin that in turn, caused Yisrael to sin.
16:1 Then Yahweh told Hanani's son Yehu (Jehu) to tell Baesha, 2 "I took a nobody and promoted you to leader over my people Yisrael, yet you followed Yarov'am's behaviour and provoked me to anger by causing my people Yisrael to sin, 3 so now I'll get rid of you and your family—I'll do the same to you that I did to Yarov'am and his family. 4 The bodies of those in your family who die in the city will be eaten by dogs, and those who die in the countryside will be eaten by vultures.
5 Everything else that Baesha did is written in the book of the events of the kings of Yisrael. 6 When Baesha died he was buried in Tirtsah, and his son Elah replaced him as king.
7 Yahweh sent that message via Hanani the prophet's son Yehu. It was for Baesha and his family—speaking against the evil that they'd done that had provoked Yahweh to get angry with their behaviour which was as bad as Yarov'am's family had been. Yahweh was also angry with Baesha because he had killed all of Yarov'am's family.

Elah's reign over Yisrael · Northern kingdom

8 Baesha's son Elah began to reign in the twenty-sixth year of King Asa's reign over Yehudah (Judah), and he ruled from Tirtsah for two years. 9 However, his servant Zimri who was the commander of half of the chariots conspired against him. Once when Elah was in Tirtsah getting himself drunk at the house of Artsah (who was in charge of the palace), 10 Zimri went in and attacked and killed him, and took over his place as king. (That was in the twenty-seventh year of King Asa's reign over Yehudah.)
11 As soon as Zimri took over and sat on his throne, he had all of Baesha's family executed—he didn't leave a single male or relative or friend. 12 In that way, Zimri eliminated all of Baesha's descendants just as Yahweh had said via the prophet Yehu (Jehu) 13 concerning all of Baesha's sins and the sins of his son Elah, and because they caused Yisrael (Israel) to sin by provoking Yisrael's god Yahweh to get angry with their idols. 14 Everything else that Elah did is written in the book of the events of the kings of Yisrael.

Zimri's reign over Yisrael · Northern kingdom

15 Zimri reigned from Tirtsah for seven days in the twenty-seventh year of King Asa's reign over Yehudah (Judah). At the time, the Israeli army were besieging the Pelishti city of Gibton, 16 and when the army camped around the city heard that Zimri had rebelled and assassinated the king, that day all the people in the camp installed the army commander Omri as king to reign over Yisrael (Israel). 17 So Omri took all his warriors from Gibton and besieged Tirtsah. 18 As soon as Zimri realised that the city was surrounded, he went into the saferoom in the palace and set fire to the building and died in the flames 19 because he'd done what Yahweh had said was evil—following Yarov'am's (Jeroboam's) behaviour including causing Yisrael to sin. 20 Everything else that Zimri did, including his rebellion, is written in the book of the events of the kings of Yisrael.

Omri's reign over Yisrael · Northern kingdom

21 At that time, the people of Yisrael (Israel) were divided concerning their leadership—half of them supported Ginat's son Tivni as king, and the other half supported Omri, 22 but those supporting Omri prevailed, so Tivni was executed and Omri remained in power. 23 Omri became king in the thirty-first years of King Asa's reign over Yehudah (Judah), and reigned over Yisrael for twelve

93 **RV 15:29 · Cross-ref.** 1Ki 14:10.

Readers' Version

years—six of them from Tirtsah. 24 He bought a hill from a man named Shemer for seventy kilograms of silver, then built his capital city on it. He named it Shomron (Samaria) in honour of Shemer who'd owned the hill.

25 Omri did what Yahweh had said was evil—in fact he did more evil things than all those kings who preceded him. 26 He followed (Nevat's son) Yarov'am's (Jeroboam's) behaviour including causing Yisrael to sin by provoking Yisrael's god Yahweh to get angry with their idols. 27 Everything else that Omri did, including his military victories, is written in the book of the events of the kings of Yisrael. 28 Then Omri died and was buried in Shomron, and his son Ahav replaced him as king.

Ahav's reign over Yisrael · Northern kingdom

29 Omri's son Ahav became king of Yisrael (Israel) in the thirty-eighth year of King Ahav's reign over Yehudah (Judah), and he reigned Yisrael from Shomron (Samaria) for twenty-two years. 30 Ahav did what Yahweh had said was evil—in fact he did more evil things than all those kings who preceded him. 31 As if following Yarov'am's (Jeroboam's) behaviour wasn't bad enough, he married Izevel (Jezebel), the daughter of the Tsidoni King Etba'al, then went and served Ba'al and bowed down to him. 32 He built a temple for Ba'al in Shomron and placed an altar in it. 33 Ahav also made an Asherah pole and went on to provoke Yisrael's god Yahweh to get angry, more than any of the previous kings of Yisrael had done. 34 During his reign, Hiel from Beyt-El (Bethel) rebuilt Yeriho (Jericho) city. As they laid the foundations, his eldest son Aviram died, and when they hung the city gates, his youngest son Seguv died, just as Yahweh had told (Nun's son) Yehoshua (Joshua).[94]

Eliyah prophesies about a coming drought · Northern kingdom

17:1 One day the prophet Eliyah (Elijah) from the Tishbim in the Gilead region said to Ahav, "As Yisrael's (Israel's) god Yahweh lives, the one who I serve, there won't be any rain or even dew these next years unless I give the command."[95] 2 Then Yahweh told Eliyah, 3 "Get away from here and travel eastward towards the Kerit stream that enters the Yarden (Jordan) river to hide. 4 You'll be able to drink from the stream, and I've commanded the ravens to bring food to you there."

5 So he did what Yahweh told him, and went and lived by the Kerit stream near the Yarden. 6 Ravens brought bread and meat to him every morning and again in the evening, and he was able to drink from the stream. 7 However, the stream dried up after a while because there was no rain anywhere in the country.

Eliyah and the widow at Tserefat

8 Then Yahweh told Eliyah (Elijah), 9 "Leave here and go to Tserefat in the Tsidon (Sidon) region and stay there. Listen, I've commanded a widow lady there to keep you fed."[96] 10 So he got ready and went to Tserefat. As he entered the town, he saw a woman picking up bits of firewood, and he asked her, "Can you please get me a drink of water." 11 As she went to get it, he called out, "Would you have a piece of bread to go with it?."

12 But she replied, "As your god Yahweh lives, I don't have any bread at all—only a handful of flour in the jar, and a little bit of oil in the jug. See, I'm gathering a few bits of firewood so I can make a little bread for me and my son. After we've eaten that, then we'll die."

13 But Eliyah told her, "Don't be worried. Go and do what you said, except make some bread for me first and bring it out to me. Then after that, you can make some for you and for your son, 14 because Yisrael's (Israel's) god Yahweh has told me that your flour won't run out and your oil won't come to an end until the day when Yahweh gives us rain again."

15 So the woman went and did what Eliyah said, then sure enough Eliyah and the widow and her household had enough food every day. 16 The jar of flour never got empty and the jug of oil never ran out, just as Yahweh had promised via Eliyah.

17 Some time afterwards, the woman's son got sick and then it got so bad that he died, 18 so she hassled Eliyah, "You man of God, why did you come here! Now my sins have been brought to God's mind, and he's caused my son to die!"

19 But he told her to bring her son to him, and taking the boy from her arms, he took the body upstairs to the room he was staying in, and laid him down on his bed. 20 Then he called out to Yahweh, "Yahweh, my god, would you really bring tragedy to this widow that I'm staying with by causing her son to die?" 21 Then three times he stretched himself over the boy's body[97] and begged Yahweh, "Yahweh, my god, please let this child's life return into his organs." 22 Yahweh took notice of Eliyah and the boy's life returned and he revived.

23 Then Eliyah carried the boy back downstairs and gave him to his mother and told her, "Look, your son's alive."

24 "Now I certainly know that you're a man of God," the woman responded, "And when you say that you're speaking for Yahweh, it's really true."

Eliyah versus Ba'al's prophets · Northern kingdom

18:1 In the third year of drought, Yahweh told Eliyah (Elijah) to go and show himself to King Ahav and tell him that it would soon rain, 2 so he went to present himself to Ahav.

Meanwhile in Shomron (Samaria), the food shortage was terrible 3 and King Ahav had summoned his palace manager Ovadyah (Obadiah). (Ovadyah was a sincere follower of Yahweh. 4 When Queen Izevel (Jezebel) had tried to kill Yahweh's prophets, Ovadyah had hidden a hundred

94 **RV 16:34 · Cross-ref.** Josh 6:26.

95 **RV 17:1 · Cross-ref.** Jam 5:17.

96 **RV 17:9 · Cross-ref.** Luk 4:25-26.

97 **RV 17:21 · Cross-ref.** 2Ki 4:34-35.

Readers' Version

prophets—fifty in each of two caves and kept them supplied with food and water.) 5 King Ahav told Ovadyah, "We'll go across the country to all the springs and all the valleys that water sometimes flows in. Perhaps we'll find some grass so we can keep a horse or a mule or two alive and not lose our breeding stock." 6 So they divided the country into two, and they each went off in a different direction.

7 While Ovadyah was on a path, Eliyah came to meet him. Ovadyah recognised him and fell to his knees with his face to the ground, and asked, "Is it really you, my master Eliyah?"

8 "Yes, it's me," he replied. "Now go and tell your master that I'm here."

9 "How have I sinned," Ovadyah responded, "that you're giving your servant a death sentence? 10 As your god Yahweh lives, my master sent people to every kingdom to try to find you, and if they said you weren't there, then he made them promise under oath that it was true. 11 So now you tell me to tell my master that you're here, 12 but as soon as I leave you, Yahweh's spirit will take you to goodness knows where. Meanwhile I'll go and tell Ahav, and he'll come here and not find you, so then he'll kill me, even though I've been trying to obey Yahweh since I was young. 13 Haven't you heard, my master, what I did when Izevel (Jezebel) was killing Yahweh's prophets and I hid a hundred of them in two caves and kept them supplied with food and water? 14 Yet now you're trying to get me killed by telling my master that he'll find you here."

15 "As Commander-in-chief Yahweh lives—the one I serve," Eliyah (Elijah) replied, "I'll definitely be here to see him today."

16 So Ovadyah (Obadiah) went and informed Ahav who then came to meet Eliyah. 17 When he saw Eliyah, Ahav asked him, "Is that you—the one who causes trouble for Yisrael (Israel)?"

18 "It's not me who brings trouble onto Yisrael," Eliyah replied. "But rather it's you and your father's families who decided to ignore Yahweh's commands and serve the Baals instead. 19 So now, get all Yisrael to go to Mt. Karmel, along with the 450 prophets of Ba'al and the 400 prophets of Asherah who Queen Izevel (Jezebel) feeds at her table."

20 So Ahav summoned all the Israelis and the prophets to go to Mt. Karmel, 21 and Eliyah addressed the people, "How much longer are you all going to remain unsure who to follow? If Yahweh is God, follow him, but if it's Ba'al, follow him." But the people just stayed silent. 22 Then he said, "I'm Yahweh's only remaining prophet, but Ba'al has 450 prophets. 23 Let them get us two bulls and they can choose one for themselves. Then they can cut it into pieces and lay them a pile of wood that they've set for a fire, but they can't light the fire. I'll do the same with the other bull, but also won't light the fire. 24 Then they must call to their god and I'll call to Yahweh, and the god who answers by setting the wood on fire must be the true God."

"It sounds good to us," the people answered.

25 So Eliyah told Ba'al's prophets, "Okay, there's a lot more of you guys, so you choose your bull and go first and call out to your god, but don't set fire to the pile."

26 So they took the bull he gave them and prepared it all, and then they called out to Ba'al from morning until midday, shouting, "Ba'al, answer us!" But they didn't hear any voice and got no answer. Then they hopped around the altar they'd made.

27 Finally at noon, Eliyah began mocking them, saying, "Call out louder because he's a god. Maybe he's thinking about something else, or busy with something, or travelling somewhere. Perhaps he's asleep and needs waking up." 28 So they shouted even louder and did their usual cutting of their bodies with knives and swords until a lot of blood flowed. 29 Midday passed and they continued raving all afternoon, but they didn't hear any voice, and they got no answer or even any suggestion that their god was listening.

30 Then Eliyah told the people, "Okay, now come over here by me." So all the people came over by him, and he repaired the altar of Yahweh that had been torn down. 31 He took twelve stones (the number of the sons of Ya'akov (Jacob) who Yahweh told would be called Yisrael)[98] 32 and used them to rebuild Yahweh's altar. Then around the altar he made a trench large enough to hold the water to water in two drums of seed.[99] 33 He arranged the firewood, and cut the bull into pieces and placed them on top, 34 and then ordered, "Fill four jars with water and pour it on the burnt offering and the firewood." Then he said "Now do it a second time," and they did it a second time, and again he said, "Do it a third time," and they did it a third time. 35 The water ran around the altar and even filled the trench.

36 When it was time to offer the evening sacrifices, the prophet Eliyah approached the altar and prayed, "Yahweh, God of Avraham, Yitshak (Isaac), and Yisrael (Israel), let it be known today that you are God in Yisrael and I'm your servant, and I've done all these things following your instructions. 37 Answer me, Yahweh! Answer me, so that this country will understand that you, Yahweh, are God, and that you can turn their hearts back again."

38 Then Yahweh sent fire down from the sky that consumed the pieces of meat, the firewood, the stones, and the dirt around the altar, including all the water that had been in the trench. 39 When all the people saw what had happened, they fell onto their knees and bowed their faces to the ground, saying, "Yahweh is God! Yahweh is God!"

40 Then Eliyah ordered them, "Grab hold of Ba'al's prophets. Don't let any of them sneak away." So they seized them, and Eliyah brought them down to the Kishon valley

98 **RV 18:31 · Cross-ref.** Gen 32:28; 35:10.

99 **RV 18:32 · Note** A more Jewish interpretation that seems to agree with v34–35—see https://hermeneutics.stackexchange.com/questions/31555/water-in-elijahs-trench.

Readers' Version

and he slaughtered them there.

The drought ends · Northern kingdom

41 Then Eliyah (Elijah) told King Ahav, "Get ready and have something to eat and drink, because I can hear the noise of heavy rain coming." 42 So Ahav got ready and had something to eat and drink, but Eliyah went further up Mt. Karmel and squatted with his face down between his knees[100] 43 and told his servant, "Go up now, and look towards the ocean."

He went up and looked and said, "There's nothing there."

This happened seven times, 44 but on the seventh time he came back and said, "Wow, there's a small cloud out above the ocean about the size of a man's palm."

Then Eliyah ordered him, "Rush and tell Ahav to get his chariot ready and head down so he won't be caught in the rain."

45 Very soon the sky was full of dark clouds, then wind and heavy rain. Ahav kept riding and made it to the city of Yizre'el (Jezreel). 46 Yahweh gave Eliyah extra strength and he tucked his robe into his belt, and ran ahead of Ahav going into Yizre'el.

Eliyah flees to Mt. Sinay

19:1 Then King Ahav told Izevel (Jezebel) everything that Eliyah (Elijah) had done, including how he'd killed all of Ba'al's prophets, 2 so she sent this message to Eliyah, "May the gods kill me or do worse if I haven't done with your life what you did to those prophets by this time tomorrow."

3 Hearing that, he packed up and fled for his life to Be'er-Sheva (Beersheba) in Yehudah (Judah) , where he left his servant. 4 Then he went an extra day's travel further south into the wilderness where he sat down under a broom bush and prayed that he might be allowed to die, saying, "This is now too much, Yahweh. Take my life, because I'm no better than my ancestors."[101]

5 Then he laid down and slept under the broom bush, until he was suddenly woken by a messenger from Yahweh telling him to get up and eat. 6 Eliyah looked around and wow, there was some bread near his head that had been cooked on glowing coals, and a jug of water. He got up and ate and drank, and then lay down again. 7 Then Yahweh's messenger returned a second time and prodded him and said, "Get up and eat, because otherwise the journey ahead will be too much for you." 8 So he got up and ate and drank. That food lasted his for forty days as he travelled to God's mountain, Horev. 9 He entered a cave there and overnighted in the cave, then suddenly Yahweh spoke to him, asking, "What are you doing here, Eliyah?"

10 "I've been very zealous for you, Commander-in-chief Yahweh," he replied. "But the Israeli people have abandoned your agreement, and they've torn down your altars and killed your prophets with the sword. So here I am, left by myself while meanwhile they're trying to kill me."[102]

11 Then Yahweh said, "Go out and stand on the mountain in front of me, Yahweh. Then look, I'm about to go past you." Then there was an incredibly strong wind that hit the mountain and broke off bits of rock that then shattered. But Yahweh wasn't in the wind, and after the wind there was an earthquake but Yahweh wasn't in the earthquake either. 12 After the earthquake there was a fire, but Yahweh wasn't in the fire.

Then after the fire, there was the sound of a soft whisper. 13 When Eliyah heard that, he wrapped his cloak around his face and went out and stood at the opening of the cave, and he heard a voice ask him, "Why are you here, Eliyah?"

14 "I've been very zealous for you, Commander-in-chief Yahweh," he replied, "But the Israeli people have abandoned your agreement, and they've torn down your altars and killed your prophets with the sword. So here I am, left by myself while meanwhile they're trying to kill me."

15 Then Yahweh told him, "Go back towards the Damesek (Damascus) wilderness, then you must go and anoint Hazael as king over Aram (Syria).[103] 16 Also you need to anoint Nimshi's son Yehu (Jehu) as king over Yisrael (Israel),[104] and you must anoint Shafat's son Elisha from Avel-Mehola to succeed you as prophet. 17 In the future, anyone who escapes from being killed by Hazael's army will be killed by Yehu's army, and anyone who escapes from being killed by Yehu's army will be killed by Elisha. 18 But I've still got seven thousand people in Yisrael who've never bowed to Ba'al or kissed his image."[105]

Eliyah inspires Elisha · Northern kingdom

19 So Eliyah (Elijah) left that place and went and found Shafat's son Elisha. There were twelve teams ploughing a field and he was with the back pair of cattle. Eliyah walked past him and threw his cloak over him. 20 Elisha left the plough and ran after Eliyah, saying, "Please let me kiss my father and my mother, then I'll come with you."

"Go on back then," Eliyah replied, "because I haven't done anything for you."

21 So Elisha went back and killed his pair of cattle. He used the wood of the plough to cook the meat on, and he shared it around the people. After they'd eaten, he packed up and followed Eliyah and became his helper.

Ben-Hadad attacks Shomron · Northern kingdom

20:1 At that time, King Ben-Hadad of Aram (Syria) joined with thirty-two smaller kingdoms and they brought their combined armies and horses and chariots and besieged Yisrael's (Israel's) capital Shomron (Samaria) ready to attack it. 2 He sent messengers to Yisrael's King Ahav who was inside the city 3 to tell him,

100 **RV 18:42-45 · Cross-ref.** Jam 5:18.

101 **RV 19:4 · Cross-ref.** Yonah 4:3.

102 **RV 19:10-14 · Cross-ref.** Rom 11:3.

103 **RV 19:15 · Cross-ref.** 2Ki 8:7-13.

104 **RV 19:16 · Cross-ref.** 2Ki 9:1-6.

105 **RV 19:18 · Cross-ref.** Rom 11:4.

Readers' Version

"Ben-Hadad says that your gold and silver are mine, as well as the best of your wives and sons."

4 "Whatever you say, my master the king," replied Yisrael's king. "I'm yours along with everything I have."

5 Then the messengers returned, saying, "Ben-Hadad said that you'll give him your gold and silver and your wives and sons, **6** but around this time tomorrow, he'll send his servants to you to search through your palace and the homes of your people, and they'll take everything that they consider to be of value."

7 So Yisrael's king summoned all Yisrael's leaders and told them, "Listen and note how this man is looking for trouble. He's claiming my wives and my sons, and my gold and silver, and I didn't contradict him."

8 But the elders and all the others responded, "No, don't listen to him and don't consent to his demands."

9 So Ahav told Ben-Hadad's messengers, "Tell my master the king that everything he demanded the first time, I'll do, but I can't agree to this new demand."

So they returned to Ben-Hadad with that response **10** and Ben-Hadad sent another message, "The gods can do whatever they like to me and more if I leave enough dust in Shomron (Samaria) for all my prisoners to have a handful each."[106]

11 Yisrael's king replied, "Tell Ben-Hadad that someone who's heading to battle shouldn't boast like someone relaxing after his victory."

12 Ben-Hadad received that message while he was in the huts drinking with the other kings, and he immediately ordered his men to get into position so they got ready to attack the city.

13 Just then, a prophet approached Yisrael's King Ahav and told him, "Yahweh asks if you've seen that great army, because he's going to give you victory over them today so you'll know that Yahweh is God."

14 "Who will enable the victory?" Ahav asked.

"Yahweh says it'll be the young men under the provincial commanders," he answered.

"Who should lead the attack?" he asked.

"You should," the prophet replied.

15 So Ahav gathered the provincial commanders' young men and there were 232 of them. He also assembled the fighting men and there were merely seven thousand of them.

16 They exited the city at midday, while Ben-Hadad and the other kings were still getting drunk in their huts. **17** The young men under the provincial commanders led the way out, and the scouts that Ben-Hadad had sent out informed him that men were coming out of Shomron (Samaria). **18** He ordered, "Whether they've come out for peace or for battle, capture them alive."

19 The provincial commanders' young men exited the city followed by the warriors **20** and each of them killed their opponent. Then the Arameans took off with the Israelis chasing them, but King Ben-Hadad escaped on a horse along with other riders. **21** Then Yisrael's (Israel's) king led more men out and they attacked the horses and chariots—thoroughly defeating Aram.

22 Afterwards that same prophet went back to King Ahav and told him, "Go back and fortify your defenses and plan your strategy, because Aram's (Syria's) king will attack you again at the same time next year."

Ben-Hadad's second attack · Northern kingdom

23 Meanwhile the servants of Aram's (Syria's) king told him, "Their gods are the gods of the hills, so that's why they were stronger than us. But let's fight them on the plain instead then we'll be sure to defeat them. **24** So this is what you should do: relieve those kings of their command and replace them with military commanders. **25** Then gather an army like the one that was defeated, with as many horses and chariots as you had. Then we'll fight them on the plain and we'll be sure to defeat them."

Ben-Hadad took their advice and put the plan into action. **26** The following year, he assembled his army and went to Afek to battle the Israelis, **27** and the Israeli warriors assembled and received their supplies. Then they went to confront them, but they seemed like ants in comparison to the massive Aramean army.

28 A man of God approached Yisrael's (Israel's) king and told him, "Yahweh says that the Arameans have been saying that he's a god of the hills, but not of the valleys. Because of that, he's going to help you defeat this huge army, and then you'll know that Yahweh is God."

29 The two armies remained camped opposite each other for seven days, then the battle began and the Israelis killed a hundred thousand Aramean soldiers that day. **30** The remainder fled into Afek, but the city wall fell onto the remaining twenty-seven thousand men.

Ben-Hadad ran into the city and hid in an inner room, **31** but his servants told him, "Listen, we've heard that the Israeli kings show mercy. Please let us wrap sackcloth around our waists and go out to Yisrael's king with ropes on our heads—perhaps he'll spare your life." **32** So they wrapped their waists in sacking and put ropes on their heads, and went to Yisrael's king, saying, "Your servant Ben-Hadad asks you to spare his life."

"Is he still alive?" he asked. "He's like a brother to me."

33 The men were looking for an indication of mercy and when they heard that they were encouraged. "Yes, Ben-Hadad is like your brother," they said.

"Yes, bring him here," he responded.

So Ben-Hadad revealed himself and was brought into Ahav's chariot, **34** and he told Ahav, "I'll return the cities that my father took from with yours, and your traders can set up stalls in Damesek (Damascus), just as my father did in Shomron (Samaria)."

"Okay, I'll accept that agreement and release you," Ahav

106 RV 20:10 · Note Most translations interpret 'all the people at my feet' to be Ben-Hadad's (large) army (which appears to go back at least to the Vulgate 'sequitur'), but we've TENTATIVELY interpreted it as his (future) prisoners/slaves.

Readers' Version

said, and after formalising the agreement, he sent him away.

A prophet condemns Ahav · Northern kingdom

35 One day, a prophet in training with a group told his companion, "By Yahweh's command, please wound me." But the man refused to slash him, 36 so the first prophet told him, "Because you didn't obey Yahweh's command, listen, as soon as you leave here you'll be attacked by a lion." Then after he left, a lion found him and killed him.[107]

37 Then he found another prophet and said, "Strike me, please," and the man struck him with a sword—wounding him. 38 Then the wounded prophet disguised himself with a covering over his eyes and went and stood on the road to wait for the king. 39 When the king came past, the prophet called out to him, saying, "Your servant went out in the middle of the battle, and suddenly, a man came across with a captive and told me, 'Guard this man. If he goes missing, your life will be forfeit in place of his, or else you'll be fined three thousand pieces of silver.' 40 But while I was busy with other things, the man escaped."

"Well, by your own testimony, you deserve your punishment," King Ahav responded.

41 Then he quickly uncovered his eyes and the king recognised that he was one of the prophets, 42 and the prophet told him, "Yahweh says that because you released a man who should have been executed, then your life will be required in place of his, and your people in place of his people."

43 Then the king went on to his house in Shomron (Samaria), but he was angry and depressed inside.

Navot's vineyard · Northern kingdom

21:1 Sometime after that, King Ahav from Shomron (Samaria) was in his palace in Yizre'el (Jezreel) city, and his neighbour was the Yizre'eli Navot with his vineyard. 2 Ahav pressured Navot, "Give me your vineyard so I can make it into my vegetable garden because it's right beside my house. I can replace it with a better vineyard, or if you prefer, I can pay you in silver for this one."

3 But Navot replied, "Far be it for me to disobey Yahweh by giving up the inheritance entrusted to my ancestors."

4 So Ahav went back to his palace bitter and angry because of Navot's refusal to turn over the land. He refused to eat and went to bed with his face towards the wall, 5 but his wife Izevel (Jezebel) went in and demanded, "What's this about eating nothing and going to bed in a sulk?"

6 "Well, I talked with Navot the Yizre'eli," he replied. "I offered to pay cash for his vineyard or to exchange it for another one if he preferred, but he wouldn't let me have it."

7 "What! You're the king of Yisrael (Israel)!" his wife responded. "Get up and have something to eat and cheer up! I'll make sure myself that you get Navot's vineyard."

8 So she wrote letters in Ahav's name and sealed them with his seal. Then she sent them to the city elders and leading citizens who lived near Navot. 9 This is what she wrote, "Announce a fast, and seat Navot hear the head of the table. 10 Then seat two troublemakers opposite him, and get them to testify against him that he cursed God and the king. Then take him outside and pelt him with rocks until he's dead.

11 Then the elders and leading citizens of the city did what Izevel (Jezebel) had instructed them via the letters: 12 They announced a fast and seated Navot near the head of the table, 13 then two worthless men were seated opposite him, and they testified in front of all the people that Navot had cursed God and the king. So Navot was led out of the city and killed by having rocks thrown at him, 14 and they sent a message to Izevel to tell her that Navot had been stoned to death.

15 As soon as Izevel heard that Navot had been executed, she told Ahav, "Go on now and take over Navot's vineyard that he refused to sell you, because he's not around any more—he's dead." 16 As soon as Ahav heard that Navot was dead, he went to the vineyard to take possession of it.

17 Then Yahweh told Eliyah (Elijah) (from Tishbeh), 18 "Leave here and go to Yisrael's (Israel's) king Ahav in Shomron (Samaria). Listen, he's there in Navot's vineyard, where he's gone to take possession of it. 19 Tell him that Yahweh's asking if he's taking possession of the property of a murdered man. Then tell him that Yahweh wants him to know that the dogs will lick his blood in the same place where Navot died and the dogs came and licked up his blood."

20 When Eliyah arrived, Ahav asked him, "Ah, my enemy. Have you found me?"

"Yes, I've found you," Eliyah replied. "It seems you've sold your soul by doing what Yahweh's finds to be evil. 21 Yahweh says that he's about to send disaster on you to destroy you and every male in your household—whether they're slaves or free. 22 Your entire family will be eliminated like the families of Nevat's son Yarov'am (Jeroboam) and Ahiyah's son Baesha because you've provoked Yahweh's anger and made Yisrael sin. 23 Also concerning Izevel, Yahweh says that the dogs will eat her body by Yizre'el's (Jezreel's) city wall.[108] 24 The bodies of any of your family who die in the city will be eaten by dogs, and any who die in the countryside will be eaten by birds."

25 Surely there was never anyone else as evil as Ahav who sold his soul by doing what Yahweh was said was wrong—albeit often incited by his wife Izevel (Jezebel). 26 He also behaved disgustingly by worshipping idols like the Amorim had done before Yahweh removed them from the land as the Israelis entered.

27 As soon as Ahav heard that message, he tore his clothes and dressed in sacking and fasted. He even slept in the sackcloth, and he walked around slowly with his head down.

107 RV 20:36 · Cross-ref. 1Ki 13:24.

108 RV 21:23 · Cross-ref. 2Ki 9:36.

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28 Then Yahweh asked Eliyah (Elijah) (from Tishbeh),
29 "Have you noticed that Ahav has shown repentance towards me? Because he's humbled himself, I won't bring that disaster on his family while he's still alive, but rather I'll do it during his son's reign."

prophet Mikayah and King Ahav · Both kingdoms[109]

22:1 Then almost three years went by without war between Aram (Syria) and Yisrael (Israel), 2 but in the third year, Yehudah's (Judah's) King Yehoshafat (Jehoshaphat) went up north to visit Yisrael's king.
3 While they were talking, King Ahav said to his servants, "Do you know that Ramot-Gilead should be ours, but we haven't reclaimed it from Aram's king?" 4 Then he asked Yehoshafat, "Will you go to war with us to reclaim Ramot-Gilead?"
"You and me are together," Yehoshafat told Yisrael's king. "My people are your people, and my horses are your horses." 5 Then he added, "But let's ask Yahweh about it first."
6 So Yisrael's king gathered about four hundred prophets together and asked them, "Should I attack Ramot-Gilead, or not?"
"Go ahead, because our master[110] will give you victory," they answered.
7 But Yehoshafat asked, "Is there no prophet of Yahweh still around here that we can ask?"
8 "There's still one man who speaks for Yahweh," Ahav replied to Yehoshafat, "Yimla's son Mikayah, but I myself hate him because he never prophesies anything good about me—only negative things."
"The king shouldn't talk like that," said Yehoshafat.
9 So Yisrael's king ordered an official to fetch Yimla's son Mikayah straight away.
10 Now Yisrael's king Ahav and Yehudah's (Judah's) king Yehoshafat were both wearing their royal robes and sitting on thrones at a gate in Shomron's (Samaria's) city wall, and many prophets were speaking messages to them.
11 Kena'anah's son Tsidkiyah (Zedekiah) made some horns for himself out of iron and said, "Yahweh says that you'll gore Aram (Syria) with these until they're destroyed."
12 All the other prophets were prophesying similarly, saying things like, "Yes, attack Ramot-Gilead and be successful, and Yahweh will restore it back to you."
13 Meanwhile the messenger who had gone to call Mikayah told him, "Listen, please, all the other prophets agree together as they prophesy victory for the king. Please let your message be similar to theirs and be positive."
14 "As surely as Yahweh lives," Mikayah responded, "I'll only tell Ahav what Yahweh tells me to say."
15 When he got to King Ahav, the king asked him, "Mikayah, should we attack Ramot-Gilead, or not?"
"Go ahead and be successful," he replied, "and Yahweh will give it back to the king."
16 But looking at him, the king said to him, "How many times do I have to make you promise that you'll only tell the truth about me when you pass on Yahweh's messages?"
17 "Well," he said, "I saw all Yisrael (Israel) scattered into the hills like sheep without a shepherd,[111] and Yahweh said that they have no leaders so they should all return peacefully to their homes."
18 "Ah," King Ahav told King Yehoshafat (Jehoshaphat), "Didn't I tell you that he wouldn't prophesy anything good about me—only bad news?"
19 But Mikayah continued, "Listen to Yahweh's message then: I saw Yahweh sitting on his throne, and all the heavenly army were standing at both sides of him.[112] 20 Then Yahweh asked who could deceive Ahav to attack Ramot-Gilead so that he'd get killed there. Some suggested one thing and others suggested something else. 21 Then a spirit came out and stood in front of Yahweh and offered to deceive the king, and Yahweh asked him how he intended to do it. 22 He replied that he'd go and be a false spirit so the kings prophets would tell lies, and Yahweh said that that would work and told him to go ahead and do it. 23 So now, listen, Yahweh has put a lying a spirit into all these prophets of yours, and Yahweh has declared disaster on you."
24 Then Tsidkiyah (Zedekiah) (Kena'anah's son) went over and slapped Mikayah on the face, and said, "Since when did Yahweh's spirit leave me and start speaking through you?"
25 "Listen here," Mikayah replied, "you'll find that out soon enough when you sneak into an inner room to try and hide."
26 King Ahav commanded, "Take Mikayah to Amon, the city commander, and to my son Yoash. 27 Tell them that the king orders them to imprison this man and limit his bread and water until I return safely."
28 "If you do return safely," Mikayah remarked, "then Yahweh hasn't spoken through me." And he added, "Take note all you people."

Ahav's death · Northern kingdom[113]

29 So Yisrael's (Israel's) King Ahav and Yehudah's (Judah's) King Yehoshafat (Jehoshaphat) left to go and attack Ramot-Gilead, 30 and Ahav told Yehoshafat, "I'll go into the battle incognito, but you can wear your royal robes." So Yisrael's king changed into ordinary clothes before heading into the battle.
31 Meanwhile, Aram's (Syria's) king had ordered his thirty-two chariot commanders, "Don't fight with the rank and file—only attack Yisrael's king." 32 As soon as the char-

109 RV 22:1 · Parallel 2 Chr. 18:2-27
110 RV 22:6 · Note Note that they don't mention 'Yahweh' here.
111 RV 22:17 · Cross-ref. Num 27:17; Mat 9:36; Mrk 6:34.
112 RV 22:19 · Cross-ref. Yob 1:6; Isa 6:1.
113 RV 22:29 · Parallel 2 Chr. 18:28-34

iot commanders saw Yehudah's King Yehoshafat, they thought to themselves, "Surely that's Yisrael's king." So then they came over to attack him, but Yehoshafat yelled out, 33 and as soon as they realised that he wasn't the king of Yisrael, they stopped chasing him. 34 But one man casually shot an arrow with his and it struck Yisrael's king between the plates of his body armour, and he called to his chariot driver, "Turn around and get me out of the battle because I've been wounded."

35 The battle carried on all that day and King Ahav was propped up in his chariot opposite Aram, however he died that evening and the blood from his wound pooled into the bottom of his the chariot. 36 Then the call went through the battle lines just as the sun was going down, "Every man should abandon the battlefield and return to his home"

37 So King Ahav died and was taken back to Shomron (Samaria) where he was buried. 38 They washed out the chariot beside the pool in Shomron (where the prostitutes bathed themselves), and dogs licked up the blood, just as Yahweh had said would happen.

39 Everything else about Ahav and everything that he did, including the ivory palace and all the cities that he had built, is written in the book of the events of the kings of Yisrael. 40 Now that Ahav was dead, his son Ahazyah replaced him as king.

Yehoshafat's reign over Yehudah · Southern kingdom[114]

41 Asa's son Yehoshafat (Jehoshaphat) started his reign over Yehudah (Judah) when King Ahav had ruled Yisrael (Israel) for four years. 42 Yehoshafat was thirty-five when he became king and he reigned from Yerushalem (Jerusalem) for twenty-five years. (His mother was Shilhi's daughter Azuvah.) 43 He followed his father Asa in every way in doing what Yahweh wanted—he didn't veer away from it, except that they didn't demolish the hilltop temples so the people were still sacrificing and burning incense at those places. 44 Yehoshafat did make a peace treaty with Yisrael's king.

45 Everything else about Yehoshafat, including his great achievements and his battle record, is written in the book of the events of the kings of Yehudah, 46 and including how he banished the male prostitutes from the land who had remained from the time of his father Asa.

47 At that time, there was no king in Edom—a governor appointed by Yehoshafat ruled there.

48 Yehoshafat had trading ships made to go to Ofir for gold, but they didn't go because the ships got wrecked at Etsyon-Gever. 49 Ahav's son Ahazyah had said to Yehoshafat, "Let my servants go with your servants in the ships." But Yehoshafat hadn't accepted the offer.

50 Then Yehoshafat died and was buried with his ancestors in the City of his ancestor David, and his son Yehoram (Jehoram) replaced him as king.

Ahazyah's reign over Yisrael · Northern kingdom

51 Ahav's son Ahazyah began to reign over Yisrael (Israel) from Shomron (Samaria) in the seventeenth year of King Yehoshafat's (Jehoshaphat's) reign over Yehudah (Judah), and he reigned over Yisrael for two years. 52 He followed the behaviour of his father and mother and Nevat's son Yarov'am (Jeroboam), and did what Yahweh had said was evil—causing Yisrael to sin like they had. 53 He served Ba'al and bowed down to him, and he provoked Yisrael's god Yahweh to get angry, similarly to everything that his father had done.

114 RV 22:41 · Parallel 2 Chr. 20:31–21:1

The second summary of the
Kings of Yisrael and Yehudah

Introduction

The second summary of the kings of Yisrael/Israel and Yehudah/Judah is a continuation of the first summary about the northern kingdom of Yisrael and the Southern kingdom of Yehudah (Judah). This account can be divided into two: **1.** The account about the two kingdoms from around 850 before Yeshua/Jesus (B.C.) through to the defeat of Shomron (Samaria) and the fall of the northern king in 721 before Yeshua/Jesus (B.C.) **2.** The account about the Southern kingdom of Yehudah from the defeat of the northern kingdom of Yisrael through to the capture and destruction of Yerushalem (Jerusalem) by the Babylonian King Nevukadnetsar in 586 before Yeshua/Jesus (B.C.) This account ends with Gedalyah governing Yehudah under Babylonian instructions, and then the release of King Yehoyakin who'd been imprisoned in Bavel.
Those disasters and destruction occurred because the leaders and inhabitants of the divided kingdom didn't obey God. The demolition of Yerushalem and the exile of most of the people of Yehudah was a major tragedy in Yisrael's history.
Prophet Elisha is highlighted here in this second summary. Elisha was the dominant prophet who continued on after Eliyah's death.

Main components of this account

The divided kingdom (1:1–17:41)
- a. The prophet Elisha (1:1–8:15)
- b. The kings of Yehudah and Yisrael (8:16–17:4)
- c. The defeat of Shomron/Samaria (17:5-41)

The kingdom of Yehudah (18:1–25:30)
- a. From Hizkiyah going to Yoshiyah (18:1–21:26)
- b. The kingdom of Yoshiyah (22:1–23:30)
- c. Yehudah's final king (23:31–24:20)
- d. The defeat of Yerushalem (25:1-30)

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Yahweh punishes King Ahazyah · Northern kingdom

1:1 After the death of Yisrael's (Israel's) King Ahav, Moav (Moab) rebelled against Yisrael.

2 One day, King Ahazyah fell through a lattice in his upper room in Shomron (Samaria) and was injured, so he sent messengers to go and ask Ekron's god Ba'al-Zevuv if he would recover. 3 But Yahweh's messenger told Eliyah (Elijah) (from Tishbeh), "Leave here and go and meet the Shomron king's messengers and ask them, 'Is it because there's no god in Yisrael that you're all going to inquire from Ekron's god Ba'al-Zevuv? 4 Because of that, Yahweh says that the king won't get out of the bed that he's lying in—he's definitely going to die."

So Eliyah told them and continued on his way. 5 When the messengers returned to the king, he asked them, "What's this? Why are you back here so soon?"

6 "A man came to meet us," they told him, "and he said to us, 'Go and return to the king who sent you, and tell him that Yahweh says this: Is it because there's no god in Yisrael that you are sending messengers to inquire from Ekron's god Ba'al-Zevuv? Therefore you'll never leave that bed that you're lying in but you'll certainly die in it.' "

7 "What was the man like," the king asked them, "who met you and gave you all that message?"

8 "He had a cloak made of animal hair," they answered, "and was wearing a leather belt."

"Ah," said the king. "That's Eliyah from Tishbeh."

9 So he sent a captain with his fifty soldiers to look for Eliyah and they found him sitting on the top of a hill. The captain called out, "Man of God, the king wants to see you."

10 But Eliyah replied, "Well, if I am a man of God, let fire come down from the sky and consume you and your men," and fire came down from the sky, and it burnt up the captain and his men.

11 So the king sent another captain with his fifty men and they went to where Eliyah was and called out to him, "Prophet, the king commands that you come with us right now."

12 Again Eliyah replied, "If I am a man of God, let fire come down from the sky and consume you and your men," and God's fire came down from the sky, and it burnt up the captain and his men.

13 So the king sent a third captain with his fifty men. They went to where Eliyah was and the officer knelt down in front of him and pleaded, "Prophet, I beg you, be kind to me and my fifty soldiers, and don't kill us. 14 Listen, fire came down from the sky and burnt up the first two captains and their men, but please treat my life as valuable in your sight."

15 Then Yahweh's messenger told Eliyah, "Go with them. Don't be afraid of him."

So Eliyah went with them to the king 16 and told him, "Yahweh says that you sent messengers to inquire from Ekron's god Ba'al-Zevuv, as if there's no god in Yisrael (Israel) to ask. Therefore, he says, you certainly won't get off that bed that you're on because you'll die in it."

17 So King Ahazyah died just as Yahweh had said via Eliyah. Then Ahazyah's younger brother Yehoram (Jehoram) became king in his place, because Ahazyah didn't have any sons. This happened in the second year of the reign of Yehoshafat's (Jehoshaphat's) son King Yehoram over Yehudah (Judah). 18 Everything else that Ahazyah said and did is written in the book of the events of the kings of Yisrael.

Eliyah is taken up to heaven · Northern kingdom

2:1 One day as Eliyah (Elijah) and Elisha had left Gilgal, Yahweh took Eliyah up to heaven in a storm.

2 Eliyah had told Elisha, "Now, you stay here because Yahweh has told me to go to Beyt-El (Bethel)."

"By the life of Yahweh," Elisha had responded, "and by the life of your spirit, I won't leave you." So they'd headed to Beyt-El.

3 Also the prophets-in-training who were in Beyt-El had gone out to Elisha and told him, "Do you know that today Yahweh is going to take your master away from you?"

"I already know that," he'd replied. "Don't say anything."

4 Then Eliyah had informed Elisha, "Yahweh has sent me to Yeriho (Jericho). You stay here."

He'd answered, "By the life of Yahweh and the life of your spirit, I won't leave you." So they'd gone to Yeriho.

5 The prophets-in-training who were in Yeriho had approached Elisha and briefed him, "Do you know that today Yahweh is taking your master away from you?"

"Yes, I realise that," he'd responded. "Say no more."

6 Again Eliyah had told him, "You stay here, because Yahweh has sent me to the Yarden (Jordan)."

And he'd countered, "By the life of Yahweh and the life of your spirit, I won't leave you." So the two of them had gone there together. 7 Fifty of the prophets-in-training had also gone, but they'd stood back watching from a distance, so the two of them had stood there by the Yarden. 8 Then Eliyah had taken off his cloak and doubled it over and hit the river with it. The water divided leaving a dry path and the two of them had walked across to the other side. 9 As they'd crossed over, Eliyah had told Elisha, "Tell me what you'd like me to do for you before I get taken away."

"Please," Elisha had answered, "I'd like a double amount of the spirit that you have."

10 "Oh, that's a difficult request," Eliyah had responded. "Well, if you see me being taken away from you, then you'll get what you asked for, but if you miss seeing me go, you won't."

11 Then it had happened while they were walking and talking together. Wow, a chariot of fire and horses of fire drove between the two of them, separating them. Then Eliyah went up to the heavens in the gale. 12 Elisha was watching, and he cried out, "My father, my father, Yisrael's (Israel's) chariot and its horsemen!"

But then Elisha could no longer see him, and he grabbed his own cloak, and tore it in half, 13 and he picked up Eliyah's cloak that had fallen down to the ground. Then he went back and stood on the bank of the Yarden (Jordan), 14 and he took Eliyah's cloak and hit the river with it, say-

Readers' Version

ing, "Where is Eliyah's god Yahweh?" Then as he hit the water, the river divided into two parts and Elisha crossed through the middle. **15** The prophets-in-training who were on the Yeriho (Jericho) side, affirmed, "Elisha now has the spirit that Eliyah had." Then they came forward to meet him and knelt down in front of him as a sign of respect, **16** and they requested, "Listen please, fifty of us here have military training. Please, let them go to search for your master, in case Yahweh's spirit lifted him and dropped him on a hill somewhere or into one of the valleys."

"Don't waste your time," he replied. **17** But they kept insisting so much that Elisha was embarrassed and he said, "Ok then."

So they sent fifty men, and they searched for three days, but they didn't find Eliyah. **18** When they returned to Elisha (he was staying in Yeriho), he said to them, "Didn't I tell you not to bother?"

19 Then the leaders of Yeriho city said to Elisha, "Please, this city is a good place to live, just as my master can see, but the water supplies around here are bad so our crops don't thrive."

20 "Bring me a brand new bowl," he said, "and put salt there." So they brought one to him, **21** and he went out to the spring and threw the salt at it, and announced, "Yahweh says that he's healed these water supplies and they'll no longer cause death or barrenness." **22** So now those water supplies have been healthy and beneficial until this day, just as Elisha had said.

23 From there Elisha went to Beyt-El (Bethel), and as he was going up on the road, some young men came out from the city, and started mocking him, saying, "Keep moving, baldy. Keep moving, baldy."

24 Then Elisha turned back around and looked at them, and he cursed them in Yahweh's name. Just then, two female bears came out from the forest and mauled forty-two of them.

25 Elisha carried on from there to Mt. Karmel, and from there, he returned to Shomron (Samaria).

The war between Yisrael and Moav · Northern kingdom

3:1 Ahav's son Yehoram (Jehoram) became king over Yisrael (Israel) in the eighteenth year of King Yehoshafat's (Jehoshaphat's) reign over Yehudah (Judah), and he reigned from Shomron (Samaria) for twelve years. **2** He did what Yahweh had said was evil, but not as bad as his father and mother had been, and he did remove the pillar of Ba'al that his father had made. **3** However, he committed similar sins to those of Nevat's son Yarov'am (Jeroboam) who had caused Yisrael to sin and didn't stop doing them. **4** Now Moav's (Moab's) King Meysha was a sheep breeder, and he would pay an annual tribute to Yisrael's king of a hundred thousand young rams, plus the wool of a hundred thousand rams. **5** However, after King Ahav died, Moav's king rebelled against Yisrael's control over them. **6** So King Yehoram set out from Shomron and mustered all of Yisrael's fighters. **7** Then he sent this message to King Yehoshafat of Yehudah, "Moav's king has rebelled against me. Will you join in battle with me against them?"

"I'll join you," he replied. "You and me are together. My people are your people, and my horses are your horses. **8** What's our strategy? Which way should we go in?" he asked.

"Through the Edom wilderness," he replied.

9 So the kings of Yisrael, Yehudah, and Edom took their armies on a seven day trip circling around, but they didn't find enough water for the men or their animals, **10** and Yisrael's king complained, "Oh dear, it seems that Yahweh has sent in us three kings to allow Moav to defeat us." **11** But Yehoshafat asked, "Isn't there one of Yahweh's prophets here, so we might inquire from Yahweh through him?"

"There's Elisha," one of the servants of Yisrael's king answered, "Shafat's son, the prophet who was Eliyah's (Elijah's) assistant."

12 "Yes, he receives Yahweh's messages," said Yehoshafat.

So the kings of Yisrael, Yehudah, and Edom, went to see him. **13** But Elisha asked Yisrael's king, "What do you and me have in common? Go and inquire from your father's prophets and your mother's prophets."

"No," the king of Yisrael said. "We came because Yahweh has called for us three kings to allow us to be defeated by Moav."

14 "As Commander-in-chief Yahweh lives," Elisha responded, "the one who I serve, I wouldn't be talking to you or even face you, if I hadn't recognised King Yehoshafat of Yehudah. **15** So now bring me a musician.

Then while the musician played, Yahweh spoke to him **16** and he said, "Yahweh says that this valley will store lots of water.[1] **17** He says that you all won't see any wind or rain, yet this valley will be filled with water, and you and your animals will have plenty to drink. **18** That's a piece of cake for Yahweh. What's more, he'll give you victory over Moav. **19** You'll all attack every important city, including their fortified ones. You can chop down their fruit trees, block up their springs, and ruin their good land with stones."

20 The next day at the time of the morning sacrifice, to their amazement there was water flowing from Edom and covering the ground.

21 By then, the people of Moav had heard that the kings had come to battle them, so they summoned everyone who could wear a sword and stationed them beside the border. **22** But when they got up early the next morning and the sun rose, from the direction where they were, the water appeared to be red like blood. **23** "That's blood," they exclaimed. "Those three kings must have turned against each other and killed each other. So let's go, Moav, and collect the spoil."

24 But when they reached the allied camp, the allies attacked and they fled away. Then the allies entered Moav

1 RV 3:16 · Note It's not really clear if he's saying that Yahweh will fill natural pools in the valley with water, or if he's instructing the armies to dig trenches or scrape pools that Yahweh will then fill with water.

Readers' Version

and attacked there. 25 They tore down the cities, and each person threw a stone onto the good land, making it useless. They blocked up every spring, and they chopped down every good tree. Eventually, only their capital city of Kir-Hareset remained standing with its stone walls, but they attacked that as well using slingshots.

26 When Moav's king saw that the attackers were stronger than them, he took a team of seven hundred swordsmen to try to break through to the king of Edom, but they failed. 27 So he took his oldest son (who would have become the next king) and sacrificed him publicly on top of the city wall. This made their people crazy furious against Yisrael (Israel), so they left and returned home.

Elisha helps a poor widow · Northern kingdom

4:1 One day a woman who was a wife of one of the prophets-in-training, called out to Elisha, "Your servant, my husband, died, and you yourself know that your servant served Yahweh. Now the moneylender has come to take two of my children in payment to become his slaves."

2 "Hmmh, what could I do to help you?" Elisha responded. "Tell me, what have you got in your house?"

"Your servant's got nothing in the house except a flask of oil," she replied.

3 He told her, "Go and ask for empty containers from all of your neighbours. Make sure you get plenty of them. 4 Then go and shut the door behind you and your sons, and pour oil into all those containers. Once each one's full, set it aside." 5 So she went and she shut the door of her house with her and her sons inside. They would bring the empty containers to her, and she poured the oil. 6 Eventually when she told one of her sons to bring the next container, he told her that there wasn't any more, and at that point, the oil stopped flowing.

7 Then she went and informed the man of God, and he told her, "Go and sell the oil and pay off your debt. Then you and your sons can live on the rest."

Elisha brings a child back to life · Northern kingdom

8 One day, Elisha went to Shunem, and there was a wealthy woman there who invited him in for a meal. After that, he dropped in there for a meal whenever he was going past, 9 and the woman said to her husband, "You know, I'm sure that this man who often drops in on us is a holy man of God. 10 Please, can we make a small upstairs room on our flat roof? And we could put a bed and a lampstand in it for him, plus a table and chair. Then whenever he's passing through here, he'll have his own spot to stay."

11 Another day when Elisha arrived, he went up to his room and lay down. 12 Then he told his servant Geyhazi to call the Shunamit woman, so he called her and she came and stood in front of Elisha. 13 He told Geyhazi, "Now tell her that we've noticed how she looks after us, and ask her what we can do for her? Can we speak to the king for her or to the captain of the army?"

But she replied, "I have family and friends all around me."

14 After she'd left again, he asked Geyhazi, "Well, what can I do for her?"

"Hmmh," Geyhazi replied. "She doesn't have a son, and her husband is old."

15 "Call her then," Elisha said. So he called her and she came and stood in the doorway, 16 and Elisha told her, "In due course after the normal months, you'll have a son to hold."

"No, my master, man of God," she stammered. "Don't lie to your female servant."

17 Then the woman became pregnant and gave birth to a son after the normal time, just as Elisha had told her.

18 The child grew up and one day he went out to his father who was with the harvesters, 19 and he called to his father, "My head, my head."

His father told one of the servants, "Carry him home to his mother."

20 So the servant carried him back to his mother, and he sat on her knees until noon when he died. 21 His mother carried him up and laid him on the bed of the man of God, shutting the door behind her as she went out. 22 Then she called her husband and told him, "Please send one of the young men and one of the donkeys to me so I can run and see the man of God and then come back." 23 "Why are you going there today?" he asked. "It's not a religious holiday."

"It'll be okay," she answered, 24 and she saddled the donkey, and told the young man, "Now, let's go! You lead and don't slacken off for my comfort unless I tell you to." 25 So they set off to seek out the man of God at Mt. Karmel.

When Elisha saw her coming from a distance, he told Geyhazi, "Look, there's the Shunamit woman. 26 Now, please, run to meet her and ask her, 'Are you all right? Is your husband all right? Is your child all right?' "

"Everything's all right," she answered. 27 Then she got to the mountain and to the man of God, and she knelt and grabbed his feet. Geyhazi came over to push her away, but the man of God said, "Leave her because she's upset, but Yahweh has hidden the problem from me—he hasn't informed me."

28 "Did I ask for a son from you, my master?" she said. "No, but didn't I say, 'Don't mislead me?' " 29 Then he told Geyhazi, "Tuck in your robe and take my staff in your hand, and go quickly. If you meet anyone, just keep going and don't stop to bless them, and if someone blesses you, don't stop to answer them. When you get there, lay my staff on the young man's face."

30 But the mother of the young man said, "By the life of Yahweh and the life of your spirit, I won't leave without you." So he got ready, and went with her. 31 However, Geyhazi had gone ahead and he put the staff on the young man's face, but he didn't open his eyes or make a sound. So he returned to meet Elisha and told him that the young man didn't wake up.

32 When Elisha reached the house, it was a shock to see the young man lying on his bed, dead. 33 He went in and he shut the door behind the other two, and he prayed to Yahweh. 34 Then he got on the bed, and he lay on the child and bent down near him, putting his mouth on his mouth, and his eyes on his eyes, and his palms on his palms. Then the

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child's body started getting warmer, 35 and he got down and walked around the room several times. Then he got on the bed again, and bent down near him. The young man gasped several times, and then opened his eyes. 36 Then he called to Geyhazi, and told him to call the Shunamit woman, and he called her, and she came and Elisha told her, "Here, take your son." 37 Then she came in and fell to her knees in front of him with her face to the ground. Then she picked up her son and went out, 38 and Elisha returned to Gilgal.

Two more miracles · Northern kingdom

At that time, there was a drought and the prophets-in-training were sitting facing him, and Elisha told his servant, "Get the large pot and boil a stew for these prophets-in-training." 39 One person went out to the countryside to gather herbs, and he found a wild vine, and he collected wild fruit from it—as many as he could hold in the fold of his robe. Then not realising that they were poisonous, he came and he sliced them into the pot of stew. 40 Then they served it up for the men to eat, but when they ate it, they called out, "Man of God, there's poison in that pot!" 41 "Bring me some flour," Elisha said. Then he threw it into the pot, and said, "Serve it up for the people to eat," and no one was harmed.

42 One day a man came from Ba'al-Shalishah, and he brought to the man of God an offering from the beginning of his harvest: twenty loaves of barley bread, and newly-harvested corn in his sack, and Elisha said to his servant, "Give it to our people so they can eat."

43 "How can I divide that out to one hundred men?" asked his servant.

"Give them to the people so they can eat," he replied, "because Yahweh says that they can eat and have left-overs." 44 So he laid it out in front of them and they ate and had left-overs, just like Yahweh had said would happen.

Na'aman's healing · Northern kingdom

5:1 Now Na'aman was the captain in Aram's (Syria's) army. He was highly respected by Aram's king, and was promoted to a high position because Yahweh had helped Aram win many battles because of him. However, despite his military prowess, he suffered from a serious skin disease called leprosy.[2] 2 Previously troops that had been sent out from Aram, had taken a young Israeli girl captive and she had become Na'aman's wife's servant. 3 One day she said to her mistress, "I wish that my master would go and see the prophet who lives in Shomron (Samaria), and then he would cure him of his leprosy." 4 In due course, Na'aman heard and went and told his master what the young Israeli girl had said. 5 The king of Aram responded, "Ok, I'll write a letter to the king of Yisrael (Israel) for you to take."

So Na'aman set off, taking along 70kg of gold, 300kg of silver, and ten sets of fine clothes, 6 and he took the letter to the king of Yisrael. The letter said, "Greetings. When this letter gets to you, see, I've sent my servant Na'aman to you so that you can heal his skin disease."

7 However when Yisrael's king read the letter, he tore his clothes in despair, and he said, "Do they think that I'm God who ends people's lives and gives life to others? Why's this person sending a man here for me to take away his skin disease? Surely he must be creating a situation so he has an excuse to attack me!"

8 Later when Elisha the man of God heard that Yisrael's king had torn his clothes, he sent a message to the king, "Why did you tear your clothes? Please, let that man come to me so he can know that there *is* a prophet in Yisrael." 9 So Na'aman came on his chariots and horses, and he stood at the entrance to Elisha's house. 10 Elisha sent a messenger out to him to tell him, "Go and wash seven times in the Yarden (Jordan) river, and then you'll be better and your skin will go back to normal."

11 But Na'aman was furious, and he left, saying, "Listen, I said to myself that he'd surely come out and stand there and call on the name of his god Yahweh, then he'd wave his hand over my body and take away the skin disease. 12 Aren't the Damesek (Damascus) rivers Avanah and Parpar better than any river in Yisrael? Can't I bathe in them instead and get healed?" So he turned and he went off angrily. 13 Then some of his servants approached him and suggested, "My master, if the prophet had told you to do something more significant, wouldn't you have done it? So maybe you could do the simple thing that he told you: wash and get better."

14 So Na'aman went down to the Yarden river and dipped in it seven times like the man of God had told him to. Then his skin became clear again, like the skin of a young boy, and he was healed. 15 Then he returned to the man of God along with his entire retinue. Standing in front of him, he said, "Look, please. I know that there is no god in all the earth except in Yisrael. Now, please, accept a blessing from your servant."

16 "By the life of Yahweh who I serve," he responded, "I won't take anything."

Na'aman urged him to take something, but he kept refusing. 17 Then Na'aman said, "Well if not, please, at least may we load a pair of mules with some soil to take back with us, because from now on, your servant will no longer make a burnt offering or a sacrifice to other gods—only to Yahweh. 18 However, I'll ask in advance: May Yahweh forgive your servant when my master goes to the house of the god Rimon to prostrate himself there, and he's leaning on my hand, and I prostrate myself in the house of Rimon. When I prostrate myself in the house of Rimon, please may Yahweh forgive your servant for this one activity."

19 "Go in peace," Elisha replied.

After they'd gone a short distance, 20 Elisha's servant said to himself, "Hmmh, my master wouldn't take anything from that Na'aman the Aramean. By the life of Yahweh, I think I should run after him and take something that he brought." 21 So Geyhazi hurried after Na'aman.

2 **RV 5:1-14 · Cross-ref.** Luk 4:27.

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When Na'aman saw a person running after him, he got down from his chariot to meet him, and he said, "Is there a problem?"

22 "Peace," he said, "My master sent me to tell you that two young prophets-in-training arrived from the hill country of Efrayim (Ephraim). Can we please have 30kg of silver and two sets of clothing for them?"

23 "Sure," said Na'aman. "Take 60kg," he urged him. Then he separated 60kg of silver into two bags along with two sets of clothes, then he gave them to two of his young men to carry back for him. 24 When Geyhazi reached the hill, he sent the men back and they returned to Na'aman. Then he took the sacks that they'd brought and hid them in the house. 25 When he went back in to his master, Elisha asked him, "Where did you go, Geyhazi?"

"Your servant hasn't been anywhere," he replied.

26 "Wasn't I there in spirit when a man turned from on his chariot to meet you?" Elisha said to him, "Is this a time to take silver or clothing, or to take olive trees or vineyards, or sheep or cattle, or male or female servants? 27 Because of that, Na'aman's leprosy will transfer to you and to your offspring forever." When Geyhazi left the room, his skin had gone white as snow and he was now a leper.

The floating axe head · Northern kingdom

6:1 One day, the prophets-in-training said to Elisha, "Please look, The place where we're sitting to learn from you is too narrow to fit us all in. 2 Please, let us go down by the Yarden (Jordan) river, and let each of us cut down and bring back a log from there to make a new classroom for us to sit in."

"Go ahead," he answered.

3 One of them insisted, "Please, say that you'll come with your servants."

"Okay then, I'll come," he said. 4 So he went with them to the Yarden valley to cut down some trees, 5 but while one of them was chopping down a tree, suddenly the axe head separated from the handle and went flying into the water. The man called out to Elisha, "Oh, Master, what should I do? It's not my axe—I borrowed it!"

6 "Where did it fall in?" the man of God asked. After the man had shown him the place, Elisha cut off a stick and threw it there, and the iron axe head rose to the surface. 7 "Now get it out," he said, and the man stretched out and grabbed it.

The Arami army is defeated · Northern kingdom

8 In those days, the king of Aram (Syria) was fighting against Yisrael (Israel), and he'd instruct his servants, "Set up our camp in such and such a place." 9 However, the man of God sent to Yisrael's king to warn him, "Beware of passing by such and such a place, because the Aramean army will be attacking there." 10 So the king would send messengers to the people at that place to warn them to watch and be prepared.

That happened several times 11 and the Aramean king got very upset about it. He called in his servants and demanded, "Which one of you is a traitor—passing military intelligence to the king of Yisrael?"

12 "No, my master the king," a servant answered. "It's the prophet Elisha in Yisrael who tells their king the things that you say even in your bedroom."

13 "Go and find out where he is," he instructed, "and I'll send some men there to capture him."

"He's in Dotan," he was told later. 14 So he sent chariots and horses and a large contingent, and they arrived there at night and surrounded the town.

15 Early the next morning, the servant of the man of God got up, and going outside he was shocked to see chariots and horses and an army surrounding the town, so he called Elisha, "Oh, my master! What will we do?"

16 "Don't be afraid," he said, "because we have many more than that on our side." 17 Then Elisha prayed, "Yahweh, please enable his sight so he can see." Then Yahweh enabled the eyes of the young man, and he was stunned to see that the hill was covered with chariots of fire and horses all around Elisha.

18 When the Arameans approached to swoop in, Elisha prayed to Yahweh, "Please, strike those warriors with blinding light." So Yahweh struck them with blinding light just as Elisha had requested, 19 and Elisha told them, "This isn't the right way, and this isn't the town. Follow me, and let me lead you to the man you're looking for."

Then he led them to Shomron (Samaria), 20 and when they'd entered the city, Elisha said, "Yahweh, open the eyes of these people so they can see." So Yahweh opened their eyes, and then they were stunned to see that they were in the middle of Shomron.

21 When he saw them, the king of Yisrael (Israel) asked Elisha, "Should I kill them? Should I kill them, my father?" 22 "No, don't kill them," he replied. "Would you cold-bloodedly kill your prisoners of war? No, give them bread and water and let them eat and drink, and then they can return to their master." 23 So the king prepared a large meal for them, and they ate and drank, and he sent them off to return to their master. After that, the Aramean troops didn't continue their ventures into Yisrael.

Ben-Hadad besieges Shomron/Samaria · Northern kingdom

24 Sometime after that, King Ben-Hadad of Aram (Syria) assembled all of his warriors and attacked Shomron (Samaria), and besieged it. 25 Being surrounded like that caused a terrible famine inside the city, until a donkey's head would be sold for eighty silver coins, and a cup of doves' droppings was sold for five silver coins.

26 One day as the king of Yisrael (Israel) was walking past on the top of the city wall, a woman cried out to him, "Save me, my master, the king!"

27 "If Yahweh won't save you, how could I possibly save you?" he snapped. "Some grain from the threshing floor or some wine from the wine-pressing pit?" 28 Then he asked her, "Okay, what's your problem?"

"This woman said to me, 'Let's have your son and we'll eat him today, then we'll eat my son tomorrow,' " she answered. 29 "So we boiled my son and ate him, and then the next day I said, 'Hand over your son and we'll eat him,' but she'd hidden him."

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30 When he heard that, the king (standing up on the wall)
tore his clothes, and the people could see to their astonishment that he was wearing sackcloth underneath, 31 and he
said, "May God do that to me and more, if Shafat's son Elisha still has his head on him by the end of the day."
32 Meanwhile, Elisha was sitting at home, joined by the
city elders. The king had sent a warrior ahead of him, and
before he'd arrived at the house, Elisha had told the elders,
"Well now, that son of a murderer has sent an assassin to
separate me from my head. Listen, when that hit-man arrives, shut the door and lean against it. His master won't
be far behind him." 33 He was still talking with them,
when, wow, the warrior was coming towards the house
soon followed by the king who said, "Listen, Yahweh
caused this disaster so why should I trust him any longer?"
7:1 "Listen to what Yahweh says," Elisha responded, "Yahweh says that at this time tomorrow, a drum of flour will
be sold for a shekel, and two drums of barley will be sold
for a shekel at the city gate."
2 "That's impossible," interjected the captain at the
king's side. "Yahweh would have to make windows in the
sky."
"Oh, it'll happen," the man of God answered, "and you'll
see it with your own eyes, but you won't get to eat any of
it."
3 That day, four men who were isolated due to a skin disease were at the city gate, and they asked each other,
"Why are we just sitting here until we starve? 4 If we go
into the city, we'll starve to death in there, but if we sit
here, we'll die anyway. Why don't we go into the Aramean
army camp—if they kill us then we'll die, but if they let us
live, then we'll live." 5 So as it was getting dark, they went
to go into the camp, but as they came to the edge of it, to
their surprise there wasn't a person in sight. 6 It turned
out that the master had caused the Aramean army to hear
the sounds of chariots and horses and a large army, so
they'd said to each other that the king of Yisrael (Israel)
must have hired the Hiti and Mitsri (Egyptian) kings to join
together to fight them. 7 As a result, they'd taken off and
fled in the twilight. They'd abandoned their tents and
horses and donkeys—leaving the camp just as it was, and
fled for their lives.
8 So those four men with leprosy approached the edge of
the camp and went into the first tent, and ate and drank.
Then they took some gold and silver and clothes out, and
they went and hid it. Then they returned and went into
another tent, and stole some stuff from that one, and went
and hid that. 9 Then they said to each other, "We shouldn't
really be doing this today. It's a day of good news, but
we've been keeping it to ourselves. If we wait until the
light of the morning, we'll get punished for it, so let's go
now and inform the king's household." 10 So they went and
called out to one of the city gatekeepers, and they informed them, "We went to the Aramean camp, but listen,
there wasn't anyone there, or any voices. The horses and
donkeys were still tethered, and the tents were left just as
they were."
11 The gatekeepers called out, and the news was reported
to the palace. 12 Although it was already night-time, the
king got up and warned his servants, "I'll tell you what's
going on here: The Arameans know that we're hungry, so
they left their camp to go and hide in the countryside,
thinking that we'd go out from the city, and then they
could capture us and take over the city."
13 But one of his servants answered, "Sir, please, let us
take five of the remaining horses. They're pretty much finished anyway, like the remaining population of Yisrael (Israel), so there's not much to lose. Let us go and investigate." 14 So with the king's permission, they took two chariot horses and went to check out the Aramean camp.
15 They went as far as the Yarden (Jordan) river, and were
amazed that the whole road was full of clothing and equipment that the Arameans had thrown off in their rush, and
the messengers returned and informed the king. 16 So the
people went out and plundered the camp. Then it happened: a drum of fine flour was sold for a shekel, and two
drums of barley for the same amount, just as Yahweh had
said would happen.
17 The king had appointed the captain who had argued
with Elisha to be in charge at the city gate, but the people
trampled him there and he died, just as the man of God
had said when the king had gone to his place. 18 When the
man of God had told the king that two drums of barley
would be sold for a shekel, and a drum of flour also sold for
a shekel the next morning at the city gate, 19 the captain
was the one who'd answered the man of God and had said
that Yahweh would have to make windows in the sky to do
that, and Elisha had told him that he'd see it, but wouldn't
be able to eat any of it. 20 That's exactly what happened,
because he got trampled by the rush of people at the gate
and died.

The Shunamit woman gets her land back · Northern kingdom

8:1 One day Elisha spoke to the Shunamit woman whose son he'd
brought back to life, "Pack up and
leave here, you and your household,
and go and stay somewhere else, because Yahweh's going to send a seven-year drought." 2 So the woman got up, and
she did what the man of God told her: She packed up her
household and left to go and live in the Pelishtim' region
for seven years.
3 Then eventually after seven years, the woman returned
from the Pelishtim' region and she went to petition the
king about her house and land. 4 When she arrived, the
king had asked Geyhazi, the servant of the man of God,
"Please tell me all the incredible things that Elisha has
done." 5 Then Geyhazi was telling the king that Elisha had
made the dead live, and how the woman who he made her
son live was petitioning the king on behalf of her house
and her field. Then Geyhazi exclaimed, "My master, the
king, this is the woman, and that's her son, who Elisha
made live!" 6 So the king questioned the woman and she
told him her story. Then the king appointed a court official
to attend to her case, saying, "Return everything that belongs to her plus the profit from her field from the day she

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left until now."

Hazael murders Ben-Hadad · Northern kingdom

7 Elisha went to Aram's (Syria's) capital Damesek (Damascus) at a time when King Ben-Hadad of Aram was very sick, and someone told him that the man of God was in town. 8 The king instructed an official named Hazael, "Take a gift with you and go and meet the man of God. Then inquire from Yahweh through him to find out if I'll recover from this sickness." 9 So Hazael went to meet Elisha and took presents with him loaded on forty camels—some of every good thing that he could find in Damesek. He went and stood in front of him and asked, "Your servant, King Ben-Hadad sent me to ask you if he'll recover from his sickness?"

10 "Go and tell him that he'll surely live," Elisha answered. "But Yahweh has shown me that he'll definitely die." 11 Then Elisha stared at him until Hazael felt embarrassed, and then the man of God started to cry.

12 "Why are you crying, my master?" Hazael asked.

"Because I know what evil things you'll do to the Israelis," he said. "You'll burn down their fortresses and kill their young men with the sword. You'll smash their children's heads on rocks, and rip open the bellies of their pregnant women."

13 Hazael asked, "But how could your servant be in a position to do such a major thing when he's only minor, like a dog in the palace?"

"Yahweh has let me see you as king over Aram (Syria)." Elisha replied.

14 Then he left Elisha and went back to his master who asked him, "What did Elisha tell you?"

And he answered, "He told me that you'll certainly live." 15 the very next day, Hazael dipped Ben-Hadad's blanket in water and held it over his face until he died, and then Hazael started to reign in his place.

Yehoram reigns over Yehudah · Southern kingdom[3]

16 In the fifth year of the reign of Ahav's son Yoram (Joram) as king of Yisrael (Israel), Yehoshafat's (Jehoshaphat's) son Yehoram (Jehoram) became king of Yehudah (Judah). 17 He was thirty-two when he became king and he reigned from Yerushalem (Jerusalem) for eight years. 18 He followed in the evil ways of the kings of the northern kingdom of Yisrael, just as Ahav's descendants had done, because he'd married one of Ahav's daughters. He did what Yahweh had said was evil, 19 but Yahweh wasn't willing to destroy Yehudah, for the sake of his servant David—he'd promised David that his descendants would always rule Yehudah.

20 It was during King Yehoram's time that Edom rebelled from Yehudah's control, and they appointed their own king. 21 So Yoram took his army and chariots and crossed the valley towards Tsa'ir in Edom. They attacked at night, but as the Edomi army and chariots started to surround them, they had to retreat back to their tents. 22 So Edom has been out from under the control of Yehudah to this day. Then Livnah revolted at the same time.

23 Everything else that Yoram said and did is written in the book of the events of the kings of Yehudah. 24 Then Yoram died and was buried with his ancestors in the city of David, and his son Ahazyah replaced him as king.

Ahazyah reigns over Yehudah · Southern kingdom[4]

25 In the twelfth year of Ahav's son Yoram's (Joram's) reign over Yisrael (Israel), Yehoram's (Jehoram's) son Ahazyah became the king of Yehudah (Judah). 26 Ahazyah was twenty-two when he became king, and he reigned from Yerushalem (Jerusalem) for one year. (His mother's name was Atalyah (Athaliah), the daughter of King Omri of Yisrael.) 27 He followed Ahav's customs and did what Yahweh had said was evil like Ahav's descendants, because he was a son-in-law of a descendant of Ahav. 28 He joined Ahav's son Yoram to battle against Aram's (Syria's) King Hazael at Ramot-Gilead, but the Arameans wounded Yoram. 29 King Yoram returned to Yizre'el (Jezreel) to recover from the wounds that Arameans had given him at Ramah when he'd fought with Aram's King Hazael. Later, King Ahazyah of Yehudah (Yehoram's son), went down to see (Ahav's son) Yoram in Yizre'el because he was wounded.

Yihu is selected to rule Yisrael · Northern kingdom

9:1 Then the prophet Elisha called to one of the prophets-in-training and told him, "Tuck your robe in, take this flask of oil, and hurry to Ramot-Gilead. 2 When you get there, you'll see Yehu (Jehu) (the son of Nimshi's son Yehoshafat (Jehoshaphat)) there. Take him into a private inner room, away from his brothers, 3 and pour some of the olive oil over his head and tell him that Yahweh says that he's anointed him as king over Yisrael (Israel). Then open the door and get out of there fast." 4 So the young prophet went to Ramot-Gilead, 5 and when he arrived, he was surprised to see the army captains sitting there. He said, "I need to talk to you, captain."

"Which one of us?" Yehu asked.

"It's a message for *you*, captain," he said. 6 So Yehu got up, and went over to the house where the prophet poured the oil on his head and told him, "Yisrael's god Yahweh says that he's anointed you as king over Yahweh's people—over Yisrael. 7 You should attack the house of Ahav your master so Yahweh can avenge the murder of his servants, the prophets, and avenge the murder of all his servants who were killed by Izevel (Jezebel). 8 All of Ahav's household should be killed, and Yahweh won't allow any of his male descendants to live, either before or after they've left home. 9 Yahweh wants Ahav's descendants to be eliminated like the descendants of Nevat's son Yarov'am (Jeroboam) and Ahiyah's son Baesha were. 10 The dogs will eat Izevel's body where she dies in Yizre'el (Jezreel)—she won't be buried." Then he opened the door and rushed away.

11 When Yehu came back to the room where the servants

3 **RV 8:16 · Parallel** 2 Chr. 21:1-20

4 **RV 8:25 · Parallel** 2 Chr. 22:1-6

Readers' Version

of his masters were, and they asked him, "Is everything okay? What did that madman want with you?"

"You yourselves know that man and the sort of stuff that he says," he said.

12 "You're lying," they insisted. "Tell us what he told you."

"Well, he said several things," Yehu answered, "and then he told me that Yahweh says he's anointed me as king over Yisrael (Israel)."

13 Then they all spread their cloaks on the steps of the building for Yehu to walk out on, and they blew a trumpet and shouted, "Yehu is now the king!"

The killing of Yoram and Ahazyah · Northern kingdom

14 So Yehu (Jehu) (the son of Nimshi's son, Yehoshafat (Jehoshaphat)) conspired against Yoram (Joram). Yoram was busy with the army guarding Ramot-Gilead from King Hazael of Aram (Syria). 15 Then King Yoram returned to Yizre'el (Jezreel) to heal from the wounds from the Arameans when he'd fought with their King Hazael.

So Yehu told his men, "If you all want me as king, then don't let anyone leave this city of Ramot-Gilead in case they go to Yizre'el city and tell them our plans." 16 Then Yehu rode to Yizre'el himself because Yoram was recuperating there in bed, and King Ahazyah had gone up north from Yehudah (Judah) to visit him.

17 The watchman was standing on the watchtower in Yizre'el, and he could see Yehu's party in the distance as they began approaching the city, and he reported, "I can see a large group."

King Yoram ordered, "Send out a chariot and go and ask them if they're coming in peace." 18 So the horse and chariot went out to meet them and called out, "The king wants to know if you're all coming in peace?"

But Yehu answered, "What's that got to do with you? Turn around and follow us."

Meanwhile the watchman announced, "The messenger has met them, but he isn't returning."

19 So the king sent out a second horse and chariot, and he approached and asked, "The king wants to know if you're all coming in peace?"

Again Yehu replied, "What's that got to do with you? Turn around and follow us."

20 Then the watchman declared, "He also met with them but didn't return. The leader is riding like Nimshi's son Yehu, because he's riding like crazy."

21 "Quick, get my chariot ready!" Yoram (Joram) ordered. They harnessed his chariot and King Yoram of Yisrael (Israel) and Yehudah's (Judah's) King Ahazyah both went out—each man in his chariot. They went out to meet Yehu and they found him at Navot's field (the Yizre'eli). 22 When Yoram saw Yehu, he asked, "Have you come in peace, Yehu?"

"How could there be peace," he answered, "when your mother Izevel (Jezebel) is serving idols and embracing witchcraft?"

23 Then Yoram swung the chariot reigns around and fled, shouting to Ahazyah, "It's treason, Ahazyah!" 24 Yehu grabbed his bow, and the arrow struck Yoram between his shoulder blades and came out from his heart, and he slumped down dead in his chariot. 25 Then Yehu said to his third officer Bidkar, "Pick up his body and throw it out into the field of Navot, the Yizre'eli. I'm sure you remember how you and I were riding as pairs after his father Ahav, when Yahweh said this against him: 26 'Yesterday I saw Navot and his sons killed here, declared Yahweh, and I will repay you in this very place, declares Yahweh.' So now, throw his body down here because Yahweh declared that it would happen."

27 Yehudah's (Judah's) King Ahazyah saw that happen, and he sped away through the garden by a house with Yehu chasing after him shouting, "Get him too in his chariot when he starts climbing upwards to Gur near Yivleam." So as he fled towards Megidon, he was killed there, 28 and his servants took his body to Yerushalem (Jerusalem), where they buried him in his ancestral tomb in the City of David.

29 (Ahazyah had become king over Yehudah in the eleventh year of the reign of Ahav's son Yoram over Yisrael (Israel).)

The killing of Queen Izevel · Northern kingdom

30 Then Yehu (Jehu) came to Yizre'el (Jezreel) and Queen Izevel (Jezebel) heard about it. She painted her eyelids and did her hair nicely, then she looked down through the window, 31 and when Yehu came in the gate, she said, "Greetings, Zimri the second, murderer of his master."[5] 32 Yehu looked up at the window and called out, "Who is with me? Who?" And two or three servants poked their heads out windows and looked down to him.
33 "Okay," he called up, "toss her out!"

So they tossed her out the window, and some of her blood splashed onto the wall and onto the horses as she was trampled by them. 34 Then Yehu and his men went in and ate and drank, and then he said, "Now, you all better attend to that evil woman and bury her, because she's a king's daughter." 35 But when they went to bury her, they could only find her skull and her hands and feet. 36 They came back inside and told him, "It's just like what Yahweh said via his servant the Tishbi Eliyah (Elijah), when he said that the dogs would eat Izevel's flesh just outside Yizre'el, 37 and then her body would become like dung on the ground and no one would be able to recognise her specific bones."

Ahav's descendants are eliminated · Northern kingdom

10:1 King Ahav had seventy sons who lived in Shomron (Samaria), so Yehu (Jehu) sent letters to the leaders and elders of Yizre'el (Jezreel), and to the guardians of Ahav's children, saying, 2 "When you all receive this letter, you'll have the sons of your masters with you, as well as chariots and horses, and weapons within your fortified

5 **RV 9:31 · Cross-ref.** 1Ki 16:10.

Readers' Version

city. 3 So select the best and the most honest one out of your masters' sons or nephews, and establish him on his father's throne, and then be prepared to defend your masters' family." 4 But they were extremely frightened and said, "Listen—those two kings couldn't stand against Yehu, so how could we?" 5 Then the man who was now in charge of the household and leading the city elders sent a message to Yehu, "We are your servants and we'll do whatever you tell us to. We don't plan to select a king. Do whatever you think best."

6 So Yehu sent a second letter saying, "If you're all on my side and ready to follow me, come and meet me at Yizre'el tomorrow with the heads of your masters' sons."

The late King Ahav had seventy sons who were being brought up by the city leaders, 7 and when that letter arrived, they killed and beheaded all of them, put the heads in baskets, and sent them to him at Yizre'el.

8 A messenger went and informed Yehu that the heads had been brought, and he instructed them to pile them up in two piles at the city gate until the next morning. 9 In the morning he went out and stood there, and he told all the people, "You are innocent. Listen—it was me myself who conspired against my master and killed him. But who killed all these? 10 You all should know that when Yahweh says something will happen, then it will happen. He said via his servant Eliyah (Elijah) that this is what would happen to Ahav's family, and so it has." 11 Then Yehu killed all Ahav's remaining family members in Yizre'el, and all his chosen leaders, and his associates and priests, leaving no survivors.

The relatives of Ahazyah are killed · Northern kingdom

12 Then Yehu (Jehu) left Yizre'el (Jezreel) and headed towards Shomron (Samaria). When he reached the shepherds' shearing house, 13 he met the late King Ahazyah's brothers there, and he asked them, "Who are you?"

"We're King Ahazyah's brothers," they said, "and we're coming to look after the sons of the king and of the queen mother."

14 "Arrest them," he ordered, so they grabbed and slaughtered them near the pit at the shearing house. There were forty-two men and none were spared.

All Ahav's other relatives are killed · Northern kingdom

15 Then continuing on from there, Yehu (Jehu) found Rekav's son Yonadav coming to meet him. Yehu greeted him and asked, "Are you wanting to do what is right just like I am?" IS THAT WHAT HE WAS REALLY ASKING???

"Yes, I am." Yonadav replied.

"Great," Yehu said. "Give me your hand," and he gave him his hand, and Yehu pulled him up to join him in the chariot, 16 telling him, "Come with me and see my zeal for Yahweh." So they rode together in the chariot. 17 When they got to Shomron (Samaria), Yehu killed the remainder of Ahav's family who were there, until they were finally exterminated, just as Yahweh had said via Eliyah (Elijah).

18 Then Yehu assembled all the people and told them, "Ahav served Ba'al a little, but Yehu will serve him a lot. 19 So now, call all the prophets of Ba'al to come here—all his servants and all his priests. Don't let anyone stay away because I'm going to make a large sacrifice to Ba'al. Anyone who's absent will be executed." However Yehu was being cunning in order to destroy Ba'al's followers. 20 Yehu ordered, "Announce a special holiday to assemble and worship Ba'al," and so they did. 21 On that day, Yehu brought in all the people, and all the servants of the Ba'al came, leaving no one out. They entered the temple of the Ba'al and it was packed full. 22 He told the wardrobe supervisor, "Bring out uniforms for all the servants of the Ba'al," so he brought robes out for them. 23 Then Yehu and Rekav's son Yonadav entered the temple of the Ba'al and instructed the servants of the Ba'al, "Make sure that it's only the servants of Ba'al in here—we don't want any servants of Yahweh." 24 So they entered to make sacrifices and burnt offerings.

Meanwhile, Yehu had stationed eighty men outside, and had told them, "Don't let any of the ones I send you escape, or it will be *your* life in place of theirs."

25 Then when he finished making the burnt offering in the outer area, Yehu told the guards and officers, "Come in now and strike them down. Don't let any of them get out." So they attacked them with swords, and the guards and officers threw the bodies over the fence. Then they went inside the temple, 26 and pulled the sacred posts outside and burnt them. 27 They broke down the pillar of the Ba'al, and they broke down the temple. Since then it's been used as an out-house.

28 That's how Yehu put an end to Ba'al worship in Yisrael (Israel). 29 There was only one of the things with which Nevat's son Yarov'am (Jeroboam) had caused Yisrael to sin that Yehu didn't destroy: the golden calves at Beyt-El (Bethel) and Dan. 30 Then Yahweh told Yehu, "Because you did good by following my principles and doing what I've said is right, including what you did to Ahav's family, you'll have four generations sitting on Yisrael's throne." 31 But Yehu didn't take care to follow the instructions of Yisrael's god Yahweh whole-heartedly—he didn't reject all of Yarov'am's evil customs which had caused Yisrael to sin.

Yehu's death · Northern kingdom

32 During that period, Yahweh began to reduce the size of Yisrael's (Israel's) territory and Aram's (Syria's) King Hazael attacked along their border 33 from the Yarden (Jordan) river in the east as far south as Aroer city on the Arnon river—capturing the Gilead and Bashan regions where the tribes of Gad, Re'uven, and Menasheh (Manasseh) lived.

34 Everything else that Yehu (Jehu) said and did is written in the book of the events of the kings of Yisrael. 35 Then Yehu died and was buried in their ancestral tomb in Shomron (Samaria), and his son Yehoahaz replaced him as king. 36 Yehu had ruled from Shomron as the king of Yisrael for twenty-eight years.

Readers' Version

Queen Ataliya's reign over Yehudah · Southern kingdom[6]

11:1 When Ahazyah's mother Atalyah (Athaliah) saw that her son had been killed, she went and had all of his descendants executed so that none of them could claim the throne. **2** However, King Yoram's (Joram's) daughter Yehosheva took Yoash, the son of her sister Ahazyah, and hid him in the bedroom along with his wet-nurse. Although he was on the list of the king's sons to be executed, they hid him from Atalyah, and so he wasn't killed. **3** Then he was able to stay hidden with her in the temple for the six years while Atalyah ruled Yehudah (Judah).

4 In the seventh year, Yehoyada the priest sent for the officers over the royal bodyguards and the palace bodyguards to come to him inside Yahweh's temple. He made them agree to take an oath of secrecy and loyalty in the temple, then he let them see the king's son. **5** Then he commanded them, "This is what you all need to do: On the Rest Day, one third of you must go and guard the king's palace. **6** The second third must guard the Sur gate, and the remainder must stay behind the others roaming back and forth, **7** and the two off-duty groups must guard the temple and protect the young king. **8** You'll surround the king—each man holding his weapons at the ready right around him—killing any person who approaches your ranks, and accompanying the king when he goes out or comes in.

9 So the officers over the royal bodyguards did everything that the priest Yehoyada had commanded. Both the on-duty and the off-duty men fulfilled their roles under Yehoyada's direction that Rest Day. **10** The priest had taken the spears and the shields out of the temple that had belonged to King David and given them to the officers over the royal bodyguards, **11** and they all stood in position, each man holding his weapons ready in his hand, right around the palace and the temple and the altar, and the king. **12** Then the priest brought young Yoash out and put the crown on his head. He handed him the official scroll, and they anointed him and made him king. Then they clapped their hands and shouted, "Long live the king!"

13 When Atalyah (Athaliah) heard the sound of the people and the guards, she came to the people gathered at Yahweh's temple **14** and was stunned to see the young, new king standing near the pillar as was the custom, with the captains and the trumpeters near the king, and all the people of the land rejoicing and sounding trumpets. Then Atalyah tore her clothes and shouted out, "Treachery! Treason!" **15** Then Yehoyada the priest commanded the officials over the bodyguards and the army officers, "Bring her out away from these public buildings. Don't kill her in the temple, but kill anyone who tries to rescue her. **16** So they grabbed her by each arm and took her out through the entrance for the horses to the palace, and she was executed there.

Yehoyada's reforms · Southern kingdom[7]

17 Then Yehoyada led the making of an agreement between Yahweh and the king and the people, for the people to serve Yahweh, and also between the king and between the people. **18** Then people from all over the country went to the temple of Ba'al and broke down the altars. They smashed his images to pieces and killed Matan the priest of the Ba'al in front of the altars. Meanwhile, Yehoyada the priest placed guards over Yahweh's temple. **19** Then he organised the officers over the royal guard and the palace guards to bring the king down from the temple of Yahweh, and along with all the people, they entered the palace via the gate usually used by the king's bodyguards, and he sat on the throne. **20** All the people celebrated and the city was quiet because Atalyah (Athaliah) had been put to death with the sword at the palace.

21 Yoash was only seven when he became king of Yehudah (Judah).

Yoash reigns over Yehudah · Southern kingdom[8]

12:1 Yoash became king in Yerushalem (Jerusalem) in the seventh year of Yehu's (Jehu's) reign over Yisrael (Israel). (His mother was Tsivyah from Be'er-Sheva (Beersheba).) He reigned for forty years **2** and all his life, he did what Yahweh had said was correct because he was instructed by Yehoyada the priest. **3** However, they didn't remove the hilltop shrines where the people continued sacrificing and burning incense.

4 Then Yoash told the priests, "You all must collect all the money that's donated to Yahweh's temple, whether it's the money they're required to pay or the money that they themselves decide to give as sacred offerings to buy things for the temple. **5** Each priest must bring what they've collected from their acquaintances, and use it to make repairs wherever they find that there's been damage to the temple."

6 However, when the priests still hadn't repaired the damaged portions by the twenty-third year of Yoash's reign, **7** he sent for Yehoyada the priest and the other priests, and questioned them, "Why aren't you all strengthening the temple where it was damaged? From now on, you all won't take any money from acquaintances, but you'll give it directly for repairing the damage." **8** So the priests agreed to not accept money from the people, and that they themselves wouldn't be the ones to repair the temple.

9 Then Yehoyada the priest took a wooden chest and he made a hole in the top, and he placed it at the right of the altar. When a person came into the temple, the priests guarding the entrance would place any donated money into the chest. **10** Whenever they noticed the chest getting full, the king's secretary and the high priest would go and count the money as they bagged it up. **11** They used the

6 **RV 11:1 · Parallel** 2 Chr. 22:10–23:15

7 **RV 11:17 · Parallel** 2 Chr. 23:16-21

8 **RV 12:1 · Parallel** 2 Chr. 23:16-23

Readers' Version

funds to pay the supervisors and inspectors and the tradesmen doing the repair work: carpenters and builders, 12 and the masons and stone-cutters. They also paid for the timber and stones, and everything else that was needed for the temple repairs. 13 However, they didn't use the donated silver coins that were brought to the temple to make silver bowls, snuffers, basins, or trumpets, or for any other gold or silver instruments within the temple, 14 because they passed on the donations to the people doing the work, and in this way Yahweh's residence got repaired. 15 They didn't audit the men who took the silver coins to the workers because the whole system was based on trust. 16 The silver coins that came as part of the guilt offering and the sin offerings were not used for temple repairs—they belonged to the priests.

17 Then Aram's (Syria's) King Hazael attacked Gat and captured it, after which he decided to attack Yerushalem (Jerusalem). 18 Yehudah's (Judah's) King Yoash took all the sacred things that his ancestors Yehoshafat (Jehoshaphat) and Yehoram (Jehoram) and Ahazyah, the previous kings of Yehudah, had consecrated and his sacred things, and all of the gold that was found in Yahweh's temple treasuries and in the king's palace, and he sent them to Aram's King Hazael who then cancelled his planned attack on Yerushalem.

19 Everything else that Yoash said and did is written in the book of the events of the kings of Yehudah.

20 However, his servants got together and planned his assassination, and they ambushed Yoash in Beyt-Milo on the road going down to Sila. 21 His servants Yozavad (Shim'at's son) and Yehozavad (Shomer's son) struck him and he died, and they buried him in his ancestral tomb in the city of David, and his son Amatsyah replaced him as king.

Yehoahaz reigns over Yisrael · Northern kingdom

13:1 In the twenty-third year of Ahazyah's son Yoash reigning over Yehudah (Judah), Yehu's (Jehu's) son Yehoahaz became king over Yisrael (Israel) and reigned seventeen years from Shomron (Samaria). 2 He did what Yahweh had said was evil and he imitated the customs of Nevat's son Yarov'am (Jeroboam) who had caused Yisrael to sin—Yehoahaz didn't end them. 3 So Yahweh got angry with Yisrael and he allowed them to be defeated by Aram's (Syria's) King Hazael and his son Ben-Hadad throughout Yehoahaz's reign. 4 Then Yehoahaz prayed to Yahweh for help, and Yahweh listened to him because he saw how much Yisrael was being oppressed by the Aramean king. 5 So Yahweh sent a saviour to Yisrael, and they were able to stand up against the Arameans, and only then were the Israelis able to live peacefully again from day to day. 6 Despite that, they didn't stop imitating the sins of Yarov'am's family who caused Yisrael to sin—no, Yehoahaz kept doing them, and even the Asherah pole remained standing in Shomron.

7 The Aramean king had thoroughly destroyed much of Yisrael's forces only leaving fifty horsemen, ten chariots, and ten thousand foot soldiers for Yehoahaz.

8 Everything else that Yehoahaz said and did, including his great achievements, is written in the book of the events of the kings of Yisrael. 9 Then Yehoahaz died and was buried in Shomron, and his son Yehoash replaced him as king.

Yehoash reigns over Yisrael · Northern kingdom

10 In the thirty-seventh year of King Yoash reigning over Yehudah (Judah), Yehoahaz's son Yehoash became king over Yisrael (Israel) and reigned sixteen years from Shomron (Samaria). 11 He did what Yahweh had said was evil and he imitated the customs of Nevat's son Yarov'am (Jeroboam) who had caused Yisrael to sin—Yehoash didn't end them. 12 Everything else that Yehoash said and did, including his great achievements fighting along with Yehudah's King Amatsyah, is written in the book of the events of the kings of Yisrael. 13 Then Yehoash died and was buried in Shomron with the former kings of Yisrael, and his son Yarov'am replaced him on the throne.

Elisha's death · Northern kingdom

14 Meanwhile Elisha had been sick and heading for his last days, so Yisrael's (Israel's) king Yehoash had been to see him, and cried as he stood in front of him and said, "My father, my father, Yisrael's chariot and its horsemen!"[9]

15 Then Elisha had told him, "Bring a bow and arrows." So he'd brought them, 16 and he'd told Yisrael's king, "Grab the bow ready to draw." So he did that, and then Elisha put his hands over the king's hands. 17 Then he said, "Open that window facing east." The king opened it and Elisha said, "Shoot." So he shot the arrow and Elisha said, "That's an arrow of victory for Yahweh and an arrow of victory against Aram (Syria). You will thoroughly defeat Aram at Afek." 18 Then he continued, "Take the rest of the arrows." Yisrael's king took them, and Elisha told him, "Strike the ground with them." So he banged the arrows on the ground three times. 19 But the man of God was angry with him, and said, "You should have bashed them five or six times, then you would have bashed Aram up completely, but now you'll defeat them three times."

20 Then Elisha died and was buried.

Every year in the spring, bands of Moavim would make raids on Yisrael, 21 and once there was a group of Israelis burying a man. When they saw the raiding party, they quickly threw the body into Elisha's tomb, and when it touched his bones, the man came back to life and stood up.

War between Yisrael and Aram/Syria · Northern kingdom

22 Aram's (Syria's) King Hazael oppressed Yisrael (Israel) all through Yehoahaz's reign, 23 but Yahweh showed favour to the Israelis and felt compassionate towards them. Because of his agreement with Avraham, Yitshak (Isaac), and Ya'akov (Jacob), he didn't want to destroy them, and he hasn't tossed them out even to this day.

24 When Aram's King Hazael died, his son Ben-Hadad re-

9 **RV 13:14 · Note** This was the same as what Elisha had said when Eliyah had been taken to heaven. See 2:12.

Readers' Version

placed him as king. 25 Then Yehoahaz's son Yehoash attacked Aram three times, and he took back the cities from Hazael's son Ben-Hadad that had been taken in the war in his father Yehoahaz's time.

Amatsyah reigns over Yehudah · Southern kingdom[10]

14:1 In the second year of the reign of Yehoahaz's son Yehoash over Yisrael (Israel), Amatsyah replaced his father Yoash as king of Yehudah (Judah). 2 He was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for twenty-nine years. (His mother's name was Yeho'adin from Yerushalem.) 3 He did what Yahweh had said was correct behaviour, although not as thoroughly as his ancestor David—his behaviour was more like that of his father Yoash. 4 However, the hilltop shrines weren't removed—people were still sacrificing and burning incense at them.

5 Once he was firmly established as king, Amatsyah had the servants executed who had assassinated his father Yoash,[11] 6 but he didn't have their sons executed, because in the scroll where Mosheh (Moses) had written the laws, Yahweh had commanded, "Fathers shouldn't be executed for what their sons do, nor should sons be executed for the crimes of their ancestors—rather an individual should only be executed for their own crime."

7 He led the victory over ten thousand Edomim in the Salt Valley, seizing Sela in the battle and renaming it as Yakete'el which it's still called today.

8 Then Amatsyah sent messengers to Yisrael's (Israel's) King Yehoash (the son of Yehoahaz, the son of Yehu (Jehu)) challenging, "Come on, let's have it out with each other." 9 But King Yehoash replied to Yehudah's King Amatsyah, "The thistle that was in the Levanon forest sent to the cedar that was in the Levanon, saying, 'Give your daughter to my son as a wife.' But a wild animal that was in the Levanon passed by and it trampled the thistle. 10 It's true that you won a battle with Edom and you're feeling encouraged. Accept that honour, but stay home now. Why would you stir up trouble only to fall again—you and all Yehudah with you?"

11 But Amatsyah wouldn't listen so the armies of Yisrael's King Yehoash and Yehudah's (Judah's) King Amatsyah faced each other in Yehudah at Beyt-Shemesh (Heliopolis). 12 However, Yehudah was overcome by Yisrael, and its warriors had to flee home from the battlefield. 13 So Yisrael's King Yehoash captured Yehudah's King Amatsyah (the son of Yehoash, the son of Ahazyah) in Beyt-Shemesh. Then he went to Yerushalem (Jerusalem), and he broke down the city wall from the Efrayim Gate up to the Corner Gate—almost two hundred metres of it. 14 He took all the gold and silver, and all the equipment that was found in Yahweh's temple and in the palace treasuries. Then taking some hostages as well, he returned to Shomron (Samaria).

15 Everything else that Yehoash said and did, including his battle with Yehudah's King Amatsyah, is written in the book of the events of the kings of Yisrael. 16 Then Yehoash died and was buried in Shomron with the former kings of Yisrael, and his son Yarov'am (Jeroboam) replaced him as king.

The death of Yehudah's King Amatsyah · Southern kingdom[12]

17 Yehudah's (Judah's) King Amatsyah (Yoash's son) lived another fifteen years after the death of Yisrael's (Israel's) King Yehoash (Yehoahaz's son). 18 Everything else that Amatsyah said is written in the book of the events of the kings of Yehudah.

19 Some people in Yerushalem (Jerusalem) had plotted to assassinate him, but he fled to Lakish. However, they followed him there and killed him in the city. 20 His body was carried back on horses, and he was buried in his ancestral tomb in Yerushalem in the city of David. 21 Then all the people of Yehudah took sixteen year old Azaryah and made him king to replace his late father Amatsyah. 22 Azaryah built up Eylot and he reestablished it as part of Yehudah before he died.

Yarov'am II reigns over Yisrael · Northern kingdom

23 In the fifteenth year of Yoash's son King Amatsyah's reign over Yehudah (Judah), Yehoash's son Yarov'am (Jeroboam) became king of Yisrael (Israel) and reigned from Shomron (Samaria) for forty-one years. 24 He did what Yahweh had said was evil—he imitated the customs of Nevat's son Yarov'am who'd caused Yisrael to sin. 25 Yarov'am restored Yisrael's border from Levo-Hamat through to the Sea of the Desert, as Yisrael's god Yahweh had foretold via his servant Yonah (Jonah)—the son of the prophet Amitay from Gat-Hahefer. 26 That was because Yahweh had seen how Yisrael had suffered badly and had been unable to control their own destinies, and that no other country would help them. 27 But Yahweh had said that he wouldn't allow Yisrael to be destroyed, so he'd used Yehoash's son Yarov'am to save them.

28 Everything else that Yarov'am said and did, including how he fought and restored Damesek (Damascus) and Hamat to Yisrael, is written in the book of the events of the kings of Yisrael. 29 Then Yarov'am died and was buried with the former kings of Yisrael, and his son Zekaryah (Zechariah) replaced him as king.

Azaryah/Uziyah reigns over Yehudah · Southern kingdom[13]

15:1 In the twenty-seventh year of King Yarov'am's (Jeroboam's) reign over Yisrael (Israel), Amatsyah's son Azaryah[14] became king of Yehudah (Judah). 2 He was sixteen when he became king, and he reigned from Yerushalem (Jerusalem) for fifty-two years. (His mother's name was Yekaleyah from Yerushalem.) 3 He

10 **RV 14:1 · Parallel** 2 Chr. 25:1-24

11 **RV 14:5 · Cross-ref.** 12:20-21.

12 **RV 14:17 · Parallel** 2 Chr. 25:25-28

13 **RV 15:1 · Parallel** 2 Chr. 26:1-23

14 **RV 15:1 · Note** Azaryah was also known as Uzziyah, especially from v13 onwards.

Readers' Version

did what Yahweh had said was correct behaviour like his father Amatsyah had done, 4 although the hilltop shrines weren't removed—the people continued to sacrifice at them and burn incense. 5 Yahweh caused Azaryah to become a leper and he had to live separately from others for the rest of his life, so his son Yotam (Jotham) ran the palace and dealt with the people's problems.

6 Everything else that Azaryah said and did is written in the book of the events of the kings of Yehudah. 7 Azaryah died[15] and was buried in the ancestral tomb in the city of David, and his son Yotam replaced him as king.

Zekaryah reigns over Yisrael · Northern kingdom

8 In the thirty-eighth year of King Azaryah's reign over Yehudah (Judah), Yarov'am's (Jeroboam's) son Zekaryah (Zechariah) became king over Yisrael (Israel) and ruled for six months from Shomron (Samaria). 9 He did what Yahweh had said was evil, just as his ancestors had done—he didn't avoid the kinds of behaviour that had been done by Nevat's son Yarov'am who had caused Yisrael to sin. 10 Then Yavesh's son Shalum plotted to assassinate him, and he attacked him in front of the people and killed him, and he replaced him as king.

11 Everything else that Zekaryah said and did is written in the book of the events of the kings of Yisrael.

12 Previously Yahweh had told King Yehu (Jehu) that his descendants would sit on the throne for four generations, and that had come true.[16]

Shalum reigns over Yisrael · Northern kingdom

13 Yavesh's son Shalum became king in the thirty-ninth year of King Azaryah's reign over Yehudah (Judah), but he only reigned from Shomron (Samaria) for one month. 14 Then Gadi's son Menahem came to Shomron from Tirtsah, and he attacked Yavesh's son Shalum there in Shomron and killed him, replacing him as king. 15 Everything else that Shalum said, including his assassination plot, is written in the book of the events of the kings of Yisrael (Israel). 16 At that time, Menahem attacked Tifsah and everyone in the city, and its borders from Tirtsah, because they wouldn't open their gates. Then he ripped open the bellies of all the pregnant women there.

Menahem's reign over Yisrael · Northern kingdom

17 In the thirty-ninth year of King Azaryah's reign over Yehudah (Judah), Gadi's son Menahem became king over Yisrael (Israel) and he reigned from Shomron (Samaria) for ten years. 18 He did what Yahweh had said was evil—he didn't avoid the kinds of behaviour that had been done by Nevat's son Yarov'am (Jeroboam) who had caused Yisrael to sin.

During his reign, 19 King Pul of Ashur (Assyria) attacked Yisrael, and Menahem gave Pul over thirty tonnes of silver, so he would support Menahem's reign. 20 (Menahem had taxed all the wealthy families across Yisrael—fifty silver coins per adult male.) As a result, the Assyrian king cancelled his plans to attack and returned home.

21 Everything else that Menahem said and did is written in the book of the events of the kings of Yisrael. 22 Then Menahem died and was buried, and his son Pekahyah replaced him as king.

Pekahyah reigns over Yisrael · Northern kingdom

23 In the fiftieth year of King Azaryah's reign over Yehudah (Judah), Menahem's son Pekahyah became king over Yisrael (Israel) and reigned from Shomron (Samaria) for two years. 24 He did what Yahweh had said was evil—he didn't avoid the kinds of behaviour that had been done by Nevat's son Yarov'am (Jeroboam) who had caused Yisrael to sin. 25 But Pekah the son of Remalyah, Pekahyah's third officer, plotted to assassinate him, and he attacked him in the palace in Shomron with the assistance of Argov and Aryeh and fifty Giladim. So Pekah killed King Pekahyah and replaced him as king. 26 Everything else that Pekahyah said and did is written in the book of the events of the kings of Yisrael—look at it.

Pekah's reign over Yisrael · Northern kingdom

27 In the fifty-second year of King Azaryah's reign over Yehudah (Judah), Remalyah's son Pekah became king over Yisrael (Israel) and reigned from Shomron (Samaria) for twenty years. 28 He did what Yahweh had said was evil—he didn't avoid the kinds of behaviour that had been done by Nevat's son Yarov'am (Jeroboam) who had caused Yisrael to sin.

29 During the reign of King Pekah over Yisrael, Ashur's (Assyria's) King Tiglat-Pileser came, and he captured the cities of Iyon, Avel-Beyt-Ma'akah, Yanoah, Kedesh, and Hatsor, and the regions of Gilead, Galil, and Naftali (Naphtali), and he exiled their people to Ashur.

30 Then Elah's son Hoshea plotted to assassinate Remalyah's son Pekah, and he attacked him, killing him and replacing him as king in the twentieth year of King Yotam's (Jotham's) reign over Yehudah. 31 Everything else that Pekah said and did is written in the book of the events of the kings of Yisrael.

Yotam's reign over Yehudah · Southern kingdom[17]

32 In the second year of Remalyah's son Pekah's reign over Yisrael (Israel), Azaryah's son Yotam (Jotham) began to reign over Yehudah (Judah). 33 He was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for sixteen years. (His mother's name was Yerusha, the daughter of Tsadok.) 34 He did what Yahweh had said was correct behaviour like his father Azaryah/Uziyah had done, 35 although the hilltop shrines weren't removed—the people continued to sacrifice at them and burn incense. Yotam built the upper gate to Yahweh's temple.

36 Everything else that Yotam said and did is written in the book of the events of the kings of Yehudah. 37 In those days, Yahweh began to send Aram's (Syria's) King Retsin

15 **RV 15:7 · Cross-ref.** Isa 6:1.

16 **RV 15:12 · Cross-ref.** 2Ki 10:30.

17 **RV 15:32 · Parallel** 2 Chr. 27:1-9

Readers' Version

and Remalyah's son Pekah against Yehudah. **38** Then Yotam died and was buried in their ancestral tomb in the city of his ancestor David, and his son Ahaz replaced him as king.

Ahaz's reign over Yehudah · Southern kingdom[18]

16:1 In the seventeenth year of Remalyah's son Pekah's reign over Yisrael (Israel), Yotam's (Jotham's) son Ahaz began to reign over Yehudah (Judah). **2** Ahaz was twenty when he became king and he reigned from Yerushalem (Jerusalem) for sixteen years, but he didn't follow what his god Yahweh had said was correct behaviour like his ancestor David had done. **3** Actually he followed the behaviour of the kings of Yisrael, and he even sacrificed his son as a burnt offering[19] like they do in the nations that Yahweh hated and which Yahweh had driven out of the land as the Israelis had entered. **4** Also he sacrificed on the hilltop shrines and burnt incense on them, and on the hills and under every large tree.

5 Then Aram's (Syria's) King Retsin and Yisrael's King Pekah (Remalyah's son) came uphill to attack Yerushalem, and they laid siege against King Ahaz but they weren't able to conquer the city.[20] **6** At that time, Aram's King Retsin recaptured Eylot City for Aram, then he drove the Yehudim (Judeans) out of Eylot and Arameans moved in instead and they have lived there to this day. **7** So Ahaz sent messengers to Ashur's (Assyria's) King Tiglat-Pileser, "I'm your servant and your son. Come up and rescue me from the kings of Aram and Yisrael who are here attacking me." **8** Ahaz took the gold and silver from Yahweh's temple and from the palace treasuries, and sent it as a gift to the Assyrian king. **9** The king of Ashur listened to him and went in and attacked Damesek (Damascus), and he captured it and exiled its people to Kir, and he executed King Retsin.

10 King Ahaz went to meet the Assyrian King Tiglat-Pileser in Damesek, and he saw the altar that was there. So he sent a drawing and the detailed measurements of the altar to the priest Uriyah. **11** So Uriyah built the altar according to the plans that King Ahaz had sent from Damesek and had it finished before King Ahaz returned from Damesek. **12** When the king got back to Yerushalem and saw the altar, he went up onto it **13** and made his burnt offering and his grain offering, and he poured out his drink offering, and he sprinkled the blood of his peace offerings onto the altar. **14** He got the bronze altar[21] that had been dedicated to Yahweh moved back away from the temple and placed beside the newer, bigger altar. **15** Then King Ahaz ordered Uriyah, "Use the large altar for the morning burnt offerings and the evening grain offerings, and for the king's burnt offerings and grain offerings, and for the people's burnt offerings and grain offerings and drink offerings. Use it for sprinkling all the blood of the burnt offerings and of the sacrifices on. But I will use the bronze altar for seeking guidance." **16** So Uriyah the priest put everything into effect that King Ahaz had commanded.

17 Then King Ahaz cut the frames off the stands outside the temple, and he removed the basins off them. He took down 'The Sea' that had been sitting on top of bronze bulls and put it on the stone floor.[22] **18** He also removed the canopy that had been built at the temple for use on the Rest Days, and blocked up the king's outer entrance to the temple so that the Assyrian king couldn't use it.

19 Everything else that Ahaz said and did is written in the book of the events of the kings of Yehudah (Judah). **20** Then Ahaz died[23] and was buried in their ancestral tomb in the city of David, and his son Hizkiyah (Hezekiah) replaced him as king.

Hoshea's reign over Yisrael · Northern kingdom

17:1 In the twelfth year of King Ahaz's reign over Yehudah (Judah), Elah's son Hoshea became king over Yisrael (Israel) and he reigned from Shomron (Samaria) for nine years. **2** He did what Yahweh had said was evil, although nothing like the Israeli kings who'd preceded him. **3** Ashur's (Assyria's) King Shalmaneser attacked and defeated him, and Hoshea became his servant and paid tribute to him. **4** But the Assyrian king discovered that Hoshea was planning a revolt and had sent messengers to the Mitsri (Egyptian) King So and hadn't kept up the annual tribute payment. So the Assyrian king arrested Hoshea and imprisoned him.

The fall of Shomron/Samaria · Northern kingdom

5 Then the Assyrian king attacked the whole country, including besieging Shomron (Samaria) for three years. **6** In the ninth year of Hoshea's reign, the Assyrian king captured Shomron. He exiled the Israelis to Ashur (Assyria) and settled them in Halah, and in Havor along the Gozan River, and in the cities of the Madim (Medes).

7 That happened because the Israelis had sinned against their god Yahweh who had rescued them from King Par'oh (Pharaoh) in Mitsrayim (Egypt). They had sinned by worshipping other gods **8** and imitating the customs of the people groups who Yahweh had driven out of the country ahead of them. They had also followed their kings in doing evil things. **9** The Israelis had done things secretly that their god Yahweh had said weren't right, and they'd built hilltop shrines everywhere from the largest fortified cities to the smallest towns. **10** They'd also erected stone pillars to honour gods and Asherah poles on every high hill and

18 **RV 16:1 · Parallel** 2 Chr. 28:1-27

19 **RV 16:3 · Cross-ref.** Deu 12:31.

20 **RV 16:5 · Cross-ref.** Isa 7:1.

21 **RV 16:14 · Cross-ref.** Exo 27:1-2; 2Ch 4:1.

22 **RV 16:17 · Cross-ref.** 1Ki 7:23-39; 2Ch 4:2-6.

23 **RV 16:20 · Cross-ref.** Isa 14:28.

Readers' Version

under every large tree,[24] 11 and they'd burnt incense there on all those hilltops just like the people groups that Yahweh had driven off the land ahead of them—doing those evil things had made Yahweh angry. 12 They'd served idols even when Yahweh had forbidden them from doing that.

13 So Yahweh had warned Yisrael (Israel) and Yehudah (Judah) by the declarations by all of his prophets who said, "Turn from your evil ways and obey my commands and statutes, following all of the instructions that I gave your ancestors and which I delivered to you through my servants, the prophets." 14 However, they hadn't listened and had hardened their attitudes just like their ancestors who wouldn't put their trust in their god Yahweh. 15 They rejected his statutes and the agreement that he made with their ancestors, and the warning that he gave them. They chose to worship lifeless objects, and they became hollow and empty themselves, just like the people of the surrounding countries which Yahweh had commanded them not to imitate. 16 They disobeyed the instructions given to them by their god Yahweh by molding two metal calves for themselves[25] and making an Asherah pole. Then they bowed down and worshipped the sun, moon, and stars, and they served Ba'al. 17 They sacrificed their sons and daughters, and used fortune-tellers and witchcraft[26]—making themselves slaves to evil by doing what Yahweh had forbidden, and so making him angry. 18 So that's why Yahweh had become very angry at the northern kingdom of Yisrael and caused them to be removed from the land. Only the Southern kingdom of Yehudah remained, 19 but even they didn't obey the commands of their god Yahweh, but copied much of the bad behaviour of the northern kingdom. 20 So Yahweh rejected all the Israelis and he caused them to suffer, including being plundered by enemy armies, until he banished them from his presence.

21 Firstly he'd torn the northern kingdom out from the leadership of David's descendants and they'd made Nevat's son Yarov'am (Jeroboam) king. Then Yarov'am had driven them away from following Yahweh, and had induced them into serious sin. 22 So the Israelis had followed Yarov'am into sin and then didn't turn away from it, 23 and finally Yahweh had removed the people of the northern kingdom of Yisrael from his presence just like he'd warned he would through the messages of his servants, the prophets. So the people were deported to Ashur (Assyria) where they remain to this day.

The Assyrians settle in the northern kingdom · Northern kingdom

24 Then the Assyrian king sent people from Bavel (Babylon) and from Kut and from Ivah and from Hamat and Sefarvayim, and he settled them in the cities of the northern kingdom in place of the Israelis. And they possessed Shomron (Samaria) and lived in its towns. 25 At first the new inhabitants living there didn't respect Yahweh, however he sent lions among them and they started killing them. 26 They told the Assyrian king, "The people groups that you exiled from their own countries and settled in the towns around Shomron, don't know the customs of the god of the land. So he's sent lions against them, and look at them—killing them because they don't know the customs of the god of the land." 27 "Send one of the priests back that was brought from there," the Assyrian king commanded. "He can go back there and settle there again, then he can teach them the customs of the god of that place." 28 So they found one of the priests who had been exiled from Shomron and sent him back to Yisrael (Israel). He settled in Beyt-El (Bethel) and taught the people how Yahweh wanted to be served.

29 But each people group had made their own gods and put them in the hilltop shrines that the Israelis had made before being exiled. Each people group did that in the area where they'd been resettled. 30 Those from Bavel made their god Sukot-Benot, those from Kut made Nergal, those from Hamat made their god Ashima, 31 and the Avim made Nivhaz and Tartak. The Sefarvim sacrificed their own sons in the fire to their gods Adramelek and Anamelek. 32 At the same time, they tried placating Yahweh, but they also made their own priests to make sacrifices for them in their hilltop shrines. 33 So they were worshipping Yahweh along with their own gods—they'd brought those customs with them from the countries they'd been exiled from 34 and which they still follow to this day.

They're not actually obeying Yahweh because they're not obeying the statutes or laws, or instructions or behaviour that Yahweh commanded the descendants of Ya'akov (Jacob) (who he'd renamed to 'Yisrael').[27] 35 Yahweh had made an agreement with them and had commanded them, "You all must not honour other gods or bow to them. You all must not serve them or sacrifice to them.[28] 36 Only serve Yahweh who used his incredible power to rescue you all out of Mitsrayim (Egypt). Honour him, and only bow to him and sacrifice to him.[29] 37 Always take care to obey the statutes and customs, and the law and the instructions that he wrote for you, and you all must not honour other gods. 38 Don't forget the agreement that I made with you all, and don't honour other gods— 39 only your god Yahweh, and then he himself will rescue you from all your enemies." 40 However, they didn't listen, preferring to follow the customs from their former places of residence.

41 So those people groups honoured Yahweh, but also served their idols. This continued through the generations with their descendants continuing the same behaviour.

24 **RV 17:10 · Cross-ref.** 1Ki 14:23.
25 **RV 17:16 · Cross-ref.** 1Ki 12:28.
26 **RV 17:17 · Cross-ref.** Deu 18:10.
27 **RV 17:34 · Cross-ref.** Gen 32:28; 35:10.
28 **RV 17:35 · Cross-ref.** Exo 20:5; Deu 5:9.
29 **RV 17:36 · Cross-ref.** Deu 6:13.

Readers' Version

Hizkiyah's reign over Yehudah · Southern kingdom[30]

18:1 In the third year of Elah's son King Hoshea's reign over Yisrael (Israel), Ahaz's son Hizkiyah (Hezekiah) became king of Yehudah (Judah). **2** He was twenty-five when he became king and he reigned from Yerushalem (Jerusalem) for twenty-nine years. (His mother was Zekaryah's (Zechariah's) daughter Avi.) **3** He did what Yahweh had said was correct behaviour like his ancestor King David had done. **4** He demolished the hilltop shrines and shattered their pillars, and he cut down the Asherah poles. He crushed the bronze serpent that Mosheh (Moses) had made,[31] because the Israelis had named it 'Nehushtan' and had been offering incense to it until then. **5** Hizkiyah fully trusted in Yisrael's god Yahweh, and no other king was like him among all the kings of Yehudah that either preceded or followed him. **6** He relied completely on Yahweh—not turning away from following him, and he obeyed the instructions that Yahweh had commanded Mosheh. **7** So Yahweh helped him and he was successful in everything he did. He rebelled against the Assyrian king and refused to submit to his demands. **8** He attacked and defeated the Pelishtim as far as Azah (Gaza) and its borders—both the smaller towns and the fortified city.

9 Then in the fourth year of King Hizkiyah's reign (it was the seventh year of Elah's son Hoshea's reign over Yisrael), the Assyrian King Shalmaneser had attacked Shomron (Samaria) and besieged it. **10** They had finally captured the city after three years. That was the sixth year of Hizkiyah's reign over Yehudah and the ninth year of Hoshea's reign over Yisrael. **11** So that was when the Assyrian king had exiled the people of the northern kingdom of Yisrael to Halah and to Havor along the Gozan River, and to the cities of the Madim (Medes). **12** That happened because they didn't obey their god Yahweh, but instead they broke the agreement with him—everything that Yahweh's servant Mosheh had commanded. They didn't take notice of it and they didn't obey it.

Sanheriv invades Yehudah · Southern kingdom[32]

13 In the fourteenth year of King Hizkiyah's (Hezekiah's) reign, Assyrian King Sanheriv (Sennacherib) attacked all the fortified cities in Yehudah (Judah) and captured them. **14** So King Hizkiyah of Yehudah sent messengers to the Assyrian king at Lakish, saying, "I apologise for my mistake. Stop attacking me and I'll give you whatever you demand of us." Then the Assyrian king demanded a tribute of ten tonnes of gold and ten tonnes of silver. **15** So Hizkiyah gave him all the silver out of the temple and from the palace treasuries. **16** He cut the doors off Yahweh's temple and the pillars that he'd overlaid gold onto, and gave them to the Assyrian king.

17 However, the Assyrian king still sent his general and some of his top officials from Lakish to King Hizkiyah in Yerushalem (Jerusalem). They arrived at Yerushalem with a large army and camped by the aquifer supplying the upper pool that was near the field where the people washed their clothes. **18** They called out to the king, and Hilkiyah's son Elyakim who was the palace manager, and the scribe Shevna, and Asaf's son Yoah the secretary, went out to them.

19 Then the top Assyrian commander said to them, "Now, tell Hizkiyah that the great Assyrian king asks him who he thinks he's trusting in. **20** He claims to be powerful enough to fight us. Who is he trusting to help you all that gives you confidence to rebel against us? **21** Listen, your king's trusting in a broken stick to lean on which will just splinter and pierce his hand. That's what King Par'oh (Pharaoh) of Mitsrayim (Egypt) is like to everyone who puts their trust in him. **22** Ah, but he might tell me that he's trusting in your god Yahweh to help you all. If so, I'd ask him if he isn't the one whose hilltop shrines King Hizkiyah demolished when he told you people in Yerushalem and all Yehudah (Judah) that you have to worship at the altar there?

23 "So now ask your king if he'll make a deal with my master, the king of Ashur (Assyria): He'll give you two thousand horses, on the condition that you can supply two thousand horsemen who can ride them. **24** If you can't do that, how could you all possibly repel even one of our army units? Haha, but of course you trust in Mitsrayim to supply chariots and horsemen. **25** Do you think that we've come here to destroy this place without Yahweh's permission? No, no, it was Yahweh himself who told us to attack and destroy you."

26 But Elyakim and Shevna and Yoah asked the Assyrian commander, "Please speak Aramit to your servants because we understand it. Don't speak our language because our people on the nearby city wall will be able to understand it."

27 "Ha ha, do you think my master sent this message just to you three and your king?" he replied. "No, don't you think that this message is also for the hungry people sitting on the wall who'll soon have to eat their own dung and drink their own urine along with you?"

28 Then he stood up and called out loudly in Hebrew, "Everyone listen to what the great king from Ashur says: **29** He's warning you all not to let Hizkiyah (Hezekiah) deceive you, because he's unable to save you all from our army. **30** And don't let him force you all to trust in Yahweh thinking that we won't capture your city and that Yahweh will somehow rescue you all. **31** Don't listen to Hizkiyah because the Assyrian king is offering you all a chance to come out of the city and surrender. In exchange for saving me some trouble, you'll be able to drink fresh water again and enjoy the fruit off your own trees out here **32** until he comes here. Then he'll take you to another country like your own—with grain and wine, and bread and vineyards, olive oil and honey. That way you'll live and not die of star-

30 RV 18:1 · Parallel 2 Chr. 29:1-2; 31:1

31 RV 18:4 · Cross-ref. Num 21:9.

32 RV 18:13 · Parallel 2 Chr. 32:1-19; Isa 36:1-22

Readers' Version

vation. So don't listen to Hizkiyah when he misleads you saying that Yahweh will rescue you all." 33 Did the gods of any of the other countries rescue their people from the power of the Assyrian king? 34 Where were the gods of Hamat and Arpad? Where were the gods of Sefarvayim, Hena, and Ivah? Were they able to save Shomron (Samaria) from the king's power? 35 From all the other countries, which of their gods was able to save their people, that might give confidence that Yahweh might be able to rescue Yerushalem (Jerusalem) from the king's power?"

36 But the people on the wall listening remained silent—they didn't say a word because the king had already ordered them not to answer the Assyrians. 37 Then Hilkiyah's son Elyakim the palace manager, Shevna the scribe and Asaf's son Yoah the secretary went back in the city to Hizkiyah, tearing their clothes as they went, and they relayed the words of the chief commander to him.

Hizkiyah/Hezekiah consults Yeshayah/Isaiah · Southern kingdom[33]

19:1 When King Hizkiyah (Hezekiah) heard the threats from the Assyrian king, he tore his clothes and dressed in sackcloth, and went into Yahweh's temple. 2 He sent his palace manager Elyakim and the scribe Shevna, along with the elders of the priests, all dressed in sackcloth, to Amots's son Yeshayah (Isaiah) the prophet 3 to tell him, "Hizkiyah says: 'Today is a day of distress and rebuke and disgrace, as if the baby is right there ready to be delivered, but the mother has lost all her strength. 4 Perhaps your god Yahweh has heard everything that the chief commander said when his master the Assyrian king sent him: he defied the living God, and so maybe your god Yahweh will punish him for his words. Lift up a prayer on behalf of the people that are still left here.' "

5 When King Hizkiyah's servants got to Yeshayah, 6 he told them, "This is what you all should tell your master: Yahweh says that you needn't be afraid of what you heard when those young men from the Assyrian king insulted him. 7 Listen, Yahweh will cause him to hear a report and he'll place a fearful spirit in him so he'll decide to return to his own country where he'll be assassinated."

The Assyrians threaten again · Southern kingdom[34]

8 When the chief commander returned to the Assyrian king, he discovered that they'd pulled out of Lakish and were now fighting against Livnah city. 9 Then the king heard that the Kushi (Ethiopian) King Tirhakah was preparing to attack, so he decided to return home but he sent messengers to Hizkiyah (Hezekiah) to say, 10 "Tell Yehudah's (Judah's) King Hizkiyah not to let the god he trusts in deceive him by telling him that Yerushalem (Jerusalem) won't be captured by the king of Ashur (Assyria). 11 Tell him that he must have heard how the Assyrian armies have completely devastated other countries, so he shouldn't think that he will be saved from it. 12 The gods of the countries destroyed by my ancestors never saved them—those in Gozan, Haran, Retsef, or Eden's descendants in Telasar. 13 Where's the king of Hamat, or the king of Arpad, or the kings of the cities of Sefarvayim, Hena, or Ivah now?"

14 Hizkiyah took the letter that the messengers had brought and read it, then he went up to the temple and spread it out in front of Yahweh 15 and prayed to him, "Yahweh the god of Yisrael (Israel), who lives above the winged creatures.[35] You alone are God—the one over all the kingdoms of the earth. You yourself made the heavens and the earth. 16 Lean this way, Yahweh, and look, and listen to Sanheriv's (Sennacherib's) words mocking the living God. 17 Yes Yahweh, the Assyrian kings have certainly destroyed many countries and their lands. 18 The Assyrians burnt the peoples' gods because they weren't living gods, but rather gods of wood and stone made by people and they've destroyed them. 19 But now Yahweh our god, please save us from his army, then all the kingdoms in the world will know that you, Yahweh, are God—you alone."

Yahweh's response to Hizkiyah via Yeshayah · Southern kingdom[36]

20 Then Amots's son Yeshayah (Isaiah) sent this message to Hizkiyah (Hezekiah): Yisrael's (Israel's) god Yahweh says, "Because you prayed to me concerning the Assyrian King Sanheriv (Sennacherib), I have listened. 21 This is what Yahweh says about that king:

Tsiyon's (Zion's) daughter despises you and derides you.
Yerushalem's (Jerusalem's) daughter shakes her head at you.
22 Who did you think you were teasing and insulting?
Who did you think you were shouting at?
Did you raise your eyebrows against Yisrael's holy one?
23 You sent messengers that mocked me.
You said that you went over the highest mountains with your many chariots.
That you went to the highest parts of Levanon and harvested its tallest cedars—its best trees.
That you've been to the end of the inhabited world with its densest forest.
24 You said that you've dug wells far away and drunk their water,
yet with your own feet you dried up all of Mitsrayim's (Egypt's) rivers.
25 Haven't you heard that I made plans long ago—
that what I previously planned, I'm now making it happen?
Fortified cities will collapse into heaps of rubble.
26 Their inhabitants will be powerless—dismayed and ashamed.
They'll be as vulnerable as plants in the countryside,

33 **RV 19:1 · Parallel** Isa. 37:1-7
34 **RV 19:8 · Parallel** Isa. 37:8-20
35 **RV 19:15 · Cross-ref.** Exo 25:22.
36 **RV 19:20 · Parallel** Isa. 37:21-38

Readers' Version

or like the grass that grows on the rooftops—
they wilt and wither before they can grow tall. DOUBLE-CHECK
27 Yes, I know when you sit down and when you go out.
When you come in and rage against me.
28 Because you've raged against me and your arrogance has come to my ears,
I'll put my hook in your nose and my bit in your mouth,
and I'll lead you back on the road that you came here on.
29 "So this will be a sign to you Hizkiyah (Hezekiah):
This year you'll eat what grew by itself,
and next year whatever seeded by itself,
but in the third year you'll sow crops and plant vineyards, and eat what you harvest.
30 Yehudah's (Judah's) surviving descendants will send their roots downwards and will produce fruit above,
31 because a remnant will survive Yerushalem's (Jerusalem's) siege,
and Mt. Tsiyon (Zion) will have survivors
because Yahweh's enthusiasm will make sure it happens.
32 "So this is what Yahweh says to the Assyrian king:
He won't enter this city or shoot an arrow into it.
He won't push a large shield towards it or make a ramp up into it.
33 He'll return on the same road that he arrived on,
and Yahweh declares that he won't enter this city,
34 because Yahweh will defend this city
to save it for his own sake
and for the sake of his servant David."
35 That very night, Yahweh sent an angel out to kill 185,000 warriors, so when the army got up early the next morning there were dead bodies all over the place. 36 So the Assyrian King Sanheriv (Sennacherib) pulled out and went back to live in Nineveh. 37 While he was bowing in the temple of his god Nisrok, Adramelek and Sharetser ran him through with a sword before escaping to the Ararat region, and so his son Esar-Hadon replaced him as king.

Hizkiyah's sickness and recovery · Southern kingdom[37]

20:1 By that time, King Hizkiyah (Hezekiah) was terminally ill and Amots's son the prophet Yeshayah (Isaiah) came to him and told him, "Yahweh says to get your affairs in order because you're dying and won't recover."
2 But Hizkiyah rolled over to face the wall and prayed to Yahweh, 3 "Oh Yahweh, please remember that I've served you faithfully, and done what you asked with total sincerity." Then Hizkiyah cried loudly.
4 As Yeshayah was leaving, Yahweh gave him this message before he'd even reached the middle courtyard, 5 "Go back and tell Hizkiyah, the leader of my people, 'Your ancestor David's god Yahweh says that he's heard your prayer and seen your tears. He's decided to heal you and you'll be well enough to go to the temple within three days. 6 He's added fifteen years to your life, plus he'll rescue you and this city from the Assyrian king. Yahweh will defend Yerushalem (Jerusalem) for his own sake and for the sake of his servant David."
7 Then Yeshayah told them to bring some pressed figs, and they brought them and placed them on the sore, and Hizkiyah started getting better.
8 Hizkiyah asked Yeshayah, "What's the sign that Yahweh will heal me and that I'll be able to go to the temple on the third day?"
9 "Yes, Yahweh will give you a sign that he'll do what he said," Yeshayah replied. "Do you want the shadows to advance suddenly or go back?"
10 "It's easy for the shadows to go forward," said Hizkiyah. "So make them go backwards ten steps."
11 So the prophet Yeshayah called to Yahweh, and he made the shadow go back on the steps made by King Ahaz—the shadow went ten steps backward.

Hizkiyah shows off his treasures · Southern kingdom[38]

12 At that time, Baladan's son former King Merodak-Bal'adan of Bavel (Babylon) heard that Hizkiyah (Hezekiah) was sick and sent him letters and a gift.
13 When the messengers arrived, Hizkiyah listened to them, then he showed them his entire treasure house: the gold and silver, the spices and the best oil, the house of his armour, and everything that was in his treasuries. He didn't keep anything in his palace or in his kingdom secret from them. 14 Later the prophet Yeshayah (Isaiah) came to King Hizkiyah and he asked him, "Where were those men from and what did they say?"
"They came from a distant land—from Bavel," he replied.
15 "What did they see in your house?" Yeshayah asked.
"They saw everything that's in my house," he replied. "There wasn't anything in my treasuries that I didn't show them."
16 Then Yeshayah told Hizkiyah, "Listen to Yahweh's message: 17 He says that days are coming when everything in your house, and everything that your ancestors stored carefully away until this day will be carried to Bavel. Nothing will be left behind.[39] 18 What's more, some of your own biological descendants will be taken and they'll be castrated to become servants of the Babylonian king."
19 "What you said from Yahweh is fine," Hizkiyah replied to Yeshayah. "At least I might have peace and stability in my time."

Hizkiyah's death · Southern kingdom[40]

20 Everything else that Hizkiyah (Hezekiah) said and did, including his making the pool and tunnel to bring water into the city, is written in the book of the events of the kings of Yehudah (Judah). 21 In due course, Hizkiyah died and his son Menasheh (Manasseh) replaced him as king.

37 **RV 20:1 · Parallel** Isa. 38:1-8,21-22; 2 Chr. 32:24-26
38 **RV 20:12 · Parallel** Isa. 39:1-8
39 **RV 20:17 · Cross-ref.** 2Ki 24:13; 2Ch 36:10.
40 **RV 20:20 · Parallel** 2 Chr. 32:32-33

Readers' Version

Menasheh's reign over Yehudah · Southern kingdom[41]

21:1 Menasheh (Manasseh) was twelve when he became king, and he reigned over Yehudah (Judah) from Yerushalem (Jerusalem) for fifty-five years. (His mother was Heftsi-Bah.) **2** He did what Yahweh had said was evil like the evil behaviour of the people groups that Yahweh had driven out of the region ahead of the Israelis.[42] **3** In fact he went backwards from his father and rebuilt the hilltop shrines that Hizkiyah (Hezekiah) had destroyed, and he made altars for Ba'al, and he made an Asherah pole, just like Yisrael's (Israel's) King Ahav had, and he worshipped the constellations and followed astrology. **4** Also he built altars in Yahweh's residence, where Yahweh had said, "I will establish my reputation in Yerushalem."[43] **5** Menasheh built altars to all the constellations in the two temple courtyards . **6** He even sacrificed his own son as a burnt offering. He practised divination and read omens, and consulted mediums and fortune-tellers. He did so much that Yahweh had said was evil, provoking Yahweh to get angry. **7** He placed the Asherah idol that he'd made in the temple about which Yahweh had said to David and to his son Shelomoh (Solomon), "I will establish my reputation forever in this house and in Yerushalem in Yehudah, which I've chosen out of all the tribes of Yisrael.[44] **8** If only the Israelis will take care to obey everything that I've commanded them, and all the instructions that my servant Mosheh (Moses) gave them, then I won't continue to cause them to leave the area that I gave to their ancestors." **9** But they didn't listen and Menasheh led them astray to do more evil things even than the people groups that Yahweh had destroyed as the people had entered the region.

10 So Yahweh announced via his servants the prophets, **11** "Because Yehudah's King Menasheh has done such terribly evil things, worse even than the Amorim who were there before him, and because he's even made Yehudah sin with his idols, **12** then Yisrael's god Yahweh says: Listen, I'll bring such terrible disaster to Yehudah including Yerushalem that people won't even be able to handle hearing the news about it. **13** I'll use the same tape measure for Yerushalem that I used for Shomron (Samaria), and I'll use the same plumb line that I used for Ahav's extended family. I'll wipe Yerushalem away, just like someone dries a bowl—they wipe it dry and then turn it upside down. **14** I'll abandon the small remainder of my people here, and I'll hand them over to their enemies—they'll become the spoil and plunder of all their enemies, **15** because they've done what I told them was evil, and they've been making me angry from the time that their ancestors were brought out of Mitsrayim (Egypt) right up to this day."

16 Menasheh even poured out so much innocent blood that he filled Yerushalem with it from one side to the other, and that was on top of his other sin of leading Yehudah into doing what Yahweh had said was evil.

17 Everything else that Menasheh said and did, including the sins that he committed, is written in the book of the events of the kings of Yehudah. **18** Then Menasheh died and was buried in the palace garden (made by Uza), and his son Amon replaced him as king.

Amon's reign over Yehudah · Southern kingdom

19 Amon was twenty-two when he became king, and he reigned from Yerushalem (Jerusalem) for two years. (His mother was Haruts's daughter Meshulemet from Yotvah.) **20** He did what Yahweh had said was evil, just like his father Menasheh (Manasseh) had done. **21** In fact, he followed everything that his father had done, including serving the same idols and bowing to them. **22** He abandoned Yahweh, the god of his ancestors, and didn't obey his instructions.

23 But Amon's servants plotted to assassinate him, and they killed him in the palace. **24** However, the people executed everyone who'd been involved in the conspiracy against King Amon, and they installed his son Yoshiyah (Josiah) as king in his place.

25 Everything else that Amon said and did is written in the book of the events of the kings of Yehudah (Judah). **26** He was buried in his tomb in the garden made by Uza, and his son Yoshiyah replaced him as king.

Yoshiyah's reign over Yehudah · Southern kingdom[45]

22:1 Yoshiyah (Josiah) was eight when he became king, and he reigned from Yerushalem (Jerusalem) for thirty-one years.[46] (His mother was Adayah's daughter Yedidah from Batsekat.) **2** He did what Yahweh had said was correct behaviour, following all the customs of his ancestor King David, and obeying Yahweh's instructions.

A scroll is discovered in the temple · Southern kingdom[47]

3 In the eighth month of the eighteenth year of King Yoshiyah's (Josiah's) reign, he sent the scribe Shafan (the son of Atsalyah the son of Meshulam) to the temple, saying **4** "Go to the high priest Hilkiyah and get him to count the silver that was brought into Yahweh's temple, which the door-keepers collected from the people. **5** Then have it given to the supervisors of the temple repairs, and then they can pay the workers who are repairing the damage— **6** the craftsmen, builders, and masons, as well as buying wood and quarried stones for the repairs." **7** They won't need to submit detailed accounts

41 RV 21:1 · Parallel 2 Chr. 33:1-20

42 RV 21:2 · Cross-ref. Jer 15:4.

43 RV 21:4 · Cross-ref. 2Sam 7:13.

44 RV 21:7-8 · Cross-ref. 1Ki 9:3-5; 2Ch 7:12-18.

45 RV 22:1 · Parallel 2 Chr. 34:1-2

46 RV 22:1 · Cross-ref. Jer 3:6.

47 RV 22:3 · Parallel 2 Chr. 34:8-28

Readers' Version

for it because they're trustworthy people.[48]

8 During the repairs, the high priest Hilkiyah told the scribe Shafan, "I found a scroll in the temple with Yahweh's instructions written on it." So Hilkiyah gave the scroll to Shafan to read. 9 Then Shafan the scribe went to the king with this report, "Your servants handed over the money that had been collected in the temple, and they gave it to the supervisors of the workers doing the repairs." 10 Then he added, "And the priest Hilkiyah gave me a scroll." Then he read it out loud to King Yoshiyah.

11 When the king heard the contents of the scroll, he tore his clothes 12 and commanded the priest Hilkiyah, Shafan's son Ahikam, Mikayah's son Akbor, the scribe Shafan, and the king's servant Asayah, 13 "Go and inquire from Yahweh on my behalf and on behalf of the people and all Yehudah (Judah), concerning the words of this scroll that was found. Because it sounds like Yahweh must be very angry at us because our predecessors didn't listen to what's written on this scroll and didn't do what was expected of us."

14 So Hilkiyah the priest and Ahikam, Akbor, Shafan, and Asayah went to the prophetess Huldah (the wife of Shalum, the son of Tikvah, the son of Harhas, the one in charge of looking after the priests' uniforms who lived in the newer part of Yerushalem (Jerusalem)), and they spoke to her. 15 She told them that Yisrael's (Israel's) god Yahweh had said, "Tell the man who sent you all to me 16 that Yahweh says this: I'm going to bring disaster to this place and its inhabitants, just like it's written in the scroll that the king read 17 because they abandoned me. They offered sacrifices to other gods in order to make me angry at everything they do, so now my anger will be directed against this place and it's not stoppable. 18 But to the king of Yehudah who sent you all to seek Yahweh, tell him that Yisrael's god Yahweh says: The words that you heard from the scroll, 19 because you're open to learn and because you humbled yourself in front of Yahweh when you heard my promise that this place and its inhabitants would become a horror and a curse, and because you've torn your clothes and wept in front of me, then Yahweh said that he's taken notice of you. 20 Because of that, he'll allow you to die and be buried peacefully, and you yourself won't witness the destruction that will come to this place."

So they relayed those messages back to King Yoshiyah (Josiah).

Yoshiyah removes false gods · Southern kingdom[49]

23:1 Then King Yoshiyah (Josiah) summoned all the elders of Yerushalem (Jerusalem) and across Yehudah (Judah), 2 and he went to the temple, and all the inhabitants of Yerushalem and from all across Yehudah went with him, along with the priests and prophets, and all the people from the most to the least important. Then he read to them every word on the scroll of the agreement that had been found in Yahweh's residence. 3 Then the king stood by the pillar and he made a commitment in front of Yahweh to follow Yahweh and to obey his commands and testimonies and statutes with all sincerity, and with every desire to respect the words of that agreement that had been written on that scroll. All the people were also included in that commitment.

4 Then the king commanded the high priest Hilkiyah and the other priests, and the temple guards to bring out all the utensils that were made for Ba'al and Asherah and for all the constellations, and he burnt them outside Yerushalem in the Kidron countryside, and carried their ashes to Beyt-El (Bethel). 5 He got rid of the pagan priests that the kings of Yehudah had appointed to burn incense in the hilltop shrines around Yerushalem and across the rest of Yehudah, and the ones who burnt incense to Ba'al, and to the sun and moon and to the planets and constellations. 6 He got the Asherah pole out from Yahweh's temple and burnt it in the Kidron valley outside Yerushalem, then he pounded the ashes to dust and threw it over people's graves. 7 He demolished the cubicles of the male temple prostitutes that were inside Yahweh's temple where the women were weaving Asherah coverings.[50] 8 He brought all the priests to Yerushalem from the cities of Yehudah, and he desecrated the hilltop shrines where the priests had burnt incense, from Geva to Be'er-Sheva (Beersheba). He demolished the hilltop shrines that Yehoshua (Joshua) (a city official) had built near the city gate (on the left of the gate as you entered the city). 9 However those priests from those hilltop shrines weren't allowed to serve at the altar in Yerushalem, but they were allowed to eat unleavened bread like the other priests.

10 Yoshiyah (Josiah) also desecrated the Tofet, which was in the Ben-Hinom valley, so that the people couldn't sacrifice their children to Molek. 11 The horses that the kings of Yehudah had offered to the sun, he prevented from approaching the hall of the official Netan-Melek that was in the courtyards of Yahweh's temple, and he set fire to the chariots of the sun. 12 Then the king tore down the altars that were on the roof in Ahaz's upper chamber that the kings of Yehudah made, and the altars that Menasheh (Manasseh) made in the two courtyards of Yahweh's temple and he threw the rubble into the Kidron valley. 13 The king desecrated the hilltop shrines that faced Yerushalem—they were south of the Mt. of Destruction' (the Mt. of Olives). King Shelomoh (Solomon) had built shrines for Ashtarot (the disgusting god of the Tsidonim (Sidonians)) and for Kemosh (the disgusting god of Moav (Moab)) and for Molek (the disgusting god of the Amonim). 14 He also smashed the sacred pillars and cut down the Asherah poles, then he desecrated those places by filling them with human bones.

15 He also demolished the altar that was in Beyt-El (Bethel)—the hilltop shrine that Nevat's son Yarov'am (Jer-

48 **RV 22:7 · Cross-ref.** 2Ki 12:15.

49 **RV 23:1 · Parallel** 2 Chr. 34:3-7,29-33

50 **RV 23:7 · Note** It's not exactly clear what these woven objects were, or how or where they were used.

Readers' Version

oboam) had made when he'd caused Yisrael (Israel) to sin. He demolished both that altar and the hilltop shrine, then he burnt the shrine. He crushed everything to dust, and he burnt the Asherah pole. **16** As Yoshiyah turned around, he noticed some graves that were there on the hillside, so he had some bones removed from the graves, and he burnt them on the altar to desecrate it. This fulfilled what Yahweh had said through the man of God who'd proclaimed these things.[51] **17** Yoshiyah turned again and asked, "Whose tomb is that?"

"It's the prophet's tomb," the people of Beyt-El replied, "The one who came from Yehudah and predicted that what you just did to that altar would happen." **18** "Don't disturb it then," the king ordered. "Don't let anyone remove his bones."

So they left his bones alone, along with the bones of the other prophet who came from Shomron (Samaria). **19** So King Yoshiyah removed all the hilltop shrines that the Israeli kings had made in the cities of Shomron, provoking Yahweh's anger. The king destroyed them just like he'd done to the ones in Beyt-El. **20** He executed all the priests from those hilltop shrines on the altars there, and then he burnt human bones on them to desecrate them. Then he returned to Yerushalem (Jerusalem).

The celebration of 'pass-over' · Southern kingdom[52]

21 Then the king commanded all the people, "Celebrate 'pass-over' for your god Yahweh according to what's written on this scroll with the agreement." **22** Since the days of the leaders who judged Yisrael (Israel), or in all the days of the kings of Yisrael and Yehudah (Judah), a 'pass-over' had never been celebrated like that one **23** in the eighteenth year of King Yoshiyah's (Josiah's) reign. That 'pass-over' celebration in Yerushalem (Jerusalem) was to honour Yahweh.

King Yoshiyah's other activities · Southern kingdom

24 King Yoshiyah (Josiah) also removed the ritual pits and the soothsayers, and the images and idols, and all the abhorrences that were seen in Yerushalem (Jerusalem) and in the Yehudah (Judah) region, in his diligence to obey everything that was written on the scroll that the priest Hilkiyah found in the temple. **25** No other king had been like Yoshiyah who'd led the people back to obeying Yahweh—following Mosheh's (Moses') written instructions with all his heart and all his spirit and all his energy. What's more, there's never been a king like him since then either.

26 However, Yahweh's anger against Yehudah hadn't cooled down after everything that King Menasheh (Manasseh) had done[53] to make him angry, **27** and Yahweh said, "I will also remove Yehudah out of my sight, just like I removed Yisrael (Israel). I'll also reject this city of Yerushalem that I chose, as well as the house where I'd said that my name would be established."

28 Everything else that Yoshiyah said and did is written in the book of the events of the kings of Yehudah. **29** While he was still king, the Mitsri (Egyptian) king Par'oh (Pharaoh) Nekoh attacked the Assyrian king near the Perat (Euphrates) River. King Yoshiyah went to meet him, but Nekoh killed him at Megidon when he saw him. **30** His servants brought his body back to Yerushalem from Megidon, and they buried him in his own tomb. Then the people got his son Yehoahaz, and they anointed him and made him king in place of his father.

Yehoahaz's reign over Yehudah · Southern kingdom[54]

31 Yehoahaz was twenty-three when he became king, and he reigned from Yerushalem (Jerusalem) for only three months. (His mother was Yirmiyah's (Jeremiah's) daughter Hamutal from Livnah.) **32** He did what Yahweh had said was evil like many of his ancestors had done. **33** Par'oh (Pharaoh) Nekoh took him from Yerushalem and imprisoned him at Rivlah in the Hamat region, and he forced the residents of Yehudah (Judah) to pay him thirty kilograms of gold and three tonnes of silver. **34** Then Nekoh appointed Yoshiyah's (Josiah's) son Elyakim as the new king but changed his name to Yehoyakim. Then he took Yehoahaz to Mitsrayim (Egypt) where he eventually died. **35** So Yehoyakim paid the gold and silver to Par'oh by assessing the wealth of the people and then forcibly collecting the gold and silver from them to send to Par'oh Nekoh.

Yehoyakim's reign over Yehudah · Southern kingdom[55]

36 Yehoyakim was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for eleven years. (His mother was Pedayah's daughter Zevidah from Rumah.) **37** He did what Yahweh had said was evil like many of his ancestors had done.

24:1 During his reign, the Babylonian King Nevukadnetsar (Nebuchadnezzar) attacked, and Yehoyakim ruled under him for three years before rebelling against him. **2** Then Yahweh sent troops of Kasdim (Chaldeans), troops from Aram (Syria), troops from Moav (Moab), and Amoni troops against Yehudah (Judah) at different times to destroy them, just as Yahweh had said through his servants the prophets. **3** Those things troubled Yehudah at Yahweh's command to remove them out of his sight because of all of King Menasheh's (Manasseh's) sins **4** and because he'd killed innocent people—Yahweh wouldn't forgive him because he'd filled Yerushalem with innocent blood.

5 Everything else that Yehoyakim said and did is written in the book of the events of the kings of Yehudah. **6** Then Yehoyakim died and his son Yehoyakin replaced him as king.

51 RV 23:16 · Cross-ref. 1Ki 13:2-3.

52 RV 23:21 · Parallel 2 Chr. 35:1-19

53 RV 23:26 · Cross-ref. 2Ki 21:1-18.

54 RV 23:31 · Parallel 2 Chr. 36:2-4

55 RV 23:36 · Parallel 2 Chr. 36:5-8

Readers' Version

7 The Mitsri (Egyptian) king didn't continue his attacks on other countries, because the Babylonian king captured land all the way from the Mitsri river as far as the Perat (Euphrates) River—everything that had been controlled by Mitsrayim (Egypt).

Yehoyakin's reign over Yehudah · Southern kingdom[56]

8 Yehoyakin was eighteen when he became king, but he reigned from Yerushalem (Jerusalem) for only three months. 9 He did what Yahweh had said was evil just like his father had done.

10 At that time, the Babylonian king Nevukadnetsar (Nebuchadnezzar) sent his army to besiege Yerushalem, 11 and Nevukadnetsar himself travelled there to observe the operation. 12 Yehudah's (Judah's) King Yehoyakin went out to surrender to the Babylonian king, along with his mother, his servants, his captains, and his officials. So the Babylonian king took him captive in the eighth year of his reign. 13 Then all the valuables were brought out of Yahweh's temple and the palace. All the gold furnishings that had been made for the temple by King Shelomoh (Solomon) were cut into pieces. 14 Then all the army leaders and officials, and all the craftsmen and blacksmiths from Yerushalem (some ten thousand people) were taken into exile, leaving only the poorer people behind.

15 King Yehoyakin was exiled from Yerushalem to Bavel (Babylon), along with his mother and wives, his officials, 16 seven thousand top soldiers, and a thousand skilled craftsmen and blacksmiths—leaving no one behind to fight or make weapons.

17 Then the Babylonian king appointed Yehoyakin's uncle Matanyah as king in his place and he changed his name to Tsidkiyah (Zedekiah).

Tsidkiyah/Zedekiah's reign over Yehudah · Southern kingdom[57]

18 Tsidkiyah (Zedekiah) was twenty-one when he became king and he reigned from Yerushalem (Jerusalem) for eleven years. (His mother was Yirmiyah's (Jeremiah's) daughter Hamutal from Livnah.) 19 He did what Yahweh had said was evil, just like Yehoyakin had done. 20 Because Yahweh was still very angry, he had the people of Yerushalem and all Yehudah (Judah) driven away out of his sight.

Then Tsidkiyah rebelled against the Babylonian king.

Yerushalem's defeat · Southern kingdom

25:1 In the ninth year of Tsidkiyah's (Zedekiah's) reign, on the tenth day of the tenth month, the Babylonian King Nevukadnetsar (Nebuchadnezzar) brought all his army to Yerushalem (Jerusalem). They made their camp outside the city, and then built attack structures all around it 2 and besieged the city for two years. 3 The people didn't have enough to eat and the famine became severe. 4 Then the Babylonians began breaking into the city, but the local fighters sneaked out at night through a gate between two walls near the king's garden and escaped down to the desert plain. 5 However, the Babylonian soldiers chased after the king and they overtook him on the Yeriho (Jericho) plains, and his army scattered. 6 King Tsidkiyah was captured and taken to the Babylonian king at Rivlah, where he was sentenced— 7 He was forced to watch as his sons were slaughtered, then his eyes were gouged out and he was taken to Bavel (Babylon) restrained with two bronze chains.

The demolition of the temple · Southern kingdom[58]

8 On the seventh day of the fifth month of Babylonian King Nevukadnetsar's (Nebuchadnezzar's) nineteenth year as king, his servant Nevuzar-Adan, who was his chief bodyguard, went to Yerushalem (Jerusalem). 9 He set fire to Yahweh's temple and the palace, and all of Yerushalem's houses, so no important building remained. 10 Then the army under the command of Nevuzar-Adan tore down the walls surrounding Yerushalem. 11 He exiled all the rest of the people from the city, all the surrendered soldiers, and the rest of the population, 12 but he let some of the poorest people remain on the land to look after the vineyards and as farmers.

13 The Babylonians smashed the bronze pillars and the bases and the bronze 'sea' from the temple, and took all the bronze to Bavel (Babylon). 14 They also took the pots and shovels, the snuffers and spoons, and all the bronze utensils used in the temple activities. 15 They took the fire-pans and the gold and silver bowls. 16 The bronze from the two pillars, the 'sea', and the bases that had been made for the temple by Shelomoh (Solomon) was too heavy to be weighed. 17 Each pillar was over eight metres high, plus a bronze capital on top that was over a metre high. They were decorated with latticework with bronze pomegranates all around.

The people of Yehudah get exiled to Bavel · Southern kingdom[59]

18 Nevuzar-Adan exiled to Bavel (Babylon) the high priest Serayah, the second priest Tsefanyah (Zephaniah), and the three temple entrance guards. 19 From the city, he took one official who was a military inspector, five of the king's advisors, and the army commander's secretary in charge of recruitment, plus sixty other important men. 20 Nevuzar-Adan took them all to the Babylonian king at Rivlah 21 in the Hamat region, but the king had them all executed there.

The governor there to Yehudah Gidaliyas · Southern kingdom[60]

So the large majority of the people of Yehudah (Judah) were exiled out of their country. 22 From those who the Babylonian King Nevukadnetsar (Nebuchadnezzar) allowed to remain, he appointed Gedalyah (son of Shafan's son Ahikam) over them. 23 When all the army captains and their men heard that the Babylo-

56 **RV 24:8 · Parallel** 2 Chr. 36:9-10

57 **RV 24:18 · Parallel** 2 Chr. 36:11-12; Jer. 52:1-3a

58 **RV 25:8 · Parallel** Jer. 52:12-33

59 **RV 25:18 · Parallel** Jer. 52:24-27

60 **RV 25:22 · Parallel** Jer. 40:7-9; 41:1-3

nian king had appointed Gedalyah, they came to Gedalyah at Mitspah. This was Netanyah's son Yishmael (Ishmael), Kareah's son Yohanan, Tanhumet's son Serayah the Netofati, and the Ma'akati's son Ya'azanyah, along with their men. **24** Gedalyah made an agreement with them and their men, telling them, "Don't be afraid of the Babylonian officials. Stay in the land and serve the Babylonian king, and he'll be good to you." **25** But in the seventh month, Yishmael (the son of Netanyah, the son of Elishama who was a descendant of King David) brought ten men with him and attacked Gedalyah, and killed him, along with the Yehudim (Judeans) and the Kasdim (Chaldeans) who were with him at Mitspah. **26** After that, all the people, with or without any official status, along with the army commanders fled to Mitsrayim (Egypt) because they were afraid of what the Babylonians might do to them.

Yehoyakin gets released from prison · Southern kingdom[61]

27 Thirty-seven years after Yehudah's (Judah's) King Yehoyakin had been exiled to Bavel (Babylon), Evil-Merodak had just become the new king of Bavel and he released Yehoyakin from prison on the 27th of the twelfth month. **28** He spoke kindly to Yehoyakin and honoured him more than the other kings who'd been taken to Bavel. **29** He was allowed to change out of his prison clothes, and was permitted to eat at the king's table for the rest of his life, **30** as well as being given a daily monetary allowance.

61 RV 25:27 · Parallel Jer. 52:31-34

The first
Sequential Account

(1 Chronicles)

Introduction

The *First* and the *Second Account of Chronicles* are a retelling of lots of what's included in *The accounts about Shmuel (Samuel)* and of *The accounts about the kings*, but told in different words. There seem to be two primary purposes for this account:
1. So that the reader can learn more about the destruction of Yehudah (Judah) and Yisrael (Israel), as God fulfilled his promise and plans for his people. This writer illustrates the achievements of David, Shelomoh (Solomon), of Yehoshafat (Jehoshaphat), Hizkiyah (Hezekiah), of Yoshiyah (Josiah), along with other people who obeyed Yahweh's instructions.
2. To document the division of the priests and Levites in preparation for their service in the soon-to-be-built temple for Yahweh, and the extensive preparations by King David that were eventually handed over to King Shelomoh. Yahweh had carefully instructed David about how he wanted the temple worship to operate, and then this was all written down and handed over to Shelomoh, who would be the one who would go on to construct the buildings and all the furnishings and equipment and utensils that were required for its functioning.

Main components of this document

Lists of the ancestors *1:1–9:44*
King Sha'ul's death *10:1-14*
David's kingdom *11:1–29:30*
a. Wars and victories *11:1–22:1*
b. Preparation for the temple construction *22:2–29:30*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Adam's descendants[1]

1:1 Adam, Shet (Seth), Enosh, **2** Keynan, Mahalalel, Yered (Jared),
3 Hanok (Enoch), Metushelah (Methuselah), Lemek (Lamech), **4** Noah, Shem, Ham, and Yefet (Japheth).

5 Yefet's sons were Gomer, Magog, Maday, Yavan, Tuval, Meshek, and Tiras. **6** Gomer's sons were Ashkenaz, Rifat, and Togarmah. **7** Yavan's sons were Elishah, Tarshish, Kitim, and Dodanim.

8 Ham's sons were Kush, Mitsrayim, Put, and Kena'an (Canaan). **9** Kush's sons were Seva, Havilah, Savta, Raemah, and Savteka. Raemah's sons were Sheva and Dedan.
10 Then Kush fathered Nimrod and he became a mighty warrior. **11** Mitsrayim was the ancestor of the Lud, the Anamim, the Lehavim, the Naftuhim, **12** the Patrusim, the Kasluhim, and the Kaftor people groups. (The Pelishtim descended from the Kasluhim people group.) **13** Kena'an's first son was Tsidon (Sidon), and then he was also the ancestor of the Hitim, **14** the Yevusim, the Amorim, the Girgashim, **15** the Hivim, the Arkim, the Sinim, **16** the Arvadim, the Tsemarim, and the Hamatim.

17 Shem's sons were Eylam, Ashur, Arpakshad, Lud, and Aram. Aram's sons were: Uts (Uz), Hul, Geter, and Meshek.
18 Arpakshad was the father of Shelah, and Shelah was the father of Ever. **19** Ever had two sons: Peleg (which sounds like the Hebrew word for 'divided', because in his lifetime, the earth was divided)[2] and Yaketan. **20** Yaketan was the ancestor of: Almodad, Shelef, Hatsarmavet, Yerah, **21** Hadoram, Uzal, Diklah, **22** Eyval, Avimael, Sheva, **23** Ofir, Havilah, and Yovav. All those were the descendants of Yaketan.

24 These were the descendants of Shem (in order from him to Avraham): Arpakshad, Shelah, **25** Ever, Peleg, Re'u, **26** Serug, Nahor, Terah, **27** and Avram (whose name God later changed to Avraham).

Yishmael's descendants[3]

28 Avraham's sons were Yitshak (Isaac) and Yishmael (Ishmael).
29 These were their family lines: The first son born to Yishmael (the son of Avraham's slave-wife Hagar) was Nevayot, then his other sons Kedar, Adbe'el, Mivsam, **30** Mishma, Dumah, Masa, Hadad, Teyma, **31** Yetur, Nafish, and Kedemah. Those were Yishmael's twelve sons. **32** The sons of Avraham's slave-wife Keturah were Zimran, Yakeshan, Medan, Midyan, Yishbak, and Shuah. Yakeshan's sons were Sheva and Dedan. **33** Midyan's sons were Eyfah, Efer, Hanok, Avida, and Elda'ah. All those were Keturah's descendants.

34 Avraham had his son Yitshak (Isaac) by his wife Sarah, and Yitshak's sons were Esav (Esau) and Ya'akov (Jacob) , whose name God later changed to Yisrael (Israel).

Esav's descendants[4]

35 Esav's (Esau's) sons were Elifaz, Re'uel, Ye'ush, Yaelam, and Korah. **36** Elifaz's sons were Teyman, Omar, Tsefo, Gaetam, Kenaz, Timna, and Amalek.
37 Re'uel's sons were Nahat, Zerah, Shamah, and Mizah.

Se'ir's descendants[5]

38 Se'ir was another descendant of Esav (Esau) , and his sons were Lotan, Shoval, Tsivoen, Anah, Dishon, Etser, and Dishan. **39** Lotan's sons were Hori and Homam, and Lotan's sister was Timna. **40** Shoval's sons were Alvan, Manahat, Eyval, Shefo, and Onam. Tsivoen's sons were Ayah and Anah. **41** Anah's son was Dishon. Dishon's sons were Hamran, Eshban, Yitran, and Keran.
42 Etser's sons were Bilhan, Za'avan, and Ya'akan. Dishan's sons were Uts (Uz) and Aran.

Edom's rulers[6]

43 These are the kings who ruled the region of Edom (where Se'ir's descendants lived) before any kings ruled over Yisrael (Israel): Bela son of Be'or, and his city's name was Dinhavah. **44** When Bela died, Zerah's son Yovav from Batserah city replaced him as king.
45 When Yovav died, Husham replaced him as king. He was from the region where the Teyman people group lived.
46 When Husham died, Bedad's son Hadad replaced him as king. His city's name was Avit. Hadad defeated the Midyan people group in the Moav (Moab) region. **47** When Hadad died, Samlah from Masrekah city replaced him as king.
48 When Samlah died, Shaul from Rehovot-on-the-river replaced him as king. **49** When Shaul died, Akbor's son Ba'al-Hanan replaced him as king. **50** When Ba'al-Hanan died, Hadad replaced him as king. His city's name was Paeu. His wife's name was Meheytavel—she was the daughter of Matred and the granddaughter of Mey-Zahav.

51 Then Hadad[7] died.

The leaders of the Edom people group were Chiefs Timna, Alvah, Yetet, **52** Oholivamah, Elah, Pinon, **53** Kenaz, Teyman, Mivtsar, **54** Magdiyel, and Iram. Those were the chiefs of Edom.

Ya'akov's descendants

2:1 These were Yisrael's (Israel's) sons: Re'uven, Shim'on (Simeon), Levi, and Yehudah (Judah), Yisakar (Issachar), and Zevulun, **2** Dan, Yosef (Joseph), Benyamin, Naftali (Naphtali), Gad, and Asher.

Yehudah's descendants

3 Yehudah's (Judah's) sons (with the Kena'ani (Canaanite) woman Bat-Shua) were Er, Onan, and Shela. (Yehudah's eldest son, Er, was evil in Yahweh's eyes, and he killed him.) **4** His daughter-in-law Tamar had twin boys named Perets and Zerah, so altogether Yehudah had five sons.

5 Perets's sons were Hetsron and Hamul. **6** Zerah had five sons: Zimri, Eytan, Heyman, Kalkol, and Dara. **7** Zimri had a son named Karmi. Karmi had a son named Akar who

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1 **RV 1:1 · Parallel** Gen. 5:1-32; 10:1-32; 11:10-26
2 **RV 1:19 · Cross-ref.** Gen 11:1-9.
3 **RV 1:28 · Parallel** Gen. 25:12-16
4 **RV 1:35 · Parallel** Gen. 36:1-19
5 **RV 1:38 · Parallel** Gen. 36:20-30
6 **RV 1:43 · Parallel** Gen. 36:31-43
7 **RV 1:51 · Cross-ref.** 1:50.

Readers' Version

brought trouble into Yisrael (Israel) by violating a ban on devoted things.[8] 8 Eytan's son was Azaryah.

King David's ancestors

9 Hetsron had three sons: Yerahme'el, Ram, and Keluvay.[9]
10 Ram was the father of Aminadav, and Aminadav was the father of Nahshon—a leader of the tribe of Yehudah (Judah). 11 Nahshon was the father of Salma. Salma was the father of Boaz. 12 Boaz was the father of Oved. Oved was the father of Yishay (Jesse). 13 Yishay had his son Eliav first, Avinadav second, Shimea third. 14 Netanel fourth, Raday fifth, 15 Otsem sixth, then David last. 16 Their sisters were Tseruyah and Avigayil. Tseruyah's three sons were Avishay, Yoav (Joab), and Asahel. 17 Avigayil had Amasa. Amasa's father was Yeter, a descendant of Yishmael (Ishmael).

The descendants of Kalev (Caleb)

18 Hetsron's third son Kalev (Caleb) had sons with Azuvah, one of his wives. The sons were Yesher, Shovav, and Ardon. (The other wife's name was Yerieot.) 19 When Azuvah died, Kalev married Efrat, and they had a son named Hur. 20 Hur was the father of Uri, and Uri was the father of Betsalel.
21 Later, when Hetsron was sixty years old, he had sexual intercourse with a daughter of Makir from the region of Gilead and married her. Hetsron's new wife gave birth to their son Seguv. 22 Seguv was the father of Yair, and Yair controlled twenty-three cities in the Gilead region. 23 But Geshur and Aram captured Havot-Ya'ir and Kenat from them, plus their surrounding towns—sixty towns in all, populated by descendants of Makir (the father of Gilead). 24 After Hetsron's death in Kalev-Efratah, his wife Aviyah gave birth to his son Ashur (Assyria), the father of Tekoa.

Yerahme'el's descendants

25 Hetsron's oldest son was Yerahme'el and his sons were Ram (the oldest), Bunah, Oren, Otsem, and Ahiyah. 26 Yerahme'el had another wife named Atarah. She was the mother of Onam. 27 The sons of Yerahme'el's oldest son, Ram, were Ma'ats, Yamin, and Eker. 28 Onam's sons were Shamay and Yada, and Shamay's sons were Nadav and Avishur.
29 Avishur's wife was Avihayil, and their sons were Ahban and Molid. 30 Nadav's sons were Seled and Apayim. (Seled died childless.) 31 Apayim's son was Yishei, Yishei's son was Sheshan, and Sheshan's son was Ahlay.
32 The sons of Shamay's brother Yada were Yeter and Yonatan (Jonathan). (Yeter died childless.) 33 Yonatan's sons were Pelet and Zaza.
Those were the descendants of Yerahme'el.
34 Sheshan had no sons, only daughters. He had a male servant from Mitsrayim (Egypt) whose name was Yarha, 35 and Sheshan gave his daughter to him for a wife, and they had a son Atay. 36 Atay was the father of Natan (Nathan), and Natan was the father of Zavad. 37 Zavad was the father of Eflal, and Eflal was the father of Oved. 38 Oved was the father of Yehu (Jehu), and Yehu was the father of Azaryah. 39 Azaryah was the father of Helets, and Helets was the father of Eleasah. 40 Eleasah was the father of Sismay, and Sismay was the father of Shalum. 41 Shalum was the father of Yekamyah, and Yekamyah was the father of Elishama.

The other descendants of Kalev

42 The oldest son of Yerahme'el's brother Kalev (Caleb) was Meysha. Meysha was the father of Zif, and Zif was the father of Mareshah. Mareshah was the father of Hevron. 43 Hevron's sons were Korah, Tapuah, Rekem, and Shema. 44 Shema was the father of Raham. Raham was the father of Yarekeam. Rekem was the father of Shamay. 45 Shamay's son was Maeon, and Maeon was the father of Beyt-Tsur. 46 Kalev had a slave-wife named Eyfah who gave birth to Haran, Motsa, and Gazez. Haran had a son who he also named Gazez. 47 Yehday's sons were: Regem, Yotam (Jotham), Geyshan, Pelet, Eyfah, and Sha'af.
48 Kalev had another slave-wife named Ma'akah who gave birth to Shever and Tirhanah. 49 She also gave birth to Sha'af (the father of Madmanah), Sheva (father of Makbena and Givea), and Kalev's daughter Aksah.
50 These people were also descendants of Kalev: His other wife Efratah had a son Hur. Hur's sons were Shoval (founder of Kiryat-Yearim city), 51 Salma (founder of Beyt-Lehem (Bethlehem)), and Haref (founder of Beyt-Gader). 52 The descendants of Shoval (founder of Kiryat-Yearim) were Haroeh, half of the Manahatim, 53 and the clans from Kiryat-Yearim: the Yitrim, the Putim, the Shumatim, and the Mishraim. From those came the Tsor'atim and Eshtaolim. 54 Salma's descendants were the people of Beyt-Lehem, the Netofatim, the clan of Atrot-Beyt-Yo'av, and half of the Manahatim, who were also Tsor'im. 55 The clans of the scribes lived at Yaebets: the Tiratim, the Shimeatim, and the Sukatim. These are the Keynim who descended from Hamat, the ancestor of Rekav's family.

King David's children

3:1 These were David's sons who were born to him in Hevron: the first was Amnon by Ahinoam the Yizre'eli, the second Daniyel by Avigayil the Karmeli, 2 the third Avshalom (Absalom), the son of Ma'akah (daughter of King Talmay of Geshur), the fourth Adoniyah, the son of Hagit, 3 the fifth Shefatyah by Avital, the sixth Yitream by his wife Eglah.
4 Six were born to David in Hevron where he reigned for seven and a half years.[10]
Then he reigned in Yerushalem (Jerusalem) for thirty-three years 5 and these were born to him there: Bat-Shua (also known as Bat-Sheva (Bathsheba), daughter of Amiyel)[11] gave birth to four sons: Shimea, Shovav, Natan (Nathan), and Shelomoh (Solomon). 6 Other sons were Yavehar, Elishama, Elifelet, 7 Nogah, Nefeg, Yafia, 8 El-

8 **RV 2:7 · Cross-ref.** Josh 7:1.
9 **RV 2:9 · Note** In the Hebrew, 'Keluvay' is called 'Kalev' (Caleb) below.
10 **RV 3:4 · Cross-ref.** 2Sam 5:4-5; 1Ki 2:11; 1Ch 29:27.
11 **RV 3:5 · Cross-ref.** 2Sam 11:3.

Readers' Version

ishama, Elyada, and Elifelet. (Nine in all.) 9 David also had sons from his slave-wives. Their sister was Tamar.

Descendants of King Shelomoh (Solomon)

10 Shelomoh (Solomon) had a son Rehav'am (Rehoboam), he had a son Aviyah, he had a son Asa, he had a son Yehoshafat (Jehoshaphat), 11 he had a son Yoram (Joram), he had a son Ahazyah, he had a son Yoash, 12 he had a son Amatsyah, he had a son Azaryah, he had a son Yotam (Jotham), 13 he had a son Ahaz, he had a son Hizkiyah (Hezekiah), he had a son Menasheh (Manasseh), 14 he had a son Amon, and he had a son Yoshiyah (Josiah).
15 Yoshiyah had four sons: The oldest was Yohanan, second was Yehoyakim, third was Tsidkiyah (Zedekiah), and the fourth was Shalum. 16 Yehoyakim had a son Yekaneyah, and he had a son Tsidkiyah.

Descendants of King Yekaneyah

17 Yekaneyah was captured and taken to Bavel (Babylon). His sons were Shealtiyel, 18 Malkiram, Pedayah, Shenatsar, Yekamyah, Hoshama, and Nedavyah. 19 Pedayah's sons were Zerubavel and Shimei. Two of Zerubavel's sons were Meshulam and Hananyah, and their sister was Shelomot. 20 Zerubavel's five other sons were Hashuvah, Ohel, Berekyah, Hasadyah, and Yushav-Hesed. 21 Hananyah's descendants were Pelatyah, Yeshayah (Isaiah), and the sons of Refayah, of Arnan, of Ovadyah (Obadiah), and of Shekanyah. 22 Shekanyah's six descendants were Shemayah and Shemayah's sons Hatush, Yigal, Bariah, Nearyah, and Shafat. 23 Nearyah's three sons were Elyehoeynay, Hizkiyah, and Azrikam. 24 Elyehoeynay's seven sons were Hodavyah, Elyashiv, Pelayah, Akuv, Yohanan, Delayah, and Anani.

The other descendants of Yehudah (Judah)

4:1 Yehudah's (Judah's) sons were Perets, Hetsron, Karmi, Hur, and Shoval. 2 Shoval had a son Reayah, Reayah had a son Yahat, and Yahat had Ahumay and Lahad. Those were the ancestors of the Tsor'atim. 3 Yizre'el (Jezreel), Yishma, and Yidbas started the clans that lived in Eytam city, and they had a sister named Hatslelponi. 4 Hur was the first son born to his mother Efratah, and he founded Beyt-Lehem (Bethlehem) city. Hur had these descendants: Penuel and Ezer. Penuel started the clans that lived in Gedor city, and Ezer started the clans that lived in Hushah city. 5 Hetsron's son Ashur (Assyria), the father of Tekoa, had two wives, Helah and Na'arah, 6 and Na'arah bore him Ahuzam, Hefer, Teymeni, and Ha'ahashtari.
7 Ashur and his wife Helah's sons were Tseret, Yitshar, Etnan, 8 and Kots. Kots was the father of Anuv and Tsovevah, and the ancestor of the clans descended from Harum's son Aharhel.

9 Yaebets was more respected than his brothers. His mother had named him Yaebets (which sounds like the word meaning 'pain'), saying, "It's because I bore him in pain." 10 Yaebets called out to Yisrael's (Israel's) god, saying, "Oh, please give me a real blessing, and help me and enlarge my territory, and don't do anything to harm me, so that I won't be in pain." And God did what Yaebets requested.

11 Another of Yehudah's (Judah's) descendants was Shuhah. His brother Keluv was the father of Mehir. Mehir was the father of Eshton. 12 Eshton was the father of Beyt-Rafa, Paseah, and Tehinah. Tehinah founded Nahash city, but lived in Rekah.

13 Kenaz's sons were Otniel and Serayah. And Otniel's sons were Hatat and Me'onotay.[12] 14 Me'onotay had a son Ofrah, and Serayah fathered Yoav (Joab), the founder of Craftsmen's Valley, because they were craftsmen.

15 The sons of Kalev (Caleb) (Yefuneh's son) were Iru, Elah, and Na'am, and Elah's son was Kenaz.

16 Yehalel'el's sons were Zif, Zifah, Tirya, and Asarel.

17 Ezra's sons were Yeter, Mered, Efer, and Yalon. And Mered's wife Bityah conceived Miryam (Miriam), Shamay, and Yishbah, the father of Eshtemoa. 18 She was one of Par'oh's (Pharaoh's) daughters. Mered's wife, who was a descendant of Yehudah (Judah), gave birth to Yered (Jared) the father of Gedor, Hever the father of Sokoh, and Yekutiel the father of Zanoah. 19 The sons of Hodiyah's wife (Naham's sister) were the father of Ke'ilah the Garmi and the father of Eshtemoa the Ma'akati.

20 Shim'on's sons were Amnon, Rinah, Ben-Hanan, and Tulon.

Yishei's sons were Zohet and Ben-Zohet.

Shelah's descendants

21 The sons of Shela (one of Yehudah's (Judah's) sons) were Er (father of Lekah), Laedah (father of Mareshah and the clans who worked with linen at Beyt-Eshbea), 22 Yokim and the men of Kozava, and Yoash and Saraf, who ruled in Moav (Moab) and Yashuvi-Lehem. (All this is from ancient records.)
23 They were the potters who lived in Netaeim and Gederah—they lived there and worked for the king.

The descendants of Shim'on (Simeon)

24 Shim'on's (Simeon's) sons were Nemuel, Yamin, Yariv, Zerah, and Shaul. 25 Shaul's son was Shalum. Shalum's son was Mivsam. Mivsam's son was Mishma. 26 The following were Mishma's descendants: Mishma's son was Hamuel. Hamuel's son was Zakur. Zakur's son was Shimei. 27 Shimei had sixteen sons and six daughters, but none of his brothers had many children, so Shim'on's descendants were never as numerous as those of his younger brother Yehudah (Judah).

28 Shim'on's descendants lived in these cities and towns: Be'er-Sheva (Beersheba), Moladah, Hatsar-Shual,[13] 29 Bilhah, Etsem, Tolad, 30 Betuel, Hormah, Tsiklag,
31 Beyt-Hamarkavot, Hatsar-Susim, Beyt-Biri, and Sha'arayim. They lived in those places until David became king. 32 They also lived in five villages: Eytam, Ayin, Rimon, Token, and Ashan, 33 and all the villages around these towns as far as Ba'al. Those were their settlements, and they kept their genealogical records.

12 **RV 4:13 · Note** Not in the Hebrew, but 'sons' was plural, so it seems that it may have been accidentally dropped out of the text.
13 **RV 4:28-33 · Cross-ref.** Josh 19:2-8.

Readers' Version

34 Their clan leaders were Meshovav, Yamlek, Yoshah the
son of Amatsyah, 35 Yoel (Joel), Yehu (Jehu) the son of
Yoshivyah, the son of Serayah, the son of Asiyel, 36 as well
as Elyehoeynay, Ya'akovah, Yeshohayah, Asayah, Adiel,
Yeshimael, Benayah, 37 and Ziza the son of Shifei, the son
of Alon, the son of Yedayah, the son of Shimri, the son of
Shemayah. 38 Those who are named above were the lead-
ers of their clans, and their extended families increased
greatly in number, 39 and they went to the entrance of
Gedor (to the east of the valley) in search of pasture for
their flocks. 40 They found good, fertile pasture, and the
land was wide, and quiet and peaceful, because Ham's de-
scendants had lived there previously.

41 Those listed by name went there in the days of Yehu-
dah's (Judah's) King Hizkiyah (Hezekiah) and struck down
the tents of the Meunim who were found there. They com-
pletely annihilated them (to this day), and they lived there
in their place because there was pasture for their flocks
there. 42 Then five hundred of their men who were descen-
dants of Shim'on (Simeon) went to Mt. Se'ir, led by Yishei's
sons Pelatyah, Nearyah, Refayah, and Uziel. 43 They also
struck down the rest of the Amalekim who escaped, and
they've lived there to this day.

Re'uven's descendants

5:1 Re'uven was the first child born
to Yisrael (Israel) (also known as
Ya'akov (Jacob)), but when he had sex with one of his fa-
ther's slave-wives, his birthright was given to the sons of
Yosef (Joseph), another one of Yisrael's sons. So Re'uven
wasn't recorded as inheriting the birthright, 2 and al-
though Yehudah (Judah) was stronger than his other
brothers and would be the son to produce a ruler, the
birthright went to Yosef.[14] 3 The sons of Yisrael's eldest
son Re'uven were Hanok, Palu, Hetsron, and Karmi.

4 Another of Re'uven's descendants was Yoel (Joel), and
his son was Shemayah. Shemayah's son was Gog. Gog's son
was Shimei. 5 Shimei's son was Mikah. Mikah's son was
Reayah. Reayah's son was Ba'al. 6 Ba'al's son was Be'erah,
who became a leader of the Re'uvenim, but the Assyrian
King Tiglat-Pileser captured him and took him back to
Ashur (Assyria).[15] 7 His brothers by their clans, as listed in
their genealogical records: Yeiel the leader, Zekaryah
(Zechariah), 8 Bela son of Azaz, son of Shema, son of Yoel.
Re'uven's clan lived near the city of Aroer as far north as
the cities of Nevo and Ba'al-Me'on. 9 Some of them lived
further east, as far as the edge of the desert that extends to
the Perat (Euphrates) River, because their livestock had
multiplied back in the Gilead region. 10 (In the days of King
Sha'ul (Saul), they'd battled with the Hagrim and defeated
them, so then they'd lived in their tents all over eastern
Gilead.)

Gad's descendants

11 Gad's descendants lived opposite
them in the Bashan region as far as Salkah: 12 Yoel (Joel)
was their leader, Shafam was second-in-command, others
were Ya'anay and Shafat in Bashan. 13 Their cousins who
were leaders of seven clans were Mika'el (Michael), Meshu-
lam, Sheva, Yoray, Ya'akan, Ziea, and Ever. 14 Those were
descendants of Avihayil, the son of Huri, the son of Yaroah,
the son of Gilead, the son of Mika'el, the son of Yeshishay,
the son of Yahdo, the son of Buz. 15 Ahi was the son of
Avdiel, the son of Guni, head of their clans. 16 Those de-
scendants of Gad lived in towns in the Gilead and Bashan
regions, and on all the pastureland throughout the Sharon
Plain. 17 All of them were listed in the genealogies in the
days of Yehudah's (Judah's) King Yotam (Jotham) and Yis-
rael's (Israel's) King Yarov'am (Jeroboam).

The eastern warriors

18 There were 44,760 warriors de-
scended from strong men in the
tribes of Re'uven and Gad and the eastern half of the tribe
of Menasheh (Manasseh). They all carried shields and
swords, and bows and arrows, and were all trained to fight
in battles. 19 They went to war against the Hagrim, Yetur,
Nafish, and Nodav, 20 and were helped because they called
out to God in the battle. So with God answering their
prayers because of their trust in him, they were able to de-
feat the Hagrim and their allies. 21 They captured their
livestock, including 50,000 camels, 250,000 sheep, and 2,000
donkeys, as well as 100,000 people, 22 because many were
killed as a result of God's assistance. Then they lived in
that area until the exile.

Menasheh's descendants

23 The descendants of the half tribe
of Menasheh (Manasseh) lived in the
Bashan region as far as Ba'al-Hermon and Senir, and Mt.
Hermon, and they increased in number. 24 Their clan lead-
ers were Efer, Yishei, Eliel, Azriel, Yirmiyah (Jeremiah), Ho-
davyah, and Yahdiyel. They were all powerful and famous
warriors, and leaders of their clans.

The exile of the eastern tribes

25 But they disobeyed their ances-
tors' god, and they prostituted
themselves to the gods of the peoples that God had de-
stroyed ahead of them in that region. 26 So Yisrael's (Is-
rael's) god stirred up the spirit of the Assyrian King Pul[16]
(also known as Tiglat-Pileser).[17] He took them into ex-
ile—that is, the Re'uvenim, the Gadim, and the half tribe of
Menasheh (Manasseh). Then he took them to Halah, Havor,
Hara, and the river of Gozan (where they still are to this
day).[18]

Levi's descendants

6:1 Levi's sons were Gereshon, Ko-
hat, and Merari.

2 Kohat's sons were Amram, Yitshar, Hevron, and Uziel.

3 Amram's children were Miryam (Miriam), Aharon
(Aaron), and Mosheh (Moses).

14 **RV 5:1-2 · Cross-ref.** Gen 35:22; 49:3-4; Gen 49:8-10.

15 **RV 5:6 · Cross-ref.** 2Ki 15:29.

16 **RV 5:26 · Cross-ref.** 2Ki 15:19.

17 **RV 5:26 · Cross-ref.** 2Ki 15:29.

18 **RV 5:26 · Cross-ref.** 2Ki 17:6.

Readers' Version

Aharon's sons were Nadav, Avihu, Eleazar, and Itamar.
4 Eleazar was the father of Pinhas, and Pinhas was the father of Avishua. 5 Avishua was the father of Buki, and Buki was the father of Uzi. 6 Uzi was the father of Zerahyah, and Zerahyah was the father of Merayot. 7 Merayot fathered Amaryah, and Amaryah fathered Ahituv. 8 Ahituv was the father of Tsadok, and Tsadok was the father of Ahima'ats. 9 Ahima'ats was the father of Azaryah, and Azaryah was the father of Yohanan. 10 Yohanan was the father of Azaryah. Azaryah was a priest in the temple that Shelomoh (Solomon) built in Yerushalem (Jerusalem). 11 Azaryah was the father of Amaryah, and Amaryah was the father of Ahituv. 12 Ahituv was the father of Tsadok, and Tsadok was the father of Shalum. 13 Shalum was the father of Hilkiyah, and Hilkiyah was the father of Azaryah. 14 Azaryah was the father of Serayah, and Serayah was the father of Yehotsadak.
15 Yehotsadak was included when Yahweh sent Nevukadnetsar (Nebuchadnezzar) to take Yehudah (Judah) (which includes Yerushalem) into exile.

Levi's other descendants

16 Levi's sons were Gereshon, Kohat, and Merari.[19] 17 The names of Gereshon's sons were Livni and Shimei. 18 Kohat's sons were Amram, Yitshar, Hevron, and Uziel. 19 Merari's sons were Mahli and Mushi.
Here's a list of Levi's descendants who became leaders of their clans:
20 Gereshon's oldest son was Livni, Livni's son was Yahat, and Yahat's son was Zimah. 21 Zimah's son was Yoah, Yoah's son was Ido, Ido's son was Zerah, and Zerah's son was Ye'eteray.
22 Another line of Kohat's descendants started with his son Aminadav. Aminadav's son was Korah. Korah's son was Asir. 23 Asir's son was Elkanah. Elkanah's son was Evyasaf. Evyasaf's son was Asir. 24 Asir's son was Tahat. Tahat's son was Uriel. Uriel's son was Uziyah. Uziyah's son was Shaul.
25 Elkanah's sons were Amasay, Ahimot, 26 and a son also named Elkanah. Elkanah's son was Tsuf. Tsuf's son was Nahat. 27 Nahat's son was Eliav. Eliav's son was Yeroham. Yeroham's son was Elkanah.
28 Shmuel (Samuel) had sons: his oldest son Yoel (Joel) and his other son Aviyah.
29 Merari's descendants started with Mahli. Mahli's son was Livni. Livni's son was Shimei. Shimei's son was Uza. 30 Uza's son was Shimea. Shimea's son was Hagiyah. Hagiyah's son was Asayah.

The temple musicians · Full kingdom

31 These are the men that David put in charge of music in Yahweh's residence, after the sacred box was placed there. 32 They were the ones who'd ministered in the sacred tent (also called 'the meeting tent') with music until Shelomoh (Solomon) built the temple in Yerushalem (Jerusalem). They performed their duties according to their instructions.
33 Here's a list of the musicians and their sons:
From Kohat's descendants there was Heyman, the leader of the singers.
Heyman was Yoel's (Joel's) son.
Yoel was Shmuel's (Samuel's) son.
34 Shmuel was Elkanah's son.
Elkanah was Yeroham's son.
Yeroham was Eliel's son.
Eliel was Toah's son.
35 Toah was Tsuf's son.
Tsuf was Elkanah's son.
Elkanah was Mahat's son.
Mahat was Amasay's son.
36 Amasay was Elkanah's son.
Elkanah was Yoel's (Joel's) son.
Yoel was Azaryah's son.
Azaryah was Tsefanyah's (Zephaniah's) son.
37 Tsefanyah was Tahat's son.
Tahat was Asir's son.
Asir was Evyasaf's son.
Evyasaf was Korah's son.
38 Korah was Yitshar's son.
Yitshar was Kohat's son.
Kohat was Levi's son.
Levi was the son of Ya'akov (Jacob) (or Ya'akov, who was later named Yisrael (Israel)/Yisrael).
39 Heyman's cousin Asaf's group stood to the right. Asaf was Berekyah's son. Berekyah was Shimea's son. 40 Shimea was Mika'el's (Michael's) son. Mika'el was Ba'aseyah's son. Ba'aseyah was Malkiyah's son. 41 Malkiyah was Etni's son. Etni was Zerah's son. Zerah was Adayah's son. 42 Adayah was Eytan's son. Eytan was Zimah's son. Zimah was Shimei's son. 43 Shimei was Yahat's son. Yahat was Gereshon's son. Gereshon was Levi's son.
44 Heyman's cousin Merari's group stood to the left. Eytan was Kishi's son. Kishi was Avdi's son. Avdi was Maluk's son. 45 Maluk was Hashavyah's son. Hashavyah was Uziyah's son. Uziyah was Hilkiyah's son. 46 Hilkiyah was Amtsi's son. Amtsi was Bani's son. Bani was Shemer's son. 47 Shemer was Mahli's son. Mahli was Mushi's son. Mushi was Merari's son. Merari was Levi's son.
48 Their other Levite cousins were assigned to various ministries serving in God's residence in the sacred tent. 49 It was Aharon (Aaron) and his sons who were responsible for offering the sacrifices on the altar for burnt offerings and on the altar for incense, for all the work of the holiest place, and for making atonement for Yisrael (Israel), according to everything that God's servant Mosheh (Moses) had instructed. 50 These were Aharon's descendants: Aharon's son was Eleazar. Eleazar's son was Pinhas. Pinhas's son was Avishua. 51 Avishua's son was Buki. Buki's son was Uzi. Uzi's son was Zerahyah. 52 Zerahyah's son was Merayot. Merayot's son was Amaryah. Amaryah's son was Ahituv. 53 Ahituv's son was Tsadok, and Tsadok's son was Ahima'ats.
54 Here's a list of places where Aharon's (Aaron's) descendants

The Levites' settlements

19 **RV 6:16-19 · Cross-ref.** Exo 6:16-19.

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lived. Kohat's descendants were the first to be allotted property. 55 They were given the city of Hevron in Yehudah (Judah) and the surrounding pastureland, 56 except that Kalev (Caleb) received the fields farther from the city and the villages around the city. (Kalev was Yefuneh's son.) 57 Those descendants of Aharon were given Hevron (a refuge city), as well as these towns and their nearby pastureland: Livnah, Yatir, Eshtemoa, 58 Hilen, Devir, 59 Ashan, and Beyt-Shemesh (Heliopolis). 60 From the Benyamin tribe, they received the cities of Geva, Alemet, and Anatot and their pasturelands. Altogether those Kohatite clans received thirteen cities, 61 and the remaining Kohatite clans received ten cities from the clans of the Menasheh (Manasseh) tribe.

62 The clans of Gereshon's descendants received thirteen cities from the tribes of Yisakar (Issachar), Asher, Naftali (Naphtali), and the part of the Menasheh tribe that lived in the Bashan region across the Yarden (Jordan) River. 63 The clans of Merari's descendants received twelve cities from the tribes of Re'uven, Gad, and Zevulun. 64 The Israeli leaders allotted those towns and the nearby pasturelands to the Levites. 65 They also allotted them the cities from the tribes of Yehudah (Judah), Shim'on (Simeon), and Benyamin that were listed above. 66 Some of Kohat's descendants received cities from the Efrayim (Ephraim) tribe. 67 They also gave them these cities with the surrounding pasturelands: Shekem (a refuge city), Gezer, 68 Yakemeam, Beyt-Horon, 69 Ayalon, and Gat-Rimon. 70 Kohat's other descendants received the cities of Aner and Bil'am (Balaam) and the nearby pastureland from the half-tribe of Menasheh (that lives west of the Yarden River).

71 Gereshon's descendants also received, from the part of the Menasheh tribe that lived across the Yarden River, two cities and pastureland near them: Golan in the Bashan region, and Ashtarot.

72 From the Yisakar (Issachar) tribe they received these cities and their nearby pastureland: Kedesh, Davrat, 73 Ramot, and Anem. 74 From the Asher tribe they received these cities and their nearby pastureland: Mashal, Avdon, 75 Hukok, and Rehov.

76 From the Naftali (Naphtali) tribe they received these cities and their nearby pastureland: Kedesh (in the Galil region), Hamon, and Kiryatayim.

77 Merari's descendants received these cities and their nearby pasturelands from the Zevulun tribe: Rimon and Tavor.

78 From the Re'uven tribe across the Yarden (Jordan) River (opposite Yeriho (Jericho)), they were allotted these cities and towns and their nearby pastureland: Betser in the wilderness, Yahats, 79 Kedemot, and Mofa'at.

80 From the Gad tribe, they received these cities and their nearby pastureland: Ramot in the Gilead region, Mahanayim, 81 Heshbon, and Yazer.

The descendants of Yisakar (Issachar)

7:1 Yisakar's (Issachar's) four sons were Tola, Puah, Yashuv, and Shimron. 2 Tola's sons were Uzi, Refayah, Yeriel, Yahmay, Yivsam, and Shmuel (Samuel), who all became leaders of their clans. There were strong warriors in the record of Tola's descendants in each generation. (During the time when David was Yisrael's (Israel's) king, there were 22,600 such men.)

3 Uzi's son was Yizrahyah. Yizrahyah's five sons were Mika'el (Michael), Ovadyah (Obadiah), Yoel (Joel), and Yishiyah. They were all leaders of their clans. 4 Along with them, according to their family records, were 36,000 troops in the army, because they had numerous wives and sons. 5 Altogether, Yisakar's clans had 87,000 strong warriors listed in their genealogy.

Benyamin's descendants

6 Benyamin's three sons were Bela, Beker, and Yedieael. 7 Bela's five sons were Etsbon, Uzi, Uziel, Yerimot, and Iri, who were leaders of their clans. According to their family records, they had 22,034 strong warriors.

8 Beker's sons were Zemirah, Yoash, Eliezer, Elyehoeynay, Omri, Yerimot, Aviyah, Anatot, and Alemet. 9 Altogether, their clans had 20,200 strong warriors listed in their genealogy.

10 Yedieael's son was Bilhan. Bilhan's sons were Ye'ush, Benyamin, Ehud, Kena'anah, Zeytan, Tarshish, and Ahishahar. 11 All those descendants of Yedieael were clan leaders and strong warriors, having 17,200 men ready to go to war.

12 The Shupim and Hupim were descendants of Ir, and the Hushim were descendants of Aher.

The descendants of Naftali (Naphtali)

13 Naftali's (Naphtali's) sons were Yahtsiel, Guni, Yetser, and Shalum. (They were descendants of Ya'akov's (Jacob's) slave-wife Bilhah.)

Menasheh's descendants

14 Menasheh (Manasseh) had sons by his Arami (Syrian) (Heb. Aramean) slave-wife. She gave birth to Asriel and Makir (who fathered Gilead). 15 Makir married a wife from the Hupim and Shupim. (His sister's name was Ma'akah.) Another descendant was Tselofehad, and he had daughters. 16 Makir's wife (also called Ma'akah) bore a son and named him Peresh (and named his brother Sheresh) and his sons were Ulam and Rekem. 17 Ulam's son was Bedan. Those were the descendants of Gilead (Makir's son and Menasheh's grandson).

18 Gilead's sister was Hamoleket. She was the mother of Ishehod, Aviezer, and Mahlah.

19 Another of Gilead's sons was Shemida, whose sons were Ahyan, Shekem, Likhi, and Anieam.

Efrayim's descendants

20 These are Efrayim's (Ephraim's) descendants:

One of Efrayim's sons was Shutelah. Shutelah's son was Bered. Bered's son was Tahat. Tahat's son was Eleadah. Eleadah's son was also named Tahat. 21 Tahat's son was Zavad. Zavad's son was Shutelah. Efrayim's other sons, Ezer and Elead, went to Gat city to steal some cattle but were killed by some of the natives of that area. 22 Their father Efrayim mourned for quite some time, and his relatives came to comfort him. 23 Then he slept with his wife and she got pregnant and gave birth to a son. Efrayim named him Beriah (which sounds like the Hebrew word for

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'trouble'), because of the recent tragedy in their family.
24 Efrayim's daughter was She'erah and she founded
three towns: Lower Beyt-Horon, Upper Beyt-Horon, and
Uzen-She'erah.
25 Another of Efrayim's sons was Refah. Refah's son was
Reshef. Reshef's son was Telah. Telah's son was Tahan.
26 Tahan's son was Laedan. Laedan's son was Amihud. Ami-
hud's son was Elishama. 27 Elishama's son was Nun. Nun's
son was Yehoshua (Joshua) (or Yehoshua, who led Yisrael's
(Israel's) descendants after Mosheh (Moses) died).
28 This is a list of the cities and areas where Efrayim's de-
scendants lived: Beyt-El (Bethel) and the nearby villages,
Na'aran to the east, Gezer to the west and the nearby vil-
lages, and Shekem and the nearby villages extending north
as far as Ayah and its villages.
29 Along the border of the area where Menasheh's (Man-
asseh's) descendants lived were these towns: Beyt-Shean,
Ta'anak, Megidon, Dor, and all the nearby villages. The
people who lived in all those places were descendants of
Ya'akov's (Jacob's) son Yosef (Joseph).

Asher's descendants

30 Asher's sons were Yimnah, Yish-
vah, Yishvi, and Beriah. Their sister was Serah.
31 Beriah's sons were Hever and Malkiel. Malkiel was the
father of Birzot.
32 Hever was the father of Yaflet, Shomer, Hotam, and
their sister Shua. 33 Yaflet's sons were Pasak, Bimhal, and
Ashvat.
34 Shomer's sons were Ahi, Rohagah, Yehubah, and Aram.
35 Shomer's younger brother was Helem. Helem's sons
were Tsofah, Yimna, Shelesh, and Amal.
36 Tsofah's sons were Suah, Harnefer, Shual, Beri, Yim-
rah, 37 Betser, Hod, Shama, Shilshah, Yitran (whose other
name was Yeter), and Be'era.
38 Yeter's sons were Yefuneh, Pispah, and Ara. 39 Another
of Asher's descendants was Ula, whose sons were Arah,
Haniyel, and Ritsya.
40 All those were Asher's descendants, clan leaders, cho-
sen, very strong, leaders of leaders. And there were 26,000
men listed in their genealogy in the army.

Benyamin's descendants

8:1 Benyamin had sons: Bela, Ash-
bel, Ahrah, 2 Nohah, and the fifth,
Rafa.
3 Bela's sons were Adar, Gera, Avihud, 4 Avishua,
Na'aman, Ahoah, 5 Gera, Shefufan, and Huram.
6 One of Gera's sons was Ehud. His descendants were
leaders of their clans who lived in Geva city, but were
taken into exile to Manahat. 7 Ehud's sons were Na'aman,
Ahiyah, and Gera. Gera was the one who led them when
they moved to Manahat. He was the father of Uza and Ahi-
hud.
8 Another of Benyamin's descendants was Shaharayim,
who lived in the Moav (Moab) countryside. He divorced his
wives Hushim and Ba'ara, 9 and fathered sons with his wife
Hodesh: Yovav, Tsivya, Meysha, Malkam, 10 Ye'uts,
Shaveyah, and Mirmah. They all became leaders of their
clans. 11 (He'd fathered Avituv and Elpa'al by Hushim.)
12 Elpa'al's sons were Ever, Misham, Shemer (who built
Ono city, plus Lod and its towns),

Benyamin's descendants in Gat and Ayalon

13 plus Beriah and Shema, who
were leaders of their clans, who
lived in Ayalon city. They forced the
people who lived in Gat city to flee. 14–16 Beriah's sons
were Ahyo, Shashak, Yerimot, Zevadyah, Arad, Eder,
Mika'el (Michael), Yishpah, and Yoha.

Benyamin's descendants in Yerushalem

17–18 Elpa'al's other descendants
included Zevadyah, Meshulam,
Hizki, Hever, Yishmeray, Yizliah, and
Yovav.
19–21 Another of Benyamin's descendants was Shimei.
Shimei's descendants included Yakim, Zikri, Zavdi, Eli'ey-
nay, Tsiletay, Eliel, Adayah, Berayah, and Shimrat.
22–25 Shashak's sons were Yishpan, Ever, Eliel, Avdon,
Zikri, Hanan, Hananyah, Eylam, Antotiyah, Yifdeyah, and
Penuel.
26–27 Another of Benyamin's descendants was Yeroham,
whose sons were Shamsheray, Sheharyah, Atalyah
(Athaliah), Ya'areshyah, Eliyah (Elijah), and Zikri.
28 All those descendants of Elpa'al (Shaharayim's son)
were leaders of their clans according to their genealogies.
They all lived in Yerushalem (Jerusalem).

Benyamin's descendants in Giveon

29 Another of Benyamin's descen-
dants was Yeiel—he was a founder of
Giveon city. His wife was Ma'akah.
30 His sons, starting with the eldest, were Avdon, Tsur,
Kish, Ba'al, Nadav, 31 Gedor, Ahyo, and Zeker. 32 Miklot (an-
other of Yeiel's sons) was Shimeah's father. All those de-
scendants of Yeiel also lived in Yerushalem (Jerusalem)
near their relatives.

The descendants of King Sha'ul (Saul)

33 Ner was the father of Kish. Kish
was the father of King Sha'ul (Saul).
Sha'ul was the father of Yonatan (Jonathan), Malkishua,
Avinadav, and Eshba'al. 34 Yonatan's son was Meriv-Ba'al.
Meriv-Ba'al was the father of Mikah.
35 Mikah's sons were Piton, Melek, Ta'area, and Ahaz.
36 Ahaz was the father of Yeho'adah. Yeho'adah was the fa-
ther of Alemet, Azmavet, and Zimri. Zimri was the father
of Motsa. 37 Motsa was the father of Binea. Rafa was
Binea's son. Eleasah was Rafa's son. Atsel was Eleasah's
son.
38 Atsel had a total of six sons, named Azrikam, Bokru,
Yishmael (Ishmael), Shearyah, Ovadyah (Obadiah), and
Hanan. 39 Atsel had a brother, Eshek. Eshek's oldest son
was Ulam. His other sons were Ye'ush and Elifelet.
40 Ulam's sons were powerful warriors who were also
archers. Altogether they had 150 sons and grandsons.
All those were Benyamin's descendants.

Those who returned from captivity

9:1 So the genealogy of all Israelis
was listed—yes, written on the scroll
of Yisrael's (Israel's) kings.
Then Yehudah (Judah) was taken into exile to Bavel
(Babylon) because of their unfaithfulness. 2 The first to re-
turn and resettle their land and their cities were some

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priests, Levites, temple servants, and other Israelis.[20]
3 Some from the tribes of Yehudah, Benyamin, Efrayim
(Ephraim), and Menasheh (Manasseh) also returned and
lived in Yerushalem (Jerusalem), including the following:
4 Utay son of Amihud (Amihud was Omri's son, Omri was
Imri's son, Imri was Bani's son, Bani was a descendant of
Perets, Perets was Yehudah's son), 5 Asayah and his sons
(descendants of Shilon—Asayah was the oldest), 6 and
Ye'uel and 690 other relatives from Zerah's clan.
7 From Benyamin's descendants, Salu (who was Meshu-
lam's son, Meshulam was Hodavyah's son, Hodavyah was
Senuah's son), 8 Yivneyah (Yeroham's son), Elah (who was
Uzi's son, Uzi was Mikri's son), and Meshulam (who was
Shefatyah's son, Shefatyah was Re'uel's son, Re'uel was
Yivniyah's son).
9 In all, there were 956 of Benyamin's descendants living
in Yerushalem. All those above were leaders of their clans.
10 Some of the priests who returned to Yehudah (Judah)
were: Yedayah, Yehoyariv, Yakin, 11 Azaryah, the leading
official at the temple (Azaryah was Hilkiyah's son, Hilkiyah
was Meshulam's son, Meshulam was Tsadok's son, Tsadok
was Merayot's son, Merayot was Ahituv's son), 12 Adayah
(who was Yeroham's son, Yeroham was Pashhur's son,
Pashhur was Malkiyah's son), and Ma'asay (who was
Adiel's son, Adiel was Yahzerah's son, Yahzerah was
Meshulam's son, Meshulam was Meshilemit's son,
Meshilemit was Imer's son).
13 Altogether there were 1,760 priests who returned to
Yehudah. They were leaders of their clans, and they were
all capable and responsible to work in God's residence.

Levites who returned

14 From Levi's descendants who returned to Yehudah (Judah) there
were: Shemayah (who was Hashuv's son, Hashuv was
Azrikam's son, Azrikam was Hashavyah's son, Hashavyah
was a descendant of Levi's youngest son Merari), 15 Bak-
bakar, Heresh, Galal, Matanyah (who was Mika's son, Mika
was Zikri's son, Zikri was Asaf's son), 16 Ovadyah (Obadiah)
(who was Shemayah's son, Shemayah was Galal's son, Galal
was Yedutun's son), and Berekyah who lived in one of the
villages where the Netofat people lived (Berekyah was
Asa's son, Asa was Elkanah's son).
17 From Levi's descendants who returned to Yehudah and
who guarded the temple gates there were Shalum, Akuv,
Talmon, Ahiman, and some of their relatives. Shalum was
their leader. 18 Those descendents of Levi were gatekeep-
ers at the King's Gate on the east, and their descendants
still are, even to this day.
19 Shalum was Kore's son, Kore was Evyasaf's son, and
Evyasaf was Korah's son. Shalum and his relatives from his
clan (Korah's descendants) had the duty of being gatekeep-
ers, responsible for guarding the entrances to Yahweh's
temple, as their ancestors had done. 20 Previously Pinhas
(Eleazar's son) had supervised the gatekeepers. Yahweh
was with Pinhas.
21 Zekaryah (Zechariah) (Meshelemyah's son) was gate-
keeper of the entrance to the assembly tent. 22 Altogether,
there were 212 men chosen to guard the gates. The records
of the clans in their villages listed their names. King David
and the prophet Shmuel (Samuel) appointed them because
they were dependable. 23 They and their sons watched
over the gates of Yahweh's house, that is, the sacred tent,
as guards. 24 There were gatekeepers on each of the tem-
ple's four sides: east, west, north, and south. 25 Their rela-
tives in their villages would come in from time to time to
relieve them for seven days, 26 because the four leaders of
the gatekeepers were Levites, and they were also trusted to
supervise the rooms and the treasuries in God's residence.
27 They would spend the night around the temple while
they were in charge, and would open it with the key each
morning.
28 Some of them monitored the utensils used in the activ-
ities—counting them as they brought them out and when
they put them away again. 29 Others took care of the con-
tainers and utensils used in the sanctuary, along with the
fine flour, the wine and oil, and the frankincense and
spices. 30 Some of the priests mixed the fragrances and
spices.
31 There was a Levite named Matityah (Shalum's oldest
son, who was a descendant of Korah) whose official duty
was supervising the baking of the flat breads. 32 Some of
Kohat's descendants prepared the rows of bread to be laid
out on the sacred table every rest day.
33 Some of Levi's descendants were temple musicians and
singers. The leaders of those families stayed in the temple
accommodations. They didn't have other duties, because
they were expected to serve day and night. 34 Those were
the heads of the Levite families according to their genera-
tions, and they lived in Yerushalem (Jerusalem).

King Sha'ul's ancestors and descendants[21]

35 Another of Benyamin's descen-
dants was Yeiel. He was a founder of
Giveon city and lived there. His wife
was Ma'akah. 36 His oldest son was Avdon, and his other
sons were Tsur, Kish, Ba'al, Ner, Nadav, 37 Gedor, Ahyo,
Zekaryah (Zechariah), and Miklot. 38 Miklot was Shim'am's
father. They also lived near their relatives in Yerushalem
(Jerusalem).
39 Ner was the father of Kish. Kish was the father of King
Sha'ul (Saul). Sha'ul was the father of Yonatan (Jonathan),
Malkishua, Avinadav, and Eshba'al. 40 Yonatan's son was
Meriv-Ba'al. Meriv-Ba'al was the father of Mikah.
41 Mikah's sons were Piton, Melek, and Tahrea. 42 Ahaz was
the father of Yaerah. Yaerah was the father of Alemet, Az-
mavet, and Zimri. Zimri was the father of Motsa. 43 Motsa
was the father of Binea. Refayah was Binea's son. Eleasah
was Refayah's son. Atsel was Eleasah's son.
44 Atsel had six sons, named Azrikam, Bokru, Yishmael
(Ishmael), Shearyah, Ovadyah (Obadiah), and Hanan.

20 **RV 9:2-3 · Cross-ref.** Ezr 2:70; Neh 7:73.

21 **RV 9:35 · Parallel** 1 Chr. 8:29-38

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The death of King Sha'ul and his sons · Full kingdom[22]

10:1 Now the Pelishtim fought against Yisrael (Israel), and the Israeli men fled away from the Pelishtim, and many were killed on Mt. Gilboa. **2** Then the Pelishtim pursued Sha'ul (Saul) and his sons, and they killed his sons Yonatan (Jonathan), Avinadav, and Malkishua. **3** The battle against Sha'ul was very fierce, and then the archers spotted him and wounded him. **4** Then Sha'ul said to his equipment carrier, "Draw your sword and pierce me with it, so those uncircumcised Pelishtim can't come here and torture me." But his equipment carrier was very scared and wasn't willing to do it, so Sha'ul took his sword and fell onto it. **5** Then his equipment carrier, seeing that King Sha'ul had died, also fell on his sword and died. **6** So Sha'ul and his three sons died, thus ending his family's rule. **7** When all the Israelis living in the valley saw that the army had fled, and that Sha'ul and his sons were dead, they abandoned their cities and fled. Then the Pelishtim came, and they lived there instead.

8 The next day, when the Pelishtim came to strip the dead, they found Sha'ul and his sons' bodies on Mt. Gilboa. **9** They stripped him and carried away his head and his armour. Then they sent messengers all around the Pelishti regions to take the news to their idols and the people. **10** They put his armour in the temple of their gods, and they hung his head in their god Dagon's temple. **11** When everyone who lived back in Yavesh in the Gilead region heard about everything the Pelishtim had done to Sha'ul, **12** all the strong men took action and retrieved the corpses of Sha'ul and his sons, and brought them back to Yavesh. Then they buried them under the large tree in Yavesh, and they fasted for seven days. **13** So Sha'ul died because of his disobedience—when he was unfaithful to Yahweh by not following Yahweh's instructions,[23] and also because he consulted a medium for guidance[24] **14** instead of requesting Yahweh's advice. So Yahweh killed him and handed the kingdom over to Yishay's (Jesse's) son David.

David becomes king · Full kingdom[25]

11:1 Then all of Yisrael (Israel) assembled around David at Hevron, saying, "Look, we're your flesh and blood relatives. **2** In the recent past, even when Sha'ul (Saul) was king, *you* were the one who took Yisrael out and the one who brought us back in. Plus your god Yahweh told you, 'You yourself will shepherd my people, Yisrael, and you yourself will become the leader of my Israeli people.' " **3** So all the Israeli elders went to the king at Hevron, and David made a solemn agreement with them at Hevron in front of Yahweh. Then they anointed David as king over Yisrael in accordance with Yahweh's message that was given through the prophet Shmuel (Samuel).

4 Then David and all of Yisrael went to Yerushalem (Jerusalem) (Yerushalem, which was also known as Yevus because the Yevusim were living there).[26] **5** The inhabitants inside Yevus said to David, "You won't be entering this place." But David captured what became known as the Tsiyon (Zion) fortress, that is, the city of David. **6** He'd said, "The one who strikes down the Yevusim first will become my army commander." Tseruyah's son Yoav (Joab) went up over the wall first, and he became head of the army. **7** David started living in that fortress, so then they called it the city of David. **8** He built the city up all around, from the terrace to the surrounding walls, and Yoav restored the rest of the city. **9** So David became more powerful because Commander-in-chief Yahweh helped him.

David's powerful warriors · Full kingdom

10 The following were the leaders of David's powerful warriors who, together with all of Yisrael (Israel), strengthened his kingdom and established him as king, just as Yahweh had said. **11** So these are David's powerful warriors: Yashaveam (a Hakmoni and the leader of the thirty), who once used his spear against three hundred men in a single battle and killed them all. **12** Next was Eleazar (an Ahohi, son of Dodo) who was one of the top three powerful warriors. **13** He was with David at Pas-Damim when the Pelishtim had assembled there for battle near a part of the countryside where barley was growing. At first, the Israelis fled from the Pelishtim, **14** but then they took their stand in the middle of the barley and proceeded to defeat the Pelishtim as Yahweh saved them through a stunning victory.

15 Then three of that top thirty went down to David, near the rock at Adulam's cave. Meanwhile, Pelishtim had encamped in the Refaim Valley. **16** David was in that fortress then, and the Pelishti garrison was in Beyt-Lehem (Bethlehem), **17** and David was thirsty and asked, "Who'll get me water to drink from the well by the Beyt-Lehem gate?" **18** So those three broke through the Pelishti camp, and they drew water from the well at the Beyt-Lehem gate, and they brought it back to David. But David wasn't willing to drink it, and he poured it out on the ground as an offering to Yahweh. **19** "Far be it from me to drink this water in front of my god," he said. "Could I drink the blood of these men who risked their lives to bring it?" So he wasn't prepared to drink it. Those were some of the things those three powerful warriors did.

20 Yoav's (Joab's) brother Avishay was the head of a group of three. He'd killed three hundred people with his spear and had a reputation among the three.[27] **21** He was honoured more than the other two and became the leader of that second group of three, but didn't enter the first

22 RV 10:1 · Parallel 1 Sam. 31:1-13

23 RV 10:13 · Cross-ref. 1Sam 13:8-14; 15:1-24.

24 RV 10:13 · Cross-ref. Lev 19:31; 20:6; 1Sam 28:7-8.

25 RV 11:1 · Parallel 2 Sam. 5:1-10

26 RV 11:4 · Cross-ref. Josh 15:63; Jdg 1:21.

27 RV 11:20 · Note This seems unexpectedly similar to verse 11 and might possibly indicate some confusion in the early records.

Readers' Version

Three.

22 Yehoyada's son Benayah from Kavtse'el was a powerful
warrior who did amazing things. He struck down Ariel's
two sons from Moav (Moab). Another time, he climbed
down into a pit on a snowy day and killed the lion that was
trapped in the pit. 23 He also killed a huge Mitsri (Egyp-
tian) man—well over two metres tall. The Mitsri was carry-
ing a spear like a weaver's beam, but Benayah went down
to take him on with a staff. He forced the spear from the
Mitsri's grasp, and then killed him with it. 24 So that was
what Benayah (Yehoyada's son) did that gave him a repu-
tation among the three powerful warriors. 25 Actually, he
was honoured more than the Thirty, yet he didn't make it
to the first Three, but David appointed him to have author-
ity over his bodyguards.

26 These are the names of the powerful warriors: Asahel
(Yoav's brother), Elhanan (Dodo's son from Beyt-Lehem
(Bethlehem)), 27 Shamot (from Haror), Helets (from Pelon),
28 Ira (Ikesh's son from Tekoa), Aviezer (from Anatot),
29 Sibkay (from Hushah), Ilay (from Ahoh), 30 Maharay
(from Netofah), Heled (Ba'anah's son from Netofah), 31 Itay
(Rivay's son from Giveah, which belonged to Benyamin's
descendants), Benayah (from Pireaton), 32 Huray (from the
valleys near Mt. Ga'ash), Aviel (from Aravah), 33 Azmavet
(from Baharum), Elyahba (from Shaalvon), 34 Hashem's
sons (from Gizon), Yonatan (Jonathan) (Shageh's son from
Harar), 35 Ahiam (Sakar's son from Harar), Elifal (Ur's son),
36 Hefer (from Mekerat), Ahiyah (from Pelon), 37 Hetsro
(from Karmel), Na'aray (Ezbay's son), 38 Yoel (Joel) (Natan's
(Nathan's) brother), Mivhar (Hagri's son), 39 Tselek (the
Amoni), Naharay (from Be'erot, armour bearer for
Tseruyah's son Yoav (Joab)), 40 Ira (the Yitri), Garev (the
Yitri), 41 Uriyah (Bat-Sheva's (Bathsheba's) husband the
Hiti), Zavad (Ahlay's son), 42 Adina (Shiza's son from the
tribe of Re'uven, a leader from that tribe who had thirty
soldiers with him), 43 Hanan (Ma'akah's son), Yoshafat
(from Mithna), 44 Uziya (from Ashterat), Shama and Yeiel
(Hotam's sons from Aroer), 45 Yedieael (Shimri's son) and
his brother Yoha (from Tiz), 46 Eliel (from Mahavah),
Yerivay and Yoshavyah (Elna'am's sons), Yitmah (from
Moav (Moab)), 47 Eliel and Oved, and Ya'asiyel (from Tso-
vah).

The heroes accompanied to David · Full kingdom

12:1 These were the men who
joined David in Tsiklag, when he was
banished from Kish's son Sha'ul's
(Saul's) presence. (They were among the warriors who as-
sisted David in battle 2 armed with bows. Some used slings
right-handed and some left-handed, as well as shooting ar-
rows with a bow. They were from the Benyamin tribe,
Sha'ul's relatives.) 3 Their leader was Ahiezer, then next
was Yoash, both Shema'ah's sons from Giveah city. Others
were: Yeziel and Pelet (Azmavet's sons), Berakah, Yehu
(Jehu) (from Anatot city), 4 Yishmaeyah (from Giveon city,
who was the leader of the thirty greatest warriors), Yir-
miyah (Jeremiah), Yahaziel, Yohanan, Yozavad (from Ged-
erah city), 5 Eleuzay, Yerimot, Be'alyah, Shemaryah, She-
fatyah (from Haruf city), 6 Elkanah, Yishiyah, Azarel,
Yoezer, and Yashaveam (all Korah's descendants), 7 and
Yoelah and Zevadyah (Yeroham's sons, from Gedor city).

8 Some Gadim joined David at the wilderness fortress.
They were very strong army warriors, ready for battle with
shields and spears. Their faces were fierce like lions, but
they could run across the hills like gazelles. 9 Their leader
was Ezer, then Ovadyah (Obadiah), then Eliav. 10 Next was
Mishmanah, then Yirmiyah, 11 Atay, Eliel, 12 Yohanan,
Elzavad, 13 another Yirmiyah, then the eleventh was Mak-
banay.

14 Those men from the Gad tribe were army lead-
ers—each leading somewhere between a hundred and a
thousand men. 15 They crossed to the west side of the
Yarden (Jordan) River during the spring, at the time of the
year when the river floods. They drove out all the people
who lived in the valleys on both sides of the river.

16 Some other men from the tribes of Benyamin and
Yehudah (Judah) also went to David in his fortress. 17 David
went out of the cave to meet them, and he told them: "If
you've come to me in peace, to help me, then I'll be happy
to cooperate with you men. But if you men plan to betray
me to my enemies even though I've done you no harm,
may the god of our ancestors see your motives and judge."

18 Then the spirit empowered Amasay, the head of the
thirty, and he said: "To you, David, and with you, son of
Yishay (Jesse): peace. Peace to you and peace to the one
who helps you, because your god has helped you." And
David received them and appointed them as the heads of
the troop.

19 Some men from Menasheh (Manasseh) joined David
when he accompanied the Pelishtim to battle against King
Sha'ul (Saul). (But David and his men didn't help the Pel-
ishtim, because the Pelishtim' governors were advised to
send them away, as there was a worry that David would
feel loyal to his former master, and hence turn on them.)
20 As David was going to Tsiklag, the following men from
Menasheh joined him: Adnah, Yozavad, Yedieael, Mika'el
(Michael), another Yozavad, Elihu, and Tsiletay—the cap-
tains of units of thousands from Menasheh. 21 They helped
David stand against bands of raiders, because they were all
powerful warriors and military leaders. 22 Every day more
men joined David to help him, until his army became very
large, like the Israeli people group itself.

23 The following are the numbers of the leaders of those
equipped for war. They came to David at Hevron to help
him obtain Sha'ul's kingdom as Yahweh had promised.

24 From Yehudah (Judah): 6,800 warriors ready for battle
with shields and spears.

25 From Shim'on (Simeon): 7,100 powerful warriors ready
for battle.

26 From Levi: 4,600.

27 Yehoyada (a leader descended from Aharon (Aaron))
brought 3,700 with him.

28 Tsadok, a strong young man, brought twenty-two lead-
ers from his clan.

29 From Benyamin (Sha'ul's (Saul's) tribe): 3,000 (most of
whom had previously served King Sha'ul).

Readers' Version

30 From Efrayim (Ephraim): 20,800 powerful warriors
who were admired within their own clans.
31 From the half-tribe of Menasheh (Manasseh): 18,000
who were known by name came to make David king.
32 From Yisakar (Issachar): 200 leaders (with a good understanding of the times and the right thing to do) along
with their relatives that they commanded.
33 From Zevulun: 50,000 experienced warriors with each
kind of weapon, and stoic in attitude, yet loyal.
34 From Naftali (Naphtali): 1,000 officers, along with
37,000 men carrying shields and spears.
35 From Dan: 28,600 men prepared for battle.
36 From Asher: 40,000 warriors prepared for battle.
37 From Re'uven, Gad, and the Menasheh (Manasseh)
half-tribe across the Yarden (Jordan) river: 120,000 men
armed with all kinds of weapons.
38 All those enthusiastic and capable warriors came to
Hevron to make David king over all of Yisrael (Israel). The
rest of Yisrael was also united in wanting to make David
king. 39 They were there with David three days, eating and
drinking, because their families had sent provisions with
them. 40 Also, people who lived near that area (even as far
as the tribal areas belonging to Yisakar (Issachar), Zevulun,
and Naftali (Naphtali)) were bringing bread on donkeys
and camels, and on mules and on oxen: plentiful supplies
of flour, fig cakes, raisin cakes, wine, and oil, as well as
oxen and sheep, because Yisrael was celebrating.

Moving the box containing the agreement · Full kingdom[28]

13:1 One day David consulted with
all his leaders—the commanders of
thousands and of hundreds. 2 David
said to the whole Israeli assembly, "If
it sounds good to you, and to our god Yahweh, let's spread
out to all our different regions to recruit our relatives,
along with the priests and the Levites in the cities among
their pasturelands, so they can join us. 3 And let's return
our god's box back here, because we didn't use it to ask
God for guidance in Sha'ul's (Saul's) time." 4 All the assembled people agreed because everyone could see that it was
the right thing to do.
5 So David assembled all of Yisrael (Israel), from everywhere from the Shihor river down in Mitsrayim (Egypt) to
as far north as Levo-Hamat, to bring in God's box from
Kiryat-Yearim.[29] 6 Then David and all of Yisrael went to
Kiryat-Yearim (also known as Ba'alah, in Yehudah (Judah)),
to bring up from there the box of God Yahweh who sits
over the winged creatures.[30] The box is used when calling
his name to request help. 7 They transported God's box on
a new cart from Avinadav's house, and Uza and Ahyo were
leading the cart, 8 and David and all of Yisrael were celebrating in front of God with all their energy, with songs,
and with lyres, harps, tambourines, cymbals, and trumpets.
9 However, just as they were passing Kidon's threshing
floor, the oxen stumbled and Uza reached out to steady the
box. 10 That made Yahweh very angry with Uza, and he
struck him down because he'd reached out to touch the
box, and he died right there in front of God. 11 That in turn
made David angry because Yahweh had burst out against
Uza, and he named that place Perets-Uza (which means
'outburst against Uza'), which it's still called, to this day.
12 David was afraid of God that day and asked himself,
"How can I possibly bring God's box to where I am in
Yerushalem (Jerusalem)?" 13 So David gave up on bringing
the box to where he was in the city of David, and instead
he took it into the nearby house belonging to Oved-Edom
the Giti. 14 So God's box stayed at Oved-Edom's house for
three months, and Yahweh blessed Oved-Edom's home and
everything that belonged to him.[31]

David 'expansion' in Yerushalem · Full kingdom[32]

14:1 One day King Huram from Tsor
(Tyre) sent messengers to David,
along with cedar timber and stone
masons and carpenters to build a house for him. 2 By then
David had realised that Yahweh had established him as
king over Yisrael (Israel)—that his kingdom was being
made more prominent for the sake of Yahweh's people Yisrael.
3 Then David took more wives in Yerushalem (Jerusalem)
and he fathered more sons and daughters. 4 These are his
children who were born there in Yerushalem: Shamua,
Shovav, Natan (Nathan), Shelomoh (Solomon), 5 Yavehar,
Elishua, Elifelet, 6 Nogah, Nefeg, Yafia, 7 Elishama,
Be'elyada, and Elifelet.

The defeat of the Pelishtim · Full kingdom[33]

8 When the Pelishtim heard that
David had been anointed as king
over all of Yisrael (Israel), the entire
Pelishti army went up into the hill country to eliminate
him. David got this news and took his army out to meet
them. 9 Meanwhile, the Pelishtim went and raided the Refaim valley, 10 and David asked God, "Should I take on the
Pelishtim, and will you give me victory over them?"
"Go ahead," Yahweh answered, "and I'll enable you to defeat them."
11 Then they[34] went up to what's now called Ba'al-Peratsim, and David defeated them down there. David said, "God
has used me to break through my enemies like a flooded
river breaking a dam." Therefore they named that place
Ba'al-Peratsim (which means 'the master bursts through').
12 The Pelishtim abandoned their idols as they fled, and

28 **RV 13:1 · Parallel** 2 Sam. 6:1-11
29 **RV 13:5 · Cross-ref.** 1Sam 7:1-2.
30 **RV 13:6 · Cross-ref.** Exo 25:22.
31 **RV 13:14 · Cross-ref.** 1Ch 26:4-5.
32 **RV 14:1 · Parallel** 2 Sam. 2:11-16
33 **RV 14:8 · Parallel** 2 Sam. 5:17-25
34 **RV 14:11 · Note** It's not clear who's being referred to here.

Readers' Version

David ordered them to be burnt.

13 But soon the Pelishtim raided the valley again, 14 and David asked God's advice again. "Don't go uphill after them," God said, "but circle around them and confront them in front of the balsam trees. 15 When you hear the sound of the marching in the tops of the balsam trees, that's when you should attack, because God will have gone out ahead of you to strike down the Pelishti army." 16 So David did just as God had told him, and he attacked the Pelishtim from Giveon all the way to Gezer. 17 So David's reputation spread everywhere, and Yahweh caused the other nations to be afraid of him.

Moving the box containing the agreement · Full kingdom

15:1 David constructed houses for his wives in the city of David. He also prepared a place for God's sacred box and erected a tent for it. 2 Then David ordered, "Only the Levites are allowed to carry God's box, because Yahweh chose them to carry the box and to minister for him forever."[35] 3 David assembled all of Yisrael (Israel) in Yerushalem (Jerusalem) to bring Yahweh's box uphill there to the place that he'd prepared for it. 4 Then he summoned Aharon's (Aaron's) descendants and these Levites:

5 From Kohat's descendants (Levi's second son): Uriel the leader and 120 of his relatives.

6 From Merari's descendants (Levi's third son): Asayah the leader and 220 of his relatives.

7 From Gereshon's descendants (Levi's eldest son): Yoel (Joel) the leader and 130 of his relatives.

8 From Elitsafan's descendants: Shemayah the leader and 200 of his relatives.

9 From Hevron's descendants: Eliel the leader and eighty of his relatives.

10 From Uziel's descendants: Aminadav the leader and 112 of his relatives.

11 David summoned the priests Tsadok and Evyatar and these Levites: Uriel, Asayah, Yoel, Shemayah, Eliel, and Aminadav. 12 He told them, "You are the heads of the Levite clans. Consecrate yourselves, you and your relatives, and bring Yisrael's god Yahweh's box up to where I've prepared a place for it. 13 The first time we tried, it wasn't you Levites, so our god Yahweh burst out against us because we hadn't requested his instruction."

14 So the priests and the Levites consecrated themselves to bring up Yisrael's (Israel's) god Yahweh's sacred box. 15 Then, following Yahweh's instructions as given to Mosheh (Moses), Levi's descendants carried God's sacred box with its poles on their shoulders.[36]

16 Meanwhile, David instructed the Levite leaders to assign their brothers as the singers, with accompanying instruments—harps, lyres, and cymbals—playing to raise a sound of celebration. 17 The Levites assigned Yoel's son Heyman and his relative Asaf (son of Berekyah) and Eytan (Kushayah's son, a descendant of Merari), 18 along with their Levite cousins: Zekaryah (Zechariah), Ben, Ya'aziel, Shemiramot, Yehiel, Uni, Eliav, Benayah, Ma'aseyah, Matityah, Elifelehu, Mikneyah, and two of the temple gatekeepers, Oved-Edom and Yeiel. 19 Heyman, Asaf, and Eytan sang and also played bronze cymbals. 20 Zekaryah, Aziel, Shemiramot, Yehiel, Uni, Eliav, Ma'aseyah, and Benayah played harps in a certain musical style. 21 Matityah, Elifelehu, Mikneyah, Oved-Edom, Yeiel, and Azazyah played lyres in a different musical style.

22 Kenanyah, the leader of the musical Levites, directed the singing because he was very capable. 23 Berekyah and Elkanah were two of the men who guarded the sacred box. 24 The priests Shevanyah, Yoshafat, Netanel, Amasay, Zekaryah, Benayah, and Eliezer were the ones who blew trumpets in front of God's sacred box. Oved-Edom and Yehiyah also guarded the sacred box.

25 So David, the Israeli elders, and the top army commanders went to get the box containing Yahweh's agreement from Oved-Edom's house with much celebration. 26 Indeed, God helped the Levites carrying the box containing Yahweh's agreement, and they slaughtered seven bulls and seven rams. 27 David was wearing a fine-linen robe, and so were all the Levites carrying the box, and the singers, and the choir director Kenanyah. In addition, David wore a linen chestpiece. 28 So all of Yisrael (Israel) brought the box containing Yahweh's agreement up the hill with happy shouting, and with a sound of a ram's horn, and with trumpets and cymbals, along with the sound of harps and lyres.

29 As the box containing Yahweh's agreement was being brought inside the city of David, Mikal (Sha'ul's (Saul's) daughter) looked out the window and saw her husband, King David, dancing and celebrating, and she secretly despised him.

The sacred box is placed in the tent · Full kingdom

16:1 Then they brought in God's box and put it in the middle of the tent that David had erected for it, and they offered burnt offerings and peace offerings in front of God. 2 When David finished presenting the burnt offering and the peace offerings, he blessed the people in Yahweh's name. 3 Then he distributed a loaf of bread, a date cake, and a raisin cake to each man and woman in Yisrael (Israel).

4 Then David appointed some Levites to minister in front of Yahweh's box and to commemorate and to thank and to praise Yisrael's god Yahweh. 5 Asaf was their leader, with Zekaryah (Zechariah) as his assistant. The other Levites who helped were Yeiel, Shemiramot, Yehiel, Matityah, Eliav, Benayah, Oved-Edom, and Yeiel. They played harps and lyres, and Asaf played cymbals. 6 Benayah and Yahaziel the priests regularly blew trumpets in front of the box containing God's agreement.

35 **RV 15:2 · Cross-ref.** Deu 10:8.

36 **RV 15:15 · Cross-ref.** Exo 25:14.

Readers' Version

A praise song · Full kingdom[37]

7 On that day David first gave Asaf
and his helpers this song to praise
Yahweh:
8 Give thanks to Yahweh and use his name when calling
out for help.
→Tell all the other nations about what he's done for you
Israelis.
9 Sing to him and make music to him.
→Tell everyone about all the wonderful things that he's
done.
10 Boast about his untarnished reputation.
→Those who follow Yahweh should celebrate.
11 Ask Yahweh to help you and give you his strength.
Constantly ask for his direction.
12 Remember the wonderful things that he's done—
his miracles and how he punished those who deserved it.
13 You descendants of his servant Yisrael (Israel),
you descendants of Ya'akov (Jacob), the one who he
chose,
14 he is our god, Yahweh.
He judges the entire world.
15 Remember his agreement forever—
the instructions that he gave to a thousand generations,
16 the agreement that he made with Avraham,[38]
and his promise to Yitshak (Isaac).[39]
17 He established it as a law for Ya'akov (Jacob)[40]—
as an eternal agreement for Yisrael (Israel),
18 saying, "I'll give the Kena'an (Canaan) region to you—
your portion that will then be your inheritance."
19 When your ancestors were still a small group,
insignificant, and strangers in the land,
20 and they wandered back and forth from nation to na-
tion,
and from one kingdom to another,
21 God didn't permit anyone to oppress them,
and he rebuked kings on their behalf:[41]
22 "Don't attack my chosen people,
and don't harm my prophets."
23 Sing to Yahweh everybody.
→Every day tell others that he's saved us.
24 Tell the other nations about his power.
Tell all the people groups about the wonderful things
he's done,
25 because Yahweh is great and deserves a lot of praise,
and he should be revered more than any other god.
26 All those gods of the other people groups are worth-
less,
^but it was Yahweh who created the heavens.
27 His presence emanates splendour and grandeur,
and strength and happiness radiate from his place.
28 You people in nations all over the world, praise Yah-
weh—
praise him for his splendour and his strength.
29 Praise Yahweh for his great reputation.
Bring an offering and come into his presence.
Worship Yahweh in his splendour and purity.
30 Let the entire planet tremble if he comes.
The world is firmly established—it can't be shaken
around.
31 Let the heavens be glad, and let the earth shout in cel-
ebration,
and let people in all the nations say, "Yahweh is king."
32 Let the oceans roar along with all the creatures in
them.
Let the countryside celebrate along with all the creatures
that live there.
33 Then the trees in the forests should shout happily
when Yahweh comes,
because he is coming to judge the world.
34 Give thanks to Yahweh, because he's good,
because his loyal commitment lasts forever.[42]
35 Then say, "Rescue us, God who's our saviour,
and bring us together and save us from attacks by other
nations,
so that we'll thank you for your untarnished reputation,
and boast about your praiseworthy actions."
36 Blessed be Yisrael's (Israel's) god Yahweh,
in eternity past and eternity to come.
And all the people said, "Amen" and praised Yahweh.

Worshipping in Yerushalem · Full kingdom

37 Then David went away from
where Yahweh's box had been
placed. Asaf and his brothers were
left to minister in front of the box continually—in the ap-
propriate way each day depending on the occasion—
38 along with Oved-Edom and sixty-eight relatives.
Oved-Edom (Yedutun's son) and Hosah were gatekeepers.
39 Also, Tsadok the priest and his relatives the priests
were at the front of Yahweh's tabernacle at the high place,
which was in Giveon, 40 to continually present burnt offer-
ings to Yahweh on the altar for burnt offerings, morning
and evening, following all the instructions Yahweh had
given Yisrael (Israel) , which had been written down.
41 With them were Heyman and Yedutun and the rest of
those chosen, who were designated by name to thank Yah-
weh because his loyal commitment lasts forever. 42 Hey-
man and Yedutun had brought trumpets and cymbals to
accompany the songs for God, and Yedutun's sons at the
gate joined in also.
43 Then all the people left and went home, and David also

37 **RV 16:7 · Parallel** Psa. 105:1-15; 96:1-3; 106:1,47-48
38 **RV 16:16 · Cross-ref.** Gen 12:7.
39 **RV 16:16 · Cross-ref.** Gen 26:3.
40 **RV 16:17-18 · Cross-ref.** Gen 28:13.
41 **RV 16:21-22 · Cross-ref.** Gen 20:3-7.
42 **RV 16:34 · Cross-ref.** 2Ch 5:13; 7:3; Ezr 3:11; Psa 100:5; 106:1; 107:1; 118:1; 136:1; Jer 33:11.

Readers' Version

returned home to bless his household.[43]

Natan's message for David · Full kingdom[44]

17:1 After a while, when David was living in his house, he said to the prophet Natan (Nathan), "Look, here I am living in a palace made of cedar, but the box containing Yahweh's agreement is kept in a tent." **2** "Go and do what you're planning," Natan replied, "because God is with you."

3 But that night God spoke to Natan, **4** "Go and tell my servant David that Yahweh says this: You yourself won't be the one to build a residence for me to live in, **5** because I haven't lived in a building from the day that I brought Yisrael (Israel) out of Mitsrayim (Egypt) until today—I've moved from place to place and tent to tent. **6** As I travelled with all the Israelis, did I ever complain to any of Yisrael's leaders who I'd commanded to shepherd my people, and ask them, 'Why haven't you people built a house out of cedar for me?' "

7 "So now you should tell my servant David that Commander-in-chief Yahweh says this: I myself took you from the pasture, from behind the sheep, to be a leader over my people, Yisrael. **8** I've always been with you wherever you've gone, and I've defeated all your enemies who were attacking you, and I'll make you famous like some of the greatest people in the world. **9** I'll choose a place for my people, Yisrael, and I'll plant them, and they'll settle in that place and not need to be fearful again. Violent groups won't continue to trouble them like they did in the past, **10** ever since I first put heroes and leaders over my people, Yisrael. Then I'll humble all your enemies. In addition, I declare to you that Yahweh will build a dynasty for you. **11** When your time on earth is up, and it's time to join your deceased ancestors, then I'll raise up one of your sons and establish his kingdom. **12** He'll be the one to build a temple for me and establish a dynasty that will last forever. **13** I myself will be a father to him, and he'll be a son to me,[45] and I won't cease my loyal commitment to him like I ended it with your predecessor. **14** I'll confirm his rule over my temple and my kingdom forever, and his ruling dynasty will last forever."

15 So Natan (Nathan) passed all of that on to David.

David praises Yahweh · Full kingdom[46]

16 Then king David went in and sat in front of Yahweh, and asked, "Who am I, Yahweh God, and what is my family, that you've brought me to this point? **17** This was such a small thing in your eyes, God, and you've spoken about the future of your servant's family, and you've blessed me more than I deserve, Yahweh God. **18** What more can I, David, say to you about how you've honoured your servant? You certainly know me well. **19** Yahweh, you've done all these great things for the sake of your servant, and done just what you wanted in order to reveal your greatness. **20** Yahweh, there's no one else like you, and no god except you, as we've all heard for ourselves. **21** There's no other country like your people, Yisrael (Israel)—the only nation in the world where you, God, rescued the people in order to make them your own. That made you famous, and also feared, as you drove the people groups out ahead of your people who you ransomed out of Mitsrayim (Egypt). **22** You took your people, Yisrael, to be your people forever, and you, Yahweh, became our god.

23 "And now, Yahweh, may what you said about your servant and his family be confirmed forever, and come to pass just like you've said. **24** May your reputation be established and increase forever, as people say, 'Commander-in-chief Yahweh, Yisrael's god, is god over Yisrael.' And your servant David's family has been established as you've watched, **25** because you, God, have revealed to your servant that you'll give me a dynasty. That's why I'm brave enough to pray to you. **26** Yes, Yahweh, you are God and you've promised these good things to me, your servant. **27** And you've now decided to bless your servant's family to be in front of you forever, because you, Yahweh, have blessed us, and so we'll be blessed forever.

David's victories · Full kingdom[47]

18:1 Sometime afterwards, David attacked and defeated the Pelishtim, subduing them, and he captured the Pelishti city of Gat and its surrounding villages. **2** Then he attacked and defeated Moav (Moab), and the Moavim became servants to David—taking him regular tribute.

3 Next David attacked and defeated King Hadadezer of Tsovah-Hamat, when that king had tried enforce his control at the Perat (Euphrates) River. **4** David captured 1,000 chariots, 7,000 horsemen, and 20,000 foot-soldiers from him. And David hamstrung all but one hundred of the chariot horses.

5 When the Arameans (or, Aramim (Syrians)) came from Damesek (Damascus) to help King Hadadezer, David killed 22,000 of them. **6** Then David established forces in the Aramean town of Damesek, and the Arameans became servants to David, taking him regular tribute. So Yahweh helped David wherever he went. **7** David took the gold shields that were used by Hadadezer's servants and brought them to Yerushalem (Jerusalem). **8** He also took a lot of bronze from Hadadezer's cities of Tivhat and Kun. (Later, Shelomoh (Solomon) used it to make the huge bronze basin called 'the sea', along with its pillars and other bronze items.)[48]

9 When King Toeu from Hamat heard that David had defeated King Hadadezer's entire army from Tsovah, **10** he

43 RV 16:43 · Cross-ref. 2Sam 6:19-20.

44 RV 17:1 · Parallel 2 Sam. 7:1-17

45 RV 17:13 · Cross-ref. 2Cor 6:18; Heb 1:5.

46 RV 17:16 · Parallel 2 Sam. 7:18-29

47 RV 18:1 · Parallel 2 Sam. 8:1-18

48 RV 18:8 · Cross-ref. 1Ki 7:40-47; 2Ch 4:11-18.

Readers' Version

sent his son Hadoram to King David carrying various items of gold, silver, and bronze. Hadoram went to ask David for peace and to bless him because he'd fought against Hadadezer and struck him down, because Toeu had also been at war with Hadadezer. **11** King David set that apart as holy to Yahweh, along with the gold and silver that he'd brought back from other nations: from Edom, from Moav (Moab), from the Amonim, from the Pelishtim, and from the Amalekim.

12 Avishay (whose mother was Tseruyah) defeated Edom in the Salt Valley, killing eighteen thousand of them.[49] **13** Then David stationed garrisons in Edom, and all of Edom became his servants. And Yahweh saved David wherever he went.

14 So David ruled over all of Yisrael (Israel) and administered justice and did what was right for all his people. **15** Tseruyah's son Yoav (Joab) led the army, and Ahilud's son Yehoshafat (Jehoshaphat) was the record keeper. **16** Ahituv's son Tsadok and Evyatar's son Ahimelek were priests, and Shavsha was the secretary. **17** Yehoyada's son Benayah supervised the Keretim and Peletim who were David's bodyguards, and David's sons were his leading officials.

The defeat of the Amonim and Arameans · Full kingdom[50]

19:1 Some time later, the Amoni King Nahash died and his son Hanun became their king, **2** and David said, "I'll show loyal commitment to Nahash's son Hanun, because his father was good to me." So David sent messengers to comfort him concerning his father's death. However, when David's servants entered Amoni territory to comfort Hanun, **3** the Amoni leaders asked their new king, "Do you think that David's really sending comforters to honour your father? Wouldn't it be more likely that he sent his servants to explore and spy out the land in order to overthrow you?" **4** So King Hanun took David's servants and had their beards shaved off, plus he cut off the bottom half of their robes to expose their buttocks, and then he sent them home. **5** Some people quickly informed David what had happened, so he sent messengers to meet the men (because they were very much humiliated) and to tell them, "Stay there in Yeriho (Jericho) until your beards grow out, then return here."

6 By then, the Amonim realised that they'd greatly insulted King David, so King Hanun and the Amonim sent thirty tonnes of silver to hire chariots and horsemen from Aram-Naharayim, Aram-Ma'akah, and Tsovah. **7** They hired 32,000 chariots, as well as the king of Ma'akah and his army. They all came and set up their camps near Meydeva, plus they were joined by the Amonim themselves coming out of their cities ready for battle.

8 When David heard about that, he sent Yoav (Joab) with the entire army. **9** Then the Amonim marched out and deployed ready for battle at the entrance to their city, while the kings who'd come were over in the countryside with their men.

10 Yoav quickly realised that he'd have to fight on two fronts, so he chose Yisrael's (Israel's) best warriors and sent them out to face the Arameans (Syrians), **11** while he sent the remaining men (under the control of his older brother Avishay) out against the Amonim. **12** Yoav told them, "If the Arameans are too strong for me, then you can come to rescue me. But if the Amonim start to gain on you, then I'll come to rescue you. **13** We must be strong and fight hard to defend our people and our cities that belong to our god. Yahweh will do what he considers to be good."

14 So Yoav advanced his troops to attack the Arameans, but the Arameans fled away from them. **15** When the Amonim saw that the Arameans had fled, they also fled from Avishay and withdrew into the city, so Yoav went back to Yerushalem (Jerusalem).

16 When the Arameans saw that they were defeated by Yisrael, they sent messengers to bring more Arameans from across the Perat (Euphrates) river, led by Shofak, the commander of Hadadezer's army. **17** When that was reported to David, he gathered all of Yisrael and crossed the Yarden (Jordan). They positioned themselves against the Arameans, who then fought against them. **18** But the Arameans fled away from the Israelis, and David killed seven thousand chariot drivers and forty thousand men on foot, as well as killing Shofak, their army commander. **19** When Hadadezer's servants saw that Yisrael had defeated them, they made peace with David and became his subjects, so Aram (Syria) wasn't willing to help the Amonim militarily any more.

David captures Rabah · Full kingdom[51]

20:1 Then, in the spring, when kings often march out to war, Yoav (Joab) led the army out for war, and he devastated the Amonim' land. Then he reached the capital, Rabah, and he besieged it while David stayed in Yerushalem (Jerusalem).[52] Yoav defeated Rabah and demolished the city. **2** Then David took their king's crown off his head—it was gold with a valuable gemstone set in it, and weighed thirty kilograms. He put the crown on his own head, plus he took a very large amount of plunder out of the city. **3** Then they took all the people out of the city and forced them to work with saws, iron picks, and axes. David did that to the people from all the Amoni cities, then he returned to Yerushalem with his army.

Battles against Gitim · Full kingdom[53]

4 Some time later, war broke out with the Pelishtim at Gezer, then Sibkay the Hushati struck down Sipay, from the descendants of the Refaim, and they were

49 RV 18:12 · Cross-ref. Psa 60 header.

50 RV 19:1 · Parallel 2 Sam. 10:1-19

51 RV 20:1 · Parallel 2 Sam. 12:26-31

52 RV 20:1 · Cross-ref. 2Sam 11:1.

53 RV 20:4 · Parallel 2 Sam. 21:15-22

Readers' Version

subdued.

5 Then there was another battle with the Pelishtim, and
Yair's son Elhanan killed Lahmi the brother of Galyat (Go-
liath)[54] the Giti (that is, from Gat), even though his spear
shaft was as thick as the beam of a weaver's loom. 6 There
was also war at Gat, where there was a very tall man with
six fingers on each hand and six toes on each foot, who
was also a descendant of Rafa. 7 When he insulted Yisrael
(Israel), Shimea's son Yonatan (Jonathan) killed him.
(Shimea was one of David's older brothers.)

8 Those were the descendants of Rafa from Gat who were
killed by David and his men.

David orders a census · Full kingdom[55] · Yoav doesn't want to do the census

21:1 Then a trouble-maker worked
against Yisrael (Israel) by encourag-
ing David to take a census of Yisrael,
2 so David ordered Yoav (Joab) and
the other officials, "Go and count
Yisrael from Be'er-Sheva (Beersheba) in the south to all
the way as far north as Dan, then come and tell me, so that
I'll know how many warriors I have."

3 "My master, the king, may Yahweh multiply his people
one hundred times over. Aren't they all your servants?"
Yoav diplomatically queried, "So why does my master
want to do this? Why should he bring judgement on Yis-
rael?" 4 But the king insisted, so Yoav was forced to go and
gather statistics on the entire country. Then he returned
to Yerushalem (Jerusalem) 5 and reported the numbers to
David. Yisrael had 1.1 million sword-wielding men, and
Yehudah (Judah) had 470 thousand. 6 However, Yoav had
intentionally not counted the tribes of Levi and Benyamin,
because he was horrified by the king's command.

Punishment for the census

7 God was displeased by what
David had ordered, and he punished
Yisrael (Israel), 8 and David said to God, "I've disobeyed
you badly by doing that. Please forgive your servant for his
disobedience, because I've been very stupid."

9 Then Yahweh told David's prophet Gad, 10 "Go and tell
David that Yahweh says this: I'll give you three op-
tions—choose one of them and that's what I'll do to you."

11 So Gad went to David and told him, "Yahweh says that
you must choose one of these punishments: 12 either three
years of famine, or three months of being overcome by
your enemies' armies, or three days of Yahweh's 'sword' of
pestilence in the country and Yahweh's messenger bring-
ing destruction across all of Yisrael's territory. So now, tell
me what answer I should take back to the one who sent
me."

13 "Oh, that's very distressing," David replied to Gad, "but
please don't let me fall into my enemies' hands. Yahweh is
very merciful, so please let him be the one to punish me
directly."

14 So Yahweh sent a disease throughout Yisrael, and sev-
enty thousand Israeli men died. 15 Then God sent a mes-
senger to destroy Yerushalem (Jerusalem), and while the
disease was still spreading, Yahweh looked down and re-
lented about the tragedy, and he told the destroying mes-
senger, "Enough! Now stop what you're doing." Now Yah-
weh's messenger happened to be standing at the threshing
floor belonging to Ornan the Yevusi.

16 As David looked up, he saw Yahweh's messenger stand-
ing between the earth and the heavens, holding his sword
stretched out over Yerushalem. Then David and the elders,
who were all dressed in sackcloth, fell to their knees and
bowed their faces to the ground. 17 Then David asked God,
"Wasn't it me myself who said to count the people? It's me
who disobeyed and clearly did what was wrong, but these
sheep, what have they done? Yahweh my god, please direct
your punishment against me and my extended family, but
don't continue this deadly disease on your people."

18 Then Yahweh's messenger told Gad to tell David that
he should build an altar to Yahweh at Ornan the Yevusi's
threshing floor. 19 So David went up to that place when he
heard Gad's message that was delivered in Yahweh's name.
20 Meanwhile, Ornan was threshing wheat, and he turned
and saw Yahweh's messenger, and he and his four sons
who were with him quickly hid behind something.
21 When David arrived there, Ornan saw him and left the
threshing floor and knelt in front of David, bowing his face
to the ground. 22 Then David asked Ornan, "Give me this
place with its threshing floor, and I'll build an altar to Yah-
weh on it. Sell it to me at the full price, so the deadly dis-
ease affecting the people will be stopped."

23 "My master the king, take anything you want," Ornan
replied. "Listen, I'll donate the cattle for the burnt offer-
ings, and the threshing sledges for firewood, and the
wheat for the offering—all at no charge."

24 "No, I'll most definitely pay the full price," King David
responded. "I couldn't offer a burnt offering to Yahweh if
it hadn't cost me anything." 25 So David paid Ornan six
hundred gold pieces for his place, 26 and he built an altar
to Yahweh there and offered burnt offerings and peace of-
ferings on it. He called to Yahweh, and Yahweh answered
him with fire from the heavens on that altar with the
burnt offering.

27 Then Yahweh spoke to his messenger, who then re-
turned his sword to his sheath.

The location for the future temple · Full kingdom

28 When David saw that Yahweh
had answered him at Ornan the Ye-
vusi's threshing floor, he sacrificed
there. 29 At that time, Yahweh's sacred tent that Mosheh
(Moses) had made in the wilderness, and the altar for
burnt sacrifices, were on a hill used for worship near
Giveon city. 30 David wasn't able to go there to ask God's
direction because he was terrified of Yahweh's messenger's
sword.

22:1 Then David said, "This is now the residence of Yah-
weh God, and this is the altar for Yisrael's (Israel's) burnt
offering."

54 **RV 20:5 · Cross-ref.** 1Sam 17:4-7.

55 **RV 21:1 · Parallel** 2 Sam. 24:1-25

Readers' Version

The preparation of standing up of temple · Full kingdom

2 Then David said to gather the foreigners who lived in Yisrael (Israel), and he assigned them the job of hewing out cut stones to build the residence for God. 3 He prepared a large quantity of iron for the door hinges and fittings, so much brass that it couldn't be weighed, 4 and innumerable cedar logs that the Tsidonim (Sidonians) and the Tsorim (Tyrians) brought in for David. 5 David said, "My son Shelomoh (Solomon) is young and not capable, and the house to be built for Yahweh must be impressive for the sake of his reputation and honour everywhere, so I'll prepare for it now." So David did a lot of preparation before he died.

6 Then David called for his son Shelomoh, and ordered him to build a residence for Yisrael's god Yahweh. 7 David told him, "My son, I wanted to build a temple to honour my god Yahweh,[56] 8 but Yahweh gave me this message, 'You've fought a lot of battles and shed a large amount of blood, so you won't be the one who'll build a residence to honour me—you've shed too much blood on the ground in my sight.' 9 He told me, 'Listen, you'll have a son who'll be a man of peace. I'll give him relief from all his enemies from the surrounding regions. That's why he'll be called 'Shelomoh' (which sounds like 'Shalom'—the Hebrew word for peace), and I'll give peace and quietness to Yisrael during his lifetime. 10 He'll be the one to build a residence for me, and he himself will become my son, and I'll become his father, and I'll establish his kingdom's authority over Yisrael forever.'

11 "Now, my son, may Yahweh be with you, and may you be successful and build a residence for Yahweh your god, just as he said you would. 12 I also ask Yahweh to give you insight and understanding, and give you charge over Yisrael so that you can keep your god Yahweh's regulations. 13 Then you'll succeed, if you're careful to follow the instructions and the directions that Yahweh commanded Mosheh (Moses) concerning Yisrael. Be strong and courageous. Don't be afraid or discouraged.[57]

14 Now, see, despite many battles, I've prepared the following for Yahweh's residence: three thousand tonnes of gold and thirty thousand tonnes of silver, along with too much bronze and iron to weigh, and timber and cut stones. Plus you'll be able to add more. 15 You'll have plenty of skilled workers, including those who work with stone and those who work with wood. 16 Then there's so many skilled with gold and silver, and bronze and iron. So get organised and get started, and may Yahweh be with you.

17 Then David ordered all the Israeli officials to assist his son Shelomoh (Solomon), saying, 18 "Isn't Yahweh your god with you officials, and hasn't he given you peace on every side? He's allowed me to take control of this region, and this area has been subdued with the help of Yahweh and his people. 19 Now, dedicate your minds and strength to requesting advice from your god Yahweh, then get organised and build Yahweh God's sanctuary so you can bring the box containing Yahweh's agreement to the residence to be built to honour Yahweh's name, and bring God's sacred items."

23:1 By then David was old and coming to the end of his life, and he made his son Shelomoh king of Yisrael (Israel).[58]

The Levite families and their assignments · Full kingdom

2 Then David gathered all the Israeli officials and the priests and Levites. 3 Counting the Levite males that were thirty years old and older, they found there were thirty-eight thousand men. 4 David assigned twenty-four thousand of them to supervise the work at Yahweh's residence, six thousand to be officials and judges, 5 four thousand to be gatekeepers, and four thousand to praise Yahweh using the musical instruments that he'd provided.

6 So David divided the Levites into divisions according to their ancestry through Levi's sons Gereshon, Kohat, and Merari.

The Gershonim

7 The Gershonim included Laedan and Shimei. 8 Laedan's three sons were: Yehiel (the oldest), Zetam, and Yoel (Joel). 9 Shimei's[59] three sons were: Shelomot, Haziel, and Haran. (They were leaders of Laedan's clans.) 10 Shimei's four sons were: Yahat, Zina,[60] Ye'ush, and Beriah. 11 (Yahat was the head, and Zizah was second. Ye'ush and Beriah were grouped together as one family unit because they didn't have many descendants.)

The Kohatites

12 Kohat's four sons were: Amram, Yitshar, Hevron, and Uziel. 13 Amram's sons were Aharon (Aaron) and Mosheh (Moses). Aharon and his future male descendants were permanently appointed to consecrate the most sacred things, to burn incense, to minister to Yahweh, and to bless his name.[61] 14 Mosheh was known as a man who served God, and his descendants were included with the other Levites. 15 Mosheh's sons were Gereshom and Eliezer. 16 Gereshom's eldest son was Shevuel. 17 Eliezer's only son was Rehavyah, but Rehavyah went on to have many sons.

The Merarim

18 Yitshar's eldest son was Shelomot. 19 Hevron's sons from oldest to youngest were: Yeriyah, Amaryah, Yahaziel, and Yekameam. 20 Uziel's sons were Mikah and Yishiyah.

21 Merari's sons were Mahli and Mushi, and Mahli's sons were Eleazar and Kish. 22 Eleazar died without having any sons, so his brother Kish's sons married his daughters (to continue the family name).

56 **RV 22:7-10 · Cross-ref.** 2Sam 7:1-16; 1Ch 17:1-14.

57 **RV 22:13 · Cross-ref.** Josh 1:6-9.

58 **RV 23:1 · Cross-ref.** 1Ki 1:1-40.

59 **RV 23:9 · Note** Possibly the wrong name got into the Hebrew here, because it disagrees with v10.

60 **RV 23:10 · Note** Some ancient translations have Zizah here, which would seem to fit better with v11.

61 **RV 23:13 · Cross-ref.** Exo 28:1.

Readers' Version

23 Mushi had three sons: Mahli, Eder, and Yerimot.

24 Those were Levi's descendants by their clans and their appointments, who did the work of serving in Yahweh's residence once they reached twenty years old, 25 because David had said, "Yisrael's (Israel's) god Yahweh has given peace to his people, and he'll now live forever in Yerushalem (Jerusalem), 26 so the Levites won't need to carry the sacred tent anymore, along with all its equipment."[62] 27 So one of David's final instructions had been to count the Levite men who were twenty years old and over, 28 because their work was to assist Aharon's (Aaron's) descendants in their work in Yahweh's residence.[63] They were in charge of the courtyards and siderooms, in charge of the purification ceremonies, and did other work at God's residence. 29 They were also in charge of the sacred bread, as well as the fine flour for the offering, the wafers of bread without raising agent, the baking pans, and all the measuring and mixing of ingredients.

30 Every morning and every evening the Levites stood and praised Yahweh. 31 They would also do that on the rest days, and at the new moon celebrations and during the other religious festivals. There were regulations about how many of them must always be on duty serving Yahweh. 32 They were also in charge of the sacred tent and the holy place, and assisting the priests (their relatives, Aharon's descendants) in their service at Yahweh's residence.

The Levites' duties · Full kingdom

24:1 Aharon's (Aaron's) sons were:
Nadav, Avihu, Eleazar, and Itamar,
2 but Nadav and Avihu died before their father and without having any children,[64] so only Eleazar and Itamar became priests. 3 David gave Eleazar's descendant Tsadok, and Itamar's descendant Ahimelek two different sets of duties to perform. 4 There were more leaders among Eleazar's descendants than there were among Itamar's descendants, so they appointed sixteen leaders from Eleazar's descendants and eight from Itamar's descendants. 5 They divided up the duties by a process of choosing randomly, so some of the leaders from each of the two groups served the facility and others served God directly. DOUBLE-CHECK, along with verse 3 as well. 6 Netanel's son Shemayah was the Levite scribe who recorded all this in front of the king and the leaders, Tsadok the priest and Evyatar's son Ahimelek, and the clan leaders of the priests and the Levites. (One family from Eleazar's group was randomly assigned a duty, and then one from Itamar's group, and so on.)

7 The first two allocations of duties went to Yehoyariv and then Yedayah. 8 Next were Harim and Se'orim,
9 Malkiyah and Miyamin, 10 Hakots and Aviyah, 11 Yeshua and Shekanyah, 12 Elyashiv and Yakim, 13 Hupah and Yeshev'av, 14 Bilgah and Imer, 15 Hezir and Hapitsets,
16 Petahyah and Yehezkel, 17 Yakin and Gemul, 18 Delayah and, lastly, Ma'azyah.

19 Those were the priests selected to be leaders of the groups that would serve in Yahweh's temple, following the instructions that Yisrael's (Israel's) god Yahweh had given their ancestor Aharon (Aaron).

Other Levites

20 This is a list of some of Levi's other descendants:
From Amram's sons: Shuvael.
From Shuvael's sons: Yehdiyah.
21 From Rehavyah's sons: Yishiyah, the leader.
22 From the Yitshari: Shelomot.
From Shelomot's sons: Yahat.
23 Hevron's[65] sons (in order): Yeriyah, Amaryah, Yahaziel, Yekameam
24 From Uziel's sons: Mikah.
From Mikah's sons: Shamir.
25 Mikah's younger brother: Yishiyah.
From Yishiyah's sons: Zekaryah (Zechariah).
26 Merari's sons: Mahli and Mushi.
Ya'aziyah's son: Beno.
27 Merari's descendants through Ya'aziyah: Beno, Shoham, Zakur, and Ivri.
28 From Mahli: Eleazar who had no sons.
29 Kish's son: Yerahme'el.
30 Mushi's sons: Mahli, Eder, and Yerimot.
Those were the Levites listed by their ancestors' families. 31 They, too, used a process of choosing randomly, just like Aharon's (Aaron's) descendants (their relatives), to determine their specific duties irrespective of where they came in their families. This was done in front of King David, Tsadok and Ahimelek, the clan leaders, and the other priests and Levites.

The temple singers · Full kingdom

25:1 Then David and the army chiefs allocated the musical service to the sons of Asaf, Heyman, and Yedutun—the ones prophesying with harps, with lyres, and with cymbals. This is a list of the men they chose for that work:

2 From Asaf's sons: Zakur, Yosef (Joseph), Netanyah, and Asarelah. They were supervised by Asaf, who prophesied under the king's direction.

3 Six from Yedutun's family: Gedalyah, Tseri, Yeshayah (Isaiah), Hashavyah, and Matityah. They were supervised by Yedutun, who prophesied with a harp, and thanked and praised Yahweh.

4 From Heyman's sons: Bukiyah, Matanyah, Uziel, Shuvael, Yerimot, Hananyah, Hanani, Eliatah, Gidalti, Romamti-Ezer, Yashebekashah, Maloti, Hotir, and Mahaziot.
5 They were all sons of King David's prophet Heyman, who'd been promised by God that he'd strengthen him, and God gave him fourteen sons and three daughters.

6 All of those served as musicians in Yahweh's temple under their fathers' supervision—they played cymbals, harps, and lyres. Their fathers were supervised by the king.

62 **RV 23:26 · Cross-ref.** Deu 10:8.

63 **RV 23:28-32 · Cross-ref.** Num 3:5-9.

64 **RV 24:2 · Cross-ref.** Lev 10:1-2.

65 **RV 24:33 · Note** Missing here in the Hebrew, but see 1 Chr. 23:19.

Readers' Version

7 There were 288 of those men and their musical relatives
who played to Yahweh. 8 They used a process of choosing
randomly to determine their duties, whether young or old,
and irrespective of their musical abilities.
9 The first allocation went (in order) to:
Asaf and his son Yosef (Joseph),
Gedalyah and his relatives and sons (a total of twelve),
10 Zakur and his sons and relatives (another twelve),
11 Yitsri and his sons and relatives (twelve),
12 Netanyah and his sons and relatives (twelve),
13 Bukiyah and his sons and relatives (twelve),
14 Yesarelah and his sons and relatives (twelve),
15 Yeshayah (Isaiah) and his sons and relatives (twelve),
16 Matanyah and his sons and relatives (twelve),
17 Shimei and his sons and relatives (twelve),
18 Azarel and his sons and relatives (twelve),
19 Hashavyah and his sons and relatives (twelve),
20 Shuvael and his sons and relatives (twelve),
21 Matityah and his sons and relatives (twelve),
22 Yerimot and his sons and relatives (twelve),
23 Hananyah and his sons and relatives (twelve),
24 Yashebekashah and his sons and relatives (twelve),
25 Hanani and his sons and relatives (twelve),
26 Maloti and his sons and relatives (twelve),
27 Eliatah and his sons and relatives (twelve),
28 Hotir and his sons and relatives (twelve),
29 Gidalti and his sons and relatives (twelve),
30 Mahaziot and his sons and relatives (twelve),
31 Romamti-Ezer and his sons and relatives (twelve).

The guards of doorway of temple · Full kingdom

26:1 These were the divisions of the gatekeepers:
From the Korhim: Kore's son Meshelemyah (Kore was one of Asaf's sons),
2 Meshelemyah's seven sons (in order): Zekaryah (Zechariah), Yedieael, Zevadyah, Yatniel, 3 Eylam, Yehohanan, and Elyehoeynay.
4 Oved-Edom's[66] eight sons (in order): Shemayah, Yehozavad, Yoah, Sakar, Netanel, 5 Amiyel, Yisakar (Issachar), and Pe'uletay. (God had blessed him.)
6 Oved-Edom's son Shemayah also had sons. (They were leaders in their father's family because they were capable warriors.) 7 Shemayah's sons were: Otni, Refael, Oved, and Elzavad. His relatives Elihu and Semakyah were also capable men.
8 All those descendants of Oved-Edom and their sons and relatives were capable people and strong workers. Altogether there were 62 of them.
9 Meshelemyah had sons and relatives who were respected (eighteen in total).
10 Merari's descendant Hosah's sons: Shimri (not actually the firstborn, but his father appointed him as the first), 11 Hilkiyah, Tevalyah, and Zekaryah (Zechariah). (Thirteen sons and relatives in total.)
12 Those men were leaders of the groups of men who guarded the temple's gates. They worked in Yahweh's temple like their relatives did. 13 They used a process of choosing randomly to assign each family to a particular gate, irrespective of the family reputation. 14 Shelemyah's group was allocated to the eastern gate, and his son Zekaryah (a wise adviser) was allocated to the northern gate.
15 Oved-Edom's group was allocated to the southern gate, plus his sons were to guard the storehouses. 16 Shupim's and Hosah's groups were allocated the western gate, along with the Shaleket gate on the uphill road, with side-by-side guards. 17 Every day there were six Levites on duty in the east, four in the north, four in the south, and two at the storehouses. 18 There were four on the road by the western courtyard, and two in the courtyard. 19 Those were the groups of men who were Korah's and Merari's descendants who guarded the temple gates.

The guards of things/objects · Full kingdom

20 The Levite Ahiyah was in charge of the temple treasuries, as well as the storehouses for dedicated gifts.
21 Laedan's descendants (also descendants of Gereshon) were leaders among their family groups. Yehiel was a descendant of this Laedan. 22 Yehiel's sons were Zetam and Yoel (Joel), and they were in charge of the storehouses in Yahweh's temple.
23 Others who did that work were descendants of Amram, Yitshar, Hevron, and Uziel.
24 Shuvael, a descendant of Mosheh's (Moses') son Gereshom, was another leader in charge of the treasuries, 25 along with his relatives: Eliezer's son Rehavyah, Rehavyah's son Yeshayah (Isaiah), Yeshayah's son Yoram (Joram), Yoram's son Zikri, and Zikri's son Shelomot. 26 Shelomot and his relatives supervised all the storehouses for the sacred things that were consecrated by King David, the clan leaders, and the army division leaders and other commanders 27 who'd dedicated some of the plunder from their battles to the repair of Yahweh's residence. 28 Shelomot and his relatives were also in charge of everything that the prophet Shmuel (Samuel), King Sha'ul (Saul) (Kish's son), and David's two army commanders Avner (Ner's son) and Yoav (Joab) (Tseruyah's son) had dedicated to Yahweh.

Other Levites' duties · Full kingdom

29 From Yitshar's descendants, Kenanyah and his sons worked outside the temple area as officials and judges over Yisrael (Israel).
30 From Hevron's descendants, Hashavyah and his relatives were responsible for all the work done for Yahweh and for the king in the area west of the Yarden (Jordan) river. There were 1,700 of them who were able to do their work well. 31 According to the records of Hevron's descendants, Yeriyah was their leader. (In the fortieth year of David's reign, they'd searched in those records and discovered that there were powerful men in Yazer in Gilead.)
32 Yeriyah had 2,700 relatives who were strong workers and leaders of their families. King David put them in charge of governing the tribes of Re'uven, Gad, and the

66 **RV 26:4-5 · Cross-ref.** 2Sam 6:11; 1Ch 13:14.

Readers' Version

eastern half of the tribe of Menasheh (Manasseh), to ensure that all the people did what God commanded and what the king told them to do.

King David's officials · Full kingdom

27:1 This is a list of the Israeli men who served the king in the army. Some were leaders of families, some were commanders of divisions of a thousand, some were commanders of divisions of a hundred, and some were other officers. There were twenty-four thousand men in each group, and each group served one month each year.

2 Zavdiyel's son Yashaveam was in charge of the group that served during the first month each year. **3** He was a descendant of Perets, and was the commander of all the army officers during the first month each year.

4 Doday (the Ahohi) was the commander of the group that served during the second month each year. Miklot was also a leader in that group.

5 Benayah, son of Yehoyada the high priest, was the commander of the group that served during the third month each year. **6** He was the strongest of 'the thirty' and was their leader. His son was Amizavad.

7 The fourth leader, for the fourth month, was Yoav's (Joab's) brother Asahel, and then his son Zevadyah succeeded him. His division was twenty-four thousand men.

8 The fifth leader, for the fifth month, was the commander Shamhut the Yizrah. His division was twenty-four thousand men.

9 The sixth leader, for the sixth month, was Ikesh's son Ira the Tekoei. His division was twenty-four thousand men.

10 The seventh leader, for the seventh month, was Helets the Peloni (an Efrati). His division was twenty-four thousand men.

11 The eighth leader, for the eighth month, was Sibkay the Hushati (a Zarhi). His division was twenty-four thousand men.

12 The ninth leader, for the ninth month, was Aviezer the Antoti (a Benyamite). His division was twenty-four thousand men.

13 The tenth leader, for the tenth month, was Maharay the Netofati (a Zarhi). His division was twenty-four thousand men.

14 The eleventh leader, for the eleventh month, was Benayah the Pireatoni (an Efrati). His division was twenty-four thousand men.

15 The twelfth leader, for the twelfth month, was Helday the Otnieli (a Netofati). His division was twenty-four thousand men.

The teachers of Yisrael's descendants · Full kingdom

16 There were certain tribal leaders over each of Yisrael's (Israel's) tribes:

Zikri's son Eliezer was the leader of the tribe of Re'uven.

Ma'akah's son Shefatyah was the leader of the tribe of Shim'on (Simeon).

17 Kemuel's son Hashavyah was the leader of the Levites.

Tsadok was the leader of Aharon's (Aaron's) descendants.

18 David's older brother Elihu was the leader of the tribe of Yehudah (Judah).

Mika'el's (Michael's) son Omri was the leader of the tribe of Yisakar (Issachar).

19 Ovadyah's (Obadiah's) son Yishmaeyah was the leader of the tribe of Zevulun.

Azriel's son Yerimot was the leader of the tribe of Naftali (Naphtali).

20 Azazyah's son Hoshea was the leader of the tribe of Efrayim (Ephraim).

Pedayah's son Yoel (Joel) was the leader of the half-tribe of Menasheh (Manasseh).

21 Zekaryah's (Zechariah's) son Yido was the leader of the half-tribe of Menasheh in Gilead.

Avner's son Ya'asiyel was the leader of the tribe of Benyamin.

22 Yeroham's son Azarel was the leader of the tribe of Dan.

Those were the commanders of Yisrael's (Israel's) tribes.

23 David hadn't included men who were less than twenty years old when he'd ordered a census, because Yahweh had promised that he would multiply the Israelis like stars in the sky.[67] **24** Yoav (Joab) (Tseruyah's son) began the count, but never finished it, because Yahweh's anger had struck Yisrael,[68] so the census result wasn't recorded in the record of King David's reign.

King David's administrators · Full kingdom

25 Adiel's son Azmavet supervised the king's treasuries.

Uziyah's son Yonatan (Jonathan) was in charge of the storehouses in the countryside and in the cities and villages, and in the watchtowers.

26 Keluv's son Ezri supervised the farm workers.

27 Shimei the Ramati supervised the king's vineyards.

Zavdi the Shifmi supervised the wine vats.

28 Ba'al-Hanan the Gederi supervised the olive groves and the sycamore trees in the lowlands.

Yoash supervised the olive oil storage.

29 Shitray from the Plain of Sharon was in charge of the herds of cattle that grazed there.

Adlay's son Shafat was in charge of the cattle in the valleys.

30 Ovil the Yishmaeli (Ishmaelite) was in charge of the camels.

Yehdiyah the Meronoti was in charge of the donkeys.

31 Yaziz the Hagri was in charge of the flocks of sheep and goats.

All of those officials supervised King David's property.

King David's advisers · Full kingdom

32 David's uncle Yonatan (Jonathan) was a wise adviser and a copyist.

Hakmoni's son Yehiel attended to the king's sons.

33 Ahitofel was the king's adviser.

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67 RV 27:23 · Cross-ref. Gen 15:5; 22:17; 26:4.

68 RV 27:24 · Cross-ref. 2Sam 24:15; 1Ch 21:1-14.

Readers' Version

Hushay the Arki was the king's friend.

34 Ahitofel was succeeded by Benayah's son Yehoyada, then by Evyatar.

Yoav (Joab) was the commander of the king's army.

David's temple plans · Full kingdom

28:1 Now David called all of Yisrael's (Israel's) leaders to assemble in Yerushalem (Jerusalem): the tribal leaders, the leaders of the various divisions that served the king, the commanders of army units of thousands and of hundreds, and the supervisors of all the property and cattle belonging to the king and his sons, along with the top officials, and the warriors, including their powerful heroes.

2 Then King David stood up and spoke, "Listen to me, my brothers and my people, I wanted in my heart to put up a building for the box containing Yahweh's agreement to rest in. It's the footstool for our god's feet, and I've made preparations to start building,[69] **3** but God told me that I wouldn't be the one to build a house to honour him, because I've been involved in a lot of war and killings.

4 "Yet Yisrael's god Yahweh chose me from all of my father's family to be king over Yisrael forever, because he chose a leader from the tribe of Yehudah (Judah), my father's tribe, and among my father's sons, he was pleased to make me king over all of Yisrael. **5** Then out of the many sons that he's given me, he chose my son Shelomoh (Solomon) to be the next king to rule his kingdom of Yisrael.

6 "Then he told me, 'Your son Shelomoh is the one who'll build my temple and the courtyards around it, because I've chosen him to be like my son, and I'll be like a father to him. **7** I'll establish his kingdom forever, if he's diligent at following my instructions and obeying my judgements, like he is at present.'

8 "So now, in front of all of Yisrael, Yahweh's assembly, and in the hearing of our god, I challenge you all to discover and obey all of your god Yahweh's commands, so that you'll all possess the good land, and you'll leave your sons after you to inherit it forever.

9 "And you, Shelomoh my son, follow your father's god and serve him with a whole heart and with a willing life, because Yahweh looks into all hearts, and understands all your motives. If you look for him, he'll make sure you find him, but if you abandon him, he'll reject you forever. **10** You can now see that you need to be strong and get busy, because Yahweh has chosen you to erect a building to be his sanctuary."

11 Then David gave the plans for the temple to his son Shelomoh, including plans for its porch, its houses, its treasuries, its upper rooms and its inner rooms, and the room to contain the sacred box. **12** He also handed over the plans he envisioned for the temple courtyards, all the surrounding apartments, all the treasuries, and all the storerooms for sacred things. **13** He included instructions for the divisions of the priests and Levites, for all the services required to operate the temple, and for all the equipment and utensils needed for all that. **14** David had determined the weight of gold and silver that would be needed to make all the necessary items that would be used in the regular temple functions, **15** including the gold lampstands and lamps and the silver lampstands and lamps, **16** and the gold for the display tables, and the silver for the silver tables. **17** Also the pure gold meat forks and the jugs and basins, and the weights of the gold and silver bowls. **18** Then the weight of refined gold for the incense altar, and for making the winged creatures that spread out across the top of the box containing Yahweh's agreement. **19** He said, "I've written down all those plans following Yahweh's direction, as he gave me instructions for what has to be done." **20** Then David told his son Shelomoh, "Be strong and courageous, and get going. Don't be afraid or discouraged, because Yahweh God, my god, is with you. He won't leave you and he won't abandon you before all the work of constructing Yahweh's residence and the necessary equipment is finished. **21** Listen, the divisions of the priests and the Levites for all the work in God's house, and all the skilled workmen, will be backing you in all the work. The officials and all the people are ready to follow your instructions."

Donations for the temple · Full kingdom

29:1 Then King David told the entire assembly, "My son Shelomoh (Solomon) has been chosen by God himself. He's young and tender,[70] and it's a huge job, because the temple isn't being built for people, but for Yahweh God. **2** I've used all my resources to provide a plentiful supply of materials for my god's residence: the gold for the gold things, and the silver for the silver things, the bronze for the bronze things, the iron for the iron things, the wood for the wooden parts, onyx stones for inlays, antimony stones and colourful things, and all the rare stones, and alabaster stones. **3** What's more, because I'm excited to have my god's residence built, I've donated my own personal gold and silver on top of everything else that I've prepared for the sacred temple: **4** 100 tonnes of gold and 2,500 tonnes of refined silver for overlaying the buildings' walls, **5** as well as gold for the gold things, silver for the silver things, and for everything the craftsmen are going to make. So who's willing to commit themselves today to making a contribution towards Yahweh's work?

6 Then the family leaders and the leaders of the tribes, and the various levels of military commanders, and the king's construction overseers, all contributed willingly. **7** They donated a total of 170 tonnes of gold and 100kg of gold coins, 350 tonnes of silver, 600 tonnes of bronze, and 3,400 tonnes of iron for the temple construction, **8** plus anyone who had precious stones donated them to the treasury for the temple. Yehiel (a Gershoni) was in charge of those. **9** The people were excited, because they'd all given willingly to Yahweh, and King David was also very pleased.

69 RV 28:2-7 · Cross-ref. 2Sam 7:1-16; 1Ch 17:1-14.

70 RV 29:1-2 · Cross-ref. 1Ch 22:5.

Readers' Version

The praying for David · Full kingdom

10 Then King David blessed Yahweh in front of the entire assembly, saying, "You are blessed, Yahweh, Yisrael's (Israel's) god, our father, for all time, both past and future. 11 Greatness, power, beauty, splendour, and majesty all belong to you, Yahweh, as indeed does everything in the heavens and on the earth. The kingdom and supreme leadership all belong to you, Yahweh.[71] 12 Wealth and prestige comes from you, and you rule over everything. You have the power and strength and control to make people great and to strengthen everyone, 13 so now, our god, we're thanking you and praising your beautiful name.

14 But who am I, and who are my people, that we should be in a position to be able to donate freely like this? Yes, everything comes from you, and we've simply given back from what you gave to us, 15 because we're just strangers on the earth in your eyes, and foreign guests, like all our ancestors. Our time on the earth is like a shadow without any permanence. 16 Yahweh our god, all this abundance that we've collected in order to build a house for you, for your holy name, originally came from you, and it all belongs to you anyway. 17 Yes I know, my god, that you examine our hearts, and you're pleased when we do what's right. I've freely offered all these gifts as I strive to do what's right, and now I'm also happy to see your people freely offer gifts to you. 18 Yahweh, god of our ancestors Avraham, Yitshak (Isaac), and Yisrael, help your people continue to desire to do things like this forever, and help them remain loyal to you. 19 Also, give my son Shelomoh (Solomon) a sincere desire to follow your instructions, your decrees, and your regulations, and to do everything needed to build the temple following all my preparation work."

20 Then David told all the assembled people, "Bless your god Yahweh," and the entire assembly blessed Yahweh, their ancestors' god. Then they bowed down to honour both Yahweh and the king.

21 Then they offered sacrifices to Yahweh, and sacrificed burnt offerings to Yahweh on the following day: 1,000 bulls, 1,000 rams, 1,000 lambs, plus their drink offerings and sacrifices for all of Yisrael in abundance. 22 They ate and drank in Yahweh's honour that day with great celebration.

Then they rededicated David's son Shelomoh as king, and anointed him as leader on Yahweh's behalf, and Tsadok as priest. 23 Shelomoh sat on Yahweh's throne as king, replacing his father David,[72] and he prospered, and all of Yisrael listened to him. 24 All the leaders and the mighty warriors, as well as all of King David's sons, pledged allegiance to King Shelomoh. 25 Yahweh made Shelomoh exceedingly great in the eyes of all the Israelis, and bestowed a kingdom on him, the majesty of which hadn't previously been on any king over Yisrael.

The story of David's kingdom · Full kingdom

26 Yishay's (Jesse's) son David was the king who ruled all of Yisrael (Israel), 27 and he ruled for forty years: from Hevron city for seven years, and then thirty-three years from Yerushalem (Jerusalem).[73] 28 He lived a long life with riches and splendour, and died at a good old age. Then his son Shelomoh (Solomon) replaced him as king. 29 The records of everything King David did, from the beginning to his end, were written by the prophets Shmuel (Samuel), Natan (Nathan), and Gad. 30 They wrote about his powerful rule, and all the things that happened to him and to the Israeli people, and in the kingdoms of other countries while he was ruling Yisrael.

71 **RV 29:11 · Cross-ref.** Mat 6:13.

72 **RV 29:23 · Cross-ref.** 1Ki 2:12.

73 **RV 29:27 · Cross-ref.** 2Sam 5:4-5; 1Ch 3:4.

The second
Sequential Account

(2 Chronicles)

Introduction

The *Second Chronicles* account is the continuation of *First Chronicles* account (and they're considered as just one account in the book form of the Hebrew Scriptures, the TaNaK). This document includes the account of Shelomoh (Solomon) becoming king, then the rebellion of the northern tribes against his son Rehav'am becoming king. That rebellion was led by Yarov'am (Jeroboam) and resulted in the split between the northern kingdom (called 'Yisrael/Israel' or sometimes 'Efrayim/Ephraim') and the southern kingdom (called 'Yehudah/Judah' and consisting mostly of the tribes of Yehudah and Benyamin). This document then ends with the accounts of the kingdom of Yehudah (Judah) and the defeat of Yerushalem (Jerusalem) in 586 B.C.

Main components of this account

Shelomoh's reign *1:1–9:31*
- a. The first years *1:1-17*
- b. The temple construction *2:1–7:10*
- c. The final years *7:11–9:31*

The rebellion of the southern tribes *10:1-19*
The kings of Yehudah *11:1–36:12*
The defeat of Yerushalem *36:13-23*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

The requesting of Shelomoh of wisdom · Full kingdom[1]

1:1 David's son Shelomoh (Solomon) became established over his kingdom, and his god, Yahweh, was with him and made him very powerful.

2 Shelomoh spoke to all of Yisrael (Israel), to the army commanders of thousands and of hundreds, to the judges, to all of Yisrael's leaders, including the clan leaders. **3** So Shelomoh led the whole assembly to the worship place at Giveon, because the sacred tent was there that Yahweh's servant Mosheh (Moses) had made in the wilderness. **4** David had brought God's box uphill from Kiryat-Yearim, and he'd erected a tent for it in Yerushalem (Jerusalem).[2] **5** The bronze altar made by Betsalel (son of Uri, son of Hur) was there in front of Yahweh's tent,[3] and Shelomoh and the assembly requested Yahweh's guidance there. **6** So Shelomoh went up to the bronze altar there at the sacred tent, and in front of Yahweh, he sacrificed a thousand burnt offerings on it.

7 That night, God appeared to Shelomoh and told him, "Ask for what you want me to give you."

8 "You showed outstanding loyal commitment to my father David," Shelomoh replied to God, "and you've made me king in his place. **9** Now, Yahweh God, may your promise to my father David be confirmed, because you yourself have made me king over a people group as numerous as the dust on the ground. **10** Give me wisdom and knowledge now as I come and go in front of these people, because who could make good judgements for this huge people group of yours?"

11 "Because that was in your heart," God replied to Shelomoh "and you didn't ask for wealth, riches, or fame, or the lives of those who hate you, and also you didn't ask for a long life, but you've asked for wisdom and knowledge for yourself to help you lead my people that I've made you king over, **12** then I'll give you that wisdom and knowledge, along with wealth and riches and fame. You'll have more than any king that preceded you or any that follows."

Shelomoh's honour and wealth · Full kingdom[4]

13 Then Shelomoh (Solomon) left the sacred tent at Giveon and returned to Yerushalem (Jerusalem), where he reigned over Yisrael (Israel). **14** Then Shelomoh built up his chariots and horsemen, and soon had 1,400 chariots and 12,000 horsemen,[5] which he stationed in the chariot cities and with him in Yerushalem. **15** The king made silver and gold in Yerushalem as common as stones, and he made imported cedar timber as common as the local sycamore trees that were plentiful in the lowlands.

16 Shelomoh's horses were imported from Mitsrayim (Egypt)[6] and from the traders in Kue (in modern southern Türkiye/Turkey). **17** Mitsri (Egyptian) chariots cost six hundred silver coins and horses cost one hundred and fifty. (The Hiti and Aramean kings were able to get them for the same price.)

Preparations for temple construction · Full kingdom[7]

2:1 Then Shelomoh (Solomon) decided to build a temple to honour Yahweh, as well as a palace for himself, **2** so he conscripted seventy thousand men as porters, eighty thousand as stone-cutters in the hillside quarries, and 3,600 supervisors.

3 Shelomoh contacted King Huram in Tsor (Tyre), saying, "In my father David's time, you sent cedar timber to him so he could build himself a palace to live in. **4** Listen, I'm building a temple to honour my god Yahweh, to consecrate to him. There we'll burn spiced incense for him, plus we'll have the regular bread display, and burnt offerings in the morning and in the evening, on rest days and on the new moons, and at Yahweh our god's other appointed times. Yisrael (Israel) is required to do this forever. **5** We want to build an impressive building, because our god is more powerful than all the other gods. **6** But who could stay strong enough to build a house for him, since the sky and the heavens of the heavens can't contain him?[8] And who am I that I could build a house for him—maybe I'm good enough to burn incense for him? **7** So then, send me a skilled man who can work in gold, and in silver, and in bronze, and in iron, and with purple, red, and blue threads, and who knows how to engrave. He'll work with the skilled craftsmen who my father David appointed and who are with me here in Yerushalem (Jerusalem) and across Yehudah (Judah). **8** Also, send me cedar, cypress, and algum timber from there in Levanon, because I myself know that your servants know how to cut the trees from Levanon's forests. And listen, my servants will help your servants **9** so they can supply me with plenty of timber, because the temple I'm building will be large and beautiful. **10** I'll pay your wood-cutters three thousand tonnes of ground wheat, and the same amount of barley, and four hundred thousand litres of wine, and the same amount of olive oil.

11 King Huram of Tsor wrote back to King Shelomoh, "Yahweh has appointed you as king over his people because he loves them. **12** Blessed be Yisrael's god Yahweh who made the heavens and the earth, who's given King David a wise son with insight and understanding, who'll build a temple for Yahweh and a palace for his kingdom.

13 "I'll send Huram-Avi to you—he's a skilled craftsman.

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1 **RV 1:1 · Parallel** 1 Kgs 3:1-15

2 **RV 1:4 · Cross-ref.** 2Sam 6:1-17; 1Ch 13:5-14; 15:25–16:1.

3 **RV 1:5 · Cross-ref.** Exo 38:1-7.

4 **RV 1:13 · Parallel** 1 Kgs 10:26-29

5 **RV 1:14 · Cross-ref.** 1Ki 4:26.

6 **RV 1:16 · Cross-ref.** Deu 17:16.

7 **RV 2:1 · Parallel** 1 Kgs 5:1-18

8 **RV 2:6 · Cross-ref.** 1Ki 8:27; 2Ch 6:18.

Readers' Version

14 His mother's from the tribe of Dan, and his father's from Tsor. He knows how to work in gold and silver, in bronze and iron, in stone and in timber, with purple and blue threads, with fine white linen and with crimson thread, and do any kind of engraving. He can follow any pattern that's given to him by your designers, and the designers of my master, David, your father. 15 So then go ahead and send the wheat, barley, olive oil, and wine that you promised to send to us, 16 then we'll cut the trees you need from Levanon and raft them to Yafo (Joppa) by sea. The responsibility of getting them up the hills to Yerushalem (Jerusalem) will be yours.

Temple construction begins · Full kingdom[9]

17 Shelomoh (Solomon) had all the foreign men living in Yisrael (Israel) counted (similar to what his father David had done), and it came to 153,600. 18 He conscripted seventy thousand as porters, eighty thousand as stone-cutters, and 3,600 as supervisors to keep the others working.

3:1 Then Shelomoh began to build Yahweh's temple on Mt. Moriyah[10] in Yerushalem (Jerusalem), where Yahweh had appeared to his father David. It was at Ornan the Yevusi's threshing floor where David had planned for it, 2 and they began the construction in early-May of the fourth year of Shelomoh's reign.[11] 3 The temple foundation was twenty-seven metres long and nine metres wide, 4 and the nine metre long front entrance porch was nine metres high.[12] Shelomoh overlaid the inside walls with pure gold. 5 For the main building, he overlaid it first with cypress planking, then with pure gold, then carved palm trees and chains along the walls. 6 The gold they used came from Parvayim.[13] The main building was also overlaid with valuable gemstones. 7 He overlaid the temple beams, thresholds, walls, and doors with gold, and he engraved winged creatures on the walls.

8 Then he made the most sacred room inside the temple.[14] It was nine metres long (the full width of the temple) and the same width. He overlaid it with thirty kilograms of pure gold (beaten into thin sheets). 9 Each gold nail weighed half a kilogram, and he also overlaid the upper rooms with gold.

10 He cast molten metal into two winged creatures in the most sacred room and overlaid them with gold.[15] 11 Each of the creatures had two wings, each 2.3 metres long. One of the wings reached the temple wall, and the other wing was stretched out to touch the other creature's wingtip, 12 and the same for its companion, 13 so the total span of the two winged creatures was nine metres. They were made standing on their feet, and placed with their faces towards the opening into the main hall. 14 The curtain separating the two rooms was made from fine-linen with blue, purple, and red thread, and with winged creatures embroidered onto it.[16]

The two bronze pillars · Full kingdom[17]

15 For the front of the temple he made two sixteen metre tall pillars, which each had a 'capital' topping that was another two metres high. 16 Ornamental chains were made for the inner sanctuary and to go around the tops of the pillars, and there were one hundred pomegranate models hanging on the chains. 17 There was one pillar on each side of the east-facing entrance—the lefthand one was named Yakin and the righthand one was named Boaz.

The temple equipment · Full kingdom[18]

4:1 Then he made a square bronze altar, nine metres on each side and 4.5m high,[19] 2 and he made the large round metal water tank (called 'The Sea'), which was 4.5m in diameter and over two metres high. 3 Below the outer rim were two rows of small ornamental bulls spaced 45cm apart, which were part of the same casting. 4 Supporting 'The Sea' were twelve large cast bulls—facing outwards, with three facing each of the four compass points. 5 The sides of the tank were eight centimeters thick. The tank's brim was fashioned like the brim of a cup, resembling a lily blossom. The tank held sixty-six thousand litres of water. 6 Then he made ten washbasins, placing five on each side for the priests to rinse the burnt offerings in. The priests used 'The Sea' to wash in.[20]

7 He made the ten gold lampstands as per their design, and placed them in the temple with five on each side.[21] 8 He made ten tables and also placed them in the temple with five on each side,[22] plus he made a hundred gold basins.

9 He made the courtyard for the priests, as well as the large courtyard with its doors overlaid with bronze, 10 and

9 **RV 2:17 · Parallel** 1 Kgs 6:1-38

10 **RV 3:1 · Cross-ref.** Gen 22:2.

11 **RV 3:2 · Note** Probably in 966 B.C.

12 **RV 3:4 · Note** Most modern translations assume that the Hebrew 'fifty-five metres high' is an error.

13 **RV 3:6 · Note** Probably somewhere south of Yisrael in the Aravi peninsula, but possibly to the east.

14 **RV 3:8 · Cross-ref.** Exo 26:33-34.

15 **RV 3:10-13 · Cross-ref.** Exo 25:18-20.

16 **RV 3:14 · Cross-ref.** Exo 26:31.

17 **RV 3:15 · Parallel** 1 Kgs 7:15-22

18 **RV 4:1 · Parallel** 1 Kgs 7:23-51

19 **RV 4:1 · Cross-ref.** Exo 27:1-2.

20 **RV 4:6 · Cross-ref.** Exo 30:17-21.

21 **RV 4:7 · Cross-ref.** Exo 25:31-40.

22 **RV 4:8 · Cross-ref.** Exo 25:23-30.

Readers' Version

he placed 'The Sea' in the southeast corner.

11 Meanwhile, Huram made the tubs and shovels (for the ashes from the altar) and other small bowls.

So Huram finished the work for God's temple that King Shelomoh (Solomon) had assigned to him: **12** the two pillars, the bowl-shaped capitals on top of each pillar, the two sets of latticework to cover those two capitals' bowls, **13** and the four hundred pomegranates for the latticework—two rows of pomegranates to cover each of the two bowls of the capitals that decorated the tops of the pillars. **14** He also made the washbasins and their stands, **15** 'The Sea' and the twelve bulls that hold it up, **16** and the tubs and shovels, the forks, and other utensils.

Those were all items made of polished bronze that Huram-Avi made for King Shelomoh for Yahweh's temple.

17 The king had them cast in the clay between Sukot and Tseredah down by the Yarden (Jordan) River. **18** Shelomoh had so many items made that they didn't even try to weigh all the bronze.

19 Shelomoh had all the items for God's temple made, including the gold altar and the tables for displaying the sacred bread, **20** the pure gold lampstands and their lamps for the inner sanctuary according to their designs, **21** the pure gold flower ornaments, lamps, tongs, **22** the pure gold lamp trimmers, the basins and spoons, and the fire pans. Also the temple entrance, its inner doors into the very sacred room, and the outer temple doors were all gold.

5:1 After all the work which Shelomoh did for Yahweh's temple was completed, Shelomoh brought in his father David's sacred things.[23] He put the gold and silver, and all the other items, in the temple treasuries.

Bringing the sacred box into the temple · Full kingdom[24]

2 Then Shelomoh (Solomon) assembled the Israeli elders, and all the heads of the tribes, the Israeli clan leaders, in Yerushalem (Jerusalem), to bring the box containing Yahweh's agreement up the hill from the city of David, that is, Tsiyon (Zion).[25] **3** So in October, all those Israeli leaders gathered to be with the king for a feast, **4** and once everyone was there, the Levites lifted up the sacred box **5** and carried it up towards the temple. The priests (who are also Levites) carried it, along with the sacred tent and everything that had been in it. **6** Then King Shelomoh, and all the assembled Israelis with him, gathered in front of the box, sacrificing sheep and cattle which were too many to count. **7** The priests then took the box containing Yahweh's agreement in to its place in the house's inner room (the holiest place)—to under the winged creatures, **8** whose outstretched wings would now be over the sacred box and even over the top of its carrying poles. **9** Those long poles stuck out and could be seen from the front of that inner room, but couldn't be seen from the main room, and they're still there to this day. **10** There was nothing in the box except the two stone tablets that Mosheh (Moses) had put in at Horev,[26] which represented the agreement that Yahweh had made with the Israelis after they'd left Mitsrayim (Egypt).

Yahweh's splendour · Full kingdom

11 Then the priests left the holy place in the temple. All the priests who were there consecrated themselves to do the priestly duties, irrespective of which division they were part of. **12** All the Levites who were singers (Asaf, Heyman, Yedutun, and their sons and their brothers) stood on the east side of the altar. They were dressed in fine linen, and had cymbals, and harps and lyres, along with 120 priests playing trumpets. **13** The trumpeters and singers performed together to praise and thank Yahweh, with the trumpets and cymbals on the highlights of the song to praise Yahweh:

"Yahweh is good to us,
because his loyal commitment continues forever."[27]

Then Yahweh's temple filled with a cloud, **14** and the priests weren't able to stay on their feet and continue ministering, because Yahweh's brilliance had filled the temple.

Shelomoh's blessing · Full kingdom[28]

6:1 Then Shelomoh (Solomon) prayed, "Yahweh, you said that you would live in a dark cloud, **2** but I've built a beautiful residence for you—a place for you to live in forever."

3 Then, while all the people stood there, Shelomoh turned toward them and spoke a blessing over them, **4** saying, "Yahweh, Yisrael's (Israel's) god, is blessed, who spoke physically to my father David, and then caused it to actually happen, when he said back then,[29] **5** 'When I brought my people out of Mitsrayim (Egypt), I hadn't chosen a city from all of Yisrael's tribes as a place to build a house so my name could be there. Nor had I chosen a man to be leader over my people, Yisrael, **6** but now I've chosen Yerushalem (Jerusalem) to be my place of residence, and I've chosen you, David, to be over my people, Yisrael.'

7 "My father David wanted to build a temple for Yisrael's god Yahweh, **8** but Yahweh told him, 'It's good that you wanted to build a house to honour me, **9** but you won't be the one to build it. It'll be your own biological son who'll build the temple to honour my reputation.'

10 "Now Yahweh has fulfilled what he said, and I'm here sitting on Yisrael's throne instead of my father David, just as Yahweh said, and I've had this temple built to honour Yisrael's god Yahweh. **11** I've placed the sacred box in there—the box that contains the agreement Yahweh made with Yisrael's descendants."

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23 **RV 5:1 · Cross-ref.** 2Sam 8:11; 1Ch 18:11.

24 **RV 5:2 · Parallel** 1 Kgs 8:1-9

25 **RV 5:2 · Cross-ref.** 2Sam 6:12-15; 1Ch 15:25-28.

26 **RV 5:10 · Cross-ref.** Deu 10:5.

27 **RV 5:13 · Cross-ref.** 1Ch 16:34; 2Ch 7:3; Ezr 3:11; Psa 100:5; 106:1; 107:1; 118:1; 136:1; Jer 33:11.

28 **RV 6:1 · Parallel** 1 Kgs 8:12-21

29 **RV 6:4-9 · Cross-ref.** 2Sam 7:1-13; 1Ch 17:1-12.

Readers' Version

Shelomoh's prayer · Full kingdom[30]

12 Then Shelomoh (Solomon) stood in front of the altar to Yahweh in front of all the assembled Israelis, and spread out his hands, 13 because he'd made a bronze platform and had it placed in the centre of the courtyard. The square platform was just over two metres on each side, and stood just over a metre off the ground. Firstly he stood on it, then he knelt down in front of all the assembled Israelis and spread his hands out to the sky 14 and said, "Yahweh, Yisrael's (Israel's) god, there isn't any god like you in the heavens or on the earth—one who keeps his agreement and shows loyal commitment to your servants who are walking with total integrity as you watch them. 15 Everything you verbally told my father David that you'd do, you've used your power to make it all happen, including this today. 16 And now, Yahweh, Yisrael's god, keep another promise you made to your servant David my father, when you told him, 'There'll always be one of your descendants sitting on Yisrael's throne, as long as they obey my instructions just like you have.'[31] 17 So now, Yahweh, Yisrael's god, may what you said to your servant, to David, be confirmed.

18 "But will God really live with humans here on the earth? Wow, the skies and the heavens of the heavens can't contain you—how much less this house that I've built.[32] 19 Nevertheless Yahweh my god, listen to your servant's prayer and request and take notice. 20 Watch over this building where you said you'd be present,[33] and hear my prayers when your servant prays towards this place. 21 Listen to what your servant and your Israeli people are requesting when they pray towards this place. Listen from where you live in the heavens, and hear and forgive.

22 "If someone is accused of wronging their neighbour, and is forced to make a sworn statement in front of your altar in this temple, 23 then listen from the heavens and decide who's telling the truth. Then punish the guilty party as they deserve, and do good to the other side as a reward for their innocence.

24 "And if your Israeli people are defeated by their enemies because they've disobeyed you, but they return to you and confess, and pray, and in this place they request your favour, 25 then listen to them from the heavens and forgive your Israeli people's disobedience, and bring them back to this land that you gave to their ancestors and to them.

26 "When the clouds hold back and give no rain because your Israeli people have disobeyed you, but then they pray towards this place and acknowledge you and turn away from their disobedience because you've punished them, 27 then listen to them from the heavens and forgive the disobedience of your servants and your Israeli people. Teach them the right way to live their lives, and give rain to your land which you gave your people as a permanent inheritance.

28 "If this land suffers from famine, or if there's blight or mildew, or locusts or grasshoppers, deadly diseases or sickness, or if an enemy army surrounds them, 29 then if any person, or all your Israeli people, stretch out their hands towards this temple with their prayers and requests because they each acknowledge their individual pain and suffering, 30 then listen to them from where you live there in the heavens, and forgive them. Reward each person according to their behaviour, because you know people's motives—only you know what's in people's minds. 31 Do that so they'll respect you and live how you want them to, as they live in this country that you gave to our ancestors.

32 "Also, any foreigners who don't belong to your Israeli people, who come to this land because they've heard that you're very great and powerful, if they turn toward this temple and pray, 33 then listen to them as well from where you live there in the heavens. Do whatever that foreigner requests from you, so that all the people groups in the world will learn about your reputation, and honour and obey you like your Israeli people do, and know that this temple that I've built is called by your name.

34 "When you send your people off to battle their enemies, and they pray towards this city that you've chosen and this temple that I've had built to honour your name, 35 then listen from the heavens to their prayer and their requests, and uphold their cause.

36 "When they disobey you (and there's no one who doesn't), and you're angry with them and allow an enemy to get the upper hand, and their captors take them to a distant or nearby land as captives, 37 and then in that land where they're captives, they turn and admit their wickedness and their disobedience, and request your favour, 38 and they turn to you with total sincerity in that other country, and pray towards the land that you gave their ancestors, and the city that you chose, and toward the temple that I've built to honour your name, 39 then listen from where you live in the heavens to their prayer and their requests, and uphold their cause and forgive your people who've disobeyed you.

40 "Now my god, please let your eyes be open and your ears attentive to prayers offered towards this place.

41 "So now Yahweh God, along with the sacred box representing your strength, come and enter your place for resting. Yahweh God, may your priests be dressed in your rescue, and your faithful ones enjoy your goodness.[34] 42 Yahweh God, don't ignore those who you've chosen. Remember your servant David's loyal commitment."

30 **RV 6:12 · Parallel** 1 Kgs 8:22-53

31 **RV 6:16 · Cross-ref.** 1Ki 2:4.

32 **RV 6:18 · Cross-ref.** 2Ch 2:6.

33 **RV 6:20 · Cross-ref.** Deu 12:11.

34 **RV 6:41-42 · Cross-ref.** Psa 132:8-10.

Readers' Version

The temple dedication · Full kingdom[35]

7:1 When Shelomoh (Solomon) finished praying, fire came down from the skies and consumed the burnt offering and the sacrifices, and Yahweh's brilliant light filled the temple.[36] 2 The priests weren't able to go into Yahweh's temple because of Yahweh's brilliant light, 3 and when all the Israelis saw the fire come down and saw the bright light above the temple, they fell to their knees with their faces bowed down low to the stone pavement, and worshipped and thanked Yahweh, saying, "He's certainly good—his loyal commitment really will continue forever."[37]

4 Then the king and all the people offered sacrifices to Yahweh— 5 King Shelomoh sacrificed twenty-two thousand cattle and one hundred and twenty thousand sheep, and so the king and all the people dedicated God's temple. 6 The priests were standing in their positions, as well as the Levites with the instruments King David had made to give thanks to Yahweh. When they assisted David in praising Yahweh, they would sing, "Yes, his loyal commitment continues forever," and the priests would blow their trumpets in front of them as all the Israelis stood there.

7 Then Shelomoh consecrated the middle of the courtyard in front of Yahweh's temple building so he could offer burnt offerings and the fat of the peace offerings there, because the bronze altar that he'd made wasn't able to handle the large number of burnt offerings and grain offerings, and the fats.

8 Then Shelomoh and all of Yisrael (Israel) feasted for the next seven days—the huge gathering spread from Levo-Hamat in the far north, all the way to the Mitsri (Egyptian) riverbed in the far south. 9 On the eighth day, they had a solemn service, because they'd observed seven days of celebration for the altar with seven days of feasting. 10 Finally, after some three weeks, Shelomoh sent the people home—they were cheery and encouraged because of the goodness Yahweh had displayed to David and Shelomoh, and to his Israeli people.

Yahweh appears to Shelomoh again · Full kingdom

11 So Shelomoh (Solomon) finished Yahweh's temple and the king's palace—he'd succeeded in implementing everything he'd envisaged. 12 One night, Yahweh appeared to Shelomoh in a dream and told him, "I've heard your prayer, and I've chosen this temple to be the place where my people will offer sacrifices to me. 13 If I restrain the skies so there's no rain, or if I command locusts to devour the land, or if I send disease among my people, 14 then if my people who are known by my name humble themselves and pray, and request my help and turn away from their evil customs, then I myself will hear them from the heavens, and I'll forgive their sin and heal their land. 15 My eyes will be open and my ears will be attentive to prayers offered towards this place, 16 as I've chosen and consecrated this temple to be associated with my name forever—I'll be permanently present there. 17 Also, if you'll obey me like your father David did, and do everything that I've instructed you, and keep my rules and regulations, 18 then I'll ensure that your descendants rule your kingdom, just as I promised your father David when I said, 'You won't fail to have one of your descendants ruling over Yisrael (Israel).' 19 However, if you collectively turn away, and abandon my rules and instructions that I gave you, and decide to serve other gods and worship them, 20 then I'll remove these people from my land that I gave them. Also this temple that I consecrated for myself, I'll throw it away where I can't see it, and I'll make it an object of scorn and ridicule among all the other nations.

21 Then this temple, which everyone admires as they pass by, will be devastated, and people will ask, 'Why did Yahweh do such terrible things to that temple and to that land?'

22 'It happened because they abandoned Yahweh, their ancestors' god,' others will reply. 'He brought them out from slavery in Mitsrayim (Egypt), but then they obtained other gods and worshipped them and served them—that's why he sent them all this misery.' "

King Shelomoh's achievements · Full kingdom[38]

8:1 After the twenty years that it took Shelomoh (Solomon) to build Yahweh's temple and his palace, 2 he rebuilt the cities that King Huram had given to him, and he got Israelis to live in them.

3 Then Shelomoh attacked Hamat-Tsovah and captured it. 4 He rebuilt Tadmor in the wilderness, and storage cities in the Hamat region. 5 He rebuilt the fortified cities of Upper Beyt-Horon and Lower Beyt-Horon with walls and barred gates, 6 as well as Ba'alat and all the storage cities, and all the cities for Shelomoh's chariots and horsemen that he wanted to build in Yerushalem (Jerusalem) and Levanon, and throughout his kingdom. 7 All the people who lived in Yisrael (Israel) but who were actually remnants of the Hitim, Amorim, Perizim, Hivim, and Yevusim, 8 who were descendants of groups that the Israelis hadn't completely destroyed, were forced to become Shelomoh's labourers, and they still continue in that role. 9 However, Shelomoh didn't make the Israelis become labourers, because they became his soldiers, officers, chariot commanders, and horsemen. 10 Some 250 Israelis were also King Shelomoh's chief officials who had authority over the people.

11 Shelomoh brought his wife, Par'oh's (Pharaoh's) daughter, up from the city of David to the house he'd built for her, because he said, "My wife mustn't live in the palace of Yisrael's King David, because the places where Yahweh's box has been are sacred."

35 **RV 7:1 · Parallel** 1 Kgs 8:62-66

36 **RV 7:1 · Cross-ref.** Lev 9:23-24.

37 **RV 7:3 · Cross-ref.** 1Ch 16:34; 2Ch 5:13; Ezr 3:11; Psa 100:5; 106:1; 107:1; 118:1; 136:1; Jer 33:11.

38 **RV 8:1 · Parallel** 1 Kgs 9:10-28

Readers' Version

12 Then Shelomoh sacrificed burnt offerings to Yahweh
on the altar that had been built in front of the temple's
porch. 13 He followed Mosheh's (Moses') instructions about
the daily sacrifices for the rest days[39] and the new
moons,[40] and for the three appointed occasions each year:
the Festival of Flat Bread, the Harvest Festival, and the Cel-
ebration Living in Shelters.[41] 14 Then, as his father David
had instructed, he assigned the priests to divisions for
their various tasks, and the Levites who would praise and
minister in front of the priests and help in their daily
tasks, and gatekeepers in their divisions at the various
gates. All that was what David, the man of God, had com-
manded. 15 The priests and Levites followed the king's in-
structions concerning all their duties, as well as their su-
pervision of the treasuries.

16 So now, all of Shelomoh's work on Yahweh's temple
was completed—from the foundation through to its com-
pletion and operation.

17 Then Shelomoh went to Etsyon-Gever and to Eylot on
the edge of the ocean, in the Edom region. 18 King Huram
(from Tsor (Tyre)) sent ships to him, as his servants knew
the sea well. Then Shelomoh's men boarded the ships and
sailed with them to Ofir, where they obtained fifteen
tonnes of gold and brought it back to King Shelomoh.

The queen from Sheva visits · Full kingdom[42]

9:1 The queen from the Sheva re-
gion had heard all about Shelomoh
(Solomon), and she came to
Yerushalem (Jerusalem) with some hard questions.[43] Her
party included a large number of camels carrying lots of
spices and gold and valuable gemstones. She came to Sh-
elomoh and discussed with him everything that was on her
mind. 2 Shelomoh responded to all her queries, and there
wasn't any subject that he wasn't able to speak about.
3 When the queen from Sheva saw Shelomoh's wisdom,
and saw the palace that he'd built 4 and the food at his ta-
ble, as well as his servants' stations, his well-dressed minis-
ters standing by, his cup-bearers in their uniforms, and the
burnt offerings that he sacrificed at Yahweh's temple, it
took her breath away 5 and she told the king, "Everything I
heard in my own country about you and your wisdom was
true. 6 I didn't believe what they reported to me until I saw
it with my own eyes, and wow, the reports I heard didn't
even cover *half* the extent of your wisdom! 7 Your men are
blessed, and even your servants are blessed to be able to
continually stand in front of you and listen to your wis-
dom. 8 Your god Yahweh ought to be blessed—the one who
delighted in you and placed you on his throne as his king.
Your god loved Yisrael (Israel) and wanted to establish
them forever, so he's placed you over them as king—to give
justice and do what's right."

9 Then she gave the king four tonnes of gold, a very large
quantity of spices, and valuable gemstones. Nobody before
had ever seen such a large amount of spices as what the
queen from Sheva gave to King Shelomoh.

10 (Also, King Huram's servants working together with
Shelomoh's servants brought gold from Ofir, as well as al-
gum wood and valuable gemstones. 11 The king made the
algum wood into staircases for Yahweh's temple and for
the king's palace, and into lyres and harps for the singers.
Nothing like that had been seen before in Yehudah (Ju-
dah).)

12 King Shelomoh gave the queen from Sheva everything
she wanted—more than what she'd brought to the king.
Then she departed with her servants and went back to her
country.

Shelomoh's wealth · Full kingdom[44]

13 In one year, Shelomoh
(Solomon) received about twenty
tonnes of gold, 14 as well as what the merchants and
traders brought in. All the Aravi kings and all the local
governors brought gold and silver to Shelomoh. 15 King
Shelomoh made two hundred large shields of beaten
gold—six hundred gold coins' worth of beaten gold went
into each shield. 16 Also, three hundred smaller
shields—three hundred gold coins' worth of beaten gold
went into each shield.

17 Then the king made a large ivory throne and overlaid
it with pure gold. 18 There were six steps leading up to the
throne, and a gold footstool was attached to it. It had an
armrest on each side, with a lion statue beside each arm-
rest. 19 There were twelve statues of lions standing on the
six steps—one at each end of each step. No throne like that
existed in any other kingdom.

20 All of King Shelomoh's cups were made of gold, and all
the various dishes in 'The House of the Levanon Forest'
were refined gold. Nothing was made of silver, because
during Shelomoh's reign, silver wasn't considered valu-
able, 21 because the king's ships went to Tarshish with Hu-
ram's servants. Every three years the fleet would bring
back gold, silver, ivory, and apes and baboons, 22 so King
Shelomoh became greater than all the other kings in the
world, both in wealth and in wisdom.

23 Kings from all over the world wanted to come and lis-
ten to the wisdom that God had given Shelomoh. 24 Each of
them would bring gifts: gold and silver items, clothes,
myrrh and spices, horses and mules. (This continued year
after year.)

25 Shelomoh had four thousand stalls for horses and
chariots, and twelve thousand horsemen, and he kept
some in the chariot cities and some close by in Yerushalem

39 **RV 8:13 · Cross-ref.** Num 28:9-10.

40 **RV 8:13 · Cross-ref.** Num 28:11-15.

41 **RV 8:13 · Cross-ref.** Exo 23:14-17; 34:22-23; Num 28:16–29:39; Deu 16:16.

42 **RV 9:1 · Parallel** 1 Kgs 10:1-13

43 **RV 9:1-9 · Cross-ref.** Mat 12:42; Luk 11:31.

44 **RV 9:13 · Parallel** 1 Kgs 10:14-25

Readers' Version

(Jerusalem).[45] 26 He ended up ruling over all the kings in the region, from the Perat (Euphrates) River in the northeast, west to the area of the Pelishtim, and south down to the Mitsri (Egyptian) border.[46] 27 The king made silver as common as stones, and cedar timber as common as the sycamore fig trees in the lowlands. 28 Horses were brought in from Mitsrayim (Egypt)[47] for Shelomoh, and from other countries as well.

Summary of Shelomoh's reign · Full kingdom[48]

29 Everything else that Shelomoh (Solomon) did, from the beginning to the end, was written down by the prophet Natan (Nathan), and in the prophecy by Ahiyah (from Shiloh), and the prophet Ido's visions about Nevat's son Yarov'am (Jeroboam) were also written down. 30 Shelomoh reigned from Yerushalem (Jerusalem) over all of Yisrael (Israel) for forty years, 31 then he died and was buried with his father in 'The City of David', and his son Rehav'am (Rehoboam) replaced him as king.

Yisrael splits in two · Full kingdom[49]

10:1 Then Rehav'am (Rehoboam) went to Shekem, where all of Yisrael (Israel) had gathered for his coronation. 2 Meanwhile, Nevat's son Yarov'am (Jeroboam) had fled from King Shelomoh (Solomon) and was down in Mitsrayim (Egypt), but when he heard about the coming coronation, he returned from Mitsrayim. 3 So the leaders of the northern tribes summoned Yarov'am, and he went with them to speak to Shelomoh's son Rehav'am and all of Yisrael, saying,
4 "Your father made us work very hard, but now, lighten the demands that your father made on us, and we'll serve you."
5 "Come back to me in three days." Rehav'am answered, so the people departed.
6 Then King Rehav'am consulted with the older men who'd advised his father Shelomoh when he was still alive, asking them, "How do you advise me to answer the people?"
7 "If you're good to those people and do things that please them, and speak kindly to them," they answered, "then they'll serve you for a long time to come."
8 However, Rehav'am rejected their advice, and consulted some of the young men there who'd grown up with him.
9 "How would you guys suggest I answer the people who've asked me to lighten the burden on them, compared to my father's time?"
10 "Those people tell you that your father was hard on them and that you should lighten their load," his contemporaries advised him. "But you should tell them that your little finger is thicker than your father's waist, 11 and that whereas he required them to contribute, you'll be even more demanding. Tell them that he might have whipped them with leather whips, but that you'll whip them with scorpions!"
12 So Yarov'am (Jeroboam) and all the people returned to King Rehav'am on the third day as he'd prearranged,
13 and ignoring the advice of the older men, the king answered the people harshly. 14 He passed on the younger men's suggestion, telling the people, "I'll make your burden even heavier. My father rebuked you people with whips, but I'll do it with scorpions." 15 So the king took no notice of the people's request, because it was God turning events around, so that what Yahweh had said to Yarov'am (Nevat's son) through Ahiyah (from Shiloh) would come to pass.
16 When all the Israelis saw that the king hadn't listened to them, the people from the northern tribes answered the king, "What did David have to do with us anyway? We had nothing to gain from Yishay's (Jesse's) son. You might as well all head home, and then they'll see what happened to David's dynasty."[50]
So they all went home, 17 and Rehav'am ended up only ruling over the Israelis living in the Yehudah (Judah) region.
18 King Rehav'am (still in Shekem) sent out Hadoram, his supervisor of the forced labourers, but the Israelis hurled stones at him and killed him. When he heard about that, King Rehav'am forced his way into his chariot and escaped to Yerushalem (Jerusalem), 19 and northern Yisrael (Israel) has rebelled against David's descendants to this day.

The scolding of prophet Simayass to Rehav'am · Southern kingdom[51]

11:1 When Rehav'am (Rehoboam) arrived in Yerushalem (Jerusalem), he assembled Yehudah's (Judah's) and Benyamin's warriors: 180,000 chosen to fight against Yisrael (Israel) to bring the kingdom back to Rehav'am. 2 But Yahweh spoke to the prophet Shemayah, saying, 3 "Go and tell this to Shelomoh's (Solomon's) son King Rehav'am of Yehudah, and to all the Israeli people from the Yehudah and Benyamin tribes:
4 Yahweh says that you mustn't go and fight with your relatives. Everyone should just go home again, because everything that's happened came from me." So they listened to the message from Yahweh, and called off the planned attack against Yarov'am (Jeroboam).

Rehav'am fortifies the cities · Southern kingdom

5 So Rehav'am (Rehoboam) lived in Yerushalem (Jerusalem) and fortified the cities throughout Yehudah (Judah): 6 Beyt-Lehem (Bethlehem), Eytam, Tekoa,
7 Beyt-Tsur, Sokoh, Adulam, 8 Gat, Mareshah, Zif, 9 Adorayim, Lakish, Azekah, 10 Tsor'ah, Ayalon, and Hevron (all

45 **RV 9:25 · Cross-ref.** 1Ki 4:26.
46 **RV 9:26 · Cross-ref.** Gen 15:18; 1Ki 4:21.
47 **RV 9:28 · Cross-ref.** Deu 17:16.
48 **RV 9:29 · Parallel** 1 Kgs 11:41-43
49 **RV 10:1 · Parallel** 1 Kgs 12:1-20
50 **RV 10:16 · Cross-ref.** 2Sam 20:1.
51 **RV 11:1 · Parallel** 1 Kgs 12:21-24

Readers' Version

in Yehudah and Benyamin). 11 He strengthened the fortifications in those cities and towns, appointed an army commander, and stocked their storehouses with food and oil and wine. 12 He also equipped each of them with shields and spears, and made sure they were well-protected. So Yehudah and Benyamin were under his control.

Priests and Levites go down to Yehudah · Southern kingdom

13 The priests and Levites throughout all of Yisrael (Israel) supported Rehav'am (Rehoboam) from every part of the country. 14 The Levites abandoned their property and their pastureland and moved to Yerushalem (Jerusalem) and across the rest of Yehudah (Judah), because Yarov'am (Jeroboam) and his sons stopped them from serving as Yahweh's priests. 15 Instead Yarov'am established his own priests for his hilltop shrines and for the goat and calf idols that he'd made.[52] 16 As well as the priests and Levites, people from all the Israeli tribes who wanted to serve Yisrael's god Yahweh came to Yerushalem to sacrifice to Yahweh, their ancestors' god. 17 So they strengthened the kingdom of Yehudah, and as the people followed David's and Shelomoh's (Solomon's) examples, they strengthened Rehav'am's rule for three years.

Rehav'am's family · Southern kingdom

18 Rehav'am (Rehoboam) married Mahalat. She was the daughter of David's son Yerimot, and her mother was Avihayil, the daughter of Eliav and granddaughter of Yishay (Jesse). 19 They had three sons: Ye'ush, Shemaryah, and Zaham. 20 After her, he married Avshalom's (Absalom's) daughter Ma'akah, and they had four sons: Aviyah, Atay, Ziza, and Shelomit. 21 Rehav'am loved Ma'akah the most out of his eighteen wives and sixty slave-wives. He fathered twenty-eight sons and sixty daughters, 22 but he appointed Ma'akah's son Aviyah to be the leader of his older and younger brothers, because that would mark him as the future king. 23 He wisely sent his other sons to fortified cities across all the regions in Yehudah (Judah) and Benyamin, where he set them up generously and asked the local people to give them wives.

Mitsrayim attacks Yehudah · Southern kingdom[53]

12:1 However, after Rehav'am (Rehoboam) had become established and in firm control of his kingdom, he and all the people abandoned Yahweh's instructions. 2 Because they were unfaithful to Yahweh, King Shishak from Mitsrayim (Egypt) came to attack Yerushalem (Jerusalem) in the fifth year of Rehav'am's reign, 3 with 1,200 chariots and sixty thousand horsemen, along with a huge number of troops, including Mitsrim (Egyptians), Luvim (Libyans), Sukim, and Kushim. 4 He captured Yehudah's (Judah's) fortified cities, then moved towards Yerushalem.

5 Then the prophet Shemayah and the leaders of Yehudah who'd fled to Yerushalem because of Shishak's attacks came to Rehav'am. Shemayah told them, "Yahweh says that it was you people who abandoned me, so now I've also abandoned you to be defeated by Shishak."

6 Then the king and the Israeli leaders humbled themselves and said, "Yahweh always does what's right and fair."

7 When Yahweh saw that they'd humbled themselves, he gave this message to Shemayah, "They've humbled themselves, so I won't destroy them—my rage won't pour out on Yerushalem through Shishak's attack, and I'll give them a way to recover in the future. 8 Nevertheless, they'll become his servants, and they'll learn the difference between serving me versus serving other nations' kings.

9 When Mitsrayim's (Egypt's) King Shishak invaded Yerushalem, he took the treasures from Yahweh's temple and the king's palace. He took everything valuable, including the gold shields that Shelomoh (Solomon) had made.[54] 10 King Rehav'am replaced them with bronze shields, and distributed them to the leaders of the people who guarded the entrance to the king's palace. 11 After that, whenever the king went to Yahweh's temple, the guards went with him carrying those bronze shields. Then when the king left again, they'd return them to the guardroom. 12 Because Rehav'am humbled himself, Yahweh stopped being angry with him and didn't eliminate him, so things were reasonably good in Yehudah (Judah).

13 King Rehav'am consolidated his rule in Yerushalem. He reigned for a total of forty-one years—seventeen of which were from Yerushalem city, which Yahweh had chosen from all the tribes in Yisrael (Israel) as the place to establish his reputation. (Rehav'am's mother was the Amonit, Na'amah.) 14 Rehav'am did evil things because he didn't make it his priority to get direction from Yahweh.

15 The account of everything Rehav'am did while he was king, including genealogical records, was recorded in the scrolls written by the prophets Shemayah and Ido. Rehav'am and Yarov'am (Jeroboam) were at war with each other for his entire reign. 16 Then Rehav'am died, he was buried with his ancestors in 'The City of David', and his son Aviyah replaced him as king.

Aviyah defeats Yarov'am · Both kingdoms[55]

13:1 In the eighteenth year of King Yarov'am's (Jeroboam's) reign, Aviyah started his reign over Yehudah (Judah). 2 He ruled from Yerushalem (Jerusalem) for three years. (His mother was Uriel's daughter Mikayah from Giveah.)

However, war started between Aviyah and Yarov'am.

3 Aviyah launched the attack with four-hundred thousand strong warriors, and Yarov'am drew up in formation against him with eight-hundred thousand strong warriors in his army.

4 Aviyah stood on the top of Mt. Tsemarayim in the

52 **RV 11:15 · Cross-ref.** 1Ki 12:31.

53 **RV 12:1 · Parallel** 1 Kgs 14:25-28

54 **RV 12:9 · Cross-ref.** 1Ki 10:16-17; 2Ch 9:15-16.

55 **RV 13:1 · Parallel** 1 Kgs 15:1-8

Readers' Version

Efrayim (Ephraim) hill-country and shouted, "Yarov'am and all of Yisrael (Israel), listen to me. 5 Don't you all understand that Yisrael's god Yahweh made a formal agreement that the kingdom of Yisrael was given forever to David and his descendants? 6 But Nevat's son Yarov'am, who was a servant of David's son Shelomoh (Solomon), took action and rebelled against his master, 7 and a bunch of wicked good-for-nothings gathered around Yarov'am and created a force against Shelomoh's son, Rehav'am (Rehoboam), when Rehav'am was still an inexperienced, young man and couldn't stand up to them. 8 So now you Israelis are saying that you'll stand against the kingdom that Yahweh established through David's descendants. There are certainly many of you, and you have the gold calves that Yarov'am made as gods for you. 9 Didn't you people drive out the Levites, as well as Yahweh's priests who were Aharon's (Aaron's) descendants? Then you appointed for yourselves 'priests' like they have in other countries, so that anyone who comes to consecrate himself by bringing a young bull from the herd and seven rams can become a 'priest' of your non-gods.

10 "But as for us, Yahweh is our god and we haven't abandoned him. Our priests who minister to Yahweh are Aharon's descendants, and the Levites assist them. 11 Every morning and every evening, they sacrifice burnt offerings to Yahweh, and spiced incense. There's sacred bread on the display table, and the lamps in the gold lampstand give light every evening because we're following our god Yahweh's instructions, but you people have abandoned him. 12 So listen! God is guiding us, and his priests will blast their trumpets to signal battle against you people. Listen, you Israelis: don't fight against Yahweh, your ancestors' god, because you won't succeed."

13 But meanwhile, Yarov'am had sent some men around to ambush them from behind, so they were both in front of the army from Yehudah (Judah) and in ambush behind them.

14 When the warriors from Yehudah turned, wow, they realised they were being attacked from in front and from behind. They called out to Yahweh for help while the priests blew their trumpets. 15 Then the men from Yehudah shouted a loud battle cry, and God defeated Yarov'am and all of Yisrael in front of Aviyah and Yehudah. 16 Yisrael's soldiers fled away from Yehudah's army, and God enabled Yehudah to defeat them. 17 Aviyah and his men thrashed them badly, and some five-hundred thousand of their chosen warriors were killed. 18 So the Israelis were subdued at that time, and the people from Yehudah were victorious because they trusted in Yahweh, their ancestors' god.

19 Aviyah chased after Yarov'am and they captured from Yisrael (Israel) the cities of Beyt-El (Bethel), Yeshanah, and Efron, and their surrounding villages. 20 Yarov'am never regained military strength during Aviyah's reign, and after a time Yahweh struck him with sickness and he died.

21 Meanwhile, Aviyah became more powerful. He took fourteen wives for himself, and had twenty-two sons and sixteen daughters. 22 The rest of what Aviyah did, including his sayings and his behaviour, was written down by the prophet Ido.

King Asa's rule over Yehudah · Southern kingdom

14:1 Then Aviyah died, and they buried him with his ancestors in 'The city of David', and his son Asa reigned in his place. During his rule, the country was peaceful for ten years. 2 Asa did what was good and right in his god Yahweh's eyes— 3 he removed the pagan altars and the hilltop shrines, smashed the sacred stone pillars, and cut the Asherah poles down. 4 He ordered the people in Yehudah (Judah) to worship Yahweh, their ancestors' god, and to obey his instructions and regulations. 5 He removed all the hilltop shrines from Yehudah's cities, and also the incense altars, and the kingdom was peaceful under his rule. 6 He fortified Yehudah's cities, as the place was quiet without war during those years, because Yahweh had given him peace, 7 and he'd told Yehudah, "Let's build these cities with walls around them, and towers, doors, and bars, while the land's quiet around us, because we've asked our god Yahweh for guidance. We've made our request, and he's given us rest on all our borders." So they built and they prospered. 8 King Asa had an army of three-hundred thousand men from Yehudah who carried large shields and spears, as well as 280,000 men from Benyamin who also carried shields, along with bows and arrows. They were all powerful warriors.

The Kushi invasion repelled · Southern kingdom

9 But then Zerah the Kushi came out against them with an army of a million soldiers and three hundred chariots, and he advanced to Mareshah. 10 Asa went out to oppose them, and they deployed for battle in the Tsefat valley near Mareshah. 11 Then King Asa called out to his god Yahweh, "Yahweh, it makes no difference to you if there's one against you, or one million. Help us, Yahweh our god, because we rely on you, and we've come against this massive force, trusting in your reputation. Yahweh, you're our god—don't let mere humans prevail against you."

12 So Yahweh helped Asa and the army from Yehudah (Judah) to defeat the Kushim, and they fled. 13 Asa and his army chased them southwest as far as Gerar. So many Kushim were killed that the rest couldn't save themselves, because they'd been destroyed in front of Yahweh and his army, and the men of Yehudah carried away a large amount of plunder. 14 They struck all the cities around Gerar, because the Kushim there were terrified of Yahweh. The men from Yehudah plundered all those cities, because they contained a lot of valuable goods. 15 They also attacked the Kushi cattle herdsmen, as well as capturing lots of sheep and camels before returning to Yerushalem (Jerusalem).

Azaryah's prophecy gives courage to Asa · Southern kingdom

15:1 Then God's spirit came down onto Oded's son Azaryah, 2 and he went out to King Asa and told him, "Listen to me, Asa, and all of Yehudah (Judah) and Benyamin: Yahweh is with you southerners when you're

Readers' Version

with him. And if you look for him, you'll find him, but if you abandon him, he'll also abandon you. 3 Yisrael (Israel) has been without the true God for a long time, as there hasn't been a priest teaching, so God's instructions have been forgotten. 4 However, they turned to Yisrael's god Yahweh when they were in distress, and requested his help, and he helped them.

5 "In those times, it wasn't safe to travel away, because there was wide unrest among the inhabitants of the surrounding regions. 6 Nation crushed nation, and city crushed city, because God sent them one trouble after another. 7 But you southerners, be strong and don't give up striving, because your hard work will be rewarded."

8 When King Asa heard those words and the prophecy from the prophet Oded's son, he took courage and removed all the detestable idols from across Yehudah and Benyamin, and from the cities he'd captured from the Efrayim (Ephraim) hill country. Also, he repaired the altar to Yahweh that stood in front of Yahweh's temple.

9 He assembled all the people from Yehudah and Benyamin, as well as the many people who'd joined them from the tribes of Efrayim, Menasheh (Manasseh), and Shim'on (Simeon). (Many people had emigrated from Yisrael into Yehudah when they realised that his god Yahweh was helping him.) 10 They gathered together in Yerushalem (Jerusalem) in June of the fifteenth year of King Asa's reign 11 and sacrificed seven hundred bulls to Yahweh and seven thousand sheep—all of which had come from the recent plunder. 12 They solemnly agreed to sincerely and diligently devote themselves to Yahweh, their ancestors' god. 13 They decided that anyone who didn't worship Yisrael's god Yahweh must be killed, man or woman, regardless of whether or not they had an important position. 14 Together they loudly promised that to Yahweh, then shouted and blew trumpets and horns, 15 and all of Yehudah celebrated that promise because they were totally sincere and committed. They asked Yahweh to give them guidance, which he did, and he enabled them to have peace throughout their country.

16 King Asa also removed his mother Ma'akah from her position as queen because she made a disgusting Asherah pole. Asa cut down the pole and crushed it, and burnt it at the Kidron brook, 17 although they didn't remove the hilltop shrines from Yisrael. Nevertheless, Asa maintained his singular devotion to Yahweh for his whole life, 18 and he brought his father's sacred things, and his own, into God's temple—gold and silver items. 19 There was no more war in Yehudah until the thirty-fifth year of Asa's reign.

Yisrael comes to invade Yehudah · Both kingdoms[56]

16:1 In the thirty-sixth year of King Asa's reign, Yisrael's (Israel's) king Baesha invaded Yehudah (Judah) and built Ramah to prevent anyone from leaving or entering the land controlled by Yehudah's King Asa. 2 Asa took gold and silver from the temple treasuries and the king's palace, and he sent it to King Ben-Hadad of Aram (Syria) (modern Aram), who lived in Damesek (Damascus), requesting, 3 "I want a peace treaty between you and me, and between your family and mine. Listen, I've sent gold and silver to you. Go and break your agreement with Yisrael's King Baesha, so he'll give up on his attack against me."

4 Ben-Hadad accepted King Asa's suggestion and sent his army captains to fight against Yisrael's cities. They struck Iyon, Dan, and Avel-Mayim, and all the storehouses in the Naftali (Naphtali) cities. 5 When King Baesha heard about that, he stopped fortifying Ramah and abandoned the project, 6 so King Asa took men there from Yehudah. They carried away all the building stones from Ramah, along with the timber which Baesha had been using, and used it all to build Geva and Mitspah (north of Yerushalem (Jerusalem)).

Hanani's prophecy about coming wars · Southern kingdom

7 At that time, the prophet Hanani went to Yehudah's (Judah's) King Asa and told him, "Because you relied on the king of Aram (Syria) rather than on your god Yahweh, the Aramean king's army has escaped from being defeated by you. 8 Didn't the Kushim and the Luvim (Libyans) have a vast number of chariots and horsemen? Yet because you relied on Yahweh, he helped you defeat them, 9 because Yahweh sees everything that's happening all over the world, and he strengthens the people who trust him completely. You've been foolish in what you've just done, so from now on, you'll be facing wars." 10 But King Asa was angry at the prophet, very angry, and had him put in prison, and after that Asa oppressed some of his people.

The end of Asa's reign · Southern kingdom[57]

11 All of Asa's projects from the beginning of his reign to the end are written in the scroll about the kings of Yehudah (Judah) and Yisrael (Israel). 12 King Asa got a disease that started in his feet in the thirty-ninth year of his reign. Even as it got worse, he didn't try to get Yahweh to help him, only doctors. 13 Then Asa died in the forty-first year of his reign, 14 and he was buried in the tomb that he'd had carved out in 'The City of David'. They laid his corpse on a bed of prepared spices and perfumes that had been mixed ready. Then they lit a large bonfire in his honour.

Yehoshafat becomes king · Southern kingdom

17:1 Then Asa's son Yehoshafat (Jehoshaphat) replaced him as king, and he strengthened their defenses against Yisrael (Israel). 2 He placed troops in all of Yehudah's (Judah's) fortified cities, and posted garrisons across Yehudah and in the cities in Efrayim (Ephraim) that his father Asa had captured. 3 Yahweh helped Yehoshafat because he followed his ancestor David's example at the beginning, and didn't ask the Baals for guidance, 4 because he asked his father's god, and he followed God's instructions rather than doing the evil things that were done in Yisrael.

56 **RV 16:1 · Parallel** 1 Kgs 15:17-22

57 **RV 16:11 · Parallel** 1 Kgs 15:23-24

Readers' Version

5 So Yahweh enabled him to maintain control of his kingdom, and all of Yehudah brought tribute to Yehoshafat, causing him to become very wealthy and highly respected.
6 He was completely devoted to doing what pleased Yahweh, even removing the hilltop shrines and the Asherah poles from Yehudah.

7 In the third year of his reign he sent his officials, Ben-Hayil, Ovadyah (Obadiah), Zekaryah (Zechariah), Netanel, and Mikayah, to teach in Yehudah's cities. 8 They were accompanied by the Levites Shemayah, Netanyah, Zevadyah, Asahel, Shemiramot, Yonatan (Jonathan), Adoniyah, Toviyah, and Tov-Adoniyah, along with two priests, Elishama and Yehoram (Jehoram). 9 They took a scroll with Yahweh's instructions written on it, and went around Yehudah's cities teaching the people.

Yehoshafat's rise · Southern kingdom

10 All the surrounding kingdoms were afraid of Yahweh, so they didn't attack Yehoshafat (Jehoshaphat). 11 Some of the Pelishtim brought tribute to Yehoshafat, including lots of silver. Also, the Aravim brought him flocks totalling 7,700 rams and 7,700 goats. 12 So Yehoshafat continued to become more powerful, and he built palaces in Yehudah (Judah), as well as storehouses in the cities. 13 He accumulated many supplies in Yehudah's cities.

He also had many powerful warriors in Yerushalem (Jerusalem). 14 These are the leaders and numbers from each tribe:

From the tribe of Yehudah, Adnah was the commander, and he had three-hundred thousand warriors,
15 His assistant Yehohanan commanded 280,000,
16 Next was Zikri's son Amasyah, who volunteered for Yahweh and commanded two-hundred thousand warriors.
17 From the tribe of Benyamin, Elyada led two-hundred thousand men equipped with bows and shields,
18 next to him was Yehozavad with 180,000 equipped for war.
19 Those were the ones who served the king, along with the ones the king had placed in Yehudah's (Judah's) fortified cities.

prophet Mikiyas and King Ahav · Both kingdoms[58]

18:1 King Yehoshafat (Jehoshaphat) became very wealthy, and was highly honoured, but then he allied himself by marriage to Yisrael's (Israel's) King Ahav. 2 Some years later, he went up to Ahav in Shomron (Samaria), and Ahav sacrificed lots of sheep and cattle for him and for the people who were with him, and he incited him to attack Ramot-Gilead— 3 Yisrael's King Ahav suggested to Yehudah's (Judah's) King Yehoshafat, "Will you join me to attack Ramot-Gilead?"

"Wherever you'll be, I'll be there," he responded. "Your people are like my own people, and we're with you in battle." 4 Then he added, "But we should get Yahweh's advice first."

5 So Yisrael's king gathered four hundred of his prophets and asked them, "Should we attack Ramot-Gilead or not?"

"Go ahead," they answered, "and God will give victory to the king."

6 But Yehoshafat asked, "Is there no prophet of Yahweh here that we can ask?"

7 Yisrael's king told Yehoshafat, "There's still one man who would ask Yahweh, but personally I hate him because he never prophesies anything good about me—it's always something evil. He's Yimla's son, Mikayah."

"You shouldn't talk like that," said Yehoshafat.

8 So Yisrael's king ordered an official, "Get Yimla's son Mikayah here as quick as possible."

9 Now the kings of Yisrael and Yehudah (Judah) were both clothed in their royal robes and sitting there on their thrones near Shomron's (Samaria's) entrance gate. They were up on a threshing floor, and all the prophets were prophesying in front of them. 10 Kena'anah's son Tsidkiyah (Zedekiah) made himself some iron horns and said, "Yahweh says you'll use these to gore Aram (Syria) and destroy them." 11 All the rest of Ahav's prophets agreed, saying, "Yes, go and attack Ramot-Gilead and you'll succeed—Yahweh will give the king victory."

12 The messenger who went to fetch Mikayah warned him, "Listen, the king is pleased with what the other prophets agreed on. Just say the same as them and give a favourable message."

13 But Mikayah responded, "As sure as Yahweh lives, I'll only say what my god tells me to say."

14 When he got to the king, King Ahav asked him, "Mikah, should we attack Ramot-Gilead for battle, or should I hold back?"

"Go ahead and succeed," he answered. "You'll be given victory over them."

15 But the king said to him, "How many times must I keep making you promise that you'll only say what Yahweh says—not just what I want to hear?" 16 So Mikayah responded, "I saw all of Yisrael (Israel) scattered on the hills like sheep without shepherds,[59] and Yahweh said, 'They don't have any master, so they'll all just go home in peace.' "

17 Ahav remarked to Yehoshafat (Jehoshaphat), "Didn't I tell you that he wouldn't prophesy anything good about me—only disaster?"

18 But Mikayah continued, "Well, listen to what Yahweh says. I saw Yahweh sitting on his throne, and all the heavenly soldiers standing on each side of him, 19 and Yahweh said, 'Who'll entice Yisrael's King Ahav so he'll attack and then die at Ramot-Gilead?' Some suggested one thing, and others suggested something else. 20 Then a spirit went out and stood in front of Yahweh and said, 'I myself will entice him.' 'How would you do it?' Yahweh asked him. 21 The spirit replied, 'I'll go and inspire all of Ahav's prophets to tell lies.' Yahweh said, 'That'll work. Go and do it.'

22 "So now, listen. Yahweh placed a deceiving spirit in the

58 **RV 18:1 · Parallel** 1 Kgs 22:1-28

59 **RV 18:16 · Cross-ref.** Num 27:17; Eze 34:5; Mat 9:36; Mrk 6:34.

Readers' Version

mouths of those prophets of yours, and Yahweh has decreed that you'll face disaster."

23 Then Kena'anah's son Tsidkiyah (Zedekiah) went up to Mikayah and slapped him hard on the cheek, saying, "Yeah? Since when did Yahweh's spirit leave me and start speaking to you?"

24 "Well, you'll find out soon," answered Mikayah, "on the day when you go room by room in some house to try to hide."

25 "Arrest Mikayah," ordered King Ahav, "and return him to Amon the city governor, and to my son Yoash. 26 Tell them that the king's ordered that this man be put in prison, and be given only strictly-rationed bread and water until I return safely."

27 "If you return safely," Mikayah retorted, "then Yahweh mustn't have spoken to me."

The death of Ahav · Both kingdoms[60]

28 So Yisrael's (Israel's) King Ahav and Yehudah's (Judah's) king Yehoshafat (Jehoshaphat) went to Ramot-Gilead. 29 Ahav told Yehoshafat, "I'll get changed, so I'm not recognised, and go into the battle, but you wear your royal robe." So Yisrael's king disguised himself, and they went into the battle.

30 Meanwhile, Aram's (Syria's) king had ordered his chariot commanders, "Only attack Yisrael's king—don't bother fighting anyone else." 31 However, when those chariot commanders saw King Yehoshafat, they mistook him for Yisrael's king, and wheeled around to fight him, but Yehoshafat cried out to Yahweh for help, and he helped him—God drew them away from him, 32 because when the chariot commanders realised that it wasn't Yisrael's king, they turned back from chasing him. 33 However, one Aramean warrior drew his bow without knowing where Ahav was, and struck Yisrael's king at a joint in his armour. Ahav ordered the charioteer, "Turn around and get me out of here, because I've been seriously wounded." 34 The battle continued for the whole day, and Yisrael's king was propped up in his chariot to watch the Arameans, but he died as the sun was setting.

Yehoshafat gets scolded · Southern kingdom

19:1 Yehudah's (Judah's) king Yehoshafat (Jehoshaphat) returned safely to his home in Yerushalem (Jerusalem), 2 but Hanani's son, the prophet Yehu (Jehu), confronted him, "Should you have helped the wicked, and befriended those that Yahweh hates? Yahweh's angry with you because of what you've done. 3 However, you have some good points, because you removed the Asherah poles from the country, and you've been sincere in wanting to follow God."

The neneyimu of Hihusapat

4 Yehoshafat (Jehoshaphat) lived in Yerushalem (Jerusalem), but one time he went out to the people of Be'er-Sheva (Beersheba) in the Efrayim (Ephraim) hill country and encouraged them back to Yahweh, their ancestors' god. 5 He appointed judges in Yehudah's (Judah's) fortified cities to serve across the country, 6 and he told them, "Take care in what you do, because as judges, you're not serving people, but serving Yahweh when you make judicial decisions. 7 So revere Yahweh and judge cases carefully, because our god Yahweh doesn't tolerate injustice, partiality, or bribery."

8 Yehoshafat also appointed some Levites and priests in Yerushalem, as well as leaders from some Israeli families, to be judges on Yahweh's behalf based in Yerushalem, 9 and he instructed them, "You must revere Yahweh and be trustworthy and sincere. 10 When any of your fellow Israelis who live in the cities bring any case to you involving violent crime, or interpreting laws or regulations, and so on, you must caution them so they won't sin against Yahweh and induce his anger to come against you or them, so do that, and you won't be guilty. 11 And listen, the chief priest Amaryah is superior to you judges in any religious matter, and Yishmael's (Ishmael's) son Zevadyah is Yehudah's leader for any civil matter concerning the king. Also, you have the Levite officials to assist you judges. Act with courage, and let Yahweh assist people who are doing what's right."

Yehoshafat handles a massive invasion · Southern kingdom

20:1 Sometime after that, the Moavim and Amonim, along with some of the Meunim,[61] came to battle against King Yehoshafat (Jehoshaphat). 2 Some men came and told Yehoshafat, "A huge army is coming from Aram (Syria) beyond the Dead Sea to attack you, and take note: they're already in Hatsatson-Tamar, also known as Eyn-Gedi." 3 Yehoshafat was alarmed and decided to request advice from Yahweh, and he ordered that all of Yehudah (Judah) should fast. 4 So Yehudah assembled to request Yahweh's help—they came to Yerushalem (Jerusalem) from all of Yehudah's cities to ask Yahweh for help.

5 Yehoshafat stood in front of all the people from Yerushalem and across Yehudah, in front of the new temple courtyard, 6 and prayed, "Yahweh, the god of our ancestors, aren't you the god who lives in the heavens? And you rule in all the kingdoms around the world, and you have full power and control—no one can stand against you. 7 Weren't you our god who drove the previous inhabitants of this land out ahead of your Israeli people? Didn't you give it to the descendants of Avraham—the one you loved forever?[62] 8 Our ancestors lived in this land and built a temple to honour you, saying, 9 'If disaster, like war, judgement, epidemic, or famine comes on us, we'll stand in front of this temple, and in front of you, because your name is honoured here. And we'll cry to you because of our distress, and you'll hear and rescue us.'

10 You didn't allow our Israeli ancestors to enter the countries of Amon, Moav (Moab), or Edom when they were

60 **RV 18:28 · Parallel** 1 Kgs 22:29-35

61 **RV 20:1 · Note** Following the Septuagint for this.

62 **RV 20:7 · Cross-ref.** Isa 41:8; Jam 2:23.

Readers' Version

travelling from Mitsrayim (Egypt) to Kena'an (Canaan). So our ancestors turned away from those areas and didn't destroy them,[63] but now they're coming here to attack us. 11 Look how they're repaying us for not destroying them—they come here to drive us out from the land you gave us as an inheritance. 12 So, our god, please punish them, because we're not strong enough to battle this huge army that's on its way. We simply don't know what to do, so we're looking to you to rescue us."

13 At that time, all of Yehudah (Judah) (men, women, and children) were standing in front of Yahweh, 14 and Yahweh's spirit came on Yahaziel. (Yahaziel was the son of Zekaryah (Zechariah), son of Benayah, son of Yeiel, son of Matanyah the Levite, and a descendant of Asaf.) In the middle of the assembly 15 he said, "Pay attention, all of Yehudah, inhabitants of Yerushalem, and King Yehoshafat. Yahweh has this to say to you all, 'Don't be afraid, and don't be dismayed by this huge force, because it's not your battle, but God's.[64] 16 Tomorrow, go down against them. Listen, they're coming uphill near the Ascent of Tsits, and you'll find them at the end of the valley, facing the Yeruel wilderness. 17 You won't need to fight them—just take your positions, people from Yerushalem and wider Yehudah, and watch Yahweh save you.[65] Don't be afraid or discouraged. Go out there tomorrow and Yahweh will be with you.' "

18 Then King Yehoshafat (Jehoshaphat) bowed with his face to the ground, and all the people from Yerushalem (Jerusalem) and across Yehudah fell to their knees in front of Yahweh to worship him. 19 Then some of the Levites who were descendants of Kohat and Korah stood up to loudly praise Yisrael's (Israel's) god Yahweh.

20 They rose early the next morning and went out to the Tekoa wilderness, and as they were leaving, Yehoshafat stood and called out, "Hear me, inhabitants of Yerushalem and Yehudah. Believe in our god Yahweh, and be confident. Believe his prophets and succeed." 21 Then he consulted with the people, and he appointed some to sing to Yahweh and some to praise him for his splendour and sinlessness as they went out in front of the enemy army, and they were saying, "Give thanks to Yahweh, because his loyal commitment endures forever."

22 As they began to sing and praise Yahweh, he sent ambushers against the Amonim, Moavim, and Edomim who were attacking Yehudah, and they were defeated. 23 Then the Amonim and Moavim turned on the Edomim and completely annihilated them, and after that they slaughtered each other. 24 When Yehudah's men arrived at the place overlooking the wilderness, wow, they saw corpses all over the ground. No one had escaped.

25 Then Yehoshafat and his people went to plunder the spoils, and they found lots of goods among them, as well as clothing,[66] and valuable items. They took that for themselves until there was nothing left to carry away—there was so much plunder that it took three days to collect it all. 26 On the fourth day, they assembled in Berakah Valley and praised Yahweh there. That's why it's called Berakah Valley (which means 'praise/blessing') to this day. 27 Then all the men from Yerushalem and across Yehudah returned to Yerushalem with King Yehoshafat leading them—celebrating because Yahweh had enabled them to defeat their enemies. 28 When they arrived at Yerushalem, they went to the temple, playing harps, lutes, and trumpets. 29 The nearby kingdoms were all very afraid of God when they heard that Yahweh had fought against Yisrael's (Israel's) enemies, 30 so Yehoshafat's kingdom was untroubled, and his god gave him peace from all his neighbours.

The end of Yehoshafat's kingdom · Southern kingdom[67]

31 Yehoshafat (Jehoshaphat) was thirty-five years old when he became king, and he reigned over Yehudah (Judah) from Yerushalem (Jerusalem) for twenty-five years. His mother was Shilhi's daughter, Azuvah. 32 He had similar priorities to his father Asa, doing what pleased Yahweh, and he didn't deviate from that. 33 However, he never removed the hilltop shrines, and the people weren't really serious about obeying their ancestors' god.

34 Everything else that Yehoshafat did, from the beginning to the end of his reign, was written down by Hanani's son Yehu (Jehu) in the scroll about Yisrael's (Israel's) kings.

35 Later on, Yehudah's King Yehoshafat made an alliance with Yisrael's King Ahazyah (which was a wicked thing to do), 36 and they worked together to make ships at Etsyon-Gever to sail to Tarshish. 37 Then Dodavahu's son Eliezer from Mareshah prophesied against Yehoshafat, saying, "When you allied yourself with Ahazyah, Yahweh destroyed what you created." In due course, the ships were damaged and unable to sail to Tarshish.

21:1 Then Yehoshafat died and was buried with his ancestors in 'The City of David', and his son Yehoram (Jehoram) replaced him as king.

Yehudah's King Yehoram · Southern kingdom[68]

2 Yehoram's (Jehoram's) younger brothers were Azaryah, Yehiel, Zekaryah (Zechariah), Azaryah, Mika'el (Michael), and Shefatyah, 3 and their father gave them many gifts of gold and silver and precious things, along with fortified cities in Yehudah (Judah), however he handed the kingdom over to Yehoram because he was the oldest son. 4 After Yehoram established firm control of his father's kingdom, he had all his brothers killed, as well as

63 **RV 20:10 · Cross-ref.** Deu 2:4-19.

64 **RV 20:15-17 · Cross-ref.** Deu 20:1-4.

65 **RV 20:17 · Cross-ref.** Exo 14:13-14.

66 **RV 20:25 · Note** The Hebrew 'bodies/corpses' seems wrong here.

67 **RV 20:31 · Parallel** 1 Kgs 22:41-50

68 **RV 21:2 · Parallel** 2 Kgs 8:17-24

Readers' Version

some of Yisrael's (Israel's) leaders.

5 Yehoram was thirty-two years old when he became the king, and he ruled from Yerushalem (Jerusalem) for eight years. 6 He did many of the evil things that Yisrael's kings had done, because he married one of King Ahav's daughters and did things that Yahweh had said were evil. 7 Despite that, Yahweh wouldn't eliminate David's descendants, because of the promise he'd made with David to 'keep his lamp burning' forever.[69]

8 Meanwhile, Edom had been under Yehudah's control, but during Yehoram's reign they rebelled and appointed their own king.[70] 9 Yehoram took his commanders and all his chariots, and crossed the Yarden (Jordan) River, then at nighttime he attacked the Edomim who'd surrounded him and his chariots.[71] 10 However, Edom successfully rebelled against Yehudah's control, then Livnah also did the same, because Yehoram had abandoned Yahweh, his ancestors' god. 11 He also built hilltop shrines around Yehudah, and he caused Yerushalem's inhabitants to prostitute themselves,[72] and he drove Yehudah away from Yahweh.

12 Then King Yehoram received a written message from the prophet Eliyah (Elijah): "Your father David's god Yahweh says that you decided not to follow your father Yehoshafat's (Jehoshaphat's) example, or good King Asa's, 13 but rather you imitated the behaviour of Yisrael's (Israel's) king, so because of that, you've caused Yerushalem's inhabitants, as well as wider Yehudah, to commit adultery like Ahav's family did. Also, you've killed your own blood brothers—people who were better than you. 14 So listen, now Yahweh is going to severely afflict your people, including your sons and your wives, as well as all your possessions, 15 and you yourself will get an intestinal disease that'll get worse every day until your innards fall out."

16 Then Yahweh stirred the Pelishtim up against Yehoram, as well as the Arabs who lived beside the Kushim, 17 and they attacked Yehudah. They did a lot of damage and took away everything valuable from the king's palace. They also took his wives and sons, other than Yehoahaz, his youngest son.

18 After that, Yahweh caused an intestinal disease in Yehoram that couldn't be cured, 19 and it progressed day after day until, after two years, his intestines fell out, and he died in a lot of pain. His people didn't make a bonfire in his honour like they'd done for his ancestors.

20 Yehoram was thirty-two when he became king, and he ruled from Yerushalem (Jerusalem) for eight years. No one regretted it when he died, and his body was buried in 'The City of David', but not in the royal tombs.

Yehudah's king Ahazyah · Both kingdoms[73]

22:1 The inhabitants of Yerushalem (Jerusalem) made his youngest son Ahazyah[74] king in his place, because all his older brothers had been killed by the Aravi invaders. So Yehoram's (Jehoram's) son Ahazyah reigned as Yehudah's (Judah's) king. 2 He was twenty-two[75] when he became king, and he reigned from Yerushalem for one year. His mother was Atalyah (Athaliah), a granddaughter of Yisrael's (Israel's) King Omri. 3 King Ahazyah behaved just like King Ahav's family had done, because his mother gave him evil advice, 4 so he did what Yahweh had said was evil, just like Ahav's family, because after his father's death, they'd become Ahazyah's advisors, giving destructive suggestions. 5 He followed their advice and joined King Yehoram (son of Yisrael's King Ahav) to fight against Aram's (Syria's) King Hazael at Ramot-Gilead, where Yehoram was wounded by the Arameans. 6 Yehoram returned to Yizre'el (Jezreel) to recover, because he'd been wounded at Ramah in the battle against Aram's King Hazael. So Yehudah's King Ahazyah went up to Yizre'el to see Yehoram.

7 God caused Ahazyah's downfall through his visit to Yoram (Joram). When Ahazyah arrived, he went with Yehoram to meet Nimshi's son Yehu (Jehu), who Yahweh had appointed to kill all of Ahav's descendants. 8 While Yehu was executing judgement on Ahav's descendants, he discovered Yehudah's officials there, including Ahazyah's nephews who'd been serving him, and he killed all of them as well. 9 Then Yehu went searching for Ahazyah and found him hiding in Shomron (Samaria) city. They captured him and took him to Yehu, and killed him. They did bury him, because they said, "He was the grandson of King Yehoshafat (Jehoshaphat) who tried hard to please Yahweh." After that, there were no descendants of Ahazyah who were powerful enough to become Yehudah's king.

Yehudah's queen Atalyah · Southern kingdom[76]

10 When Ahazyah's mother Atalyah (Athaliah) found out that her son had died, she took action and destroyed all his family members who could become king of Yehudah (Judah). 11 However, a princess named Yehoshav'at took Ahazyah's son Yoash, and she sneaked him away from among the king's sons who were about to be killed, and she hid him and his nurse in a bedroom. Yehoshav'at was the daughter of the late King Yehoram (Jehoram) and the wife of Yehoyada the priest (she was

69 RV 21:7 · Cross-ref. 1Ki 11:36.

70 RV 21:8 · Cross-ref. Gen 27:40.

71 RV 21:9 · Note The meaning of the second half of this sentence is confusing, so other translations might differ.

72 RV 21:11 · Note This sentence is about worship, not physical adultery, so the reference to prostitution most likely refers to idol worship. Also see verse 13 below.

73 RV 22:1 · Parallel 2 Kgs 8:25-29; 9:21-28

74 RV 22:1 · Note Called Yehoahaz in 21:17 above. (Replace 'Yeho' at the front with 'Yah' at the end—the meaning 'Yahweh has held' remains the same.)

75 RV 22:2 · Note The Hebrew has forty-two here, but we've corrected it from 2 Kgs 8:26.

76 RV 22:10 · Parallel 2 Kgs 11:1-3

Readers' Version

Ahazyah's sister), and she hid Yoash from Atalyah so she couldn't kill him. 12 He stayed in hiding with them in the temple for six years while Atalyah ruled over Yehudah.

Revolt against queen Atalyah · Southern kingdom[77]

23:1 The following year, the priest Yehoyada took courage and made an agreement with the commanders of units of a hundred soldiers: Azaryah (Yehoram's (Jehoram's) son), Yishmael (Ishmael) (Yehohanan's son), another Azaryah (Oved's son), Ma'aseyah (Adayah's son), and Elishafat (Zikri's son). 2 They went throughout Yehudah (Judah) and gathered all the Levites and the clan leaders from all the cities. When they came to Yerushalem (Jerusalem), 3 the whole assembly made an agreement with the young king in the temple, and Yehoyada told them, "Listen, the late king's son will reign, just as Yahweh said about David's descendants.[78] 4 Now this is what you need to do: one third of you priests and Levites who are on duty on the Rest Day must guard the temple entrances. 5 Another third of you must guard the king's palace, and the final third guard the Foundation Gate and all the people in the temple courtyard. 6 Don't let anyone enter Yahweh's temple other than the priests and the Levites who are on duty, because they're consecrated. Every one else must respect Yahweh's instructions not to enter. 7 You Levites must be armed and surround the young king. You must kill anyone else who tries to enter the temple, but stay close to the king wherever he goes.

8 So the Levites and the other people did everything Yehoyada the priest had instructed. Each leader took his men, both those starting duty on the Rest Day, as well as the others finishing their duties that day, because Yehoyada didn't dismiss any of the groups. 9 Then Yehoyada the priest gave each of those commanders the spears, and the large and small shields which had been put in the temple by King David. 10 He stationed all the people, each one holding their weapon, right across the end of the temple, around the altar and the temple, and all around the king. 11 Then they brought out young Yoash, put a crown on his head, gave him a scroll with the agreement on it, and proclaimed him as king. Then Yehoyada and his sons anointed him with olive oil and shouted, "Long live the king!"

12 When Atalyah (Athaliah) heard the sound of people running, and people praising the king, she went to the temple 13 to look, and wow, the young king was standing where previous kings had stood by the pillar at the temple entrance, with the commanders and trumpeters beside him. The people were all cheering and blowing trumpets, and singers with instruments were leading the praise. Then Atalyah tore her robe and shouted out, "Treason! Treason!"

14 Then Yehoyada the priest instructed the commanders, "Kill her, but not here at Yahweh's temple. March her outside and kill anyone who sticks up for her."

15 They seized her as she reached the Horse Gate in front of the palace and killed her there.

Yehoyada leads back to Yahweh · Southern kingdom[79]

16 Then Yehoyada the priest got the people to formally agree that they and the king would be loyal to Yahweh, 17 so all the people went to Ba'al's temple and tore it down. They smashed its altars and idols, and killed Ba'al's priest Matan in front of the altars. 18 Then Yehoyada created the roster for the temple duties of the priests and Levites that King David had previously assigned, including offering burnt offerings to Yahweh with happiness and singing, following Mosheh's (Moses') written instructions. 19 He also stationed guards at the temple gates so that no one could enter if they were ceremonially 'unclean'.

20 Then Yehoyada took those commanders, and the leading citizens and leaders, and all the people, and they brought the king out of the temple and down into the palace through the Upper Gate, and sat him on the royal throne. 21 Then all of Yehudah's (Judah's) people celebrated, and then the city was peaceful and quiet, as Atalyah (Athaliah) had been put to death with a sword.

Yehudah's king Yoash · Southern kingdom[80]

24:1 Yoash was seven years old when he became Yehudah's (Judah's) king, and he reigned from Yerushalem (Jerusalem) for forty years. His mother was Tsivyah from Be'er-Sheva (Beersheba). 2 Yoash did what pleased Yahweh throughout the lifetime of Yehoyada the priest. 3 Yehoyada procured two wives for him, and they bore him sons and daughters.

4 Sometime later, Yoash decided it would be good to repair Yahweh's residence, 5 and he gathered the priests and Levites, and told them, "Go out to Yehudah's cities and collect enough money across the country to renovate God's house in the next few years. Make this a priority." But the Levites didn't get on to it, 6 so the king summoned Yehoyada and demanded, "Why haven't you followed up on sending the Levites throughout Yerushalem and across Yehudah to collect the annual tax instituted by Yahweh's servant Mosheh (Moses) for the people to contribute to the costs of the sacred tent?"[81]

7 (The wicked Atalyah's (Athaliah's) people had previously broken into Yahweh's residence and taken some of the sacred items from Yahweh's temple to use for Ba'al worship.)

8 The king ordered that a chest be made and placed outside the main temple entrance. 9 They made an announcement in Yerushalem and throughout Yehudah that people were to bring to Yahweh the tax that was instituted by

77 **RV 23:1 · Parallel** 2 Kgs 11:4-16

78 **RV 23:3 · Cross-ref.** 2Sam 7:12.

79 **RV 23:16 · Parallel** 2 Kgs 11:17-20

80 **RV 24:1 · Parallel** 2 Kgs 12:1-16

81 **RV 24:6 · Cross-ref.** Exo 30:11-16.

Readers' Version

God's servant Mosheh when they were still in the wilderness. 10 All the officials and the people agreed with this policy, so they brought their contributions and dropped them into the chest until it filled up. 11 Every day, when the Levites who'd been given oversight over the chest by the king saw that it was full, they'd fetch one of the king's secretaries along with one of the head priest's officials, and they'd empty the box and return it to its place, so they amassed a large sum of money.

12 The king and Yehoyada the priest gave the collected funds to the people who worked on the temple renovations. They used them to hire stone-workers and carpenters to restore the temple building, as well as for iron and bronze craftsmen. 13 So they started on the work, and the temple restoration went ahead. They rebuilt the temple following its original specifications, and strengthened it. 14 Whey they'd finished, they brought the remainder of the funds back to the king and Yehoyada, and they made items for the temple, items used in ministry and for burnt offerings, and dishes and gold and silver items. During Yehoyada's time, they were offering regular burnt sacrifices in Yahweh's temple.

15 By then, Yehoyada was getting old, and he died at the age of 130, 16 and they buried him with the kings in 'The City of David', because he'd done so much good for Yisrael (Israel), and for God and his temple.

17 After Yehoyada's death, Yehudah's (Judah's) leaders went to young King Yoash and declared their loyalty to him, and he listened to them. 18 Then they abandoned the temple of their ancestors' god Yahweh, and they worshipped the Asherah poles and idols, and God was angry at Yerushalem (Jerusalem) and Yehudah because of their disobedience. 19 He sent prophets to tell them to return back to him, and although they warned the people, the people didn't take any notice.

20 Then God's spirit enveloped Zekaryah (Zechariah), the son of Yehoyada the priest,[82] and he stood up and told the people, "God asks why you people are violating his commands. Because you abandoned Yahweh, he's abandoned you people." 21 However, the people conspired against Zekaryah, and the king ordered him to be executed by stoning him in the temple courtyard. 22 King Yoash disregarded the loyal commitment that Yehoyada had shown to his father, and killed his son. As Zekaryah was dying, he said, "Yahweh will see this and find a way to avenge."

23 Around the end of the year, the Aramean army attacked Yehudah and Yerushalem, and killed all the people's leaders. They sent all their plunder back to their king in Damesek (Damascus). 24 Actually, the Arameans only had a smallish army, but Yahweh allowed them to defeat the much larger army from Yehudah and bring punishment to King Yoash, because they'd abandoned Yahweh, their ancestors' god. 25 When they withdrew, they left Yoash with severe wounds, and then his servants conspired against him because he'd killed the son of the priest Yehoyada. So they killed him in his bed, and although they buried him in 'The City of David', he wasn't buried with the other kings. 26 The ones who'd conspired to kill him were: Zavad (a son of the Amoni woman Shim'at) and Yehozavad (a son of the Moavi woman Shimrit).

27 The list of King Yoash's sons, the many prophecies concerning him, and his renovations of the temple, are all written on 'The Scroll of the Kings'. His son Amatsyah replaced him as king.

Yehudah's King Amatsyah · Southern kingdom[83]

25:1 Amatsyah was twenty-five when he became Yehudah's (Judah's) king, and he reigned from Yerushalem (Jerusalem) for twenty-nine years. His mother was Yeho'adin from Yerushalem. 2 He mostly followed Yahweh's instructions, but not whole-heartedly.

3 Once his rule was established, he killed those of his servants who'd assassinated his father Yoash. 4 However, he didn't order their sons to be executed, because he obeyed Yahweh's instructions that had been written down by Mosheh (Moses), "Parents mustn't die because of what their children did, and children mustn't die because of what their parents did, but each individual should be punished for their own disobedience."[84]

5 Then Amatsyah summoned Yehudah's men and appointed some, clan by clan, to be leaders of hundreds and of thousands, for all of Yehudah and Benyamin. They counted three-hundred thousand men who were twenty and over, and suitable for fighting with a spear and shield. 6 He also hired a hundred thousand powerful warriors from Yisrael (Israel) for three tonnes of silver.

7 However, a man of God came and told him, "Your majesty, don't let Yisrael's soldiers go with you, because Yahweh isn't with Yisrael—those people of Yisrael (Israel; Heb. Efrayim).[85] 8 Even if you go and fight courageously in battle, God will cause you to be defeated by the enemy, because God has the power to help and the power to overthrow."

9 "So what should I do about all the silver that I've already paid to the troops from Yisrael?" Amatsyah asked.

"Yahweh can do much more for you than that," God's man replied.

10 So King Amatsyah told the troops from Yisrael to go home again, but they were extremely angry with Yehudah, and they got home still feeling furious.

11 Then Amatsyah took courage and led his army out to the Salt Valley, where they slaughtered ten thousand Edomi soldiers. 12 Yehudah rounded up another ten thou-

82 **RV 24:20-21 · Cross-ref.** Mat 23:35; Luk 11:51.

83 **RV 25:1 · Parallel** 2 Kgs 14:2-6

84 **RV 25:4 · Cross-ref.** Deu 24:16.

85 **RV 25:7 · Note** The northern kingdom of Yisrael also came to be known as 'Efrayim' (similar how the area of the tribes of Yehudah and Benyamin (plus others who moved in—see 11:16) became known as 'Yehudah').

Readers' Version

sand and herded them to the top of a cliff, where they drove them over to kill them.

13 However, during that time, the warriors that Amatsyah had sent back to Yisrael raided Yehudah's cities all the way from Shomron (Samaria) to Beyt-Horon. They'd killed three thousand people and taken back a large amount of plunder.

Amatsyah worships false gods · Southern kingdom

14 After King Amatsyah returned from fighting the Edomim, he brought back their idols and set them up to be his gods—bowing down to them and offering sacrifices. 15 That made Yahweh very angry at Amatsyah, and he sent a prophet to tell him, "Why did you want those gods who weren't even able to save their own people from your army?"

16 While he was still speaking, the king snapped at him, "Who asked you to be my counsellor? Stop right this minute or they'll strike you down!"

So the prophet stopped talking, but then he added, "I know that God has decided to destroy you because you've done that, and because you didn't listen to my advice."

Yehudah brings trouble on itself · Both kingdoms

17 Some time later, Yehudah's (Judah's) King Amatsyah consulted his advisors, then sent a challenge to Yisrael's (Israel's) King Yoash (son of Yehoahaz, son of Yehu (Jehu)), "Let's face each other on the battlefield."

18 But Yisrael's King Yoash replied, "A thistle in Levanon sent a message to a cedar in Levanon, saying, 'Give your daughter to my son for a wife,' but some random animal passed through the Lebanese countryside and trampled the thistle. 19 You defeated Edom and now it's gone to your head. So stay in your chair at home and don't get over-excited, otherwise both you and Yehudah will be toppled."

20 But King Amatsyah took no notice, because God was planning for him to be defeated for worshipping Edom's gods. 21 So Yisrael's King Yoash advanced, and the two armies faced each other at Beyt-Shemesh (Heliopolis) in Yehudah, 22 and Yehudah was badly defeated by Yisrael, and all their warriors fled back home. 23 Yisrael's King Yoash captured King Amatsyah (son of Yoash, son of Yehoahaz) at Beyt-Shemesh and took him to Yerushalem (Jerusalem). Then he tore down Yerushalem's wall from the Efrayim Gate to the Corner Gate—a section about 180m long. 24 He took back to Shomron (Samaria) all the gold and silver and other valuable items that Oved-Edom had been guarding in the temple, as well as the valuables from the palace and some hostages.

25 After the death of Yisrael's King Yoash (son of Yehoahaz), Yehudah's King Amatsyah lived for a further fifteen years. 26 The account of everything else Amatsyah did was written in the scroll of 'The Kings of Yehudah and Yisrael'. 27 From the time that Amatsyah had turned from following Yahweh, there was a conspiracy to assassinate him in Yerushalem, but he fled to Lakish. However, they traced him to Lakish and killed him there. 28 They used horses to carry his body back to Yerushalem, and he was buried with his ancestors in 'The City of David'.[86]

Yehudah's King Uziyah · Southern kingdom[87]

26:1 Then all the people took sixteen-year-old Uziyah and made him king to replace his father Amatsyah. 2 Uziyah restored Eylot City to Yehudah (Judah) and rebuilt it after his father's death.

3 Uziyah was sixteen when he became king, and he reigned from Yerushalem (Jerusalem) for fifty-two years. His mother was Yekaleyah from Yerushalem. 4 He did the things that Yahweh said were good, like his father Amatsyah had done. 5 He strived to follow God during the lifetime of Zekaryah (Zechariah), who instructed him. During the time that he obeyed Yahweh, God made him successful.

6 Uziyah went to attack the Pelishtim, and successfully broke through the walls at Gat, Yavneh, and Ashdod. He rebuilt Ashdod and other cities in the Peleshet region. 7 God helped him against the Pelishtim, against the Aravim who were living in Gur-Ba'al, and against the Meunim. 8 The Amonim paid tribute to Uziyah, and his fame spread as far as the Mitsri (Egyptian) border because he was becoming more powerful.

9 King Uziyah built fortified towers in Yerushalem at the Corner Gate, the Valley Gate, and at the angle in the wall. 10 He also built towers in the wilderness, and dug a lot of wells, because he had a lot of cattle—both in the lowlands and in the plains. He was also interested in horticulture, so he had workers stationed in his vineyards and in his fertile fields.

11 Uziyah's army was trained for fighting battles, and organised into divisions set up by Yeiel the scribe and the commander Ma'aseyah, under the supervision of Hananyah, one of the king's officials. 12 There were 2,600 clan leaders who led the powerful warriors, 13 and the full force of 37,500 was under their authority, to support the king against his enemies. 14 Uziyah supplied shields, spears, helmets, armoured vests, bows, and slingshots for the entire army. 15 Using a local invention, he made war machines in Yerushalem to be placed on the towers and corners of the walls to fire arrows and large stones. His fame now spread widely because he'd received a lot of help that had made him very powerful.

16 However, at the peak of his strength, he became very arrogant, and that led to his destruction. He disobeyed his god Yahweh and went into the temple to burn incense on the incense altar. 17 The high priest Azaryah and eighty other brave priests went in after him. 18 They confronted King Uziyah and challenged him, "It's not permitted for you, Uziyah, to sacrifice to Yahweh, only for Aharon's (Aaron's) descendants the priests—the ones consecrated to sacrifice.[88] Leave the sanctuary, because you've disobeyed

86 RV 25:28 · Note The Hebrew actually has the unusual 'The City of Yehudah' here.

87 RV 26:1 · Parallel 2 Kgs 14:21-22; 15:1-7

88 RV 26:18 · Cross-ref. Exo 30:7-8; Num 3:10.

Readers' Version

Yahweh God, so now he won't honour you."

19 Then Uziyah, who was holding an incense pan, became very angry, but when he started raging at the priests, spots of leprosy suddenly appeared on his forehead while he was still there beside the incense altar in front of the priests. 20 The high priest Azaryah looked more closely, and confirming that it was indeed leprosy on his forehead, hurried him outside. The king was now also in a hurry, because Yahweh had afflicted him.

21 King Uziyah had leprosy until he died, so he had to live in an isolated residence and wasn't allowed to approach the temple. His son Yotam (Jotham) stood in for him—supervising the palace and ruling Yehudah (Judah).

22 The record of all the other things Uziyah did while he was king was written by the prophet Yeshayah (Isaiah) (son of Amots). 23 When Uziyah died,[89] because of his leprosy they buried him with his ancestors in a royal grave in the countryside, and his son Yotam replaced him as king.

Yehudah's King Yotam · Southern kingdom[90]

27:1 Yotam (Jotham) was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for sixteen years. His mother was Yerusha, daughter of the priest Tsadok. 2 He did the things that Yahweh said were good like his father Uziyah had done (except that he didn't trespass in Yahweh's temple). However, the people were still behaving corruptly.

3 He rebuilt the temple's Upper Gate and extended the Ofel wall. 4 He built cities in the Yehudah (Judah) hill country, and built fortresses and towers in the forests. 5 He attacked the Amonim' king and dominated them. Then for the next three years, the Amonim brought him three tonnes of silver, and 2,000 tonnes each of wheat and barley each year. 6 Yotam became more powerful because he'd established a pattern of obeying his god Yahweh. 7 The record of all the other things Yotam did while he was king, including all his battles, was written on the scroll 'The kings of Yisrael (Israel) and Yehudah'. 8 He was twenty-five when he became king, and he reigned from Yerushalem for sixteen years. 9 Then (at forty-one years old), Yotam died and was buried in 'The City of David', and his son Ahaz replaced him as king.

Yehudah's King Ahaz · Southern kingdom[91]

28:1 Ahaz was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for sixteen years, but he didn't do what Yahweh wanted, like his ancestor David had. 2 Instead, he followed the example of Yisrael's (Israel's) kings, including casting metal idols for the Ba'al. 3 He offered incense in the Ben-Hinom valley and he burnt his children with fire,[92] following the detestable customs of the nations that Yahweh had driven away as the Israelis had entered the region, 4 plus he offered sacrifices and burnt incense at the hilltop shrines, and on the hills, and under every large, green tree.

War between Aram and Yisrael · Both kingdoms[93]

5 So his god Yahweh allowed King Ahaz to be defeated by Aram's (Syria's) king—they attacked and took many prisoners back to Damesek (Damascus). In addition, Yahweh allowed Yisrael's (Israel's) king to be victorious, and they slaughtered many fighters.[94] 6 Yisrael's King Pekah (Remalyah's son) killed 120,000 powerful warriors in Yehudah (Judah) in one day, after they'd abandoned their ancestors' god. 7 A warrior from Efrayim (Ephraim) named Zikri killed King Ahaz's son Ma'aseyah, Azrikam the palace supervisor, and Elkanah the king's second-in-command. 8 Yisrael's soldiers captured two-hundred thousand of their relatives, including their wives and children. They also took a lot of plunder back to Shomron (Samaria) with them.

The prophet Oded

9 Now there was a prophet of Yahweh named Oded, and he went out to Yisrael's (Israel's) army as it was returning to Shomron (Samaria), and told them, "Listen, your ancestors' god, Yahweh, was angry with Yehudah (Judah), so he helped you defeat them. However, you people killed them in rage, and God has taken notice. 10 Now you want to keep the people of Yerushalem (Jerusalem) and Yehudah as your own male and female slaves, but that would certainly make you people guilty in your god Yahweh's view. 11 So then, listen to me and return those captives, because they're your own relatives, and Yahweh is extremely angry at you people."

12 Then some of the leaders of Yisrael (Israel; Heb. Efrayim) took action and confronted those returning from battle: Azaryah (Yehohanan's son), Berekyah (Meshilemot's son), Yehizkiyah (Shalum's son), and Amasa (Hadlay's son) 13 told the ones returning, "Don't bring those captives here, because that would be disobedience, and add to the rest of our disobedience and wrongdoing, because Yahweh's already angry at us here in Yisrael." 14 So the returning soldiers released the captives in front of the leaders and all the assembled people, and dropped all the plunder there as well. 15 Then some men from Yisrael were called out by name to come and search the plunder to find clothes and dress the naked captives from Yehudah and give them sandals. Then they gave them food and drink, as well as oil to rub on their wounds. They gave donkeys to those who couldn't easily walk, and took them to Yeriho (Jericho) (Yeriho, the Palm City) which was nearer their relatives, then those men returned to Shomron.

16 Around that time, King Ahaz requested help from the Assyrian kings, 17 because the Edomim had been and at-

89 **RV 26:23 · Cross-ref.** Isa 6:1.

90 **RV 27:1 · Parallel** 2 Kgs 15:32-38

91 **RV 28:1 · Parallel** 2 Kgs 16:1-4

92 **RV 28:3 · Note** Probably, but not definitely, referring to the practice of child sacrifice.

93 **RV 28:5 · Parallel** 2 Kgs 16:5

94 **RV 28:5-6 · Cross-ref.** 2Ki 16:5; Isa 7:1.

Readers' Version

tacked Yehudah and taken captives. 18 Also the Pelishtim had raided the lowland cities and the Negev, and they'd captured Beyt-Shemesh (Heliopolis), Ayalon, and Gederot, as well as Sokoh, Timnah, and Gimzo with their surrounding villages, 19 because Yahweh was humbling Yehudah because King Ahaz had thrown off restraint there and been very unfaithful to Yahweh. 20 So the Assyrian King Tiglat-Pileser came, but he ended up adding to his troubles rather than helping. 21 Ahaz gave the Assyrian king valuables from the temple and the palace and from other leaders, but that didn't help.

Ahaz's disobedience · Southern kingdom

22 While King Ahaz was experiencing those troubles, he disobeyed Yahweh even more 23 and sacrificed to the gods of Damesek (Damascus) (because Aram (Syria) had defeated him). He reasoned, "Since the gods of the Aramean kings helped them, I'll sacrifice to them, and then they'll help me." However, that led to Ahaz's fall, and to the fall of all of Yehudah (Judah).[95] 24 Then Ahaz gathered all the furnishings that were used in the temple, and broke them into pieces and locked the temple doors. Then he set up pagan altars at every Yerushalem (Jerusalem) intersection, 25 and in every Yehudah city he set up hilltop shrines to make sacrifices to other gods, thus angering Yahweh, his ancestors' god.

26 The record of all the other things Ahaz did while he was king was written on the scroll 'The kings of Yehudah and Yisrael' (Israel). 27 Then Ahaz died[96] and was buried in 'The City of David', but not in the tombs of the other kings of Yisrael. Then his son Hizkiyah (Hezekiah) replaced him as king.

Purifying the temple · Southern kingdom[97]

29:1 Hizkiyah (Hezekiah) was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for twenty-nine years. His mother was Zekaryah's (Zechariah's) daughter Aviyah. 2 He did what pleased Yahweh, like his ancestor King David had done.

3 In the very first month of his reign, he unlocked the temple doors and repaired them. 4 Then he summoned the priests and the Levites, assembled them in the eastern temple courtyard, 5 and told them, "Now you Levites, listen to me. You need to consecrate yourselves now, and consecrate the residence of Yahweh, your ancestors' god, and remove any defilement from the sacred place, 6 because our ancestors were unfaithful and disobeyed our god Yahweh. Then they abandoned him, lost interest in this temple, and turned their back on it all. 7 They extinguished the lamps and locked the temple up. After that, they didn't burn any incense or offer any burnt sacrifices in the sacred place of Yisrael's (Israel's) god. 8 That's why Yahweh was angry at Yerushalem and all of Yehudah (Judah), and allowed us to become a place of terror and horror and scorn, as you've all seen with your own eyes. 9 As a result, our fathers died in battle, and our wives and children have been captured and taken to other countries.

10 Now I sincerely want to make an agreement with Yisrael's god Yahweh, so that his fierce anger will turn away from us. 11 So lads, don't mess around, because Yahweh has chosen you to stand in his presence to serve him, and to be ministering and burning incense.

12 Then these Levites took action:
from the Kohatites: Mahat (Amasay's son) and Yoel (Joel) (Azaryah's son),
from the descendants of Merari: Kish (Avdi's son) and Azaryah (Yehalel'el's son),
from the Gershonim: Yoah (Zimah's son) and Eden (Yoah's son),
13 from Elitsafan's descendants: Shimri and Yeiel,
from Asaf's descendants: Zekaryah (Zechariah) and Matanyah,
14 from Heyman's descendants: Yehiel and Shimei, and
from Yedutun's descendants: Shemayah and Uziel.

15 They assembled their relatives and consecrated themselves, then they entered the temple to purify it, as the king had ordered as a result of Yahweh's message. 16 The priests entered the inner part of the temple to purify it, and they took everything they found that shouldn't be in there and brought it out to the temple courtyard, and then the Levites took it all out to be burnt, down in the Kidron valley.

17 They began the purification at the beginning of March and worked outwards, reaching the porch by the eighth, and then it took eight more days for the courtyard, so they finished on the sixteenth.

18 Then they reported to King Hizkiyah (Hezekiah), "We've purified the whole of Yahweh's temple, including the altar for burnt offerings and all its utensils, and the bread display table and all its utensils. 19 We've prepared and consecrated all the items which King Ahaz rejected during his unfaithful reign, and they're back in front of Yahweh's altar."

Temple sacrifices restored

20 Early the next morning, King Hizkiyah (Hezekiah) assembled the city officials and went to Yahweh's residence, 21 taking seven bulls, seven rams, seven male lambs, and seven male goats to be a sin offering for the kingdom, the sanctuary, and Yehudah (Judah). He instructed the priests (Aharon's (Aaron's) descendants) to sacrifice the animals to Yahweh on the altar. 22 So they slaughtered the bulls and took the blood and sprinkled it on the altar. Then they did the same for the rams, and then the lambs. 23 Finally, they brought the goats for the sin offering to the front, and the king and the people placed their hands on them, 24 and then the priests slaughtered them and splashed their blood on the

95 **RV 28:23 · Note** Sometimes in 2 Chronicles, Yehudah is referred to as Yisrael, but as that can be confusing for readers, we've made adjustments.

96 **RV 28:27 · Cross-ref.** Isa 14:28.

97 **RV 29:1 · Parallel** 2 Kgs 18:1-3

Readers' Version

altar so Yahweh would forgive all of Yisrael's (Israel's) disobedience. (The king had ordered the burnt offerings and the sin offering be for all of Yisrael.)

25 Then he told the Levites to stand in the temple with cymbals, harps, and lyres—obeying what David and his prophets Gad and Natan (Nathan) had commanded. (Yahweh had actually given those orders through his prophets.) 26 The Levites stood with David's instruments, and the priests with their trumpets, 27 then Hizkiyah said to offer the burnt offering on the altar. When they started to slaughter the animals, the people sang and praised Yahweh as the trumpets were blown and the other instruments played. 28 The entire assembly were bowing down and worshipping as the singers sang and the trumpeters played, until the burnt offering was completed, 29 then the king and everyone with him bowed down and worshipped. 30 Then King Hizkiyah and his officials ordered the Levites to sing praises to Yahweh using compositions by David and the prophet Asaf, so they cheerfully sang praises and bowed down and worshipped.

31 Then Hizkiyah responded, "You've consecrated yourselves to Yahweh, so come near and bring your sacrifices and thanksgiving gifts into Yahweh's house." So the assembly brought in their sacrifices and thanksgiving gifts, plus those who wanted to brought their sacrifices to be burnt.

32 Altogether they brought seventy bulls, a hundred rams, and two hundred lambs to be completely burnt on the altar, 33 as well as six hundred bulls and three thousand sheep as dedicated offerings. 34 There weren't enough priests to skin all the burnt offerings, so their relatives the Levites helped them until the work was finished and until all the priests had consecrated themselves, because the Levites had worked quicker to consecrate themselves than the priests had. 35 In addition to the burnt offerings, there was the fat from the peace offerings, and there were drink offerings.

So the service in Yahweh's temple was reinstituted, 36 and Hizkiyah and all the people celebrated about what God had prepared for the people, because it had all happened fairly quickly.

Hizkiyah orders a pass-over celebration · Both kingdoms

30:1 Then King Hizkiyah (Hezekiah) sent invitations to all of Yisrael (Israel) and Yehudah (Judah) (including Efrayim (Ephraim) and Menasheh (Manasseh)) to come to Yahweh's temple, 2 because the king had consulted with his officials and the whole assembly in Yerushalem (Jerusalem) and decided to have a late celebration of the Passover in April.[98] 3 (They couldn't have done it at the proper time because the priests hadn't consecrated themselves sufficiently then, and so the people hadn't gathered in Yerushalem.) 4 The plan pleased the king and all the people, 5 so they sent messages across all of Yisrael and Yehudah, from Be'er-Sheva (Beersheba) in the south to Dan in the far north, for the people to come to Yerushalem to celebrate the Passover to honour Yisrael's god Yahweh. (They hadn't previously been observing the written instructions.) 6 Runners took the letters from the king and his officials, going to all of Yisrael and Yehudah with the king's command: "Descendants of Yisrael, return to Yahweh, the god of Avraham, Yitshak (Isaac), and Yisrael, and he'll return to you—the group that escaped from the control of the Assyrian kings. 7 Don't be like your fathers and brothers who weren't faithful to Yahweh, their ancestors' god, provoking him to leave them decimated, as you can see. 8 So don't be stubborn like your ancestors were. Obey Yahweh and come to the sanctuary that he's consecrated forever, and serve your god Yahweh so he'll turn his anger away from you. 9 If you descendants of Yisrael return to Yahweh, your brothers and sons will be shown mercy by their captors and be able to return to this land, because your god Yahweh is gracious and compassionate, and he won't ignore you if you'll turn back to him.

10 The messengers went from city to city in the Efrayim (Ephraim) and Menasheh (Manasseh) regions, as far north as Zevulun, but many people there laughed at them and mocked them. 11 However, some of the people from Asher, Menasheh, and Zevulun humbled themselves and went to Yerushalem. 12 Also in Yehudah, God moved the people to want to obey the king and his officials and Yahweh's instructions.

The pass-over celebration · Both kingdoms

13 The next month, a huge crowd gathered in Yerushalem (Jerusalem) to celebrate the Festival of Flat Bread. 14 They took action and removed the altars to Ba'al in Yerushalem, and all the incense altars, and threw them down into the Kidron valley to be burnt there. 15 In the middle of the month, they slaughtered the Passover lambs. The priests and Levites had been ashamed, so they'd consecrated themselves, then they brought the burnt offerings into the temple. 16 They stood at their stations, following the instructions written by Mosheh (Moses), then the Levites handed the bowls of blood to the priests to sprinkle on the altar. 17 Because many people in the assembly hadn't consecrated themselves, the Levites assisted them by slaughtering the lambs and consecrating them to Yahweh. 18 Although most of the people who'd travelled down from Efrayim (Ephraim), Menasheh (Manasseh), Yisakar (Issachar), and Zevulun hadn't purified themselves, they ate the Passover food anyway despite the written instructions, because Hizkiyah (Hezekiah) had prayed to Yahweh for them, "May Yahweh, who is good, declare as innocent 19 everyone who sincerely wants to honour and obey Yahweh, their ancestors' god, even if they haven't completed the formal purification ceremonies for the temple." 20 Yahweh took notice of Hizkiyah's request, and forgave the people, 21 so the Israelis who'd come to Yerushalem celebrated the Festival of Flat Bread for seven days with great excitement. The Levites and priests enthusiastically praised Yahweh every day using their musical instruments. 22 Hizkiyah sincerely thanked all the Levites

98 **RV 30:2-3 · Cross-ref.** Num 9:9-11.

Readers' Version

who were very insightful about worshipping Yahweh. Then everyone ate for the prescribed seven days—sacrificing peace offerings and confessing to Yahweh, their ancestors' god.

The pass-over celebration gets extended · Southern kingdom

23 Then the whole group decided to celebrate for seven more days, so they enthusiastically celebrated for another whole week, 24 because Yehudah's (Judah's) King Hizkiyah (Hezekiah) had provided a thousand bulls and seven thousand sheep for the people, and the officials had also contributed another thousand bulls and ten thousand sheep. Many more priests also consecrated themselves. 25 All the people from Yehudah celebrated, including the priests and Levites, and everyone who'd come down from Yisrael (Israel) to stay in Yehudah (whether just for the occasion, or to live permanently), plus others living in Yehudah. 26 Everyone in Yerushalem (Jerusalem) was very happy, because nothing like that had happened in Yerushalem since the time when David's son Shelomoh (Solomon) was king. 27 Finally, the priests and Levites stood up and prayed a blessing on the people, and their voice was heard because their prayer reached God's holy residence in the heavens.

Hizkiyah's religious reforms · Southern kingdom

31:1 When that was all over, all those Israelis went out to Yehudah's (Judah's) cities and shattered the pillars and cut down the Asherah poles, and they tore down the hilltop shrines and altars from the entire Yehudah-Benyamin region, and also up in the Efrayim-Menasheh region. Once they'd finished that, they all returned to their own land and cities.

2 King Hizkiyah (Hezekiah) allocated the priests and Levites into divisions for the various different types of duties: for doing burnt offerings and peace offerings, for other services, and for thanksgiving and praise at the temple gates. 3 The king contributed some of his own funds for burnt offerings to be sacrificed each morning and evening, as well as for the Rest Days and the New Moon celebrations, and on the other special days as per the written instructions that had come from Yahweh.[99]

4 He told the people living in Yerushalem (Jerusalem) to give the prescribed portions to the priests and Levites,[100] so that they could focus on serving Yahweh, 5 and as soon as the message reached them, the Israelis started giving the first portions of their harvests of grain, new wine, oil, and honey, and of all the produce from the countryside, so they brought a tenth of the harvests of all their crops. 6 The people from Yisrael (Israel) and Yehudah who were living in Yehudah's cities also brought a tenth of their cattle and sheep, as well as a sacred tenth consecrated to their god Yahweh, and it was all put in big piles. 7 That all began in May and was finished by September, 8 and when King Hizkiyah and his officials came and saw the piles, they praised Yahweh and his Israeli people. 9 When Hizkiyah asked the priests and Levites about the piles, 10 Azaryah the chief priest (a descendant of Tsadok) told him, "Since the people started bringing their contributions to the temple, we've been eating well, and even had left-overs, because Yahweh has blessed his people, and all this is the remainder."

11 So then Hizkiyah ordered them to prepare the temple storerooms, which they did, 12 and they brought in the contributions and the tenths that had been given, and the things faithfully dedicated to Yahweh. A Levite, Konaniyah, was appointed as supervisor, with his brother Shimei as deputy. 13 Those two supervised Yehiel, Azazyah, Nahat, Asahel, Yerimot, Yozavad, Eliel, Yismakyah, Mahat, and Benayah, by the arrangement of King Hizkiyah and Azaryah the temple supervisor.

14 The Levite Yimnah's son, Kore, who guarded the temple's eastern gate, was put in charge of the free-will offering to God—to distribute those offerings that were made to Yahweh, as well as any consecrated items. 15 Eden, Minyamin, Yeshua, Shemayah, Amaryah, and Shekanyah faithfully assisted him in the priests' cities to distribute those things to the different divisions of priests, regardless of their status or size. 16 Every male who was at least three years old, and was listed in the genealogical records, received a portion for their service in the temple, as each division performed their assigned duties. 17 Each priestly clan kept genealogical records and received a portion, and so did the Levites who were at least twenty years old, all according to their divisions, 18 as well as their wives and young children, and sons and daughters whose names were on the genealogies, because they'd also faithfully consecrated themselves for the sacred work. 19 Also, there were people chosen by name to give a portion to each male among Aharon's (Aaron's) descendants, the priests, who had pasture land around their cities, as well as to each Levite included on the genealogical records.

20 So King Hizkiyah did that throughout Yehudah (Judah), and he continued to faithfully follow his god Yahweh's instructions. 21 He tried hard to be diligent and sincere in whatever he did for the temple operation, as he followed God's rules and commands, and he prospered.

The Assyrians threaten Yerushalem · Southern kingdom[101]

32:1 After all those acts of faithfulness by Hizkiyah (Hezekiah), the Assyrian King Sanheriv (Sennacherib) invaded Yehudah (Judah). He besieged the fortified cities and prepared to capture them for himself. 2 When King Hizkiyah saw that Sanheriv had entered the country and clearly intended to attack Yerushalem (Jerusalem), 3 he consulted with his officials and army leaders about blocking up the springs outside the city, and they helped him. 4 Many people gathered and blocked the springs from feeding the stream that flowed

99 **RV 31:3 · Cross-ref.** Num 28:1–29:39.

100 **RV 31:4-5 · Cross-ref.** Num 18:12-13,21.

101 **RV 32:1 · Parallel** 2 Kgs 18:13-37; 19:14-19,35-37; Isa 36:1-22; 37:8-38

Readers' Version

through the area, saying, "Why should the Assyrian kings come and find plenty of water?" 5 Then he strengthened his fortifications, repairing broken sections of the wall, and built towers and an outer wall. He strengthened the supporting wall on the east side of 'The City of David'. He also manufactured many weapons and shields, 6 and he appointed army commanders and assembled them at the plaza by the city gate, and encouraged them with these words, 7 "Be strong and be courageous. Don't be scared or discouraged because of the Assyrian king, or by his massive army, because we have someone on our side who's more powerful than him. 8 They can only rely on human strength, but we have our god Yahweh to help us and fight our battles for us." So the people took strength from King Hizkiyah's encouragement.

9 Later, when the Assyrian King Sanheriv was surrounding Lakish city with his army, he sent some servants to Yerushalem, to Yehudah's (Judah's) King Hizkiyah and all the residents, saying, 10 "I,Sanheriv, the king of Ashur (Assyria), am asking what you're all trusting in as you're staying there in Yerushalem while it's besieged. 11 Hizkiyah tells you, 'Our god Yahweh will rescue us from the Assyrian king,' but he's misleading you, and you'll all die of hunger and thirst! 12 Wasn't it Hizkiyah who removed his hilltop shrines and his altars, and spoke to the people of Yerushalem and all of Yehudah, telling you to bow down at only one altar and offer sacrifices on it? 13 Don't you people know what my ancestors and I have done to the people groups from other countries? Were any of their gods able to save them from me? 14 Which one of those nations' gods which my ancestors destroyed is a precedent showing that your god can rescue anyone from me? 15 So don't let Hizkiyah deceive you or mislead you like this. Don't believe him, because no god of any nation or kingdom has been able to save his people from my ancestors or from me. So your god certainly won't be able to protect you from my army.

16 Then Sanheriv's servants said even more against the god Yahweh, and against his servant Hizkiyah, 17 plus he wrote letters insulting Yisrael's (Israel's) god Yahweh and speaking against him, writing, "Just like the other nations' gods couldn't save their people from me, so too Hizkiyah's god won't be able to protect his people from my strength." 18 Then the Assyrians shouted loud threats in Hebrew to the people of Yerushalem who were on the wall, to try to frighten and terrify them so they could capture the city— 19 telling them Yerushalem's god was just another god made by people, and just as useless as other countries' gods.

20 Then King Hizkiyah and Yeshayah (Isaiah) (son of the prophet Amots) called out to the heavens requesting God's help, 21 and Yahweh sent a messenger who destroyed the powerful warriors, and the leaders and chiefs in the Assyrian army, and then their king had to return home in shame. When he went into the temple of his god, some of his sons ran him through with a sword.

22 So that's how Yahweh saved Hizkiyah and Yerushalem's inhabitants from the Assyrian King Sanheriv, and from the power of other nations, and he gave them peace on all sides. 23 Many people came to Yerushalem to bring offerings for Yahweh and valuable gifts for Yehudah's (Judah's) King Hizkiyah, and after all that, he was highly respected by the other nations.

Hizkiyah's illness · Southern kingdom[102]

24 Some time afterwards, King Hizkiyah (Hezekiah) became very sick and was expected to die, but he prayed to Yahweh, and Yahweh answered him with a miracle. 25 However, Hizkiyah was very proud and didn't thank Yahweh, so his anger fell on Yerushalem (Jerusalem) and Yehudah (Judah). 26 Then Hizkiyah and Yerushalem's inhabitants humbled themselves, and so Yahweh's anger didn't affect them during Hizkiyah's lifetime.

Hizkiyah's wealth · Southern kingdom

27 King Hizkiyah (Hezekiah) had become very wealthy, and he was highly respected. He established treasuries for gold and silver, for gemstones and spices, and for shields and other valuable things, 28 as well as storehouses for grain, wine, and olive oil, and stalls for his flocks and all kinds of livestock. 29 He built cities for himself, and acquired large numbers of sheep and goats, and also cattle, because God had made him very prosperous.

30 Hizkiyah blocked off the upper outlet at the Gihon spring and directed the water down the western side of 'The City of David'. All his projects were successful, 31 and so when the Babylonian leaders sent messengers to ask about the miracle that had been done in the country, God left him alone to test him and see what he really believed.

Hizkiyah's reign ends · Southern kingdom[103]

32 The record of all the other things Hizkiyah (Hezekiah) did while he was king, which includes a record of his loyal commitment, was written on the scroll 'The kings of Yehudah (Judah) and Yisrael' (Israel). 33 Then Hizkiyah died and was buried in the upper tombs with David's other descendants, and everyone in Yerushalem (Jerusalem) and across Yehudah honoured him. Then his son Menasheh (Manasseh) replaced him as king.

Yehudah's king Menasheh · Southern kingdom[104]

33:1 Menasheh (Manasseh) was twelve when he became king, and he reigned from Yerushalem (Jerusalem) for fifty-five years. 2 He did was what Yahweh had said was evil, like the disgusting things of the people groups that Yahweh had driven out ahead of the Israelis.[105] 3 The hilltop shrines that his father Hizkiyah (Hezekiah) had torn down, he turned around and

102 **RV 32:24 · Parallel** 2 Kgs 20:1-3,12-19; Isa. 38:1-3; 39:1-8

103 **RV 32:32 · Parallel** 2 Kgs 20:20-21

104 **RV 33:1 · Parallel** 2 Kgs 21:1-9

105 **RV 33:2 · Cross-ref.** Jer 15:4.

Readers' Version

rebuilt them and erected altars to the Baals, and he made Asherah poles, and he bowed down to all the stars in the sky and served them. **4** He built altars in Yahweh's temple in Yerushalem that Yahweh had previously said that his name would always be associated with.[106] **5** He built altars for all the stars in the sky in both of the temple courtyards, **6** and he made his sons pass through the fire in the Ben-Hinom valley, and he practiced fortune-telling and sorcery and magic, and connected with mediums and spirits. He did so much evil in Yahweh's eyes that it provoked him into getting angry.

7 He made an idol and put it in the temple, yes, where God had told David and his son Shelomoh (Solomon), "My name will be associated with that building forever, there in Yerushalem, which was chosen from among all of Yisrael's (Israel's) tribes.[107] **8** If Yisrael will be careful to do everything that I've instructed them and follow all the regulations and statutes that were given to them through Mosheh (Moses), then I won't force them to leave the land again that I gave to their ancestors." **9** So Menasheh led Yerushalem's inhabitants astray, and all of Yehudah (Judah)—doing more evil than the nations that Yahweh had destroyed ahead of the Israelis.

10 Then Yahweh spoke to King Menasheh and his people, but they paid no attention, **11** so Yahweh brought in the Assyrian king's army leaders and they captured Menasheh. They put a hook in his nose and bronze chains around his feet, and they took him away to Bavel (Babylon). **12** When he was there suffering, he humbled himself in the presence of his ancestors' god Yahweh, and pleaded with him for help. **13** When he prayed, Yahweh listened to him and answered his request and brought him back to Yerushalem to his kingdom. Then Menasheh realised that Yahweh really is God.

14 After that, he rebuilt the outer wall for 'The City of David' on the west of Gihon to the Fish Gate and around the hill—also making it higher. Then he stationed army commanders in all of Yehudah's fortified cities. **15** He removed the foreign gods and idols from the temple, as well as all the altars that he'd built on the temple mount and throughout Yerushalem, and he dumped them all outside the city. **16** Then he rebuilt Yahweh's altar and sacrificed peace offerings and thank offerings on it, and he told Yehudah to serve Yisrael's god Yahweh. **17** However, the people continued to offer sacrifices at the hilltop shrines, but now only to their god Yahweh.

18 The record of all the other things Menasheh did while he was king, including his prayer to his god and the messages spoken to him by the prophets, was written on the scroll 'The kings of Yisrael' (Israel). **19** It's written in 'The Words of Hozay' about his disobedience and unfaithful activities, and how he built the hilltop shrines and Asherah poles and idols before he humbled himself, as well as the response to his pleading in his prayer. **20** Then Menasheh died and was buried at his palace, and his son Amon replaced him as king.

Yehudah's King Amon · Southern kingdom[108]

21 Amon was twenty-two when he became king, and he ruled from Yerushalem (Jerusalem) for two years. **22** He did what Yahweh had said was evil, just like his father Menasheh (Manasseh) had done, and he sacrificed to all the idols his father had made, and served them. **23** He didn't humble himself and turn to Yahweh like his father had, so Amon's guilt was even worse.

24 Then Amon's servants conspired against him, and assassinated him in his palace, **25** but the local people executed everyone who'd conspired against King Amon, and made his son Yoshiyah (Josiah) king in his place.

Yehudah's King Yoshiyah · Southern kingdom[109]

34:1 Yoshiyah (Josiah) was eight when he became king, and he reigned from Yerushalem (Jerusalem) for thirty-one years.[110] **2** He did what Yahweh had said was right, and made similar decisions to his ancestor David—not deviating to the right or the left.

3 In the eighth year of his reign, while he was still a teenager, he began to learn more about the god of his ancestor David, and in the twelfth year, he began to remove the hilltop shrines from Yerushalem and across Yehudah (Judah), as well as the Asherah poles, and the carved and cast metal idols. **4** He watched while they tore down the altars for the Baals and cut down the incense altars that were above them. He shattered the Asherah poles and the idols,[111] then crushed them to powder, which he scattered over the graves of the people who'd sacrificed to them. **5** He burnt the bones of those priests on their altars,[112] and that's how he purified Yerushalem and all of Yehudah, **6** as well as the cities in the tribes of Menasheh (Manasseh), Efrayim (Ephraim), Shim'on (Simeon), and as far north as Naftali (Naphtali), including in the ruins around them. **7** He tore down the altars and the Asherah poles, ground the idols into pieces, and cut down the incense altars in all of Yisrael (Israel), before returning to Yerushalem.

8 In his eighteenth year as king, in order to purify the land and the temple, he sent Atsalyah's son Shafan, Ma'aseyah the city official, and Yo'ahaz's son Yoah the secretary, to repair his god Yahweh's residence. **9** They went to Hilkiyah the high priest and handed over the funds that had been donated for God's house, which had been col-

106 **RV 33:4 · Cross-ref.** 2Ch 6:6.

107 **RV 33:7-8 · Cross-ref.** 1Ki 9:3-5; 2Ch 7:12-18.

108 **RV 33:21 · Parallel** 2 Kgs 21:19-26

109 **RV 34:1 · Parallel** 2 Kgs 22:1-2

110 **RV 34:1 · Cross-ref.** Jer 3:6.

111 **RV 34:4 · Cross-ref.** 2Ki 21:3; 2Ch 33:3.

112 **RV 34:5 · Cross-ref.** 1Ki 13:2.

Readers' Version

lected by the Levites as doorkeepers—the money was from the tribes of Menasheh, Efrayim, and other places in the northern kingdom of Yisrael, as well as from Yerushalem's inhabitants and people across all of Yehudah and Benyamin. **10** The priests then paid the workers who'd been assigned to work in Yahweh's temple to repair and strengthen it. **11** They also paid the carpenters and builders to buy cut stone and timber for the beams and braces which Yehudah's kings had allowed to deteriorate, **12** and the workers did their work faithfully. Their supervisors were Yahat and Ovadyah (Obadiah) (Levites descended from Merari), as well as Zekaryah (Zechariah) and Meshulam (descendants of Levi's son Kohat), and all the Levites who were good on their musical instruments. **13** They also supervised the porters and people working on various other tasks. Some of the Levites were secretaries, officials, and guards.

14 When they were bringing the money out of the temple, Hilkiyah the high priest found a scroll containing Yahweh's instructions that had been given via Mosheh (Moses). **15** Hilkiyah informed the scribe Shafan that he'd found a Torah scroll in the temple, and he gave him the scroll. **16** Shafan took the scroll with him to the king and reported to him, "Your servants are doing everything they were assigned to do. **17** They've taken the cash that was in Yahweh's residence, and passed it on to the supervisors of the workers." **18** Then Shafan told the king, "I've brought a scroll that the priest Hilkiyah gave me," and then he started reading it out to the king.

19 When the king heard the words of God's instructions, he tore his clothes in grief. **20** Then he commanded Hilkiyah, Shafan's son Ahikam, Mikah's son Avdon, Shafan himself, and the king's special advisor Asayah, **21** "Go and ask Yahweh on my behalf, and on behalf of everyone in Yisrael (Israel) and Yehudah (Judah), what he wants us to do with respect to the instructions on the scroll that's just been found, because it seems that Yahweh will be very angry at us because our ancestors haven't followed all of Yahweh's instructions as they're written on that scroll."

22 So Hilkiyah and the others went to Yerushalem's (Jerusalem's) Second District, to the prophetess Huldah (wife of Shalum, son of Tokahat, son of Hasrah who took care of the temple robes). They passed on the king's question, **23** and she replied, "Yisrael's god Yahweh says to tell the king: **24** Yahweh says, 'Listen, I'm going to bring disaster on this place and its inhabitants, as per all the curses written on that scroll that was read to Yehudah's king, **25** because they've abandoned me and offered incense to other gods. That's made me angry, and so my rage will be poured out on this place, and it can't be prevented.' **26** However, Yehudah's king sent you all to ask for Yahweh's direction, so tell him, 'Yisrael's god Yahweh says that after hearing the scroll's words, **27** you were sincere, and you humbled yourself in front of God when you heard his words about this place and its inhabitants. Yes, Yahweh declares you've humbled yourself in front of me and torn your clothes, and wept in front of me, and I've personally heard you. **28** So listen, I'll allow you to die and be buried in peace, and so your eyes won't see the disaster that I'll send to this place and its inhabitants.' "

So they took that response back to the king.

29 Then the king summoned all the elders from Yerushalem (Jerusalem) and from across Yehudah, **30** and they all walked up to the temple, with the inhabitants of Yerushalem and all of Yehudah, and the priests and the Levites, and all the people, irrespective of their standing in the community. Then the king read everything out to them that was on the Torah scroll that had been found in the temple. **31** Then the king stood at his normal place and made an agreement with Yahweh: to obey Yahweh and follow his instructions and his regulations and statutes, sincerely and with all his energy—doing what was in the joint understanding that had been written on the scroll. **32** Then he had everyone from Yerushalem and Benyamin take a stand in agreement to it, and so Yerushalem's inhabitants renewed their agreement with their ancestors' god. **33** So King Yoshiyah (Josiah) removed all the disgusting idols from all the Israeli regions, and he made everyone in Yisrael (Israel) serve their god Yahweh—during his lifetime they never turned away from Yahweh, their ancestors' god.

Celebrating the messenger's 'passing-over' · Southern kingdom[113]

35:1 Then King Yoshiyah (Josiah) prepared a 'pass-over' celebration in Yerushalem (Jerusalem), and they slaughtered the lambs at the end of March. **2** He assigned the priests to the various tasks that needed to be done, and encouraged them to do their work well. **3** He told the Levites (they'd been separated from the other tribes in order to serve Yahweh) who were teaching all of Yisrael (Israel), "Place the sacred box in the house that was built by David's son, Yisrael's King Shelomoh (Solomon)—it won't be a burden any more for your shoulders. Now serve your god Yahweh and his Israeli people, **4** and prepare yourselves in your clan divisions as per the instructions written by Yisrael's King David and his son Shelomoh.[114] **5** Then stand in the temple area, grouped by your clans and ready to help the other tribes. **6** Consecrate yourselves and slaughter the 'pass-over' lambs for the people as per the instructions given through Mosheh (Moses) by Yahweh.

7 King Yoshiyah provided thirty thousand lambs and young goats from his own flocks for the 'pass-over' sacrifices, and three thousand bulls from his own herds. **8** His officials also contributed for the benefit of the people, priests, and Levites. The chief temple officials Hilkiyah, Zekaryah (Zechariah), and Yehiel donated 2,600 lambs and three hundred cattle to the priests. **9** The Levite leaders Konaniyah and his younger brothers Shemayah and Ne-

113 RV 35:1 · Parallel 2 Kgs 23:21-23

114 RV 35:4 · Cross-ref. 2Ch 8:14.

Readers' Version

tanel, along with Hashavyah, Yeiel, and Yozavad, together contributed five thousand lambs and three hundred bulls.
10 So everything was prepared as the king had commanded, and the priests stood at their places, and the Levites were there in their various divisions, 11 and they slaughtered the 'pass-over' lambs, then the priests sprinkled the blood while the Levites skinned the animals.
12 They set aside the animals to be burnt on the altar, in order to give them to the various family groups to offer to Yahweh, following the instructions Mosheh had written down. They did the same thing with the cattle. 13 They roasted the 'pass-over' meal over the fire as per the instructions,[115] and they boiled the meat of the sacred offerings in pots and kettles and pans, and served the meat immediately to all the people who were there. 14 Afterwards, the Levites prepared the meal for themselves and for the priests (Aharon's (Aaron's) descendants), because the priests had been busy sacrificing the burnt offerings and the fat portions right through to the evening. 15 The singers (Asaf's descendants) were at their posts, as they'd been commanded by King David, Asaf, Heyman, and the king's prophet Yedutun.[116] The men guarding the gates didn't have to leave their posts, because their fellow Levites prepared food for them.
16 So on that day, everything that needed to be done for worshipping Yahweh was done. They celebrated the 'pass-over' festival, and they sacrificed burnt offerings as King Yoshiyah (Josiah) had commanded. 17 The Israelis who were there celebrated the 'pass-over' that day, then they celebrated the 'Festival of Flat Bread' for seven days.[117] 18 There hadn't been a 'pass-over' celebration done like that in Yisrael (Israel) since the time of the prophet Shmuel (Samuel), and none of Yisrael's kings had ever done it like Yoshiyah did, along with the priests and Levites and the people from Yerushalem (Jerusalem) and all of Yehudah (Judah) and Yisrael. 19 They celebrated that festival in the eighteenth year of Yoshiyah's reign.

The death of Yehudah's King Yoshiyah · Southern kingdom[118]

20 After all of Yoshiyah's (Josiah's) work on temple restoration, Mitsrayim's (Egypt's) King Nekoh went to attack Karkemish city on the Perat (Euphrates) river, and Yoshiyah went out to confront him. 21 Nekoh sent messengers to tell Yoshiyah, "What's this got to do with you, King of Yehudah (Judah)? We're not attacking you at present, because we're in a different fight, and God told me to hurry. Don't oppose God, who's with me, and don't make him destroy you." 22 However, Yoshiyah wouldn't listen, but disguised himself before going into battle. He didn't listen to Nekoh even though he was speaking for God, so he went to fight on the Megidon plain.
23 King Yoshiyah was hit by the archers, and he told his servants, "Get me away from here, because I'm badly wounded." 24 So his servants lifted him off his chariot and took him on his reserve chariot back to Yerushalem (Jerusalem), where he died. He was buried in a tomb with his ancestors, and all of Yerushalem and Yehudah mourned over him.
25 The prophet Yirmiyah (Jeremiah) wrote a funeral song for him, which the male and female singers still use at funerals to this day. That became a custom in Yisrael (Israel) —the words of that song are written in a scroll of funeral songs.
26 The record of all the other things Yoshiyah did while he was king, and his loyal commitment to following Yahweh's instructions, 27 including his actions from the beginning to the end of his reign, was written on the scroll 'The kings of Yisrael and Yehudah'.

Yehudah's King Yehoahaz · Southern kingdom[119]

36:1 Then the people of Yehudah (Judah) took Yoshiyah's (Josiah's) son Yehoahaz and made him king in Yerushalem (Jerusalem) to replace his father. 2 Yehoahaz was twenty-three when he became king, and he reigned from Yerushalem for only three months. 3 Then Mitsrayim's (Egypt's) king deposed him and forced the country to pay an annual tribute of thirty kilograms of gold and three tonnes of silver. 4 Mitsrayim's King Nekoh took Yehoahaz to Mitsrayim,[120] and then the king made his younger brother Elyakim king over Yehudah and Yerushalem, although he changed Elyakim's name to Yehoyakim.

Yehudah's King Yehoyakim · Southern kingdom[121]

5 Yehoyakim was twenty-five when he became king, and he reigned from Yerushalem (Jerusalem) for eleven years. He did many things that Yahweh had said were evil.[122] 6 Bavel's (Babylon's) King Nevukadnetsar (Nebuchadnezzar) attacked and captured Yehoyakim and took him to Bavel in bronze chains,[123] 7 along with some items from Yahweh's temple that were taken to Bavel and placed in the king's temple there.
8 The record of all the other things Yehoyakim did while he was king, including the disgusting things he did, was written on the scroll 'The kings of Yisrael (Israel) and

115 **RV 35:13 · Cross-ref.** Exo 12:8-9.
116 **RV 35:15 · Cross-ref.** 1Ch 25:1.
117 **RV 35:17 · Cross-ref.** Exo 12:1-20.
118 **RV 35:20 · Parallel** 2 Kgs 23:28-30
119 **RV 36:1 · Parallel** 2 Kgs 23:30-35
120 **RV 36:4 · Cross-ref.** Jer 22:11-12.
121 **RV 36:5 · Parallel** 2 Kgs 23:36–24:7
122 **RV 36:5 · Cross-ref.** Jer 22:18-19; 26:1-6; 35:1-19.
123 **RV 36:6 · Cross-ref.** Jer 25:1-38; 36:1-32; 45:1-5; Dan 1:1-2.

Readers' Version

Yehudah' (Judah), and his son Yehoyakin replaced him as king.

Yehudah's King Yehoyakin · Southern kingdom[124]

9 Yehoyakin was eighteen[125] when he became king, and he reigned from Yerushalem (Jerusalem) for just ten days. He did many things that Yahweh had said were evil. **10** At the beginning of the next year, King Nevukadnetsar (Nebuchadnezzar) sent soldiers to bring him to Bavel (Babylon), bringing valuable items from the temple,[126] and he made his younger brother Tsidkiyah (Zedekiah) king over Yehudah (Judah) and Yerushalem.[127]

Yehudah's king Tsidkiyah · Southern kingdom[128]

11 Tsidkiyah (Zedekiah) was twenty-one when he became king, and he reigned from Yerushalem (Jerusalem) for eleven years.[129] **12** He did many things that Yahweh had said were evil, in fact, he didn't even humble himself when the prophet Yirmiyah (Jeremiah) brought him a message from Yahweh. **13** He'd become very stubborn and wouldn't return to Yisrael's (Israel's) god Yahweh, and he also rebelled against King Nevukadnetsar (Nebuchadnezzar), who'd made him promise in front of God to be loyal.[130] **14** In addition, all the leaders of the priests and the people of Yehudah (Judah) became more and more unfaithful, doing disgusting things often done in other nations, and then they defiled Yahweh's residence, which he'd consecrated in Yerushalem.

15 So Yahweh, their ancestors' god, sent many messages via his prophets, because he felt compassion for his people and his residence, **16** but they mocked God's messengers and rejected the messages—ridiculing his prophets until Yahweh became so angry that he couldn't be stopped. **17** So Yahweh sent the Chaldean king against them, and the Kasdim (Chaldeans) ran Yehudah's young men through with the sword, even in the temple, and they didn't spare any of the young men or women, or even those who were older or elderly—God allowed Nevukadnetsar to thoroughly defeat them.[131] **18** Then he took everything valuable, big or small, from God's temple, as well as from the king and his officials. **19** They set God's temple on fire,[132] and tore down some of the wall surrounding Yerushalem, burnt all its palaces, and destroyed everything valuable. **20** Anyone else who was still alive was taken to Bavel (Babylon), where they became servants to the king and his children until the time when the Persians came to power. **21** That fulfilled God's message that Yirmiyah (Jeremiah) had previously proclaimed, that the land would become desolate to make up for the Rest Days that had been ignored—that took seventy years.[133]

Koresh sends the exiles back to Yehudah · Southern kingdom[134]

22 During the first year that King Koresh (Cyrus) reigned over Paras (Persia), in order to further fulfil what Yahweh had said via the prophet Yirmiyah (Jeremiah), Yahweh worked on the spirit of King Koresh who then wrote this ruling and sent messengers to announce it throughout his kingdom: **23** "I, Paras's King Koresh, declare that Yahweh, the god of the heavens, has given me all these earthly kingdoms, and he's given me the job of building a house for him in Yerushalem (Jerusalem), which is in Yehudah (Judah).[135] To help with that, anyone who's from there is allowed to return, and may their god Yahweh be with them and help them.

124 RV 36:9 · Parallel 2 Kgs 24:8-17

125 RV 36:9 · Note Using 2 Kings 24:8 to (hopefully) correct the Hebrew here which has 'eight'.

126 RV 36:10 · Cross-ref. Jer 22:24-30; 24:1-10; 29:1-2; Eze 17:12.

127 RV 36:10 · Cross-ref. Jer 37:1; Eze 17:13.

128 RV 36:11 · Parallel 2 Kgs 24:18-20; Jer. 52:1-3a

129 RV 36:11 · Cross-ref. Jer 27:1-22; 28:1-17.

130 RV 36:13 · Cross-ref. Eze 17:15.

131 RV 36:17 · Cross-ref. Jer 21:1-10; 34:1-5.

132 RV 36:19 · Cross-ref. 1Ki 9:8.

133 RV 36:21 · Cross-ref. Jer 25:11; 29:10.

134 RV 36:22 · Parallel Ezra 1:1-4

135 RV 36:23 · Cross-ref. Isa 44:28.

Proverbs

Introduction

This collection of *Proverbs*, is one way of teaching so that godly people have good examples of sensible life principles. Most of these sayings concern a person's lifestyle and internal values. Perhaps the most critical proverb included in here is: "The first step towards being wise is to strive to obey Yahweh" (1:7; 9:10). The sayings illustrate the good results that can come from following wise paths and not that of stupidity, as the path of wicked people is like deep darkness (4:19), and in contrast, the path of those who do what is right, is like a bright light (v18).
These proverbs are a collection of useful sayings that help to impart godly wisdom to the reader.

Main components of this collection

Praising wisdom *1:1–9:18*
Shelomoh's (Solomon's) sayings *10:1–29:27*
Agur's sayings *30:1-33*
Various other proverbs *31:1-31*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

The purpose of proverbs

1:1 These are the proverbs collected by King Shelomoh (Solomon) of Yisrael (Israel) (King David's son):
2 These will help you to know wisdom and instruction,
and to comprehend sayings that give understanding.
3 Also to learn insight
and to understand what's right and leads to justice and integrity.
4 They give good advice to those who are naive—
teaching knowledge and discretion to young people.
5 Let wise people also listen to these sayings to keep learning more,
and discerning people can acquire guidance—
6 understanding proverbs and parables—
the words of wise people plus their challenges.

The warning to young people

7 Deciding to obey Yahweh is the beginning of knowledge.[1]
Fools despise wisdom and being told what they should do.
8 My child, listen to your father's instructions.
Don't reject what your mother has told you to do,
9 because their teaching is like a graceful garland to wear on your head,
or like beautiful necklaces to wear around your neck.
10 My child, if evil people tempt you to join them, don't agree to it. 11 If they say,
"Come with us. We'll find someone to kill—
we'll hide and ambush an innocent person just for fun.
12 Let's swallow innocent people just like the grave does,
and healthy people just like those going down to the pit.
13 We'll find lots of valuable loot.
We'll fill our houses with what we take.
14 You need to come and join us—
we share everything equally."
15 My child, don't follow their ways.
Keep your foot away from their path
16 because their feet run towards evil,
and they rush to pour out blood.
17 Surely it would be a waste of time
to spread out a net while the bird is watching,
18 but they lie in wait for their own blood—
they ambush their own lives.
19 That's what happens to anyone who gains wealth illegally—
it takes that person's life.

Accepting or rejecting wisdom

20 Wisdom calls out loudly on the street—
she makes her voice known in the plazas.[2]
21 She calls out from above the busy streets.
She tells her sayings at the meeting place at the city gates.
22 How much longer will naive people love their naivety,
and mockers enjoy their mockery,
and stupid people despise knowledge?
23 Change your ways when I correct you.
Listen, I'll pour my spirit out on you all.
Let me declare my messages to you all
24 because I've called and you've all refused to listen.
I held out my hand but no one paid any attention
25 and you all ignored all my advice
and took no notice when I corrected you.
26 So I'll laugh when calamity hits you all
and I'll ridicule you when you're all terrified
27 when panic strikes you all like a storm
and calamity comes like a whirlwind
and when trouble and anguish reach you all.
28 Then they'll call out to me for help but I won't answer.
They'll search for me but won't be able to find me
29 because they hated wisdom
and didn't choose to respect and obey Yahweh.
30 They didn't listen to my advice.
They didn't want to hear whenever I corrected them,
31 so they'll eat the fruit of their own chosen path
and they'll be filled with their own schemes.
32 Naive people will get killed as a result of their own turning away,
and the fools' own complacency will destroy them.
33 However, those who listen to me will have secure lives
and be able to relax without worrying about troubles coming.

The peace/prosperity from wisdom

2:1 My child, if you accept my sayings
and internalise my commands,
2 so you'll be attentive to wisdom
and your mind will look for understanding,
3 if you'll call out for insight,
raising your voice to ask for understanding,
4 if you go after it as if it's silver
and search for it as if it was hidden treasure,
5 then you'll understand how to respect and obey Yahweh
and you'll learn more about God.
6 That's because Yahweh gives wisdom—
knowledge and understanding come from his mouth
7 and he gives true wisdom to godly people—
a protective shield for those walking with integrity.
8 to guard the paths of justice,
and he will preserve the way of those who are faithful to him.
9 Then you'll understand righteousness and justice and integrity—every good path to walk,
10 because wisdom will enter into your mind
and knowledge will give you pleasure.
11 Discretion will watch over you.
Understanding will guard you
12 to rescue you off the path of wicked people—
from people who speak perversely—
13 the ones who abandon the paths of godliness

1 **RV 1:7 · Cross-ref.** Yob 28:28; Psa 111:10; Prv 9:10.
2 **RV 1:20-21 · Cross-ref.** Prv 8:1-3.

Readers' Version

to walk in the ways of darkness,
14 the ones who are glad to do evil.
They rejoice in perverse things of evil,
15 whose paths are crooked
and going astray in their tracks.
16 Being discreet and insightful will rescue you from a strange woman—
from a foreign woman who makes her sayings smooth,
17 who's left her husband from her younger days,
and has forgotten her promise to her god.
18 Her house sinks down to death,
and her paths to the departed spirits.
19 No one who goes into her place will return,
and they won't find the paths that lead to life.
20 So follow the ways of good people,
and stay on the path of those who want to do what's right,
21 because it's people who do what is right who'll live in this land,
and those who are blameless will remain in it.
22 However, the wicked people will be taken off the land,
and those who are treacherous will be torn away from it.

Advice to the young

3:1 My son, don't forget my instructions,
and keep my commands in your thoughts,
2 →because they'll give you a longer lifetime
and add peace to your life.
3 Don't let loyal commitment and faithfulness leave you:
tie them around your neck,
and inscribe them into your mind.
4 Then you'll find favour and good insight
in the eyes of God and man.[3]
5 Trust in Yahweh with everything in you,
^and don't rely on your own logic.
6 Acknowledge Yahweh's involvement in everything you do,
and he'll make the way easier to follow.
7 Don't pride yourself on your own wisdom,[4]
^but rather obey Yahweh and turn away from evil.
8 It will be healing for your stomach,
and refreshment for your bones.
9 Honour Yahweh from your wealth
and from the first of everything you harvest,
10 →then your barns will be completely filled,
and your vats will overflow with new wine.
11 My son, don't reject correction from Yahweh,
and don't resent his rebuke,[5]
12 because Yahweh disciplines those he loves,[6]
just like a father does to his child that he appreciates.[7]
13 The person who discovers wisdom is blessed,
as is the one who obtains understanding,
14 because it's better than a good income.
Being wise is of more value than gold.
15 Wisdom is more valuable than jewelry.
→There's nothing else you could want that's worth as much as being wise.
16 On one hand, wisdom leads to a longer life.
On the other hand, being wise will enable riches and honour.
17 The ways of wisdom are pleasant,
and all its ways are peaceful.
18 Wisdom is a tree of life for those who embrace it.
People who are consistently wise are blessed.
19 Yahweh founded the world using wisdom.
He established the atmosphere and sky by understanding.
20 As a result of his knowledge, the ocean depths broke open,
and the clouds dripped dew.
21 My son, don't let wisdom, knowledge, or understanding escape from your sight.
Safeguard sound wisdom and discretion
22 and they'll liven your mind,
and then people will notice it about you.
23 Then you'll walk in confidence
without tripping or stumbling.
24 When you go to bed, your mind won't be filled with fear.
You'll lie down and your sleep will be relaxing.
25 Don't worry about something terrible suddenly happening to you,
or about when you see wicked people facing ruin,
26 because your confidence will be in Yahweh,
and he will protect you on your journey.
27 Don't hold back when you're able to do good to someone—
when you have the ability and opportunity to act.
28 Don't tell your neighbour, "Go home now, but come back tomorrow and I'll give it to you then,"
when you had it there the whole time.
29 Don't plot how to take advantage of your neighbour,
when he's living beside you and trusting you.
30 Don't quarrel with others for no reason—
if they haven't done anything wrong to you.
31 Don't envy violent people,
and don't imitate how they behave,
32 because Yahweh detests crooked people
^but is friendly towards those who are godly.
33 Yahweh's curse is on the household of wicked people,
^but he blesses the home of those who do what's right.
34 He mocks those who mock others,

3 **RV 3:4 · Cross-ref.** Luk 2:52.
4 **RV 3:7 · Cross-ref.** Rom 12:16.
5 **RV 3:11 · Cross-ref.** Yob 5:17.
6 **RV 3:12 · Cross-ref.** Rev 3:19.
7 **RV 3:11-12 · Cross-ref.** Heb 12:5-6.

Readers' Version

but he shows favour towards those who are humble.[8]
35 Wise people will inherit honour,
but fools will receive shame.

The teaching of children

4:1 My children, listen to your father's teachings.
Pay attention so you'll learn well,
2 because I'll give you good teaching.
Don't abandon my instructions.
3 When I was a boy in my father's house,
and I was my mother's tender son,
4 then he taught me and told me,
"Remember what I have told you.
Follow my instructions and live.
5 Acquire wisdom and understanding.
Always remember what I've told you and keep doing it.
6 Don't abandon wisdom and it'll preserve you.
Love it, and it will guard you.
7 Wisdom is the priority—get hold of it,
and more than anything, acquire understanding.
8 Esteem wisdom and it will lift you up.
Wisdom will honour you when you embrace it.
9 Wisdom will place a wreath of grace on your head.
It'll present you with a crown of beauty.
10 My child, listen to my words and accept them,
→and that'll increase the years of your life.
11 I taught you how to act wisely,
and I directed you towards the right paths.
12 When you walk, your steps won't be hampered,
and if you run, you won't stumble.
13 Take hold of my discipline—don't let it go.
Guard it, because it's your lifeline.
14 Don't imitate what wicked people do,
and don't go the same way as evil people.
15 Avoid that path—don't even walk across it.
Keep right away from it and go somewhere else,
16 because they can't nap unless they've done some harm,
and they'll be robbed of sleep if they haven't caused trouble.
17 Those evil people eat the bread of wickedness,
and drink the wine of violence.
18 In contrast, the path of those who do what is right, is like a bright light,
→that keeps getting brighter until the brightest time of day.
19 The path of wicked people is like deep darkness,
→so they don't even know what they're stumbling over.
20 My child, pay attention to what I'm saying,
and let my words sink in.
21 Don't let them out of your sight,
and keep them in the centre of your thoughts,
22 because they're life to those who find them,
and healing to their entire bodies.
23 Guard your mind and thoughts more than anything else,
→because the way you live all your life, bubbles out from your values.
24 Remove perverse talk from your mouth,
and keep devious words away from your lips.
25 Keep your eyes looking towards the front,
and let your gaze be straight ahead.
26 Make the path level for your footsteps,
and let everything you do be straight-forward.
27 Don't veer to the left or to the right—
keep your feet away from evil paths.

The warning concerning adultery

5:1 My child, pay attention to my wise words,
and listen carefully to what I've learnt
2 so you won't lose your discretion,
and so your lips might guard knowledge.
3 Although the lips of a forbidden woman drip honey,
and her speech is smoother than oil,
4 in the end, she's as bitter as wormwood,
and sharper than a double-sided sword.
5 Her feet are heading down towards death,
and her steps will take her to her grave.
6 She doesn't consider the path of life.
Her paths wander so she doesn't know where she'll end up.
7 So now my children, listen to me,
and don't deviate from my advice.
8 Stay far away from her,
and don't go near the entrance to her house,
9 in case you end up giving your youthful strength to others,
and your best years to a cruel person.
10 Then strangers might make use of your strength (as a slave)
and you end up working in a foreigner's house.
11 Then you'll groan when you are about to die
when your flesh and your body are worn out
12 and you recall, "How I hated discipline,
and didn't like being told what not to do.
13 I didn't listen to those who were teaching me,
and I didn't take any notice of those who were instructing me.
14 I was so close to utter calamity,
and everyone would have noticed me.
15 Drink water from your own supply[9]
and flowing water from your own well.
16 Should your springs overflow out onto the streets,
with streams of water in the plaza?
17 Let them be for you alone,
and not for any strangers who are with you.
18 May your fountain be blessed,
and may you rejoice in the wife of your youth—
19 a loving doe, yes, a graceful deer.
Let her breasts satisfy you always.

8 **RV 3:34 · Cross-ref.** Jam 4:6; 1Pe 5:5.

9 **RV 5:15 · Note** Many commentators believe that the next several lines are alluding to the marital relationship between a man and his wife.

Readers' Version

Constantly be overwhelmed by her love.
20 My son, why would you stagger along with a strange woman,
or embrace the bosom of a foreign woman
21 because everything a person does is in front of Yahweh's eyes,
and he observes all of your decisions?
22 Wicked people get trapped by their own disobedience,
and they get tangled in their ropes of rebellion.
23 They'll die from a lack of discipline,
and their own stupidity will lead them astray.

The other still warning

6:1 My child, if you offer something as a guarantee for your neighbour's loan,
or you've shaken hands on a deal with a stranger,
2 then you've become trapped by your own lips—
you've been caught by the words out of your own mouth.
3 In that case, my child, go and rescue yourself:
Since you've fallen into your neighbour's control,
go and humbly appeal to your neighbour to release you from that pledge.
4 Don't say that you'll just sleep on it.
Don't think that you'll just have a nap first.
5 Save yourself immediately like a deer when it's snagged,
or a bird fleeing from a trapper.
6 You lazy person, go and watch an ant.
→Think about its behaviour, and be wise.
7 It doesn't even have a commander,
or overseer or ruler.
8 It prepares its food in the summer.
It stores up its supplies in the harvest season.
9 How much longer will you lie there, lazy person?
When will you get up from your sleep?
10 A little sleep, a quick nap,
a little folding of your arms to rest,
11 and poverty will sneak in like a robber,
and need will threaten like an armed man.
12 The wicked and worthless man
walks around with a crooked mouth,
13 winking with his eyes,
shuffling his feet along,
and pointing with his fingers.
14 People like that think perversely—
always devising evil plans
and spreading dissension.
15 Because of that, disaster will come suddenly—
they'll be instantly broken beyond healing.
16 There are six things that Yahweh hates,
actually seven that he finds detestable.
17 1 arrogant eyes,
2 a lying tongue,
3 hands that shed innocent blood,
18 4 a mind that devises wicked plans,
5 feet that rush off to do something evil,
19 6 a dishonest witness that breathes out lies, and
7 a person that stirs up conflict within the family.
20 My child, follow your father's commands,
and don't abandon what your mother taught you.
21 Lock them into your mind.
Tie them around your neck.
22 When you walk around, what you learnt will guide you.
When you lie down, it will preserve you.
When you wake up, it'll speak to your mind,
23 because rules are like a lamp and teaching like a light.
Rebuke and discipline are the pathway to life
24 by keeping your from the evil woman—
from the smooth tongue of a foreign woman.
25 Don't lust in your mind for her beauty,
and don't let her capture you with her eyelashes,
26 because the price of a prostitute might be as cheap as a loaf of bread,
but another man's wife might cost you your precious life.
27 Can anyone carry fire against their chest,
without their clothes catching fire.
28 If a person walks on coals,
won't they get their feet burnt?
29 It's like that for anyone sleeping with his neighbour's wife,
No one will go unpunished for doing that.
30 They might not despite a thief
if they're stealing to satisfy their hunger,
31 yet even the thief has to pay back seven times as much if they're caught—
they might lose everything in their house.
32 Anyone who commits adultery lacks judgement—
they end up destroying their own life.
33 They'll discover pain and dishonour,
and their shame will never be wiped away,
34 because jealousy arouses rage in an offended person
who won't show any compassion when it's time to avenge.
35 You won't just be able to pay them off,
even if you try to increase the amount.

The woman egpanpanlibug

7:1 My child, obey what I've told you,
and store my instructions securely inside you.
2 Follow my instructions and live,
and keep my teaching as the focus of your eyes.
3 Tie them onto your fingers.
Write them onto your mind.
4 Tell wisdom that she's your sister,
and call understanding a close relative,
5 so they'll keep you from the street woman—
from the ungodly woman whose words sound so smooth.
6 Once from the window of my house,
I looked down through the lattice slits,
7 and I saw a simple lad—
a youth lacking much judgement.
8 He was passing through her street near the corner,
then he strode along the path to her house.
9 In the twilight as evening began—
halfway towards night and darkness.

Readers' Version

10 Then look, a woman greets him,
dressed like a prostitute and skilled at seduction.
11 She's boisterous and defiant,
and her feet don't know how to stay home.
12 She's often on the street or in the plazas,
and she lies in wait at every corner.
13 Then she grabbed him and kissed him.
She looks serious and tells him,
14 "I have meat at home from my sacrifice earlier—
today I've done my religious duties.
15 That's why I came out to meet you—
to look all around until I found you.
16 I've put nice covers on my couch—
coloured linen fabric from Mitsrayim (Egypt).
17 I've perfumed my bed
with fragrant myrrh and aloes and cinnamon.
18 Come and let's enjoy making love until morning.
We can delight ourselves in our love
19 because the man of the house is away—
he's gone away on a long journey.
20 He took a bag of money with him.
He won't be back home until the middle of the month."
21 She persuades him with her seductive talk.
She compels him with her smooth lips.
22 He suddenly started following her,
like a cow going to be slaughtered—
like a fool with a noose around his neck,
23 until an arrow pierces his stomach,
like a bird rushing into a trap,
not knowing that it will cost him his life.
24 So listen to me now my children,
and pay attention to what I'm telling you.
25 Do let your desires drive you in her direction.
Don't wander onto her pathways
26 because she's caused many to be pierced and fall—
it would be difficult to count them all.
27 Her house is the pathway to the grave—
descending downwards to deathly rooms.

8:1 Doesn't wisdom call out?
Doesn't understanding raise her voice?[10]

Praising wisdom

2 On the high places by the road,
she stations herself between the paths.
3 By the gates at the main entrance to the city,
she calls out loudly into the doorways.
4 "To you, people, I call—
my voice is calling all humankind.
5 You naive people must learn to be prudent,
and you foolish people must learn to be discerning.
6 Listen because I'll speak uplifting things,
and open my lips about what is right,
7 because my mouth will tell the truth,
and my lips detest wickedness.
8 All the words in my mouth are honest—
there's nothing twisted or crooked among them.
9 All of them are straightforward to anyone who understands,
and right to those looking for knowledge.
10 Choose my instruction over silver,
and knowledge rather than shiny gold,
11 because wisdom is better than jewels,
and there's nothing more desirable than her.
12 I, wisdom, live together with good judgement,
and I'm good at finding knowledge and discretion.
13 Those who strive to obey Yahweh, hate evil,
I, wisdom, hate pride and arrogance,
evil activities, and perverse talk.
14 Good advice and sound wisdom are mine.
I have understanding and strength.
15 I enable kings to reign well,
and rulers to administer justice.
16 By me, princes and the leading citizens rule—
judging with impartiality.
17 I love those who love me,
and those who search for me will find me.
18 Riches and honour accompany me—
enduring wealth and fairness.
19 My fruit is better than purest gold,
and my produce is better than choice silver.
...
20 I walk along the road of doing what's right,
among the pathways that lead to justice,
21 so those who love me can inherit wealth,
as I fill their storerooms.
22 Yahweh created me among his first actions—
at the beginning of his works long ago.[11]
23 I was established from eternity—
before the beginnings of the world.
24 I was revealed before the deep oceans existed,
when there weren't yet any springs gushing water.
25 Before the mountains were set into place,
and before the hills were seen, I was revealed.
26 yes, even before he made the earth and fields,
or the first dust on the ground.
27 I was there:
when Yahweh made the skies,
when he inscribed the horizon circle above the oceans,
28 when he pressed the clouds into shape,
when he established the springs way down in the oceans.
29 when he determined the boundaries of the oceans so that the waters wouldn't go past his line,
when he marked out the earth's foundations.
30 I was beside him as a skilled craftsman—
He enjoyed my company every day,
playing in his presence all the time.
31 I was enjoying playing in his world,
and enjoying humankind's descendants.
32 So now my children, listen to me
because those who follow my ways will find happiness.

10 **RV 8:1-3 · Cross-ref.** Prv 1:20-21.

11 **RV 8:22 · Cross-ref.** Rev 3:14.

Readers' Version

33 Listen when you're corrected
and don't neglect wisdom.
34 People who listen to me will be blessed
keeping watch on my doors every day—guarding my doorway,
35 because anyone who finds me, finds life
and obtains favour from Yahweh.
36 Anyone who misses finding me harms themself,
and those who hate me, love death.

Wisdom versus stupidity

9:1 Wisdom has built her house—
chiselling out its seven pillars.
2 She's butchered her meat and mixed her wine—
her table is already nicely prepared.
3 She's sent out her young women.
She calls out from the heights in the city.
4 "Anyone who's naive, let him turn aside here,"
she says to the one lacking understanding.
5 "Come and eat my bread,
and drink the wine I've mixed.
6 Abandon foolish ways and live,
and walk on the path of understanding.
7 Anyone who tries to correct a mocker just gets insulted,
and anyone who tells off a wicked person is likely to get hurt.
8 Don't try to correct a mocker in case he just hates you.
^Correct a wise person on the other hand, and it'll be appreciated.
9 Give to a wise person and they'll become wiser still.
Inform an honest person and they'll keep learning.
10 The first step towards being wise is to strive to obey Yahweh,
and being aware of the heavenly beings is the beginning of understanding,
11 because it's by me that your days will be extended,
and years will be added to your life.
12 If you're wise, you'll be helping yourself,
^and if you mock, then you alone will suffer the result.
13 A foolish woman is boisterous and naive,
and she doesn't know anything.
14 She sits at the doorway of her house,
or on a seat in the city heights,
15 in order to call out to those who are passing by—
those men who are going straight past on their way.
16 "Anyone who's naive can turn in here,"
she says to those lacking sense.
17 "Stolen drinks are sweet,
and secret food tastes good."
18 But he doesn't realise that the dead are there,
or that her guests are in the depths of the grave.

Shelomoh's proverbs

10:1 The proverbs by Shelomoh (Solomon):
A wise son makes his father happy,
^but a foolish son causes grief for his mother.
2 Ill-gotten treasures profit nothing,
^but doing the right thing rescues you from death.
3 Yahweh doesn't allow those who do the right thing to go hungry,
^but he rejects those who are wicked.
4 Idle hands lead to poverty,
^but those who work hard gain wealth.
5 Anyone who stores their produce in the summer is being sensible,
^but the one who sleeps during the harvest is a disgraceful son.
6 Blessings come to those who do what is right,
^but wicked people lie to conceal their violence.
7 The memory of a godly person is a blessing,
^but the name of the wicked person will rot.
8 The wise person accepts instructions,
^but fools will be ruined by their own words.
9 Anyone who walks with integrity will walk securely,
^but the person with crooked ways will soon get found out.
10 The person who winks at you will cause grief,
and those who speak foolishly will be ruined.
11 The words from a godly person are a fountain of life,
^but the mouth of a wicked person conceals violence.
12 Hatred stirs up quarrels,
^but love covers over all wrongs.[12]
13 Wisdom is found on the lips of a person with discernment,
^but those lacking morals need to be punished.
14 Wise people store up knowledge,
^but the mouth of a fool invites destruction.
15 The wealth of a rich person gives them security,
^but poor people are destroyed by their poverty.
16 The reward of a godly person is life,
^but a wicked person ends up being punished.
17 The person who accepts instruction is on the path to life,
^but the one who rejects rebuke ends up lost.
18 Anyone who conceals hatred, has lying lips,
and anyone who spreads slander is foolish.
19 A lot of talking doesn't mean that a person isn't doing something wrong,
^but anyone who keeps their mouth closed is being sensible.
20 The tongue of a godly person adds value like good silver,
^but the thoughts of the wicked are of little value.
21 The lips of a godly person shepherd many people,
^but foolish people die from the lack of morals.
22 Yahweh's blessing leads to prosperity,
and that's without adding forced labour to it.
23 Doing wicked things is like a sport to foolish people,
^but a wise person enjoys doing sensible things.
24 The wicked person's fears will come to pass,
^but the godly person's desires will be given to them.
25 When a tornado passes over, it destroys wicked people,
^but godly people are like an enduring foundation.

12 **RV 10:12 · Cross-ref.** Jam 5:20; 1Pe 4:8.

Readers' Version

26 Lazy people irritate their supervisors
→like vinegar on their teeth and smoke in their eyes.
27 Striving to obey Yahweh prolongs your life,
^but the years of wicked people will be short.
28 Godly people anticipate future happiness,
^but wicked people will never gain what they expect.
29 Staying on Yahweh's paths is security for the godly,
^but ruin for those who do evil.
30 Godly people will never be shaken,
^but the wicked won't live long in the land.
31 The mouth of a godly person produces wisdom as its fruit,
^but the tongues of perverse people will be cut off.
32 The lips of godly person experience pleasure,
^but the mouth of the wicked experience perversity.
11:1 Yahweh hates dishonest scales,
^but he delights in an accurate weight
2 When presumption comes, shame follows,
^but modesty is followed by wisdom.
3 Godly people will be guarded by their integrity,
^but treacherous people will be destroyed by their deceit.
4 Wealth doesn't help in the day of rage,
^but doing what's right will rescue you from death.
5 When an innocent person does what's right things go straightforwardly,
^but the wicked person will fall due to their own wickedness.
6 The godliness of good people will rescue them,
^but treacherous people will be caught out by their own schemes.
7 When the wicked person dies, all hope is lost,
and the expectation of strength disappears.
8 The godly person is rescued from trouble,
^but the wicked person gets it instead.
9 A godless person destroys his neighbour with his mouth,
^but the godly will be rescued by knowledge.
10 When the godly do well, the city celebrates,
^and when the wicked perish, there's a cheerful shout.
11 A blessing from the upright people helps to elevate a city,
^but it gets torn down by the mouth of the wicked.
12 A person who despises their neighbour lacks good morals,
^but a person with understanding will stay quiet.
13 A gossip goes around revealing secrets,
^but a trustworthy person keeps things private.
14 When there are no directions, a nation falls,
^but there's safety in having lots of advisers.
15 You'll end up getting burnt if you guarantee a stranger's loan,
^but avoiding shaking on deals will lead to security.
16 A woman who displays grace to others will obtain honour,
^but ruthless people seize wealth.
17 People who display loyal commitment benefit themselves,
^but cruel people harm their own selves.
18 A wicked person can make a living from telling lies,
^but someone who sows goodness gets a genuine wage.
19 True goodness leads to life,
^but those who chase after evil, receive death.
20 Yahweh hates those with perverse motives,
^but he appreciates those who choose blameless ways.
21 Most certainly, an evil person won't go unpunished,
^but the descendants of a godly person will be rescued.
22 A beautiful woman without discretion
→is like a gold ring in a pig's nose.
23 Godly people long for good things,
^but wicked people can only expect to receive fury.
24 Someone who helps generously, gains even more,
^but those who without what's due, end up poor.
25 A person who blesses will prosper,
and those who give water, will also be satisfied.
26 People will curse the person who hoards up grain,
^but the one who sells it will be blessed by them.
27 Anyone who strives diligently, strives for favour,
^but if you strive for evil, it'll come to you.
28 Anyone who trusts in their riches will fall,
^but godly people will thrive like green leaves.
29 Those who cause trouble for their households will inherit the wind,
and the fool will become a slave to those with sensible values.
30 The fruit of doing what's right is a tree of life,
and those who win people over are wise.
31 Listen, anyone who does what's right will be rewarded appropriately,
so how more so the wicked and disobedient person!
12:1 Anyone who loves discipline, loves knowledge,
^but those who hate correction are stupid.
2 A good person receives favour from Yahweh,
^but he will condemn the person with wicked plans.
3 No one can become established by means of wickedness,
^but the foundations of righteous people can't be moved.
4 A capable wife is the crown of her husband,
^but a wife who acts shamefully is like rottenness in his bones.
5 The plans of godly people are to do justice,
^but wicked people lean towards deceit.
6 The words of wicked people lie in wait for blood,
^but the speech of godly people rescues them.
7 The wicked get overthrown then disappear,
^but the homes of godly people endure.
8 A person will be praised for their insightful words,
^but anyone with a warped mind will end up despised.
9 It's better to be little known yet have a servant,
than to be self-important but have nothing to eat.
10 A godly person cares for the life of their animal,
^but wicked people display cruelty rather than compassion.
11 The person who tills the ground will have enough

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food,
^but anyone chasing worthless things has the wrong values.
12 The wicked person covets evil gain,
^but godly people produce like a deep-rooted tree.
13 An evil person entices others with their rebellious lips,
^but godly people stay out of trouble.
14 A person will be rewarded with good things from the fruit of their mouth,
and a person's labour will be repaid to them by its results.
15 The fools' paths seem like the right ones in their own eyes,
^but a wise person listens to advice.
16 A fool's anger is made known straightaway,
^but a sensible person overlooks being disrespected.
17 Anyone who breathes out faithfulness, unashamedly says what's right,
^but a biased witness speaks deceitfully.
18 Some people speak recklessly, like a sword thrashing around,
^but wise people bring healing with their words.
19 Lips that produce reliable words will always be trusted,
^but a tongue that spurts out lies will be believed only for a moment.
20 Those who make evil plans, do it from a deceitful mind,
^but those who promote peace, end up contented.
21 Trouble doesn't come towards people who do what's right,
^but wicked people are full of distress.
22 Yahweh hates lying lips,
^but he's pleased by those who are trustworthy.
23 A sensible person doesn't show off everything they know,
^but foolish people like to proclaim their foolishness.
24 Those who work hard will rule,
^but an idle person will become forced labour.
25 A person who's full of anxiety gets weighed down by it,
^but good news cheers them up.
26 A godly person keeps an eye on their neighbour,
^but the ways of wicked people leads them astray.
27 A slack hunter doesn't roast his kill,
^but a diligent person values all their possessions.
28 Life can be found by following the path of doing what's right,
and there's no death if you stay on the pathway.
13:1 A wise son accepts his father's discipline,
^but a scoffer doesn't listen to rebuke.
2 A person can eat well as a result of the fruit of their mouth,
^but the appetite of treacherous people is violence.
3 The person who zips their lips, protects their life,
^but those who open their mouths, destroy themselves.
4 Lazy people want a lot but get nothing,
^but those who are diligent will have plenty.
5 Godly people hate fake news,
^but the wicked person causes a stink and disgrace.
6 doing what's right preserves those who like to display integrity,
^but wickedness overcomes the sinner.
7 Some people pretend to be wealthy, but have very little.
Others act as if they're poor, but are actually very wealthy.
8 The rich man's wealth might be needed to ransom his life,
^but the poor person hears no threat.
9 The person who does what's right has a light that shines brightly,
^but the lamp of the wicked person gets put out.
10 Insolence only causes friction,
^but those who take advice, advance in wisdom.
11 Wealth gained dishonestly gets frittered away,
^but what's earnt through hard work will increase.
12 Hoping for something that never happens causes stress,
^but when a longing is fulfilled, it's like a new lease of life.
13 Anyone who despises instruction will pay for it,
^but a person who respects a command will be rewarded.
14 Instruction from the wise is a fountain of life,
→turning a person away from deadly traps.
15 Good insight gives favour,
^but the path of treacherous people is hard.
16 Every sensible person makes use of knowledge,
^but the fool displays his foolishness.
17 A wicked messenger gets into trouble,
^but reliable messengers help the situation.
18 Poverty and disgrace are for those who ignore discipline,
^but the person who heeds correction will end up being honoured.
19 A desire that gets fulfilled makes a person feel pleased,
^but foolish people hate to turn away from evil.
20 The person who walks with wise people will become wise,
^but anyone associating with fools will get harmed.
21 Calamity chases after sinners,
^but goodness will reward those who do what's right.
22 A good person leaves an inheritance for their children,
^but a sinner's wealth will be saved for those who do what's right.
23 The unused field of a poor person could produce a lot of food,
^but injustice sweeps it away from them.
24 The parent who doesn't spank their children must hate them,
^but the one who loves them, is diligent in disciplining them.
25 The person who does what's right will be able to satisfy their appetite,
^but the stomach of wicked people doesn't get enough.
14:1 The wisest woman builds her house,
^but the foolish one tears it down with her own hands.

Readers' Version

2 A good citizen respects and honours Yahweh,
^but a devious person despises him.
3 What comes out of a fool's mouth is prodded on by pride,
^but the lips of wise people protect them.
4 Where there's no cattle, the feeding trough will be spotless,
^but a good harvest requires the strength of the bull.
5 A trustworthy witness doesn't tell lies,
^but a biased witness just breathes out lies.
6 A mocker searches for wisdom, but finds none,
^but knowledge is simple to find for the one who understands.
7 Go away from where a fool is,
→otherwise you won't find knowledgeable lips.
8 a sensible person has the wisdom to understand their direction,
^but fools are deceived by their own foolishness.
9 Fools mock the idea of feeling guilty,
→so good citizens favour each other.
10 A person holds their own bitterness inside,
and they don't share their happiness with a stranger either.
11 The wicked person's house will be destroyed,
^but the good citizen's tent will do well.
12 There's a nice path right in front of a person,
→but there's death at the end of that road.
13 People who are laughing can still be aching inside,
and the end of happiness might be grief.
14 Someone who turns back on their morals will be satisfied by their ways,
^but a good person will be satisfied by what they do.
15 Naive people believe everything they hear,
^but smart people carefully consider their steps.
16 A wise person fears trouble and turns away from it,
^but a stupid one is careless and overconfident.
17 People who quickly become angry, act foolishly,
and those planning evil schemes are hated.
18 Naive people inherit foolishness,
^but clever people are surrounded by knowledge.
19 Evil people will be forced to bow down in front of those who are good,
and wicked people at the gates of those who do what's right.
20 A poor person is hated even by their neighbour,
^but there are many who love the rich.
21 Anyone who despises their neighbour disobeys God,
^but the person who is kind to the poor will be happy.
22 Don't those who devise evil schemes end up losing their way?
^However, those with loyal commitment and faithfulness devise good things.
23 Hard work results in a profit,
^but words from lips only lead to poverty.
24 The crown of wise people is their wealth.
^The foolishness of fools is really foolish.
25 A truthful witness saves lives,
^but a deceitful one breathes out lies.
26 Respecting and obeying Yahweh leads to confidence of strength,
and that will be a safe place for their children.
27 Respecting and obeying Yahweh is a fountain of life,
→to turn people from deadly traps.
28 The pride of a king is being over lots of people,
^but a shortage of people signals the ruin of a ruler.
29 People who are slow to get angry, have more understanding,
^but a quick-tempered person prioritises foolishness.
30 A peaceful mind gives a healthy body,
^but envy causes the bones to rot.
31 Anyone who oppresses the poor, taunts their maker,
^but showing favour to a needy person honours him.
32 Wicked people destroy themselves by doing evil things,
^but those who do what's right find a safe place in their death.
33 Wisdom resides in an understanding mind,
→and it's made known even among foolish people.
34 Doing what's right makes a nation great,
^but disobeying God brings disgrace to people groups.
35 The king shows favour to a servant who acts with insight,
^but his rage is for those who act shamefully.
15:1 A gentle answer turns fury away,
^but a hurtful reply makes people angrier.
2 A wise person's tongue advances knowledge,
^but the mouth of fools pours out nonsense.
3 Yahweh's eyes are everywhere—
→watching both good and evil people.
4 A soothing tongue is a tree of life,
^but perversity crushes the spirit.
5 Fools reject discipline from their father,
^but sensible people accept correction.
6 There's great wealth in the home of a person who does what's right,
^but the income of a wicked person will just be trouble.
7 The lips of the wise spread knowledge,
^but it's not so for the minds of fools.
8 The sacrifices of wicked people are hated by Yahweh,
^but he delights in the prayer of a godly person.
9 Yahweh detests what wicked people do,
^but he loves those who strive to do what's right.
10 Severe discipline is coming for those who abandon the right path,
and those who hate correction will die.
11 The grave and place of destruction aren't hidden from Yahweh,
→so how much more the thoughts and values of humankind.
12 Mockers never love the one who corrects them,
→and they never approach the wise.
13 Inner happiness makes a face glad,
^but a spirit is crushed by a broken heart.
14 A discerning mind wants knowledge,

Readers' Version

^but the mouth of fools feeds on foolishness.
15 Every day is bad for those who are suffering,
^but cheerful people have a continual feast.
16 It's better to have a little along with respect for Yahweh,
^than having great wealth, and then turmoil with it.
17 It's better to have a meal of vegetables where there's love,
^than to have roast meat where there's hate.
18 Quick-tempered people stir up trouble,
^but a patient person calms a quarrel.
19 The path of a slacker is like a hedge of thorns,
^but the road for godly people is a level highway.
20 A wise child brings happiness to their father,
^but a foolish person despises their mother.
21 Foolishness brings happiness to those who lack morals,
^but an understanding person makes sensible decisions.
22 Plans go wrong where no one gets advice,
^but they get implemented where there's many advisers.
23 A person is always pleased to give the right answer,
and the right thing said at the right time is so good.
24 Life's path is upward for the wise person,
→to prevent them going down to the grave.
25 Yahweh tears down the houses of the proud,
^but he'll protect a widow's boundary.
26 Evil plans are hated by Yahweh,
^but kind messages are pure.
27 The person who makes unjust gains, brings troubles on their own home,
^but the one who hates bribes will live.
28 The person who does what's right, thinks carefully before answering,
^but the mouth of the wicked pours out evil.
29 Yahweh is far from the wicked,
^but he hears the prayer of those who do what's right.
30 A bright look makes others glad.
Good news makes your bones healthy.
31 The ear that listens to correction lives—
→it will remain among the wise people.
32 Someone who ignores discipline, despises themself,
^but anyone who listens to correction strengthens their values.
33 Wise instructions lead to striving to obey Yahweh,
and humility leads to honour.
16:1 People make their own plans,
→then Yahweh decides what will happen.
2 People always tell themselves that they're doing the right thing,
^but Yahweh evaluates their motives.
3 Entrust what you're doing to Yahweh,
→and your plans will be effective.
4 Yahweh makes everything for his purpose,
→even the wicked for the day of disaster.
5 Yahweh detests every person who's arrogant—
→they certainly won't go unpunished.
6 Disobedience can be made up for by faithfulness and loyal commitment,
and those who respect and honour Yahweh avoid doing what's evil.
7 When Yahweh is pleased with a person's behaviour,
→he causes even his enemies to be at peace with them.
8 It's better to have just a little from doing what's right,
than a large income acquired dishonestly.
9 People plan their ways in their minds,
→but Yahweh directs their steps.
10 Inspired judgements come from the king's lips.
When making judgements, his mouth must not betray justice.
11 Honest scales and balances come from Yahweh.
The weights in the bag are his work.
12 Wicked behavior is detestable for kings,
because a throne is established by doing what's right.
13 Kings appreciate lips that say what's right,
and they value people who tell the truth.
14 A king's rage is a messenger of death,
→and wise people will appease it.
15 When a king's face brightens, there's life.
His favour is like a rain cloud in the spring.
16 It's better to acquire wisdom than gold,
and to choose understanding rather than silver.
17 The highway of godly people steers them away from evil.
Anyone who carefully considers their path, protects their life.
18 Pride goes before destruction,
and arrogance before a stumble.
19 It's better to live humbly among poor people,
^than to be dividing up the plunder with the proud.
20 The person who gives attention to a matter will succeed,
and those who put their trust in Yahweh will be blessed.
21 A person with a wise nature will be called 'understanding',
and pleasant lips are more persuasive.
22 Having insight is like a fountain of life,
^but disciplining fools would be foolishness.
23 The wise person's mind gives insight to their mouth,
and adds persuasiveness to their lips.
24 Kind messages are like the honey in a honeycomb,
→sweet for the self-esteem, and healing for the bones.
25 There's a clear path right in front of a person,
→but its end is the ways to death.
26 The workers' appetites work on their behalf,
→because their hunger presses them on.
... 27 A worthless person dredges up scandal,
→and it's like scorching fire on their lips.
28 Perverse people stir up strife,
→then it separates close friends.
29 Violent people deceive their neighbours,
→and lead them on a path that isn't good.
30 Those who shut their eyes are planning perverse things.
People who purse their lips are doing evil.
31 Gray hair is a crown of splendour,

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that's found with a life of doing what's right.
32 It's better to be slow to get angry than to be powerful,
and better to be able to control yourself than to capture a city.
33 The dice are thrown onto the table,
^but Yahweh determines their fall.
17:1 It's better to have a dry piece of bread in quietness,
^than a house full of feasting with strife.
2 A servant who acts wisely will rule over a shameful son,
→and he'll share in the inheritance along with the brothers.
3 There's a crucible and furnace for gold and silver,
^but it's Yahweh who tests hearts.
4 Those who do evil pay attention to wicked lips.
A liar listens to a destructive tongue.
5 Anyone who mocks the poor, taunts their maker.
Someone who's happy about a calamity won't go unpunished.
6 Grandchildren are the crown of the aged,
and children are proud of their parents.
7 Excellent lips wouldn't be suitable for a fool,
and certainly deceptive lips don't suit a ruler.
8 Doing a favour can act like a bribe for the donor.
→It causes everything they do to prosper.
9 The person who conceals an offence is seeking acceptance,
^but the one repeating the matter separates close friends.
10 Rebukes work on a sensible person,
more than a hundred lashes on a fool.
11 Only an evil person seeks rebellion
→and so a cruel opponent will be sent against him.
12 It's better to meet a mother bear robbed of its cubs,
→than to meet a fool displaying their foolishness.
13 Someone who returns evil for good,
→will find that evil never departs from their house.
14 The beginning of a dispute is like a small water leak,
→so stop it before it breaks out into a quarrel.
15 The person who justifies wicked people,
and the one who condemns an innocent person,
→are both detestable to Yahweh.
16 Why would a fool need money in their hand
when they have no intention of acquiring wisdom.
17 A true friend loves at all times,
and relatives are born to help during periods of difficulty.
18 A person lacking integrity is quick to give a handshake—
→guaranteeing a loan in front of their neighbour.
19 The one who loves to disobey, loves contention.
The person who builds a high fence, invites destruction.
20 The person with twisted values won't find goodness,
and the one with a perverse tongue will descend into disaster.
21 It's sad for the parents of a child who makes bad choices,
and the father of a fool won't be a happy person.
22 A cheerful attitude promotes healing,
^but a crushed spirit makes your bones dry up.
23 A wicked person accepts a secret bribe
→to pervert the paths of justice.
24 Wisdom is present with the understanding person,
^but a fool's eyes are unable to concentrate.
25 A foolish child brings grief to his father,
and bitterness to the mother who gave birth to them.
26 It's not good to impose a fine on the innocent.
Beating up an official isn't a good thing to do.
27 A person who's truly knowledgeable, restrains what they say,
and an understanding person stays calm.
28 Even a fool who stays silent is considered to be wise.
The one with closed lips appears to have understanding.
18:1 People who keep themselves separate, seek their own desires,
They reject sound wisdom.
2 Fools don't enjoy learning,
^but always like to make their opinions known.
3 When a wicked person arrives, contempt from others also comes,
and when shame arrives, so does reproach.
4 The utterances from a person's mouth are deep waters.
A fountain of wisdom produces a flowing stream.
5 It's not good to show partiality to the wicked
or to deprive an innocent person of justice.
6 The fool's lips brings strife,
and the fool's mouth invites a beating.
7 The fool's mouth will bring ruin,
and the lips of fools are a trap for their minds.
8 'News' snippets from a gossip are like delicious snacks—
→they get absorbed like food going down into your stomach.
9 The person who is slack in their work,
→is a cousin to the one who destroys.
10 Yahweh's name is a strong tower.
→Godly people run into it to be safe.
11 The rich person's wealth is like a fortified city,
and in their imagination, like a high wall.
12 Before destruction hits, a person is proud,
^but humility precedes honour.
13 Someone who answers before they've even listened
→is being foolish and shameful.
14 A person's spirit can endure through sickness,
^but who can bear a crushed spirit?
15 Understanding people acquire knowledge,
and wise people want information.
16 A person's donation can make space for them,
and it will give them access to important people.
17 The first person to state their case sounds right,
→until their opponent cross-examines them.
18 Tossing a coin ends quarrels,
→and it settles things between powerful people.
19 Someone who's offended is as approachable as a fortified city,
and quarrels are like the bars on a fortress.
20 The fruit of a person's mouth satisfies their stomach,

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and they'll be satisfied with the product of their lips.
21 The tongue has power over life and death,
→and those who love using it will eat its fruit.
22 A man who finds a wife, finds a good thing,
→and receives favour from Yahweh.
23 Poor people make requests,
^but the rich person answers harshly.
24 A person with many companions will come to ruin,
^but there is a companion that sticks closer than a brother.
19:1 It's better to walk with integrity,
^than to be a foolish person with perverse speech.
2 What's more, a person without knowledge isn't good,
and anyone who shifts their feet quickly, misses their way.
3 A person's foolishness subverts their course,
→then their mind rages against Yahweh.
4 Wealth adds many friends,
^but the poor friend ends up being isolated.
5 A false witness won't go unpunished,
and the one who tells lies, won't escape the consequences.
6 Many people make requests to a generous leader,
and everyone is the friend of the person who gives gifts.
7 All the relatives of a poor person hates them,
→so how much more do their friends avoid them.
The poor person sends messages after them, but they're no longer around.
8 Anyone who acquires integrity, loves their own life.
The one who preserves understanding will find success.
9 A lying witness won't go unpunished,
and the one who tells lies will die.
10 Luxury is not suitable for a fool—
even worse for a slave to rule over princes.
11 A person's insight makes them slow to anger,
and it's their privilege to overlook an offense.
12 The king's rage is like a lion's roar,
^but his favour is like dew on the grass.
13 A foolish child leads to their father's destruction,
and an argumentative wife is like something constantly dripping.
14 Houses and wealth are an inheritance from your parents,
→but a sensible wife is from Yahweh.
15 Laziness makes a person fall into a deep sleep,
and a slack person will go hungry.
16 The ones who obey Yahweh's instructions will preserve their lives.
^Anyone who despises his ways, will die.
17 Someone who's kind to a poor person is lending to Yahweh,
→and he will repay for the good deed.
18 Discipline your child because that gives hope,
^but don't think about their death.
19 People who get very angry will end up paying a fine,
→because if you rescue them, you'll have to do it again and again.
20 Listen to advise and accept correction
→so that you'll become wise for your life ahead.
21 People make many plans in their minds,
^but Yahweh's advice will endure time.
22 People desire loyal commitment from others,
and it's better to have a poor friend than one who lies.
23 Respecting and honouring Yahweh leads to life,
→and that person will have peaceful nights without trouble arriving.
24 The lazy person hides their hands in the dish—
→not even troubling to lift it to their mouth.
25 Beat a mocker then that simple one will become sensible,
and correct an intelligent person and they'll know even more.
26 Children who assault their fathers and drive away their mothers
→bring shame and reproach.
27 My child, if you want to stray from knowledge,
→stop listening to correction.
28 A worthless witness makes a mockery of justice,
and the mouth of the wicked person gulps in more wickedness.
29 Judgements are prepared for scoffers,
and beatings for the backs of fools.
20:1 Wine is a mocker and strong drink makes you boisterous,
→and everyone who staggers due to it, isn't wise.
2 A king's rage is like a roaring lion.
→Anyone who provokes him to anger risks their life.
3 It's honourable for a person to step away from strife,
^but every fool would rather break out an argument.
4 A lazy person won't plough when it's still cold,
→then he looks at harvest time and there's nothing.
5 The plans in a person's mind are like deep water,
^but an understanding person will draw them out.
6 Many people talk about their loyalty,
^but who can actually find a faithful person.
7 Godly people act with integrity.
→Their children will be blessed after them.
8 A king sitting on his throne to make a judgement,
→sifts all evil out with his eyes.
9 Who can say, "I've kept my motives pure—
I've been freed from sin"?
10 Differing weights and unequal measures—
→Yahweh hates both of them.
11 Even young people are known by their actions
→if they're honest and obedient.
12 The ear that hears and the eye that sees—
→it was Yahweh that made both of them.
13 Don't love sleep or you might end up in poverty.
Open your eyes then you'll have enough food.
14 "Worthless, worthless," say the buyers,
^but as soon as they've left, they boast about the good deal.
15 There's gold around, and plenty of jewels,
^but lips with knowledge are a rare commodity.

Readers' Version

16 Take the person's coat if they've used it to guarantee
the loan of a stranger,
and hold it in pledge if they did it for a foreign woman.[13]
17 The bread of lies tastes good at first,
^but afterwards it's like a mouthful of gravel.
18 Plans are established with advisers,
→so wise guidance is required for war.
19 The person who gossips reveals a secret,
→so don't get involved with someone with a big mouth.
20 The one who curses their father and mother,
→will have their lamp extinguished in deep darkness.
21 An inheritance that's gained at too young an age,
→won't be a blessing in the end.
22 Don't say, "I'll repay that evil."
→Wait for Yahweh and he'll rescue you.
23 Fiddling with the weights is hated by Yahweh,
and deceitful scales aren't good.
24 It's Yahweh that determines a person's steps,
→so how does a mere human understand their course?
25 It's a trap for a person to rashly declare something as
sacred,
→and then to only reflect later after making vows.
26 A wise king winnows out the wicked to separate them.
He uses the thresher to break them off.
27 The human spirit is Yahweh's lamp,
→searching all the innermost parts.
28 Loyal commitment and faithfulness to king preserves
him,
and his throne is upheld by that loyal commitment.
29 The splendour of young men is their strength,
and the adornment of old people is their grey hair.
30 Lashes and wounds clean out evil,
and beatings clean out the innermost parts.
21:1 The king's thoughts are like streams of water to Yah-
weh—
→he directs them to go wherever he wants.
2 All a person's ways seem right in their own eyes,
^but Yahweh evaluates motives.
3 To do what's right and fair
→is more desirable to Yahweh than sacrificing.
4 Arrogance and pride—the lamp of wicked people,
→is disobeying Yahweh.
5 The plans of diligent people will only lead to abun-
dance,
^but those who just rush around will only get poverty.
6 Wealth that's acquired via a lying tongue,
→will be like a quick breath for those seeking death.
7 The violence of wicked people will drag them away,
because they refuse to apply justice.
8 The paths of a guilty person are crooked,
^but well-behaved people act with decency.
9 It's better to live in the corner of the attic[14]
than inside the main house with the company of an argu-
mentative wife.
10 Wicked people have a strong, inner craving for evil.
→Even their neighbours won't be shown any favour.
11 By punishing a mocker, a naive person becomes wise,
and when wise people are instructed, they acquire
knowledge.
12 People who do what's right pay attention to the
wicked person's house,
→subverting the wicked until they're ruined.
13 Any person who shuts their ears to the cry of the poor
→will also call out for help but won't be answered.
14 A discreet gift subdues anger,
and a bribe quietens down a strong rage.
15 The godly person enjoys promoting justice,
^but brings terror to those doing wicked things.
16 Anyone who wanders away from the path of insight,
→will rest in the assembly of the dead.
17 The lover of pleasure will become poor.
Anyone who loves wine and rich food won't become
wealthy.
18 A wicked person becomes the payment to free some-
one who does what's right,
and a treacherous person to free a godly person.
19 It's better to live in a wilderness region,
than with a wife who's argumentative and negative.
20 Precious treasures and oil will be in the house of a wise
person,
^but a foolish person consumes it all.
21 The person who strives to do what's right and who
shows loyal commitment,
→will find life, forgiveness, and honour.
22 A wise man can climb up into a city of warriors,
→and bring down the strength of its confidence.
23 Any person who guards their mouth and tongue
→will keep trouble away from their life.
24 A proud and arrogant person is called a mocker,
→because they act with arrogant presumption.
25 The craving of slackers will kill them,
because their hands refuse to work.
26 All day long, they fantasise their craving,
^but people who do what's right, give without holding
back.
27 The wicked person's sacrifice is detestable,
because it's brought with evil intent.
28 A lying witness will die,
^but a good listener will speak out success.
29 The wicked person makes their face look stern,
^but godly people carefully consider their ways.
30 There's no wisdom or understanding
or advice that would oppose Yahweh.
31 A horse is prepared for the day of battle,
^but the victory belongs to Yahweh.
22:1 A good reputation is more desirable than great

13 RV 20:16 · Cross-ref. 27:13.

14 RV 21:9 · Note We made an adjustment here for most of our readers in houses with sloping roofs, as distinct from living in an arid climate and having a flat roof.

Readers' Version

wealth,
and good favour more than gold or silver.
2 Rich and poor meet each other at their end.
Yahweh is the creator of all of them.
3 A prudent person notices trouble and avoids it,
whereas naive people just blunder onwards and suffer.
4 The consequence of humility and respecting and honouring Yahweh
→is riches and honour and life.
5 Thorns and traps are on the perverse person's path,
^but those who guard their own self-esteem keep far away from them.
6 Train your children in the way they should go,
→then when they're older they won't turn away from it.
7 A rich person rules over those who are poor,
and the one who borrows is enslaved to the lender.
8 The person who sows evil will harvest trouble,
and the power from his anger will end.
9 Generous people will be blessed,
because they share their food with the poor.
10 Drive away a mocker and then strife will disappear,
→and abuse and disputes will stop.
11 The person who values pure motives, who speaks graciously,
→will have the king for a friend.
12 Yahweh's eyes guard knowledge,
^but he overthrows the plans of those who behave treacherously.
13 The lazy person says, "There's a lion outside—
→I'll be killed if I go outside!"
14 The mouth of a loose woman is a deep pit.
→Those who are cursed by Yahweh will fall into it.
15 Foolish ideas are natural in the mind of a youth.
→but the rod bringing discipline drives it far from them.
16 Those who oppress the poor or give to the rich, in order to make a profit,
→will just end up in poverty themselves.

The thirty sayings

17 Listen carefully to what wise people have said.
Set your mind to apply what I'm teaching you
18 because internalising my instructions will be worthwhile—
→then they'll be easy for you to share with others.
19 I'll instruct you today
→so that you'll put your trust in Yahweh.
20 Actually, I've written thirty proverbs
to advise and teach you—
21 to show you true and reliable principles
so that you can give accurate answers to those sent to you.

-1-

22 Don't rob those in poverty just because they're poor
and don't 'crush' a poor person at the community gate
23 →because Yahweh will take their side.
Yes, he'll plunder the lives of those who plunder them.

-2-

24 Don't associate with angry people,
and don't go along with a hot-headed person,
25 →in case you end up copying their habits,
and get yourself tangled in that trap.

-3-

26 Don't be among those quick to shake hands
to guarantee the loans of others,
27 because if you're unable to make the payment,
→you could have your bed taken out from under you.

-4-

28 Don't move an ancient boundary marker,
which your ancestors had placed there.

-5-

29 You've seen a man who's skilled at his work—
→he'll take his position in front of kings.
^He won't do his work just for anybody.

-6-

23:1 When you sit down to eat with a political leader,
pay attention to what's in front of you,
2 and put a knife to your throat,
if you have an enormous appetite.
3 Don't crave their delicacies,
because it's the food of lies.

-7-

4 Don't just work to get rich.
Your wisdom should tell you to stop.
5 You glance at wealth then it'll be gone,
because it'll make wings for itself and fly away into the sky like an eagle.

-8-

6 Don't eat the food of a stingy person,
and don't crave for their delicacies,
7 because they're always calculating internally—
telling you to eat and drink but it's not really genuine.
8 You'll vomit up the bit that you've eaten
and your pleasant greetings will have been wasted.

-9-

9 Don't bother speaking to a foolish person
because they'll despise the wise things that you say.

-10-

10 Don't move an ancient boundary marker,
or encroach on the fields of those who are disadvantaged,
11 because the one who watches out for them is strong
and he'll take up their case against you.

-11-

12 Make continual learning part of your values,
and use your ears for gaining knowledge.

-12-

13 It's important to discipline your children.
They won't die from getting a spanking.
14 Spank them with a stick
and you'll keep them from the grave.

-13-

15 My child, if you value wisdom
then I'll certainly be very happy.
16 My mind will be celebrating
when your lips speak out what's right.

-14-

17 Don't let yourself start envying sinners—

Readers' Version

instead it should be Yahweh that you respect and strive to obey,
18 because then there'll certainly be a future.
Your hope for the future won't be chopped off.
19 My child, listen and become **-15-**
wise,
and channel your values in the right direction.
20 Don't associate with those drinking too much wine,
or with those who gorge themselves on meat,
21 →because drunkards and gluttons will become impoverished,
and their drowsiness will leave them dressed in rags.
22 Listen to what your father tells **-16-**
you,
and don't despise your mother when she gets old.
23 Acquire truth and don't sell it,
and similarly for wisdom, instruction, understanding.
24 The father of someone who does what's right will be encouraged.
Yes, anyone who fathers a sensible child will be glad.
25 Let your father be happy.
and may your mother celebrate.
26 My child, follow me with sincer- **-17-**
ity,
and let your eyes observe my ways,
27 because a prostitute is a deep pit,
and an adulteress is a narrow well.
28 They lie in wait like a robber would,
and keep adding to the number of men who become unfaithful.
29 Who has dread or sorrow or con- **-18-**
tentions?
Who has complaints, or needless wounds, or bloodshot eyes.
30 It's those who linger over wine,
or try various mixed drinks.
31 Don't look at wine when it's red and sparkling in the cup,
and when it would slide down smoothly.
32 →In the end it bites like a snake,
and stings like a viper.
33 →Then your eyes will see strange things,
and perverse things in your mind will get spoken.
34 →You'll feel like someone sleeping out in the ocean—
just like someone lying down at the top of a mast.
35 You'll say, "They hit me but it didn't hurt.
They beat me but I couldn't feel it.
When will I wake up? I'll have some more—where is it?"
24:1 Don't be envious of evil men, **-19-**
and don't try to associate with them,
2 because they have violent thoughts,
and their lips cause trouble.
3 It's through wisdom that a house **-20-**
is built,
and it's established by understanding.
4 It's through knowledge that its rooms get filled
→with beautiful and valuable treasures.
5 A wise person is strong, **-21-**
and those with knowledge increase their power,
6 →because you need wise guidance to go to war,
and victory requires many advisers.
7 Wisdom is too much for fools. **-22-**
→They don't open their mouths at the city gate.
8 The person who plans to do evil, **-23-**
will be known by others as a master schemer.
9 A foolish plan is sinful, **-24-**
and people hate a mocker.
10 If you display a lack of courage **-24-**
when you have troubles,
→your strength is limited.
11 Rescue those being led away to **-25-**
their death,
and those who will be staggering to their slaughter if you restrain.
12 If you just say that you didn't know anything about it,
→then the one who weighs motives will realise.
→Then the one who guards your life will repay everyone according to what they've done.
13 My child, eat honey because it's **-26-**
good,
and honeycomb tastes sweet.
14 Wisdom is like that for your mind,
and if you find it, there'll be a future for you,
and what you hope for won't be taken away from you.
15 Don't lie in wait like a wicked **-27-**
person does at a good person's home.
Don't devastate the place where a good person lives,
16 because a good person might fall several times then get up again,
^but the wicked stumble when calamity comes.
17 Don't cheer when your enemy **-28-**
falls,
and when they stumble, don't celebrate
18 →because Yahweh will see and disapprove,
→and turn his anger away from them.
19 Don't get yourself worrying be- **-29-**
cause of evil people.
Don't be jealous of the wicked,
20 →because there's no future for an evil person.
The lamp of the wicked will be extinguished.
21 My child, honour Yahweh and **-30-**
the king and strive to obey them,
Don't get involved with those who change sides
22 →because disaster will suddenly hit them
and who knows what ruin they both might bring then?
23 These are more sayings of the **More wise sayings**
wise:
It's not good to show partiality when deciding a case.
24 Anyone who says to the guilty that they're innocent,
→will be cursed by the peoples and hated by the nations.
25 However, those who convict the guilty will be admired,
→and they'll be blessed by good things happening.
26 An honest answer is like a kiss on the lips.
27 Establish your work for outsiders and prepare your

Readers' Version

food gardens
then after that, build your house.
28 Don't be a witness against your neighbour without good reason,
or deceive others with what you say.
29 Don't say, "I'll do to him what he did to me,
I'll pay him back for what he's done."
30 I passed by the field of a lazy person
and by the vineyard of a person with no initiative.
31 Wow, thorns had grown up over all of it,
and it was completely covered with weeds,
and its stone walls were broken down.
32 I looked and made a decision.
I saw it and learnt from it:
33 A little sleep, a quick nap,
a little folding your arms to rest,
34 and poverty will sneak up on you like a robber,
and need will approach like an armed bandit.

More of Shelomoh's sayings

25:1 There are also these other proverbs from Shelomoh (Solomon) that the men working for Yehudah's (Judah's) King Hizkiyah (Hezekiah) copied:
2 It is God's privilege to conceal a matter,
^and the king's privilege to try to discover a matter.
3 The skies are high and the earth goes deep,
→and the motives of kings are unable to be predicted.
4 Remove the dross from silver,
→and then a container comes from the silversmith's hands.
5 Remove the wicked person from the king's presence,
→and then his rule will be established as being honest and fair.
6 Don't promote yourself in front of a king,
and don't claim a place among the well-known people,[15]
7 because it's better if they tell you, "Come up here,"
than to be placed lower right in front of a prince as you look at him.
8 Don't be in a rush to take someone to court.
→What would you do at the end, if your neighbour put you to shame?
9 Sort out your case with your neighbour,
without revealing other people's secrets,
10 in case someone hears you and puts you to shame
and your bad reputation never gets repaired.
11 Good advice given at the right time
is like gold apples set in a silver frame.
12 A wise rebuke to a listening ear
is like a gold earring and a fine-gold ornament.
13 To those who send him, a faithful messenger
is like cool snow when doing a day's hard work,
and it refreshes the soul of his masters.
14 A person who boasts about a gift that never comes
is like clouds and wind without rain.
15 A ruler can be persuaded by being patient,
and a soft tongue can break a bone.
16 When you find honey, eat just what you need,
otherwise you might vomit if you've had too much.
17 Don't set foot in your neighbour's house too often,
in case they get fed up with you and end up hating you.
18 A man who gives a false testimony against his neighbour,
is like a club, or a sword, or a sharp arrow.
19 Having confidence in someone who acts treacherously in a time of trouble,
is like having a broken tooth, or having your foot slip.
20 Taking off your coat on a cold day,
is like pouring vinegar on baking soda
or singing songs to someone who's feeling sad.
21 Give your enemy food to eat if they're hungry,
and water to drink if they're thirsty,
22 because you're heaping burning coals on their head,[16]
and Yahweh will be the one to repay you.
23 The northerly wind brings rain with it,
and a gossipping tongue brings indignant looks.
24 If better to live in the corner of an attic,
than to live inside the house with a contentious wife.
25 Good news from a distant country,
is like cool water for a tired person.
26 A godly person giving in to someone wicked,
is like a spring that gets muddied, or a well that gets ruined.
27 It isn't good to eat too much honey,
and nor is trying to make yourself look good.
28 A person who has no self-control,
is like a city where the walls have been broken down.
26:1 Like snow in the summer, or rain at harvest time,
so too honour isn't fitting for a fool.
2 Like a fluttering bird or a darting swallow,
so too an undeserved curse won't land on you.
3 There's a whip for the horse and a bridle for the donkey,
and a rod to beat the fool's back.
4 Don't answer a fool with a foolish answer,
otherwise you'll just end up like them.
5 Answer a fool according to their foolish thinking,
so they don't think they're cleverer than they are.
6 Sending a fool with your message to pass on
is like cutting off your feet and drinking in violence.
7 The legs of a lame person just dangle down,
like a proverb in the mouth of fools.
8 Giving honour to a fool,
is like tying the stone into the sling.
9 A drunkard getting thorns in his hand,
is like a fool trying to explain a proverb.
10 Hiring a fool or an unknown passer-by,
is like an archer just randomly shooting arrows.
11 A fool who keeps doing the same foolish things,

15 **RV 25:6-7 · Cross-ref.** Luk 14:8-10.
16 **RV 25:21-22 · Cross-ref.** Rom 12:20.

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is like a dog that returns to its vomit.[17]
12 Do you see a person who thinks they're clever?
There's more hope for a fool than for that person.
13 The lazy person says, "There's a young lion on the road.
There's a lion out there on the streets."
14 The door turns on its hinges,
and the slacker turns in their bed.
15 The sluggard keeps their hand in the dish—
they're too lazy to bring it back to their mouth.
16 The slacker is wiser in their own eyes,
than seven people who give good advice.
17 The person who gets angry about a quarrel that's nothing to do with them,
is like someone grabbing the ears of a dog that's passing by.
18–19 A person who deceives their neighbour then says they were just joking
is like a madman shooting flaming arrows.
20 When there's no more firewood, the fire goes out,
and when there's no gossiper, a conflict dies down.
21 Like wood gets the fire burning
and charcoal keeps the embers hot,
→so too a contentious person kindles strife.
22 The words of a gossip are like delicious morsels,
and they go right down into the person's insides.
23 Burning lips and evil motives
are like a silver overlay on a clay pot.
24 A person who hates can disguise it with their lips,
but they're accumulating deceit inside.
25 When they say favourable things, don't trust them,
because there's seven detestable things in within them.
26 Hatred can be covered by deception,
→but it will be uncovered when people gather together.
27 The person who digs a pit will fall into it,
and the one who rolls a stone will have it come back on them.
28 A lying tongue despises those who are crushed by it,
^and a flattering mouth leads to calamity.
27:1 Don't boast about what will happen tomorrow,
because you don't know what the next day will bring.[18]
2 Let some other person praise you, rather than your own mouth—
someone from out of town and not your own lips.
3 Stones are heavy, and sand weighs you down,
→but being provoked by a fool is heavier than either of them.
4 Anger is overwhelming and rage is cruel,
→but who can tolerate jealousy?
5 Open rebuke is better than concealed love.
6 Wounds from a friend are faithful,
^but kisses from an enemy are confusing.
7 Honey isn't so attractive when you're full,
^but even bitter food is sweet when you're hungry.
8 A person who wanders away from their home,
is like a bird that wanders from its nest.
9 Lotions and perfumes make a person cheery,
→but it's so pleasant to be given good advice by a friend.
10 Don't abandon your friends or your father's friends,
and don't go to your brother's house when calamity hits you.
A friend nearby is better than a brother living a long way away.
11 My child, make me happy by becoming wise,
and then I'll be able to answer anyone who taunts me.
12 A sensible person sees evil and stays out of sight
but naive people continue on then get punished.
13 If someone guarantees a stranger's loan, then definitely take their coat,
or if they stand as guarantee for a foreign woman.[19]
14 If someone blesses their neighbour using a loud voice early in the morning,
→it will be considered as a curse.
15 A contentious woman is like a continual dripping on a rainy day,
16 Restraining her is like stopping the wind,
or like catching something oily with one hand.
17 Iron sharpens iron,
and one neighbour sharpens another.
18 The caretaker of a fig tree can eat its fruit,
and someone protecting his master should be honoured.
19 As water reflects your face,
so too, a person's behaviour reflects their values.
20 The grave and destruction are never satisfied,
and people's eyes are never satisfied.
21 There's a smelting pot for silver, and a furnace for gold,
but a person is refined by the praise they receive.
22 Even if you could pound a fool like grain in a mortar,
→their foolishness can't be separated from them.
23 Make sure you know the state of your flock well.
Set your mind on your cattle herds,
24 because wealth doesn't last forever,
and a crown isn't passed down to every generation.
25 The grass dries off and then fresh grass appears,
and then the herbs are gathered from the mountains.
26 The lambs will be for your clothing,
and the male goats will become the price for a field.
27 The female goats will give enough milk for your household,
and nourishment for your servant girls.
28:1 The wicked run away when no one's even chasing them,
^but the godly person is as confident as a lion.
2 A country in rebellion has many rulers,
^but an understanding man who knows what's right will

17 **RV 26:11 · Cross-ref.** 2Pe 2:22.
18 **RV 27:1 · Cross-ref.** Jam 4:13-16.
19 **RV 27:13 · Cross-ref.** 20:16.

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last long.
3 Someone who's poor but oppresses other poor people,
is like driving rain when you have nothing to eat.
4 Those who've abandoned the law, praise the wicked,
^but those who keep the law strive against them.
5 Evil people don't understand justice,
^but those who strive after Yahweh, understand everything.
6 A poor person with integrity
^is better than someone who's rich but crooked.
7 A sensible child follows Yahweh's instructions,
^but those who carouse with gluttons, shame their father.
8 The person who increases their wealth by charging interest and by overcharging,
gathers it but it'll end up going to someone who's kind to the poor.
9 A person who turns their ear away from hearing Yahweh's instructions,
→even their prayers are detestable.
10 The one who leads good people astray will fall into their own pit,
^but those who are blameless will inherit good.
11 Rich people see themself as wise,
^but a poor person with understanding, sees right through them.
12 When godly people triumph, there's great celebration,
^but when it's the wicked, people hide.
13 Someone covering their faults won't prosper,
^but the one who confesses and then abandons their bad behaviour, will be shown mercy.
14 The person who strives to allows obey Yahweh will be blessed,
^but the one who firmly resists will fall into trouble.
15 A wicked ruler over struggling people,
is like a lion roaring or a bear attacking.
16 A ruler lacking understanding can become an oppressor.
The person who hates dishonest gain will have a longer life.
17 A man tormented by the killing of another will flee to the pit.
Don't let anyone support him.
18 The person with blameless behaviour will be rescued,
^but the crooked one will suddenly fall.
19 The person working their land will have enough food,
^but those wasting their time will have their fill of poverty.
20 A faithful person will have great blessing,
^but the one trying to get rich quick won't go unpunished.
21 It's not good to show partiality,
yet a person will break the rules for a piece of bread.
22 Those who rush to get wealthy are greedy,
^but they don't realise that poverty will come to them.
23 If you correct another person, you'll be appreciated in the end
more than someone who just says what they wanted to hear.
24 People who rob their parents and say they've done nothing wrong
are in the same class as those who are destructive.
25 Greedy people stir up strife,
^but the one who trusts Yahweh will prosper.
26 The person who trusts their own plans is a fool,
^but the one who walks with wisdom will be rescued.
27 Those who give to the poor will have all they need,
^but the one who just looks away will receive many curses.
28 When wicked people come to power, everyone hides,
^but when they die, godly people increase.
29:1 The person who gets rebuked but just stiffens their neck,
will be broken suddenly and beyond recovery.
2 When it's the godly ones who increase, the people are happy,
^but when it's the wicked, a nation groans.
3 Those who love wisdom, make their parents glad,
^but the one who spends time with prostitutes, destroys wealth.
4 A king establishes the country with justice,
^but one who accepts bribes, tears it down.
5 Someone who flatters their neighbour
is spreading out a net to capture them.
6 The disobedience of an evil person will trap them,
^but the godly person sings and celebrates.
7 A godly person understands the poor person's court case,
^but the wicked person doesn't understand knowledge.
8 Mockers inflame a city,
^but wise people deflect anger.
9 If a wise person takes a fool to court,
then there'll be rage and ridicule, but no resolution.
10 People who've killed hate those who are blameless,
^but good citizens try to protect them .
11 The fool vents all their anger,
^but a wise person holds it back.
12 A ruler who pays attention to lies,
will only have wicked officials.
13 A poor person and someone who's oppressed have lots in common
^but it's Yahweh who gives hope to both of them.
14 A king who judges the poor fairly,
will always rule securely.
15 A scolding and a spanking give wisdom,
^but an undisciplined child will bring shame to their mother.
16 When the wicked increase, crime increases,
^but those who do what's right will live to see their downfall.
17 Discipline your child and you'll be able to relax,
and they'll bring you happiness.
18 When there's no vision, the people have no boundaries,

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^but those who follow Yahweh's instructions will be happy.
19 A servant can't be corrected just with words,
because even if they understand, they won't answer.
20 If a person is quick to speak out,
there's more hope for a fool than for them.
21 Someone who's pampered their servants since they were young,
can only expect insolence in the end.
22 An angry person stirs up strife,
and someone who rages causes big trouble.
23 A person's pride will bring them down,
^but a humble person will be honoured.
24 Someone who helps a thief, hates their own life.
They take the oath yet refuse to testify.
25 A person's fear becomes a trap,
^but the one who trusts Yahweh will be kept safe.
26 Many people want to plead to the ruler,
^but it's Yahweh who gives a person justice.
27 those who do what's right detest corrupt people,
^but on the other hand, the wicked detest good citizens.

Agur's sayings

30:1 These are the sayings by Yakeh's son Agur, the burden, told to Itiel and Ukal:
2 I'm certainly among the stupid people
and lack the understanding that most people have,
3 and I haven't been well educated,
^but I do know about the holy ones.
4 Who's been up to heaven and come back down again?
Who's captured the wind between their two hands?
Who's wrapped the oceans around them like a cloak?
Who's set up all the earth's boundaries?
What's his name, and what's the name of his son?
Surely you know?
5 Every message from God is flawless.
He protects those who go to him to be safe.
6 Don't add to his messages
in case he rebukes you and you're found to be a liar.

More sayings

7 There's two things that I want from you—
don't keep them from me before I die:
8 Keep deceitfulness and lying far away from me,
and don't give me either poverty or riches—
just give me the food that I need
9 because if I had plenty, I might deny God, asking, "Who is Yahweh?"
and if I became poor, I might steal and dishonour God's reputation.
10 Don't make false accusations to a slave's master,
in case he curses you and you have to bear the guilt.
11 There's a generation that curses their fathers
and doesn't bless their mothers.
12 There's a generation who are pure in their own eyes,
^but they're not actually washed from their filthiness.
13 There's a generation with very proud eyes,
and their eyebrows are also raised.
14 There's a generation whose teeth are swords,
and its fangs are knives
to eliminate from the earth those who are suffering,
and the needy from humankind.
15 The leech has two daughters: Give! Give!"
There are three, maybe four, things that are never satisfied—
four that never have enough:
16 1. the grave,
2. a childless woman,
3. land that never has enough water, and
4. fire that never stops spreading.
17 The eye that mocks its father,
and scorns its mother instead of obeying,
will be pecked out by the ravens in the valley,
and the young vultures will eat it.
18 There's three things that are too wonderful for me,
maybe four that I don't understand:
19 1. how an eagle's soars in the sky,
2. how a snake slithers over a rock,
3. how a ship sails across the ocean, and
4. how a young man loves a young woman.
20 This is the way of a woman who commits adultery:
She eats and wipes her mouth,
and declares that she hasn't done anything wrong.
21 There's three things that makes the earth tremble—
four things it can't handle:
22 1. a slave becoming king,
2. a fool who has plenty to eat,
23 3. a hated woman who gets married, and
4. a female slave who supplants her mistress.
24 There are four creatures on the earth
that are small but extremely wise:
25 1. Individual ants aren't strong, but they store up food in the summer.
26 2. Rock badgers aren't very powerful, but they make their homes in the cliffs.
27 3. Locusts don't have a king, but they go out in formation like soldiers.
28 4. You can catch a lizard in your hands, yet they get into king's palaces.
29 There are three things that take fancy steps—
maybe four that walk impressively.
30 1. the lion who's a powerful animal that doesn't turn back from facing anything,
31 2. the strutting rooster,
3. male goats, and
4. a king with his bodyguards around him.
32 If you've been foolish enough to brag about yourself,
then plan to put your hand over your mouth,
33 because churning milk makes butter,
squeezing the nose makes it bloody,
and stirring up anger produces strife.

King Lemuel's sayings

31:1 These are the sayings by King Lemuel, the burden, that his mother had taught him:
2 Now what my son? My son that I gave birth to.
The son from my marriage.
3 Don't give your strength to women,

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or use your intelligence to destroy kings.
4 Lemuel, it's not for kings to drink wine
or for rulers to crave strong drink,
5 in case they drink and forget their own laws
and end up depriving the poor of justice.
6 Give strong drink to those who are dying,
and wine to those who are bitterly depressed.
7 They'll drink it then forget their poverty,
and not remember their misery any more.
8 Open your mouth for those who can't speak—
for the cause of all those who are dying.
9 Open your mouth to promote justice,
and to defend the poor and needy.

The good spouse woman

א (Alef)
10 Who can find a capable wife,
→and she'll be worth far more than jewels?
ב (Beyt)
11 Her husband trusts her completely,
→and he doesn't lack in prosperity.
ג (Gimel)
12 She doesn't harm him, but does him good,
right throughout her life.
ד (Dalet)
13 She searches for wool and flax,
and works eagerly with her hands.
ה (He)
14 She's like those merchant ships—
she brings her food from far away.
ו (Vav)
15 She gets up when it's still dark
to provide food for her household
and her servant girls.
ז (Zayin)
16 She appraises a field and buys it.
Using her own earnings, she plants a vineyard.
ח (Het)
17 She keeps herself fit,
and her arms are strong.
ט (Tet)
18 She's aware that her merchandise is quality.
Her lamp doesn't go out at night.
י (Yod)
19 Her hands work the spindle—
spinning thread for cloth.
כ (Kaf)
20 She's generous to the poor,
and reaches out to the needy.
ל (Lamed)
21 She's not worried about her household when it snows,
because they're all dressed in quality clothes.
מ (Mem)
22 She makes blankets for herself,
fine linen, and her purple clothing.
נ (Nun)
23 Her husband is well-known in the community,
where he sits with the nation's elders.
ס (Samek)
24 She makes linen clothes and sells them,
and she supplies sashes to the merchants.
ע (Ayin)
25 She's clothed with strength and dignity,
and she laughs as she thinks about the future.
פ (Pe)
26 It's always wisdom that comes out of her mouth,
and loyal commitment guides the instructions on her tongue.
צ (Tsade)
27 She keeps an eye on the comings and goings of her household,
and she doesn't indulge in laziness.
ק (Qof)
28 Her sons stand and compliment her,
and her husband also praises her:
ר (Resh)
29 "There's many women with ability,
^but you're better than any of them."
ש (Sin/Shin)
30 Charm is deceptive, and beauty is fleeting,
^but a woman that honours and strives to obey Yahweh will be praised.
ת (Tav)
31 Give her the honour that she deserves,
and let her abilities praise her at the city gates.

Reflections

commonly called
Kohelet
(meaning 'The group leader')

Introduction

This collection of *Reflections* (commonly called *Ecclesiastes*), was written by a wise leader. Some of the proverbs here were written by King Shelomoh (Solomon), but there's also proverbs from other writers. The authors of these thought carefully about the meaning of life. They looked at everything that happens here in the world ('under the sun') to discover its purpose and to try to understand the meaning of life. They advise that it's necessary to respect and obey Yahweh, to strive to find happiness in our daily lives. (The meaning of Ecclesiastes is 'The group leader'. The title commonly used in English is a Latin transliteration of the Greek translation of the Hebrew word קֹהֶלֶת.) In Hebrew texts, this document is grouped in with 'The Writings (Ketuvim)'.

Main components of this document

Questions about life *1:1–2:26*
Truths about life *3:1–11:8*
The final advice *11:9–12:8*
Conclusion *12:9-14*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 The following are the words of the leader,[1] David's son, king in Yerushalem (Jerusalem):

Everything's meaningless

2 "Totally pointless," says the leader.
"A complete waste of time. Everything's worthless."
3 What profit does humanity gain from all their hard work in this world?
4 Generations come, and generations go,
but the world just carries on going.
5 The sun rises and the sun sets,
then rushes around to its place, rising there again.
6 Going to the south then around to the north,
the wind is going, changing, turning,
then it's returning on its rounds.
7 All the rivers flow into the sea but it never gets full.
The place that the rivers are going to, they end up going there again.
8 Everything is wearisome—not even worth talking about.
The eyes never stop seeing,
and your ears never fill up with everything they hear.
9 Whatever that was in the past, it will be in the future,
and everything that's happened before, will happen again.
There's nothing new in this world.[2]
10 If someone says, "Look at this—it's new,"
well, it was already done long ago before we even got here.
11 Things that happened in the past get forgotten,
and the same will also happen for future events.
People in the future will be exactly the same.

The persecution of wise

12 I, the leader, was king over Yisrael (Israel) in Yerushalem (Jerusalem).
13 I used my mind and wisdom to discover and to explore everything that is done in this world.
It's a difficult job that God has given humanity to be busy with.
14 I saw everything that gets done in this world,
and look—everything's pointless like chasing after the wind.
15 Something that's bent can't be straightened again,
and what's missing can't be counted.
16 I spoke with sincerity, saying, "Look at me—I've become powerful,
and I've increased in wisdom relative to everyone who ruled before me here in Yerushalem (Jerusalem).[3]
My mind has acquired much knowledge and wisdom."
17 I made it my aim to discover knowledge and wisdom versus madness and folly.
I was aware that that also is chasing after the wind
18 because having much wisdom leads to much frustration
and anyone who's adding knowledge is also adding pain.
2:1 I said to myself,
"Come on, let me find out what's good and enjoy the pleasure from them."
But look, it was also pointless.
2 To laughter, I said, "It's madness,"
and to joy, "What's the point of this?"
3 I explored in myself how to indulge my body with wine, but my mind was guiding me in wisdom.
Also, how to grasp foolishness
until I could see whether that's better for humanity to do while they live out their lives here on this earth.
4 I expanded my program of works.
I built houses for myself.
I planted vineyards for myself.[4]
5 I made gardens for myself, and royal parks,
and I planted all different kinds of fruit trees in them.
6 I constructed pools for myself
to irrigate a forest of growing trees.
7 I acquired male and female servants,
and the children born to them belonged to me.
Also a large number of sheep and cattle belonged to me—
more than all my predecessors in Yerushalem (Jerusalem).[5]
8 I also accumulated gold and silver for myself,
and treasure from kings and from the provinces.[6]
I appointed male and female singers for myself,
and the pleasures of the sons of humanity—many women.
9 So I became famous,
and I added more than all who preceded me in Yerushalem.[7]
Also my wisdom stayed with me.
10 Everything my eyes wanted, I gave them.
I didn't hold back from anything that would make me happy,
because I was happy inside from all my work
and that was my reward from all my effort.
11 And I turned, I, to all the things that I'd made
and to the work that I'd done,
and look, everything was pointless and chasing after the wind,
and there wasn't any profit in anything done in this

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1 **RV 1:1 · Note** We don't have enough information to fully understand the meaning of the Hebrew word 'קֹהֶלֶת' (Kohelet), but it probably means something like 'leader/speaker of the assembly', so we use 'the leader' throughout this document.

2 **RV 1:9 · Note** 'Under the sun' isn't a natural English idiom

3 **RV 1:16 · Cross-ref.** 1Ki 4:29-31.

4 **RV 2:4-8 · Cross-ref.** 1Ki 10:23-27; 2Ch 9:22-27.

5 **RV 2:7 · Cross-ref.** 1Ki 4:23.

6 **RV 2:8 · Cross-ref.** 1Ki 10:10,14-22.

7 **RV 2:9 · Cross-ref.** 1Ch 29:25.

Readers' Version

world.
12 Then I changed direction to investigate wisdom and madness and folly,
because what could any future king do that hasn't already been done?
13 I saw that wisdom is to be preferred over folly,
just as light is to be preferred over darkness.
14 The wise person uses their eyes,
but the fool walks in the darkness,
and even I know that the same fate comes to both of them.
15 I said to myself, "The fool's end will also come to me,
so what use was it being so wise back then?"
Then I told myself that that also is pointless,
16 because neither the wise person nor the fool will be remembered forever,
as they'll both be forgotten in the days to come—
and how strange it is that the wise die just like the fool!
17 Then I hated life because of the misfortune around me—
the work that was done in this world,
because everything was pointless and chasing after the wind.
18 Then I hated all the work that I'd done in this world
that will get left to those who follow me after I go.
19 And who knows whether my successor will be wise or a fool?
He'll have authority over all my projects that I worked hard on
and which I've applied wisdom to in this world.
That also was pointless.
20 Then I changed to despairing over all the projects in this world that I'd worked hard on,
21 because there are people whose work is in wisdom and knowledge, and in skill.
However, then a person who hasn't worked on it, will gain it as their inheritance.
That also is pointless and a great misfortune
22 because what does a person get in exchange for all their work and their goals in life that they work towards in this world?
23 Because all his days are painful, and anger is his business—
even in the night, his mind doesn't rest.[8]
That also is pointless.
24 There's nothing better for humanity other than eating and drinking,
and genuinely enjoying their hard work.[9]
Also I saw that that comes from God
25 because who could eat and enjoy life apart from him?
26 Yes, he gives wisdom and knowledge and happiness to people who are good in his sight.[10]
But to the sinner, he gives the job of gathering and collecting to give to the one who's good in God's sight.
That also is pointless and chasing after the wind.

A right time for everything

3:1 There's an appointed time for everything,
and an appropriate time for every activity in this world:
2 A time to give birth and a time to die.
A time to plant and a time to pull out what was planted.
3 A time to kill and a time to heal.
A time to tear down and a time to build up.
4 A time to cry and a time to laugh.
A time to mourn and a time to dance.
5 A time to throw stones and a time to pick up stones.
A time to embrace and a time to avoid embracing.
6 A time to search and a time to lose.
A time to keep and a time to toss out.
7 A time to tear and a time to mend.
A time to be silent and a time to speak up.
8 A time to love and a time to hate.
A time for war and a time for peace.

Enjoying life and work

9 What do people gain from all the work they do?
10 I've seen the task that God has given people to keep them occupied.
11 God makes everything happen at the appropriate time.
Also, he puts the awareness of eternity into the human mind,
yet humanity can't grasp what God has done from the beginning to the end.
12 I know that there's nothing better for them
than being cheerful and doing good during their lives
13 and everyone should eat and drink and see good in everything they do—
that's a gift from God.
14 I know that everything God does will be enduring.
There's nothing that needs to be added to it, or taken away,
and God has done it like that so that people will respect and want to obey him.
15 Whatever there is, it already was,
and whatever is to be, it already is,
and God will watch whatever's being worked on.

Not/None correct judging here of world

16 Then again I saw in this world at the place of judgement, there was wickedness,
and at the place of righteousness, there was wickedness.
17 I said to myself, "God will judge the righteous and the wicked,
because there's a time for every matter, and for every action to be judged."
18 I said to myself, "God tests humanity
so they can see that they themselves are like animals
19 because the same one thing happens to both people and animals:

8 **RV 2:23 · Cross-ref.** Yob 5:7; 14:1.
9 **RV 2:24 · Cross-ref.** Ecc 3:13; 5:18; 9:7; Isa 56:12; Luk 12:19; 1Cor 15:32.
10 **RV 2:26 · Cross-ref.** Yob 32:8; Prv 2:6.

Readers' Version

just like one dies, so does the other—they both have the same breath.
But people have no advantage over animals—everything is pointless.
20 Both go to the same place—
both came from the dust and both return to the dust.
21 Who can know that a person's spirit is the one going up—upwards,
and the animal's spirit is the one going down—downwards to the earth?
22 Then I saw that there is nothing better than that people would enjoy their work,
because that's their assignment.
Yes, who can see what will happen to them after they die?
4:1 Then I turned and I saw all the oppression around the world,
and, look, see the tears of the oppressed
but there was no one to comfort them.
The oppressors exerted their power against them,
but there was no one to comfort the oppressed.
2 So I praised those who were dead—who've already died,
more than the living—those who are still alive.
3 But better than both of them, is the one who hasn't yet lived—
who hasn't seen the evil things that are being done in this world.
4 Then I noticed all the skills used and the work that gets done,
but also saw that it raised the envy of others.
That is also pointless and chasing after the wind.
5 The fool folds his hands together instead of working
and ends up ruining himself.
6 A small handful of quietness is better
than two very full handfuls of work and chasing after the wind.
7 Then I turned and I saw a pointless thing in this world:
8 Sometimes there's a person living alone without a child or a relative, who works hard without stopping.
However, wealth doesn't satisfy them because they wonder why they're working so hard and not sitting down to enjoy their good things.
That also is pointless, and it's an unpleasant business.
9 Two people are better than one.
because their working together can give a better result.
10 Yes, if they fall, one person can help his companion up,
but it wouldn't end so well if one person falls alone
and there's no second person to help them.
11 Similarly, if two people lie down together, they can help each other stay warm,
but how can one person stay warm by themself?
12 And even if one person would be easily overpowered,
two people could stand against an attacker.
A three-stranded rope can't be easily broken.
13 A poor but wise youth is better off
than an old but foolish king who can't accept advice,
14 because coming from a family who'd spent time in prison, he made it to become king—yet even in his kingdom he was born poor.
15 I saw all those walking around in this world with the next child who will rule after him—
16 there was no end to all the people who've ruled before them.
Even the ones who follow him won't speak kindly about him,
because even that is pointless and chasing after the wind.

Be careful of your words

5:1 Watch your step when you go to God's house.
Going in to listen is better than fools who offer sacrifices,
because they don't realise that what they're doing there is evil.
2 Don't speak out too quickly,
and don't let your emotions rush to make you request something from God,
because God is in the heavens,
but you're on the earth, so let your words be few.
3 A dream can lead to a lot of panic,
and a fool's voice brings many words.
4 When you promise something to God,
don't put off doing what you promised
because no one likes fools.
Whatever you promise, do it![11]
5 It's better not to make a promise
than to promise something and then not do it.
6 Don't allow your mouth to cause your whole body to sin,
and don't tell the temple messenger that it was an unintentional sin.
Why make God angry by what you say
and destroy the good things that you've done?
7 Yes, there's many dreams and pointless things and many words—
just respect and strive to obey God.

Not/None purpose of wealth

8 If you see the extortion of the poor
and the perversion of justice and righteousness in the provinces,
don't be amazed about it because a high official is watching over another official,
and higher ones are watching over them.
9 Land is an advantage for everyone—the king gets served from the countryside.
10 A person who loves money won't be satisfied with it,
and anyone who loves wealth won't be satisfied with their income.
That's also pointless.
11 When material goods increase, people's consumption increases,
and what advantage does the owner get other than just feeding his eyes?

11 **RV 5:4 · Cross-ref.** Psa 66:13-14.

Readers' Version

12 The labourer has a pleasant sleep, whether they've had
a lot to eat or just a little,
^but the many investments of the rich person don't permit them to sleep.
13 There's a sad contradiction that I've seen in this world:
wealth hoarded up by its owner, but working to destroy him.
14 Then that wealth was lost in a failed investment
and although he had a son, he had nothing left to live on.
15 He was naked when he was born and he'll be naked when he goes again,
and despite all his hard work, he won't be able to take any money with him.[12]
16 This is also a sickening misfortune:
He will leave this world just like he entered it,
and what profit belongs to him who will work hard for the wind?
17 What's more, all his life he'll eat in darkness,
and in a lot of distress, as well as sickness and anger.
18 Listen, this is what I myself have discovered to be good:
It's good for a person to eat and drink
and to see benefit in all the hard work that they'll do in this world
during the number of the days of their life that God has given that person,
because that's their allocation in life.
19 Also, each person who's been given wealth and possessions by God and has been empowered
to eat from it
and to accept their allocation in life
and to enjoy their hard work:
that's a gift from God.
20 Those people don't retain a memory of each day that passed
because God keeps them full of internal happiness.
6:1 There's a problem in this world
and it troubles people:
2 God gives wealth and possessions and prestige to someone,
and that person has access to everything they want,
but God doesn't allow them to enjoy it—
instead a foreigner will get to enjoy it.
That's totally pointless, and it's senseless and unfair.
3 If a man should father a hundred children
and live many years however long his life might be,
but he's not satisfied in himself by his prosperity
and he doesn't have anywhere to be buried,
then I'd say that a stillborn child would have been better off than him,
4 because that child came for no reason
and it went in darkness, and its name will be covered in darkness.
5 It didn't even see the sun or know about it.
It'll rest easier than that man will.
6 Even if that man lived a thousand years twice over,
but never saw good in anything,
aren't they both going to the same place?
7 All of humanity's work is for their mouth,
but the inner cravings are never fulfilled.
8 So what advantage does a wise person have over a fool?
What advantage does a poor person's knowledge give them over others?
9 It's better to enjoy what's right there than to feed the imagination.
That's also pointless and chasing after the wind.
10 Everything that existed has already been named.
It's known what humankind is
and that humans can't dispute with the one who's stronger than them.
11 Yes, many words just become more pointless.
What advantage is that to anyone?
12 Who knows what's good for a person
for those pointless days that he/she lives?
The days pass by like a shadow
but who can tell anyone what will happen to them next in this world?
7:1 A good reputation is better than **The life** expensive perfume,[13]
and the day you die is more important than the day of your birth.
2 It's better to go to a house where there's mourning than to a house where there's a party,
because death is the end of each person,
and those still alive should consider this in their hearts.
3 Laughter is better than grief
because a serious face means that the mind is working.
4 Wise people do their thinking at a funeral,
whereas foolish people prefer to spend time at a party.
5 It's better to accept a rebuke from a wise person
than to listen to the songs from foolish people,
6 because the laughter of a fool
is like the crackling of burning thorn twigs under a cooking pot—
that's also pointless.
7 Oppression drives a wise person insane,
and a bribe destroys a person's morals.
8 Finishing something is better than starting it,
and being patient is better than being proud.
9 Don't be quick to get angry,[14]
because anger belongs in a fool's toolbox.
10 Don't ask, "What was it about the old days that were better than these?"
because that question doesn't display wisdom.
11 Wisdom is good when you get an inheritance,
and it's an advantage to those doing well.

12 **RV 5:15 · Cross-ref.** Yob 1:21; Psa 49:17; 1Tim 6:7.

13 **RV 7:1 · Cross-ref.** Prv 22:1.

14 **RV 7:9 · Cross-ref.** Jam 1:19.

Readers' Version

12 Wisdom can protect us just like money can,
but the advantage of knowledge is that wisdom preserves the life of its owner.
13 Look at God's work:
who can straighten what he's made crooked?
14 Be happy on a good day,
but on a day of problems, consider this:
God caused one, as well as the other—
humanity can't discover what's going to come next.
15 I've seen everything in my days of pointlessness:
There's godly people dying despite doing everything right,
and there are wicked people living long lives doing evil.
16 Don't be highly righteous or overly wise—
Why go to the trouble of destroying yourself?
17 Don't be very wicked and don't be a fool—
why should you die when it's not your time?
18 It's good to take hold of wisdom and don't rest from doing what is right,
because the godly person should continue with both of them.
19 Wisdom gives strength to the wise—
more than the ten most powerful men in the city.
20 But yes, there's no person on the earth who's truly good,
only doing what is right and never disobeying.
21 Don't give your attention to everything that people say,
otherwise you might hear your servant speaking against you,
22 because you know how often you've belittled others yourself.
23 I tested all of that with wisdom.
I said, "Let me be wise," but it eluded me.
24 It seemed far away
and deeper down than anyone can find.
25 I changed my mind's direction to try to learn and explore—
to search for wisdom and to understand how things work,
and to understand the foolishness of wickedness and how that leads to madness.
26 I learnt that a woman who takes advantage of you leads to more bitterness than death would be—
her heart is like a net and her hands become chains.
Any person that's good in God's eyes would escape from her,
but an ungodly person would end up captured by her.
27 The leader has discovered that—
adding one thing to another to try to find an explanation for everything.
28 I continually tried to learn more, but I didn't find it.
I found one special man out of a thousand
but I couldn't find one such woman out of all of them.
29 This is the only conclusion I came to:
God made humankind to do good, but instead they've come up with many other kinds of schemes.

8:1 Who's like the wise person and understands what's going on?
A person's wisdom makes their face lighten up
and gives their face a certain firmness.
2 Follow the king's orders
because of your promise to God.
3 Don't rush away from the king's presence
or take a stand on an evil matter
because whatever he wants to do, he'll do.
4 A king's word is authoritative—
who'll ask him what he thinks he's doing?
5 Those who follow commands will stay out of trouble,
and a wise person will know the right time and place for something
6 because there's a time and a right way to do everything,
otherwise humanity's misery will be severe.
7 No one knows what the future will bring
so no one can tell you what will happen next.
8 Just as no person has control over the wind to be able to restrain it,
nor does anyone have authority over the day of their death.
Just as no one can be discharged in the middle of a war,
nor can being wicked rescue you from your situation.
9 I saw all that and applied my mind to everything that happens in this world.
I saw that sometimes a person can dominate someone else to that person's detriment.
10 I've seen wicked people being buried—
being carried out from a sacred place,
and what they'd done there in the city was just forgotten.
That's also pointless.
11 When an evil activity isn't quickly condemned,
then humanity will become totally determined to do evil.
12 Even if an ungodly person does some evil thing a hundred times over and goes on to live a long time,
I know that things will go better for those who respect and obey God.
13 It won't go well for the wicked and what they do won't help them live longer
because they've shown no respect for God's presence.
14 There's something else strange that happens in this world:
when bad things happen to godly people
and when good things happen to evil people.
That's also hard to understand.
15 Then I recommended enjoyment
because there's nothing better for a person in this world than to eat and drink and be cheery,
then that attitude will be with them as they work
during the days of their life that God gives them in this world.
16 So when I set my mind on gaining wisdom
and observing all the business done on this earth,
because day and night there's someone not sleeping,
17 and I saw everything that God does—

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realising that humanity can't discover everything that's done in this world—
they'll try to discover it but fail.
Even if a wise person claimed to know,
they wouldn't be able to discover it.
9:1 Indeed I set my mind to examine all this
and concluded that godly and wise people and their work is in God's hands.
Being loved or being hated, humankind doesn't know what's ahead of them.
2 We all have the same fate whether godly or wicked,
or good or pure or impure,
whether you sacrifice or not,
or you're good or disobedient,
or you make a promise or you're the subject of a promise.
3 There's evil in everything that's done in this world:
that same final event for everyone.
Yes, humankind's minds are full of evil and madness during their lifetimes,
and after that they join the dead.
4 Anyone who's joined to the living has hope,
because a dog that's alive is better than a lion that's dead,
5 because the living know that we'll die
but the dead don't know anything
and have no further reward because their memory is forgotten.
6 Their love and hatred and their envy will have already perished,
and they no longer have a part in everything that's done in this world.
7 So go and enjoy eating your food and drinking your wine
because God has already approved what you've been doing.
8 Always let your clothes be clean and white,
and don't spare the use of lotion on your head.
9 Live together with the wife that you love
for all the length of your pointless life that you're given in this world,
because that's your allocation in your life
and in the work that you're doing in this world.
10 Everything that you find to do, do it well,
because in the grave where you'll be going,
there's no work or planning or knowledge or wisdom.
11 I again saw in this world
that the fastest ones don't always win the race,
the most powerful side doesn't always win the war,
wise people don't always have enough to eat,
intelligent people don't always get wealthy,
and people with understanding don't always win favour,
because chance and timing affects them all.
12 You see, humanity doesn't know when their time is about to be up:
just like a fish getting caught in a deadly net,
or birds that get caught in a trap,
so too people can get caught out when trouble suddenly hits them.

Wisdom is better than stupidity

13 I also saw this about wisdom in this world
and found it powerful: **14** There was a small walled city with not so many inhabitants and a powerful king decided to attack it so he surrounded it and built large siege ramps against the walls. **15** There was a poor man in the city who was wise and used his wisdom to save it from that king, but the people soon forgot about that poor man. **16** So I concluded that wisdom is better than strength and yet the poor person's wisdom wasn't appreciated and his words were soon forgotten.
17 The words of wise people are quietly heeded—
more than those of a ruler shouting at a bunch of fools.
18 It's better to be wise than to have many weapons,
but one disobedient person will destroy a lot of good.
10:1 Dead flies make a perfumer's product stink.
Similarly, a little foolishness can ruin all your wisdom or honour.
2 A wise person's thoughts lead to protection,
^but a fool's thoughts lead to vulnerability
3 and while they're walking along the road,
the fool lacks common sense
and everyone is aware of what a fool they are.
4 If a ruler gets upset with you, don't quit your position,
because calmness will smooth over large offenses.
5 I saw another misfortune in this world:
where an error happened in front of a ruler.
6 Foolishness can happen even in high positions,
^and wealthy people can be in low positions.
7 I've seen slaves riding horses
^and princes walking on the ground like slaves.
8 A person who digs a pit can fall into it,[15]
and an attacker who breaks through a wall gets bitten by a snake.
9 A person who pulls out rocks might be hurt by them.
Someone who splits wood might get injured by it.
10 If your iron axe head gets blunt and the owner doesn't sharpen it,
then he has to use lots of strength,
so use wisdom if you want to succeed.
11 If a snake bites before it's charmed,
the snake charmer won't be able to charge for the show.
12 A wise person's words earn them favour,
but a fool's lips destroy him—
13 as soon as he opens his mouth, foolishness comes out,
and the end of his chatter is wicked madness.
14 Then the fool continues again with more nonsense.
No one knows what will happen next.
Who can tell you what will happen in the future?
15 A foolish person's work wears him out,
because he doesn't know how to get to a city.
16 A country won't end well
if its king is young and its princes feast in the morning.

15 **RV 10:8 · Cross-ref.** Psa 7:15; Prv 26:27.

Readers' Version

17 A country is blessed if its king comes from a noble family
and its princes eat and drink for strength and not for drunkenness.
18 With a lazy owner, the roof beams will sag.
Idle hands will result in a leaky house.
19 There's laughter around the meal table,
wine makes people glad,
and money is the answer to everything.
20 Don't curse the king even in your mind,
and don't curse the rich even in your bedroom,
because a little birdie will carry your words
and some feathered critter will pass on what you said.

The to do of wise

11:1 Throw your bread out onto the waters
because you'll find it again in several days.
2 Share it around seven or eight others
because you don't know when a calamity will hit your area.
3 If the clouds are filled with rain, they'll pour it out,
and if a tree falls to the north or the south,
wherever it falls, that's where it'll be.
4 A person who worries about the wind,
won't sow any seed,
and someone who keeps looking at the clouds,
will never harvest their crop.
5 Just as you don't know how the winds work,
or how the bones get into a pregnant woman's womb,
nor do you know how God does everything that he does.
6 Sow your seed in the morning
and don't stop planting until the evening,
because you don't know which areas will grow well,
or whether it will all succeed equally.
7 Light is sweet
and it's good for your eyes to see the sun.
8 Even if a person lives for many years,
they should take pleasure in all of them,
but remember the dark days
because everything that happens is pointless.

Advice to young people

9 Young people, enjoy being young and strong
and stay cheerful during that youthful stage.
Follow your ambitions and your desires
but be aware that God will judge you concerning all those things.
10 Don't allow yourself to be controlled by anger
and keep your body away from evil,
because youth and good looks are a vapour that passes.
12:1 Think about your creator while you're still young,
before troubling times come
and the years arrive when you'll say that you no longer find pleasure in them.
2 Yes, before the sun and the light, and the moon and the stars seem darker,
and the clouds return after the rain.
3 That day when the guards of the house will get the trembles
and the strong men will be bent over,
and the women grinding grain will stop because there's only a few of them left,
and the women looking out the windows will no longer see clearly.[16]
4 Then the doors in the street will be shut
so that the grinding that gets louder with the first birdsong will be barely heard
and all the girls singing will be quietened.
5 The people will also become afraid of heights
and the road will have its terrors.
The almond trees will blossom
and the locusts will drag themselves along.
Normal desires will be lost
because you'll be heading for your eternal home
and the mourners will be in the streets.
6 Think about God before the silver cord gets broken
and the golden bowl breaks,
the pitcher shatters at the well
and the wheel is crushed at the cistern,
7 the dust returns to the earth as it was
and the spirit returns to God who gave it.
8 "Nothing but a puff of air," says the leader. "Everything is pointless."

Conclusion

9 Besides the fact that the leader was wise, he still taught the people knowledge, and he searched and evaluated. He arranged and edited many proverbs. 10 The leader searched for pleasing words, and wrote down many truthful words that would lead to godliness.
11 The words of wise people can prod others along,
and they're like nails holding things firm.
They're all given by one shepherd.
12 My son, be careful of anything in addition to these,
because there's no end to producing books
and too much study wears you out.
13 So after listening to everything, here's the final conclusion:
Respect God and strive to follow him and obey his commands,
because that's humanity's whole duty.
14 Yes, God will judge everything we do
including everything that's been hidden

16 **RV 12:3 · Note** This may also be referring to the failing body, e.g., the guards being the arms, the stooping being the legs, the grinders being few would refer to the teeth, and the windows might refer to the eyes.

whether good or bad.

Song of Songs

Introduction

The *Song of Songs* is about courtship, love, and marriage, and tells about the happiness of a man and woman due to their love. The characters in this document are the groom, the bride, and Yerushalem's young women and young men.
The story from the Song of Songs can also be seen as an illustration of God's love for his people, and looking back from the Messianic Update (the New Testament), his love for followers of Yeshua, going even further about Yeshua and his bride, the church.

Main components of this document

The first song *1:1–2:7*
The second song *2:8–3:5*
The third song *3:6–5:1*
The fourth song *5:2–6:3*
The fifth song *6:4–8:4*
The sixth song *8:5-14*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 The song to beat all songs by Shelomoh (Solomon).[1]
The bride **The first song**
2 Let him kiss me on the lips,
because your caresses are better than wine.
3 As for the fragrance of your perfumes—they're good.
Your reputation is like fragrant oil
so the eligible young women love you.
4 Take me with you—let's run.
May the king has brought me to his bedroom.
Yerushalem's young women
Let's be happy and celebrate with you.
We will praise your love more than wine.
The bride
It's right that they love you.
5 I am black but lovely, daughters of Yerushalem (Jerusalem),
like the tents in Kedar.
Like Shelomoh's (Solomon's) palace curtains.
6 Don't look at me, that I'm black.
That the sun scorched me.
My brothers were angry with me.
They forced me to look after our vineyards—
but I haven't maintained my own vineyard.
7 Declare to me, you who my heart loves.
Where do you graze?
Where do you make your flocks lie down at noontime?
Why should I be like a woman who covers herself beside your companions' flocks?
The groom
8 If you don't know, most beautiful among women,
follow the footprints of the flock,
and graze your young goats beside the shepherds' tents.
9 I liken you, my darling,
to a mare walking among Par'oh's (Pharaoh's) stallions hitched to chariots.
10 Your cheeks are beautiful with earrings.
Your neck is beautiful with necklaces.
Yerushalem's young women
11 We'll make gold earrings
with silver studs.
The bride
12 While the king was on his couch,
my perfume gave off its fragrance.
13 My dearest is like a perfume sachet
that stays between my breasts.
14 My dearest is like a cluster of henna blossoms to me,
in the Eyn-Gedi vineyards.
The groom
15 Wow, you're beautiful, my darling.
Look at you, beautiful, with your doves' eyes.
The bride
16 Look at you. You're handsome, my dearest, truly pleasant.
Indeed, our couch is comfortable.
17 The beams of our house are cedar.
Our rafters are pine.
2:1 I'm a wildflower of Sharon.
A lily of the valleys.
The groom
2 My darling is among the young women
like a lily among the thorns.
The bride
3 Like an apple tree among the trees in the forest,
so is my dearest among the young men.
In his shadow I greatly delighted, and I sat,
and his fruit is sweet to my taste.
4 He brought me to the house of food and wine
and his desire for me is to show love.
5 Sustain me with raisin cakes.
Refresh me with apples,
because I'm weak with love.
6 His left hand is under my head,
^and his right arm embraces me.
7 Promise me, you young women from Yerushalem (Jerusalem)
by the female gazelles or the does in the countryside,
don't awaken or stir love until it's the right time.
The bride **The second song**
8 Listen, my dearest is coming,
leaping over the mountains,
jumping over the hills.
9 My dearest is being like a gazelle or a young stag.
Look, that one is standing behind our wall,
gazing through the windows—
looking through the lattices.
10 My dearest answered and said to me,
"Stand up, my darling, my beauty, and come,
11 because, look, the winter is over.
The rain has passed—
it went away.
12 Blossoms have appeared across the land.
The time of birds tweeting has arrived,
and the voice of the turtledove is heard in our land.
13 The fig tree ripens its green figs,
and the grapevines are in blossom.
They give off a scent.
Stand up, my beautiful darling and come.
14 My dove, in the holes in the rocks,
in the hiding places of the cliff,
Show me your appearance,
make me hear your voice,
because your voice is sweet, and you look lovely.
15 Catch the foxes for us—
the little foxes that destroy the vineyards,
and our vineyards are in blossom.
The bride **The woman's dream**
16 My dearest belongs to me and I belong to him—
the man grazing among the lilies.
17 Until the daylight arrives and the shadows flee, turn.
My dearest resembles a gazelle or a young stag on the

1 **RV 1:1 · Cross-ref.** 1Ki 4:32.

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rugged mountains.
3:1 On my bed in the night, I search for the one that my soul loves.
I searched for him, but I didn't find him.
2 I'll get up now and go about in the city—
in the streets and in the town squares.
I will search for the man who my soul loves.
I looked for him, but I didn't find him.
3 The guards going around in the city found me:
"Have you seen the man whom my soul loves?"
4 I'd hardly passed by the guards
when I found him whom my soul loves.
I held him and I wouldn't let him go
until I'd brought him to my mother's house
and to the room of the woman who conceived me.
5 I strongly advise you, young women of Yerushalem (Jerusalem),
by the female gazelles or the does in the countryside,
don't awaken or stir love until it pleases.
The bride

The third song

6 Who's that coming up from the wilderness like columns of smoke—
fragrant smoke of myrrh and frankincense from all the merchant's powders?
7 Look, it's his chair carried on poles.
It belongs to Shelomoh (Solomon) and sixty Israeli warriors surround it.
8 Each of them is studied in war and holding a sword.
Each one has his sword at his thigh against the dangers in the nights.
9 King Shelomoh had a chair carried on poles made for himself
from the trees from Levanon.
10 Its posts were made of silver, its back, gold, and its seat, purple cloth.
Its interior was decorated with love by Yerushalem's (Jerusalem's) young women.
11 Go out and look, young women of Tsiyon (Zion), at King Shelomoh.
Look at the crown his mother crowned him with
on the day of his wedding—
on the day that his heart was filled with happiness.
The groom
4:1 Wow, you're beautiful, my darling.
Look, at you, so beautiful.
Your eyes are doves from behind your veil.
Your hair is like a flock of goats that hop down from the slopes of Gilead.
2 Your teeth are like a flock of shorn sheep that have come up from the washing,
all of which have identical pairs and none of them have been lost.
3 Your lips are like a scarlet thread and your mouth is lovely.
Your cheeks are like a slice of pomegranate from behind your veil.
4 Your neck is like the tower of David that's built of layers—
a thousand shields hanging on it—all the shields of the warriors.
5 Your two breasts are like two fawns—
twins of a gazelle grazing among the lilies.
6 Until the daylight arrives and the shadows flee,
I myself will go to the mountain of myrrh
and to the hill of frankincense.
7 All of you is beautiful, my darling,
and you don't have any flaws.
8 Come with me from Levanon, my bride.
Descend from the top of Amanah,
from the top of Senir and Hermon,
from the hiding places of lions,
from the mountains of leopards.
9 You have enchanted my heart, my girlfriend, my bride.
You've enchanted my heart with one look from your eyes—
with one jewel from your necklace.
10 How your love is beautiful, my girlfriend, my bride.
How your love is better than wine
and the smell of your oils is nicer than all spices.
11 Your lips drip with nectar, my bride.
Honey and milk are under your tongue,
and your clothes smell nice like Levanon's forests.
12 My girlfriend, my bride, is a locked garden,
a locked spring, a sealed fountain.
13 Your shoots are an orchard of pomegranate trees with delicious fruits,
and henna and nard spice plants,
14 nard and saffron, calamus and cinnamon, with all trees used for incense,
myrrh and aloes, with all the best spices,
15 a fountain of gardens,
a well of living waters,
and streams flowing down from Levanon.
The bride
16 Wake up, north wind, and come, south wind.
Blow on my garden and let its spices flow.
Let my dearest come to his garden and eat its delicious fruit.
The groom
5:1 I have come to my garden, my girlfriend, my bride.
I've plucked my myrrh with my spice.
I've eaten my honeycomb with my honey.
I've drunk my wine with my milk.
Yerushalem's young women
Eat, friends,
drink, and drink freely, dear ones.
The bride

The fourth song

2 I'm asleep, but my heart is awake.
A sound—my dearest is knocking.
The groom
"Open to me, my girlfriend, my darling, my dove, my perfect one,
because my head is full of dew—
my hair is wet with the night dampness."

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The bride
3 "I've already undressed—do I have to get dressed again?
I've washed my feet—won't I get them dirty now?"
4 My dearest stretched out his hand through the hole
and my stomach tightened when I saw him.
5 I got myself up to open to my dearest and my hands dripped with myrrh.
My fingers dripped with flowing myrrh on the arm of the bolt.
6 I opened the door to my dearest,
but my dearest had turned and gone.
My stomach sunk because he'd left.
I searched for him, but I couldn't find him.
I called him, but he didn't answer me.
7 The guards going about in the city found me.
They beat me and wounded me.
The guards of the walls took my shawl off me.
8 I adjure you, young women of Yerushalem (Jerusalem):
if you find my dearest, what will you tell him?
Tell him that I'm sick with love.
Yerushalem's young women
9 Most beautiful among women, how is your dearest better than another darling?
What is your dearest more than another, that you adjure us like that?
The bride
10 My dearest is dazzling and red—
→he would stand out among ten thousand.
11 His head is gold, refined gold.
His hair is wavy, and black like the raven.
12 His eyes are like doves beside streams of water,
bathing in milk, sitting beside the pools.
13 His cheeks are like a bed of spices—like towers where aromatic herbs are hung.
His lips are lilies—dripping with flowing myrrh.
14 His arms are rods of gold mounted with topaz stones.
His belly is a plate of ivory covered with sapphires.
15 His thighs are pillars of alabaster set on bases of refined gold.
His appearance is like Levanon—as attractive as the cedar trees.
16 His mouth is most sweet,
and all of him is most desirable.
This is my dearest, and this is my friend,
young women of Yerushalem (Jerusalem).
Yerushalem's young women
6:1 Where did he go, your dearest, most beautiful woman among women?
Where did he turn, your dearest—let us join you in looking for him.
The bride
2 My dearest went down to his garden, to the beds of spices,
→in order to graze in the gardens and in order to gather lilies.
3 I belong to my dearest, and my dearest belongs to me.
He grazes among the lilies.

The groom **The fifth song**
4 You are beautiful, my darling, like Tirtsah,
lovely like Yerushalem (Jerusalem),
awe-inspiring like armies marching with banners.
5 Turn your eyes away from me, because they excite me.
Your hair is like a flock of goats that hop down from Mt. Gilead.
6 Your teeth are like a flock of ewes that have come up from the washing,
all of which have twin lambs and none of them have died.
7 Your cheeks are like a slice of a pomegranate
from behind your veil.
8 He has sixty queens, and eighty concubines,
and young women without number.
9 She's special, my dove, my perfect one.
She's special to her mother—perfect to the woman who bore her.
The young women saw her and called her blessed.
The queens and the concubines praised her:
10 "Who is that, the woman who looks down like the dawn,
beautiful like the moon,
pure like the sun,
awe-inspiring like armies marching with banners?"
11 I went down to the nut tree garden to look at the green shoots of the valley
to see if the grapevine had budded?
Had the pomegranates bloomed?
12 Before I realised it,
my desire had put me among my people's chariots, a leading citizen.
Yerushalem's young women
13 Return, return, woman from Shulam.
Return, return and let us look at you.
The bride
Why do you look at the Shulamit
like the dance of two armies?
The groom
7:1 Your feet are so beautiful in sandals, daughter of a noble.
The curves of your thighs are like ornaments—the work of a craftsman's hands.
2 Your navel is like a round bowl
that never lacks spiced wine.
Your belly is like a pile of threshed wheat
encircled with lily flowers.
3 Your two breasts are like two fawns—
a gazelle's twins.
4 Your neck is like a tower of ivory.
Your eyes are pools in Heshbon
by the gate of Bat Rabbim.
Your nose is like the tower of Levanon,
looking to the face of Damesek (Damascus).
5 Your head crowns you like Mt. Karmel,
and the loose hair of your head is like purple robes—
a king is held captive in their tresses.
6 You're so beautiful and so lovely—

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you're love with added delights!
7 You're tall like a palm tree,
and your breasts like its clusters of dates.
8 I said, "I'll go up the palm tree.
I'll grab hold of its stalks of fruit."
And, please, let your breasts be like the clusters on the grapevine,
and let the fragrance of your nose be like apples,
9 and let your mouth be like the best wine
going down smoothly for my dearest—
gliding over the lips of those who sleep.
The bride
10 I belong to my dearest
and his longing is for me.
11 Come, my dearest, let's go out to the countryside.
Let's spend the night in the villages.
12 Let's go early to the vineyards.
We'll see if the grapevine has budded,
if the blossoms have opened,
and if the pomegranates have bloomed.
There I'll give my love to you.
13 The mandrakes give off a scent,
and over our doors are all kinds of choice dried fruits—
new ones and also old ones.
My dearest, I've stored these up for you.
8:1 Who will give you to me like a brother,
who nursed at my mother's breasts?
If I found you outside, I would kiss you.
Yes, they wouldn't despise me.
2 I would lead you.
I would bring you to my mother's house—she who taught me.
I would have you drink some spiced wine,
and some of my pomegranate juice.
3 His left hand is under my head
and his right hand embraces me.
4 I adjure you, young women of Yerushalem (Jerusalem),
don't awaken and stir up love until it desires.
Yerushalem's young women

The sixth song

5 Who is that coming up from the wilderness,
leaning against her dearest?
The bride
Under the apple tree I awakened you.
Your mother was in labour with you there.
There she was in labour—she gave birth to you.
6 Place me like the seal on your heart,
like the seal on your arm,
because live is strong like death.
Zeal is unyielding like the grave.
Its flashes are flashes of fire—Yah's flame.
7 Many waters aren't able to quench this love
and rivers can't drown it.
If a man would give all the family's wealth in exchange for love,
he'd be utterly despised.
Bride's older brothers
8 We have a young sister—
small and without her breasts developed.
What will we do for our sister
on the day when she is spoken for?
9 If she's a wall,[2] we'll build a silver turret on her.
And if she is a door, we'll protect her with cedar planks.
The bride
10 I was a wall and my breasts were like towers.
Then, in his eyes, I was like a person who finds peace.
11 There was a vineyard for Shelomoh (Solomon) at Ba'al-Hamon.
He gave the vineyard to keepers.
Each person brought a thousand silver coins in exchange for its fruit.
12 My own vineyard is right in front of me.
Those thousand coins belong to you, Shelomoh,
and the two hundred belong to the people who are keepers of its fruit.
The groom
13 You, the one residing in the gardens:
my companions are listening intently for your voice—
let me hear it.
The bride
14 Flee, my dearest, and be like a gazelle
or a young stag on the mountains of spices.

2 **RV 8:9 · Note** Some consider these analogies to refer to her (still young) flat chest, others to a wall/door protecting her virginity.

Yoel

(Joel)

Introduction

This account was written around 400-500 before Yeshua/Jesus (B.C.), at a time when other nations were being ruled over by the Persian kings. Yahweh's message is brought to the people via Petuel's son, Yoel (Joel).
This document was written because God's revelation to Yoel included warnings about his coming judgement and punishment of the surrounding nations, known as *Yahweh's day*. When that day arrived, it would be the time for God's punishment of all those who had disobeyed him. The prophet explained that Yahweh was calling his people to turn away from their sinful lifestyles, and then he followed this up with a promise that his people would again live peaceful and prosperous lives and receive his blessings. It's also recorded here how Yahweh promised to send his spirit to all people groups.

Main components of this document

The destruction by locusts *1:1–2:17*
The promise of restoration of a peaceful life *2:18-27*
Yahweh's day of action *2:28–3:21*

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Readers' Version

1:1 This is Yahweh's message that came to Petuel's son Yoel (Joel):

Destruction by locusts

2 Hear this, you elders,
and listen, all you people that live in this country.
Has this sort of thing ever happened in your lifetime
or in the days of your ancestors?
3 Tell your children about it,
and your children to their children,
and their children to the following generation.
4 What the cutting locusts left behind, the swarming locusts have eaten,
and what the swarming locusts left behind, the hopping locusts have eaten,
and what the hopping locusts left behind, the destroying locusts have eaten.
5 Wake up, drunkards, and weep.
Yes, wail, all you wine drinkers.
Wail about the sweet wine, because it's all gone now.
6 Because a powerful nation (of locusts) with innumerable soldiers has come against my land,
Its teeth are like a lion's teeth,
and the fangs are like those of a lioness.[1]
7 It's made my grapevine into a piece of rubbish
and my fig tree into splinters.
Stripping everything, it's stripped it and thrown it away.
Its branches have become white (without the bark).
8 Mourn like a young woman dressed in sackcloth after losing her young husband.
9 The grain offering and the drink offering have been discontinued at Yahweh's temple.
The priests mourn—Yahweh's servants.
10 The countryside has been devastated.
The soil mourns, because the grain has been destroyed.
The new wine dried up,
The fresh oil isn't good.
11 Feel shame, farmers, for the wheat and for the barley.
Wail, vinedressers, because the harvest from the countryside has perished.
12 The grapevine has dried up and the fig tree has been made weak.
The pomegranate tree, also the palm tree and the apple tree, all of the trees across the countryside have dried up.
→So humanity's joy has dried up.
13 Get dressed in sackcloth and sing dirges, you priests.
Wail, you servants of the altar.
Come, spend the night in sackcloth, servants of my god,
because the grain offering and the drink offering have been withheld from the house of your god.
14 Consecrate a fast,
call an assembly.
Gather the elders and all the residents of the country
to the house of Yahweh your god,
and cry out to Yahweh.
15 What a terrible day,
because Yahweh's day is near,
and it will come as destruction from the powerful one.[2]
16 Hasn't our food been cut off right in front of our eyes,
and joy and gladness cut off from God's house?
17 The seeds have shrivelled under their clods.
The storehouses are in ruins.
The granaries have been torn down,
because the grain has dried up.
18 How the livestock groan.
The herds of cattle are perplexed,
because there's no pasture to graze.
Also the flocks of sheep have suffered.
19 I call for help to you, Yahweh,
because fire has devoured the pastures in the wilderness,
and the flame has burnt all the trees in the countryside.
20 Even the wild animals pant for you,
because the streams of water have dried up,
and fire has destroyed the pastures in the wilderness.

Yahweh's day arrives · Southern kingdom

2:1 Blow the shofar in Tsiyon (Zion),
and shout on the mountain of my holiness.
Let all of the country's residents tremble,
because Yahweh's day is coming,
yes, it's close.
2 It'll be a day of darkness and gloom—
a day of clouds and thick darkness
like the dawn being spread out on the mountains.
There hasn't been a great and mighty army like that since the beginning of time,
and after it there won't be again for many generations.
3 A devouring fire goes ahead of it,
and behind it a flame is burning.
Ahead of it, the land is like the garden of Eden,
but behind it is a wilderness of desolation,
and indeed, there's no escape from it.
4 At first, it appears like horses,
and they run like war horses.[3]
5 Like the sound of chariots, they leap along the tops of the hills—
like the sound of flames devouring stubble,
like a mighty people organised for war.
6 People flinch in horror when they see them coming.
All of their faces turn dark.[4]
7 They run like warriors.
Like men of war, they climb the wall.
Then they walk, each man choosing his own way forward,
and they don't veer off their paths.

1 **RV 1:6 · Cross-ref.** Rev 9:8.

2 **RV 1:15 · Cross-ref.** Isa 13:6.

3 **RV 2:4-5 · Cross-ref.** Rev 9:7-9.

4 **RV Joel 2:6b · Note** We don't have a good understanding of an uncommon Hebrew word used here, so other translations might differ.

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8 There's no jostling each other—
each man marches straight forward.
They handle those who present weapons against them
and their progress isn't interrupted.
9 They rush on the city.
They run along the wall.
They climb through the windows into the houses like thieves.
10 The earth shakes as they approach.
The heavens tremble.
The sun and the moon become dark,
and the stars cease their shining.[5]
11 Yahweh speaks in front of his army,
because there's a huge number of them,
because those executing his commands are very powerful.
Yes, Yahweh's day is really terrible,
and who could possibly survive it?[6]

A call for genuine repentance · Southern kingdom

12 Yahweh declares: Even now,
return to me with all of your hearts,
and with fasting and weeping, and with mourning.
13 Yes, tear your hearts and not your clothes,
and return to your god Yahweh,
because he's gracious and merciful,
slow to get angry, but displaying loyal commitment,
and relenting from sending disaster.
14 Who knows? He might change his mind and relent
and leave a blessing after him:
grain and wine that you can all use as offerings for your god Yahweh.
15 Blow the shofar in Tsiyon (Zion),
declare a fast,
announce an assembly.
16 Gather the people,
consecrate the congregation,
assemble the elders,
gather the children
and the ones suckling the breasts.
May the bridegroom come out from his chamber
and the bride from her room.
17 Let Yahweh's servants the priests weep between the porch and the altar.
And let them say, "Have pity on your people, Yahweh,
and don't allow others to mock the people that you inherited,
and then other nations to rule over them.
Why should the other nations ask, 'Where is their god?' "

The restoration of the harvests · Southern kingdom

18 Then Yahweh was jealous for his land,
and he had pity on his people.
19 Then Yahweh answered and told his people,
"Listen, I'll send you grain and new wine and oil,
and it'll be enough for you all,
and I'll no longer make you a country for the other nations to mock.
20 And I will distance the northern army from you,
and I will banish them into a land of dryness and desolation—
their face into the eastern sea
and their back into the western sea.
Their stench will rise,
and their odour will spread,
because they've made many powerful moves."
21 Don't fear, land. Be glad and celebrate,
because Yahweh has been doing powerful things.
22 Don't worry, you animals in the countryside,
because the pastures in the wilderness have sprouted,
and the tree has borne its fruit—
the fig tree and the grapevine have produced their best.
23 And be glad, you descendants of Tsiyon (Zion),
and celebrate about your god Yahweh,
because he's given you the early rain as vindication,
and he's brought down showers for you—
the early rains and the late rains like before.
24 Then the threshing floors will be full of grain,
and the vats will overflow with grape juice and olive oil.
25 "And I will restore to you the years that the swarming locust and the hopping locust,
the destroying locust and the cutting locust have eaten—
my huge army that I sent among you.
26 You'll all eat and be full,
and you'll praise the name of your god Yahweh,
who's done miracles among you all,
and my people will never feel shamed.
27 Then you'll all know that I'm right there in Yisrael (Israel)—
that I'm your god Yahweh and there isn't any other,
and my people will never feel shamed.

Yahweh's spirit poured out

28 And it will happen after that,
that I'll pour out my spirit onto all peoples,
and your sons and your daughters will prophesy.
Your elderly will dream dreams,
Your young people will see visions.
29 At that time I'll pour out my spirit
even on the male and female slaves.

The warning about Yahweh's day · Southern kingdom

30 Then I'll do miracles in the skies and on the earth—
blood and fire and columns of smoke.
31 The sun will be turned into darkness
and the moon into blood,[7]
ahead of the coming of Yahweh's incredible yet scary day.
32 Then it will happen that everyone who calls on Yahweh's name will be saved,

5 **RV 2:10 · Cross-ref.** Rev 8:12.

6 **RV 2:11 · Cross-ref.** Rev 6:17.

7 **RV 2:31 · Cross-ref.** Mat 24:29; Mrk 13:24-25; Luk 21:25; Rev 6:12-13.

Readers' Version

because on Mt. Tsiyon (Zion) and in Yerushalem (Jerusalem) there'll be a way of escape, just as Yahweh has said,
and among the survivors who Yahweh is calling.[8]

Yahweh's judgement of the nations

3:1 Listen, in those days and at that time
when I return those who were taken away as captives from Yehudah (Judah) and Yerushalem (Jerusalem),
2 then I'll gather all the nations,
and bring them down to Yehoshafat's (Jehoshaphat's) valley.
Then I'll judge them there
because they scattered my people—Yisrael (Israel) my inheritance—among the nations,
and they divided up my land.
3 Then they threw dice to decide who'd get my people—
they traded a boy for a prostitute,
and sold a girl for wine so they could drink.
4 Tsor (Tyre), Tsidon (Sidon), and all of the regions of Peleshet, what are you to me?
Are you trying to get even with me?
If you are, I'll very quickly deflect your actions back on yourselves,[9]
5 because you took my gold and silver,
and you took my precious treasures into your temples.
6 Then you sold the people of Yehudah (Judah) and Yerushalem (Jerusalem) to the Hellains (Greeks),
so that they'd be taken far away from their homeland.
7 Listen, I'll stir them up there in the place where you sold them,
and I'll deflect your behaviour back on yourselves,
8 because I'll sell *your* sons and daughters to the people of Yehudah,
and they'll sell them to people from Sheva—to a faraway nation."
Yes, Yahweh has spoken.
9 Proclaim this among the nations:
"Prepare for war.
Arm the warriors!
Let them approach.
Let all the men of war start coming.
10 Hammer your plough blades into swords
and your pruning hooks into spears.[10]
Let the weak say, 'I am strong.'
11 Hurry and come all you surrounding nations,
and gather yourselves there."
Yahweh, send down your warriors.
12 "Let the nations rouse themselves
and come to Yehoshafat's (Jehoshaphat's) valley,
because I'll sit there to judge all the surrounding nations.
13 Swing the sickle, because the harvest has ripened.
Come on, go down, because the wine-pressing pit is full.
The vats overflow, because their wickedness is great."
14 Multitudes, multitudes in the valley of decision,
because Yahweh's day is near in the valley of decision.
15 The sun and the moon become dark,
and the stars withhold their brightness.
16 Yahweh will roar from Tsiyon (Zion),
and from Yerushalem (Jerusalem) he'll utter his voice,[11]
and the heavens and the earth will shake.
But Yahweh will be a shelter for his people
and a fortress for the Israelis.

The blessing of God of his people · Southern kingdom

17 "Then you will know that I'm your god Yahweh,
living in Tsiyon (Zion), on my sacred mountain.
Then Yerushalem (Jerusalem) will be sacred,
and foreign warriors won't pass through it again.
18 Then at that time, the mountains will drip sweet wine,
and the hills will flow with milk,
and all of Yehudah's (Judah's) streams will flow with water,
and a spring will go forth from Yahweh's residence and water the Shitim valley.
19 Mitsrayim (Egypt) will become uninhabited,
and Edom will become a lonely wilderness
because of the violence against the people of Yehudah—
they shed innocent blood in their country.
20 But Yehudah will remain forever,
and Yerushalem (Jerusalem) will continue throughout the generations,
21 and I will declare their blood to be innocent (which I hadn't done previously),
because Yahweh resides in Tsiyon (Zion)."

8 **RV 2:28-32 · Cross-ref.** Acts 2:17-21.

9 **RV 3:4-8 · Cross-ref.** Isa 23:1-18; Eze 26:1–28:26; Amos 1:9-10; Zech 9:1-4; Mat 11:21-22; Luk 10:13-14.

10 **RV 3:10 · Cross-ref.** Isa 2:4; Mic 4:3.

11 **RV 3:16 · Cross-ref.** Amos 1:2.

Mikah

(Heb. Mikah)

Introduction

The prophets Mikah/Micah and Yeshayah (Isaiah) lived at the same time—Mikah came from a town in the southern kingdom of Yehudah. God revealed to Mikah the coming destruction to Yehudah that had been prophesied by the prophet Amos concerning the northern kingdom. Yahweh would punish the people due to their disobedient actions and due to his anger over their biased court decisions, but the account of prophet Mikah also talks about a hopeful future.
Now there are famous prophecies included in this document : Yahweh's announcement about ruling the entire world and bringing of peace/prosperity (4:1-4), the prophesying concerning the coming king from David's descendants bringing of peace/prosperity (5:2-5a); and the vital command taught by prophet Mikah there to Yisrael: "[Yahweh] has told humanity what is good, and what [he] requires from you: Act justly, love kindness, and walk humbly with your god." (6:8)

Main components of this document

The punishment of Yisrael and Yehudah *1:1–3:12*
The arrival of promised teacher of Yisrael bringing good living *4:1–5:15*
The warning and telling of hopefulness *6:1–7:20*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This is Yahweh's message that came to Mikah (from Morashet) in the days of Yehudah's (Judah's) kings Yotam (Jotham),[1] Ahaz,[2] and Hizkiyah (Hezekiah),[3] that he saw concerning Shomron (Samaria) and Yerushalem (Jerusalem).

Shomron and Yerushalem's mourning · Both kingdoms

2 Listen, all you peoples.
Let the world and everything in it pay attention.
Let my master Yahweh be against you as a witness,
my master from his sacred temple
3 because wow, Yahweh comes out of his place.
He will come down and tread on the high places[4] of the earth.
4 The mountains will melt under him.
The valleys will break apart,
like wax that's near a fire,
like waters that are poured out from a steep place.
5 All that is because of Ya'akov's (Jacob's) disobedience,
and because of the sins of the Israeli people.
What was Ya'akov's transgression? Isn't it Shomron (Samaria)?
What is Yehudah's (Judah's) high place? Isn't it Yerushalem (Jerusalem)?
6 "I will make Shomron a heap of ruins in the countryside—
a place for planting vineyards.
Then I'll pour the stones from her buildings down into the valley
and I'll uncover her foundations.
7 All her carved statues will be smashed into pieces,
and all her wages will be burnt.
Yes, I'll totally destroy all her idols.
Since she used prostitutes' wages to pay for them,
the crushed pieces of idols will become prostitutes' wages again."
8 Because of that, I'll mourn and wail.
I'll go barefoot and undressed.
I'll wail like the jackals
and mourn like owls
9 because her wound is incurable.
Yes, it's come to Yehudah (Judah).
It's reached the gate of my people—reached Yerushalem (Jerusalem).

War is coming to Yerushalem · Southern kingdom

10 Don't tell about it in Gat.
Don't weep at all.
I roll myself in the dust at Beyt-Le'afrah (the house of dust).
11 Pass by undressed and humiliated, inhabitants of Shafir.
Don't come out, inhabitants of Tsa'anan.
Beyt-Haetsel mourns—its place to stand is taken from you
12 because the inhabitants of Marot wait anxiously for good,
because disaster has come down from Yahweh to Yerushalem's (Jerusalem's) gates.
13 Harness the chariot to the team of horses, inhabitants of Lakish.
She was the beginning of sin for the daughter of Tsiyon (Zion),
because Yisrael's (Israel's) transgressions were first found in you.
14 So you'll give parting gifts to Moreshet-Gat.
The town of Akziv will deceive Yisrael's kings.
15 I will again bring a conqueror to you, inhabitants of Mareshah.
Yisrael's best will come to Adulam.
16 Shave your head
and cut off your hair
for the children who you delight in.
Make yourselves as bald as eagles,
because they'll be taken from you and into exile.

Punishing the oppressors

2:1 Woe to those who plan to do wicked things—
to those who do evil on their beds.
They do it in the morning light
because they make use of their power.
2 They see fields that they'd like and seize them,
and houses and they just take them.
They'll oppress a man and his household—
even taking property handed down in the family.
3 Therefore Yahweh says,
"Listen, I'm planning to bring disaster against this clan,
which you won't be able to avoid.
You won't walk so proudly,
because it'll be a terrible time for you all.
4 In that day someone will sing a song against you all.
and mourn with a song of wailing,
and say, 'We're completely ruined.
Yahweh changes my people's territory.
How can he remove the land from me?
He divides our fields up to give to traitors.' "
5 Therefore, there'll be no one in Yahweh's assembly
who'll have authority to measure you out any more land.
6 "Don't tell us that,"
they tell us!
"They shouldn't preach those things—
that sort of disgrace will never happen to us."
7 Do Ya'akov's (Jacob's) descendants really ask,
"Is the Yahweh's spirit impatient?
Are these his actions?"
Don't my words do good to anyone who obeys them?
8 Lately my people have risen up against me like an en-

1 **RV 1:1 · Cross-ref.** 2Ki 15:32-38; 2Ch 27:1-9.
2 **RV 1:1 · Cross-ref.** 2Ki 16:1-20; 2Ch 28:1-27.
3 **RV 1:1 · Cross-ref.** 2Ki 18:1–20:21; 2Ch 29:1–32:33.
4 **RV 1:3 · Note** Possibly referring to the pagan temples which were often constructed on hilltops.

Readers' Version

emy.
You strip the rich robe off those who are innocently going past,
like a soldier on the battlefield might have done to his enemy.
9 You've driven our widows out of their pleasant houses.
You've forever deprived their young children of what I'd blessed them with.
10 Get ready and leave because this isn't a place for resting.
It's about to be completely destroyed because of its disobedience.
11 If someone comes to you full of talk and lies and says,
"I'll prophesy to you about enjoying wine and strong drink,"
he'd be considered to be a prophet for this people.
12 I will certainly gather all of you, Ya'akov (Jacob).
I'll definitely assemble the remnant of Yisrael (Israel).
I'll bring them together like sheep in a pen—
like a flock in the middle of their pasture.
Noisy because there'll be so many people.
13 Someone will go in front of them to break open the way.
They'll force open the gate and go out.
Their king will pass on ahead of them.
Yahweh will be at their head.

Scolding Yisrael's leaders and prophets · Both kingdoms

3:1 Then I said, "Now listen,
you leaders of Ya'akov (Jacob),
and rulers of the house of Yisrael (Israel):
Isn't it your responsibility to understand justice?
2 Those who hate good
and love evil,
those who tear their skin off them
and their flesh from their bones,
3 those who eat the flesh of my people,
and their skin that they've stripped off them,
they break their bones,
and chop them in pieces,
just like soup in a pot—
like meat in a cauldron.
4 Then they'll call out to Yahweh for help,
but he won't answer them.
He'll hide himself from them at that time,
because they've done evil things."
5 So Yahweh speaks out against the 'prophets' who lead his people astray:
"They lie through their teeth and proclaim, 'Peace.'
They're fighting against the one who never put a single word into their mouths.
6 Therefore, it'll be night for you prophets, without any visions.
It will be dark for you all, without any prophesying.
The sun will go down on the 'prophets',
and the day will be black for them.
7 The tellers of the future will be put to shame,
and the diviners will be disgraced.
They will cover their lips, all of them,
because there'll be no answer from God."
8 But I'm full of power from Yahweh's spirit,
and full of justice and strength,
to declare to Ya'akov (Jacob) his disobedience,
and to Yisrael (Israel) his sin.
9 Now listen to this,
you leaders of the house of Ya'akov,
and rulers of the house of Yisrael,
you all who detest justice,
and who take everything that's right and make it crooked.
10 You build Tsiyon (Zion) with blood
and Yerushalem (Jerusalem) with evil.
11 Her leaders judge for a bribe,
her priests teach for a price,
and her prophets do divination for money.
Yet they claim to depend on Yahweh, and they say,
"Isn't Yahweh right here with us?
Nothing bad can happen to us."
12 Therefore, because of you all,
Tsiyon (Zion) will become a ploughed field,
Yerushalem (Jerusalem) will become a heap of rubble,
and the temple hill will become covered with scrub.[5]

Yahweh's mountain · Both kingdoms[6]

4:1 In the last days it'll come about
that the mountain where Yahweh's residence is
will become more important than other mountains.
Then it'll be lifted above the hills,
and peoples will stream to it.
2 Many nations will go and say,
"Come, let's go up to Yahweh's mountain,
to the house of the Ya'akov's (Jacob's) god
so that he will teach us his ways,
and we will walk on his paths."
Because the law will go out from Tsiyon (Zion),
and Yahweh's message from Yerushalem (Jerusalem).
3 He'll judge among many peoples
and will arbitrate for strong countries far away.
They'll beat their swords into plough blades
and their spears into pruning hooks.
Nations won't attack other nations,
nor will they train for war any longer.
4 Then every person will be able to sit under their grapevine
and under their fig tree.
No one will make them afraid,[7]
because Commander-in-chief Yahweh has spoken.
5 All various people groups follow their own god,

5 **RV 3:12 · Cross-ref.** Jer 26:18.
6 **RV 4:1 · Parallel** Isa. 2:2-4
7 **RV 4:4 · Cross-ref.** Zech 3:10.

Readers' Version

but we will obey our god Yahweh's instructions
forever and ever.

Yisrael will return from exile · Both kingdoms

6 Yahweh declares: "At that time,
I'll gather the lame people
and assemble those who were scattered—those who I've done harm to.
7 And I will turn those lame people into a growing group,
and those scattered ones into a strong nation,
and Yahweh will reign over them on Mt. Tsiyon (Zion),
from now and until forever.
8 And you, watchtower for the flock,
hill of the daughter of Tsiyon—
to you it will come—your former dominion will arrive—
the kingdom that belongs to the daughter of Yerushalem (Jerusalem).
9 Now, why do you shout so loudly?
Is it because you don't have a king?
Is it because your advisor passed away
that pain's gripping you like that of a woman in labour.
10 Be in pain and labour daughter of Tsiyon,
like a woman giving birth.
For now, you need to go out of the city
and live in the countryside.
Then you'll go to Bavel (Babylon) and be rescued from there.
There Yahweh will redeem you from your enemies' control.
11 Now many nations have assembled against you.
They say, 'Let her be overrun.
Let our eyes gloat over Tsiyon's fall.'
12 But those enemies don't know Yahweh's thoughts,
and they don't understand his plans,
because he's gathered them up like bundles of grain
ready to be broken on the threshing floor.
13 Get going and thresh, daughter of Tsiyon,
because I'll make your horn into iron,
and I'll make your hooves into bronze.
And you'll break many peoples into pieces
and you'll confiscate their unjust earnings to devote to Yahweh—
their wealth will be for the master of the whole world."
5:1 Now come together in battle ranks, daughter of soldiers.
A siege has been set up against us.
They strike Yisrael's (Israel's) judge on the cheek with a rod.

God promises a ruler from Beyt-Lehem · Southern kingdom

2 But you, Beyt-Lehem (Bethlehem) Efratah,
even though you're insignificant among Yehudah's (Judah's) clans,
out of you, one will come to me to rule in Yisrael (Israel),
whose beginning is from ancient times—
from everlasting.[8]
3 Therefore God will hand them over to their enemies,
until the time when the woman in labour gives birth,
and the rest of his brothers return to the people of Yisrael.
4 He'll stand and shepherd his flock with Yahweh's strength,
in the majesty of the name of his god Yahweh.
They'll remain, because then he will be famous to the ends of the earth.
5 That one will be our peace.
When the Assyrians come into our land
and when they march against our fortresses,
then we'll raise seven shepherds against them
and eight leaders of men.

God's salvation and his vengeance

6 They'll shepherd the land of Ashur (Assyria) with the sword—
that country founded by Nimrod in its entrances.[9]
He'll rescue us from the Assyrians,
when they come into our land,
when they march inside our borders.
7 The remnant of Ya'akov (Jacob) will end up among many peoples,
like dew from Yahweh,
like showers on the grass,
that don't need help from any person,
and they don't rely on human intervention.
8 The remnant of Ya'akov will be among the nations,
among many peoples,
like a lion among the animals of the forest,
like a young lion among the flocks of sheep.
As he passes through them,
he'll trample over them and tear them to pieces,
and there'll be no one to save them.
9 You'll use your power against your enemies,
and they'll be destroyed.
10 Yahweh declares: "At that time,
I'll wipe out your horses
and demolish your chariots.
11 I'll destroy the cities in your country
and tear down all your fortresses.
12 I'll destroy the witchcraft that you practise,
and you'll no longer have any diviners.
13 I'll destroy your carved statues,
and the engraved stone pillars from among you.
You'll no longer worship the workmanship of your hands.
14 I'll topple your Asherah poles where you worship,
and I'll destroy your cities.
15 In my anger, I'll execute vengeance
on the nations that haven't obeyed.

Yahweh's challenge to Yisrael · Full kingdom

6:1 Now listen to what Yahweh says,
"Take action, present your case to the mountains.
and let the hills hear your voice.

8 **RV 5:2 · Cross-ref.** Mat 2:6; Yhn 7:42.

9 **RV 5:6 · Cross-ref.** Gen 10:8-11.

Readers' Version

2 Listen to Yahweh's lawsuit, you mountains,
and you enduring foundations of the earth,
because Yahweh has a lawsuit with his people,
and he'll present evidence against Yisrael (Israel)."
3 "My people, what have I done to you?
How have I worn you down?
Present your case against me.
4 I rescued you out of slavery
and brought you out of Mitsrayim (Egypt).[10]
I sent Mosheh (Moses), Aharon (Aaron),[11] and Miryam (Miriam)[12] to you.
5 My people, remember what Moav's (Moab's) King Balak devised,
and how Be'or's son Bil'am (Balaam) answered that king[13]
as you went from Shitim to Gilgal.[14]
Think about that so you can know Yahweh's righteous actions."

The desire of Master God

6 What should I bring to Yahweh,
as I bow down to the high God?
Should I come to him with burnt offerings,
with year-old calves?
7 Will Yahweh be pleased with thousands of rams,
or with ten thousand rivers of oil?
Should I sacrifice my oldest child to pay for my disobedience—
my biological offspring to pay for my own sin?
8 He has told humanity what is good,
and what Yahweh requires from you:
Act justly,
love kindness,
and walk humbly with your god.[15]
9 Yahweh is making an announcement to the city—
even now wisdom is calling out to you:
"Pay attention to the rod of punishment,
and to the one who has put it in place.
10 There's dishonest wealth in wicked people's houses,
along with hated false weights and measures.
11 Should I consider people to be innocent if they use fraudulent scales
or a bag of deceptive weights?
12 The city's rich men are full of violence,
the inhabitants have spoken lies,
and you can't believe a word that they say.
13 Therefore I'll strike you with a terrible blow,
and I'll make you into a desolate country because of your sins.
14 You'll eat but not be satisfied—your emptiness will remain inside you.
You'll store goods away but not be able to save them, and what you do save I will be taken by force.
15 You'll sow, but not harvest.
You'll tread the olives, but not anoint yourselves with their oil.
You'll press grapes, but not drink the wine.
16 As a city, you've kept the regulations made by King Omri,[16]
and behaved similarly to Ahav's evil descendants.[17]
You walk by their advice, so I'll make you into a ruin.
People will hiss at your inhabitants,
and my people will mock you."

Dysfunctional society

7:1 I'm miserable because I've become like the gathering of left-over fruit,
and like the grapes that have already been gleaned.
There's no grape clusters to eat,
and none of the ripe early figs that I really felt like.
2 The faithful people have disappeared from the land.
There is no godly person among all mankind.
They all lie in wait to shed blood—
each one hunts his own fellow countryman with a net.
3 They're very good at doing harm:
the leader asks for money,
the judge is ready for bribes,
and the powerful man is telling others what he wants to obtain,
and so they scheme together.
4 The best of them is like a thorn-bush.
The most upright is worse than a prickly hedge.
It's the day foretold by your watchmen—
the day of your punishment.
Now is the time of their confusion.
5 Don't trust any neighbour.
Put no confidence in any friend.
Be careful about what you say
even to the woman who lies in your arms,
6 because sons dishonour their fathers,
daughters rise up against their mothers,
and daughters-in-law against their mothers-in-law.
A person's enemies are the people in their own household.[18]
7 But as for me, I'll look out for Yahweh.
I'll wait for the god who saves me.
My god will hear me.

10 **RV 6:4 · Cross-ref.** Exo 12:50-51.
11 **RV 6:4 · Cross-ref.** Exo 4:10-16.
12 **RV 6:4 · Cross-ref.** Exo 15:20.
13 **RV 6:5 · Cross-ref.** Num 22:2–24:25.
14 **RV 6:5 · Cross-ref.** Josh 3:1–4:19.
15 **RV 6:8 · Cross-ref.** Deu 10:12-13.
16 **RV 6:16 · Cross-ref.** 1Ki 16:23-28.
17 **RV 6:16 · Cross-ref.** 1Ki 16:29-34; 21:25-26.
18 **RV 7:6 · Cross-ref.** Mat 10:35-36; Luk 12:53.

Readers' Version

The saving/explaining of Master God

8 Don't be happy about what happened to me, my enemy.
After I fall, I'll get up and stand again.
When I sit in darkness, Yahweh will be a light for me.
9 Because I sinned against Yahweh, I'll endure his rage
until he pleads my cause on my behalf, and executes judgement for me.
He'll bring me to the light, and I'll see him rescue me in his justice.
10 Then my enemy will see it,
and shame will cover the one who said to me,
"Where is Yahweh your god?"
My eyes will look at her;
she'll be trampled down like the mud in the streets.
11 The time will come for rebuilding your walls.
On that day your boundaries will be greatly expanded.
12 On that day your people will come to you,
from Ashur (Assyria) and the cities in Mitsrayim (Egypt),
from Mitsrayim to the Perat (Euphrates) River,
from sea to sea,
and from mountain to mountain.
13 But the land will be desolate
because of the people who are living there,
because of the fruit of their actions.

God's mercy towards Yisrael

14 Shepherd your people with your staff—
the flock of your inheritance.
They live alone in a forest,
surrounded by pastureland.
Let them graze in Bashan and Gilead as in the old days.
15 Just like in the days when you were rescued out of Mitsrayim (Egypt),
I'll display miracles to them.
16 The nations will see and be ashamed of all their power.
They'll put their hands over their mouths—
and act like their ears are deaf.
17 They'll lick the dust like a snake—
like creatures that crawl on the earth.
They'll be trembling as they come out of their fortresses.
They'll come with fear to you, our god Yahweh,
and they'll be afraid because of you.
18 What other God is there like you, who takes away sin?
Who forgives the disobedience of the remnant of his inherited people?
He doesn't stay angry forever,
because he happily demonstrates his loyal commitment.
19 You'll have compassion on us yet again.
You'll wipe away our disobedience.
You will throw all our sins into the deepest parts of the sea.
20 You'll give truth to Ya'akov (Jacob)
and loyal commitment to Avraham,
as you promised to our ancestors long ago.

Yeshayah

(Isaiah)

Introduction

The author of this document was Yeshayah, son of Amots (Amos). Called 'Yeshayah' in older English translations, 'Yeshayah' means 'Yahweh saves'. He was one of Yahweh's prophets and lived in Yerushalem (Jerusalem) in the southern kingdom known by the name of its largest tribe, Yehudah (Judah). This document was written between 740 B.C. and 680 B.C., and is divided into three main parts:
1. *Chapters 1–39*: This section tells how Yehudah was threatened by Ashur. Yeshayah saw that that was due to the people's disobedience and failure to put their trust in Yahweh. Yeshayah warns the people and their teachers that they need to live godly lives that valued doing the right things, and promoting true justice. He warns them that if they don't listen to Yahweh's messages, destruction would indeed come to them. Yeshayah also predicts the birth of a descendants of David who would be followed by the people at some future time, plus he mentions a future period when there's peace across the entire world.
2. *Chapters 40–55*: In this second section, Yeshayah predicts the coming capture of many people from Yehudah, and how they'll be taken to exile in Bavel. Yeshayah explains that even in those times, the people mustn't become weak and lose hope, because Yahweh has a plan to save his people and return them there to Yerushalem to start a new life there. The theme of these chapters is how Yahweh controls what happens to his people and has a future plan for them, and included in that is that all nations will receive blessing from God by means of Yisrael (Israel).
3. *Chapters 56–66*: Yeshayah also predicts the circumstances of those who God returns to Yerushalem. He passes on Yahweh's instructions concerning godly living, true justice, observing the rest day, sacrificing, and praying. It's in this section that we can read the source of Yeshua's (Jesus') speech about his being chosen in order to declare the good news (Yeshayah 61:1-2; Luke 4:18-19.)

Main components of this document

Warnings and promises *1:1–12:6*
The cursing of nations *13:1–23:18*
Yahweh's judgement of the world *24:1–27:13*
The other still warnings and promises *28:1–35:10*
Yehudah's king Hizkiyah (Hezekiah) and the Assyrians *36:1–39:8*
The speeches about promise and hope *40:1–55:13*
Warnings and promises *56:1–66:24*

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Readers' Version

1:1 This is the vision of Yeshayah (Isaiah) (son of Amots), which he saw concerning Yehudah (Judah) and Yerushalem (Jerusalem) in the days of Uziyah,[1] Yotam (Jotham),[2] Ahaz,[3] and Hizkiyah (Hezekiah),[4] kings of Yehudah.

Yahweh scolds Yehudah · Southern kingdom

2 Hear, heavens, and listen, earth,
because Yahweh has spoken:
"I've raised sons and brought them up,
^but they've rebelled against me.
3 The bull knows his owner,
and the donkey knows its master's feeding trough,
but Yisrael (Israel) doesn't know—
my people don't understand."
4 This sinful nation won't come to a good end.
these people who excel at disobeying.
Descendants of those in the habit of doing evil things.
Children who act corruptly.
They have abandoned Yahweh.
They have despised Yisrael's holy one.
They have estranged themselves from him.
5 Why do you want more beatings?
Why do you keep rebelling?
Your whole head is sick,
and your motivation is weak.
6 From the sole of the foot up to the head nothing is healthy.
Bruises and sores and fresh wounds haven't been cleaned out,
and they haven't been bandaged or treated with olive oil.
7 Your country is totally ruined with your cities all burnt down.
Right in front of you, strangers are taking all the harvest from your field—
leaving devastation and destruction behind.
8 Tsiyon's (Zion's) daughter is left isolated
like a hut in a vineyard,
like a shed in a cucumber field,
like a besieged city.
9 If it wasn't for the fact that Commander-in-chief Yahweh left a few survivors behind,
we would have been wiped out like both Sedom and Amorah (Gomorrah).[5]
10 Hear what Yahweh has to say, you who are like Sedom's rulers.
Listen to God's instructions, you who are like Amorah's people:
11 "What do your many sacrifices mean to me?" asks Yahweh.
"I've had enough of the burnt offerings of rams,
and the fat of fattened animals,
and I'm not pleased by the blood of bulls or lambs or goats.[6]
12 Who told you all that you had to appear in front of me?
Who said that you all should come and trample through my courtyards?
13 Don't keep bringing me worthless offerings.
They smell terribly bad to me.
New moon holidays and sabbaths, calling of assemblies—
I can't stand your disobedience mixed with your festive celebrations.
14 My spirit hates your religious holidays and your feasts on the calendar.
They've become a burden to me that I'm tired of carrying.
15 So when you spread out your hands, I just hide my eyes from you all.
Even though you multiply prayers, I don't listen
because your hands are full of blood.
16 Wash yourselves and get cleaned up.
Remove the evil of your actions from in front of me.
Stop doing evil things.
17 Learn to do good.
Strive for justice.
Correct the oppressor.
Serve justice for the fatherless.
Stand up for the widow in court."
18 Yahweh says, "Come, now, and let's work things out together.
Even though your sins are like scarlet, they'll become as white like snow.
Even though they're red like crimson, they'll become like wool.
19 If you're willing and ready to obey,
you'll all eat the best food from the land,
20 but if you refuse and rebel,
war will be what eats you all.
That's what Yahweh is telling you."

Disobedient Yerushalem

21 How did the faithful city become a prostitute?
She who was full of justice—
with righteousness embedded in her,
but now ended up as murderers.
22 Your city's silver has turned into junk metal.
You wine is now mixed with water.
23 Your leaders are rebels and companions of thieves.
Everyone loves bribes and kick-backs.
They don't defend the fatherless,
and don't even think about standing up for the widow.

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1 **RV 1:1 · Cross-ref.** 2Ki 15:1-7; 2Ch 26:1-23.
2 **RV 1:1 · Cross-ref.** 2Ki 15:32-38; 2Ch 27:1-9.
3 **RV 1:1 · Cross-ref.** 2Ki 16:1-20; 2Ch 28:1-27.
4 **RV 1:1 · Cross-ref.** 2Ki 18:1–20:21; 2Ch 29:1–32:33.
5 **RV 1:9 · Cross-ref.** Gen 19:24; Rom 9:29.
6 **RV 1:11-14 · Cross-ref.** Amos 5:21-22.

Readers' Version

24 Here's the declaration of the Yisrael's (Israel's) powerful master, Commander-in-chief Yahweh:
"Oh well, I'll get relief from my opponents,
and avenge myself on my enemies;
25 I'll turn my actions against you,
and refine your junk metal with chemicals
to remove all your impurity.
26 Then I'll restore your judges like they were before,
and your counsellors like they were at the start.
Afterwards you'll be a faithful city called 'The city of integrity'."
27 Tsiyon (Zion) will be set free by justice,
and those who repent, set free by doing what is right.
28 But those who rebel or disobey will be shattered,
and those who abandon Yahweh will come to their end,
29 because they'll be ashamed of the shrines that you liked at the sacred oak trees,
and you'll all be disgraced by the gardens that you chose to worship idols in.
30 You'll all be like an oak tree with withered leaves,
and like a garden that has no access to water.
31 The strong man will be like kindling and his work like a spark,
and both of them will burn together in a fire that no one can put out.

Yahweh's mountain is central[7]

2:1 This is the message the Amots's son Yeshayah (Isaiah) saw concerning Yehudah (Judah) and Yerushalem (Jerusalem):
2 Near the end of time, the mountain where Yahweh's house is
will be established as the most important mountain.
It will become more famous than any other hill,
and all the nations will flow to visit it.
3 Many different peoples will come and say,
"Come on, let's go up to Yahweh's mountain—
to the temple of Ya'akov's (Jacob's) God,
so he can teach us his ways and we can walk in his paths."
Because God's instructions will emanate from Tsiyon (Zion),
and Yahweh's message will spread out starting from Yerushalem (Jerusalem).
4 He'll judge between the nations,
and will settle cases for many different peoples.
They'll hammer their swords into plough blades,
and their spears into pruning hooks.[8]
The nations will stop attacking each other,
and they won't go to war again.
5 You descendants of Ya'akov (Jacob),
come and walk in Yahweh's light.

The day of Yahweh's judging

6 Yes, you've abandoned your people, Ya'akov's (Jacob's) descendants,
because they're too influenced by eastern ideas
and they practice divination like the Pelishtim,
and they make deals with sons of foreigners.
7 Their land is full of silver and gold,
and there's no limit to its wealth.
The land also is full of horses,
and there's no limit to its chariots,
8 Their land is full of idols.
They worship the craftsmanship of their own hands—
what their fingers have made.
9 Then a person will be bowed down,
and a man will be humbled,
but not forgiven.
10 Go into a cave in the rocks,
or hide in a hole in the ground
from the terror from Yahweh
and from the blinding light of his majesty.[9]
11 Proud people will be humbled,
and the arrogant will be take a lesson,
and Yahweh alone will be honoured on that day.
12 because Commander-in-chief Yahweh has chosen a day
for judgement against those who are proud and aloof,
and against every arrogant person—they'll all be humbled.
13 It's also against all the high and mighty cedars in Levanon,
and all the oak trees in Bashan,
14 against all the massive mountains
and all the high hills,
15 against every high tower
and fortified wall,
16 against all the ships from Tarshish
and all those beautiful sailing ships.
17 Humankind's pride will be humbled
and the arrogance of people will be cut off,
and only Yahweh will be honoured at that time.
18 All the idols will be completely eliminated.
19 Yes, men will go into the caves in the rocks
and into holes in the ground,
to escape from the terror of Yahweh,
and from the blinding light of his majesty,
when he takes action to terrify the earth.
20 On that day, people will throw away
their gold and silver idols which they made to worship.
They'll throw them into rabbit holes and bat caves.
21 Then they'll crawl into the crevices in the rocks
and into the openings in the ragged cliffs,
to escape from the terror of Yahweh,
and from the blinding light of his majesty,
when he takes action to terrify the earth.
22 Don't put your faith in humankind who need air to breathe,
because what can they do about anything?

7 **RV 2:1 · Parallel** Mic. 4:1-3
8 **RV 2:4 · Cross-ref.** Yoel 3:10.
9 **RV 2:10 · Cross-ref.** Rev 6:15; 2Th 1:9.

Readers' Version

Judgement on Yerushalem and Yehudah

3:1 Yes, listen, the master, Commander-in-chief Yahweh will take supply and support
away from Yerushalem (Jerusalem) and from Yehudah (Judah)—
all the supply of bread and of water,
2 the top warriors and regular soldiers,
the judges and prophets,
the diviners and elders,
3 the unit captains and respected officials,
the counsellors and expert craftsman,
and any skillful enchanters.
4 "Then I'll put young people in place as their leaders,
and children will rule over them.
5 After that, the people will be oppressed—
one person fighting another,
and a man being taken advantage of by his neighbour.
The lad will insult the elderly,
and the dishonourable insult the honourable.
6 Indeed, a man will seize his brother in his own father's house:
'You have a coat so be our ruler,
and this ruin will be under your control.'
7 That will cause him to shout out,
'I have no intention of helping. I don't even have enough food and clothes for my own household.
and in my house there is no bread and there is no clothing.
Don't try to make me the ruler of the people.' "
8 Yes, Yerushalem (Jerusalem) has stumbled,
and Yehudah (Judah) has fallen,
because their words and actions are against Yahweh,
defying his royal authority.
9 You can tell their intentions by the look on their faces,
and they talk about their disobedience like the people in Sedom did.
They don't try to hide it.
Their lives won't end well because they've brought suffering on themselves.
10 Tell those who do what's right
that they'll be rewarded for their good deeds.
11 But the wicked won't end well.
They'll be repaid appropriately for their actions.
12 Even children will oppress my people,
and women rule over them.
Those who guide you lead my people astray
and confuse your progress to make you follow the wrong path.

Yahweh judges his people

13 Yahweh is getting ready to make his case
and is standing ready to judge the peoples.
14 He will come to pronounce judgement on the elders of his people and their leaders:
"Yes, all of you, you've taken all the fruit from the vineyard—
the plunder from the poor is in your houses.
15 Why do you crush my people
and rub the poor people's faces into the ground?"
That's the declaration of my master, Commander-in-chief Yahweh.

A warning for Yerushalem's women

16 Then Yahweh said:
"Because Tsiyon's (Zion's) daughters are proud,
and they walk with their chins stuck out and with flirting eyes—
walking and mincing their steps and tinkling their feet,
17 Then my master will shave the heads of Tsiyon's daughters,
and Yahweh will make their foreheads bald."
18 At that time my master will remove their fancy ankle bracelets and headbands, crescent necklaces
19 and earrings, bracelets and veils,
20 scarves, armlets, and sashes, perfume bottles and charms,
21 rings on their fingers and in their noses,
22 festive robes and capes, veils and purses,
23 fine clothes and underwear, and their turbans and shawls.
24 When that happens, there'll be a stink instead of fragrance,
a rope instead of a nice sash,
baldness instead of a styled hairdo,
sackcloth instead of fancy clothes,
brands on the skin instead of beauty,
25 Your men will die from the sword
and your warriors in the battle.
26 The city gates will mourn and wail,
and she'll end up just sitting their on the ground, alone.
4:1 When that happens, seven women will take hold of one man, saying,
'We'll eat our food and wear our clothes.
Just let us marry you so we can take your name
to remove our shame.'

Yahweh blesses Yerushalem again

2 At that time, Yahweh's branch will become beautiful and glorious,
and the produce of the land will be a source of pride and delight for what remains of the Israelis. **3** All who remain in Tsiyon (Zion), i.e., the remnant in Yerushalem (Jerusalem), will then be his people who are destined to continue to live. **4** Surely my master will wash away the filth of Tsiyon's daughters, and clean up the blood stains from the middle of Yerushalem using the spirit of judgement and the spirit of fire. **5** Then over all of Mt. Tsiyon and her assemblies there, Yahweh will place a canopy over all the splendour—creating cloud during the day, and smoke and the brightness of a flaming fire during the night.[10] **6** During the day, it'll be a shelter that gives shade from the heat, as well as being a cover and place to get out of the storm and rain.

10 RV 4:5 · Cross-ref. Exo 13:21; 24:16.

Readers' Version

The song about Yahweh's vineyard

5:1 Let me sing, please, to my dearest one,
a song for my darling about his vineyard.
My dearest had a vineyard on very fertile hillside.[11]
2 He dug it over and cleared it
and planted it with choice vines.
He built a watchtower in the middle of it
and also hewed a wine-pressing pit in a rocky portion.
Then he waited for it to produce grapes,
but it produced sour, wild grapes.
3 So now, you who lives in Yerushalem (Jerusalem)
and man from Yehudah (Judah),
judge, please, between me and between my vineyard.
4 What more could have been done for my vineyard,
that I haven't already done for it?
I waited for it to produce grapes,
but why did it produce wild grapes?
5 So now, listen please,
because I'll tell you what I'm going to do to my vineyard:
I'll remove the hedge around it and burn it in a fire.
I'll tear its wall down so people can trample over it.
6 Then I'll allow it to become overgrown.
It won't be pruned or hoed, and thistles and thorns will grow through it.
Then I'll command the clouds not to rain on it any more.
7 Yes, Commander-in-chief Yahweh's vineyard is Yisrael (Israel),
and the people from Yehudah (Judah) are his nice plants.
Then he waited for justice, but look, slaughter came.
He waited for people to do what's right, but listen, screaming came.

People's bad activities

8 Those who acquire houses won't end well,
or those who add to their fields until there's no room left.
→Then the poor are made to remain alone in the middle of the country.
9 I heard Commander-in-chief Yahweh say:
'Surely many houses will end up empty—
even large and nice ones won't have anyone living in them.
10 A large vineyard will produce a measly amount of juice,
and ten baskets of seed will only give a harvest of one basket of grain.
11 Those who get up early in the morning to get a strong drink won't end well,
yes, those who loiter into the night as wine inflames them.
12 They celebrate with harp and lyre,
tambourine and flute and wine,
but they don't care about anything that Yahweh does,
in fact, they don't even know what he's done for them.
13 Therefore, my people will be exiled because of their for lack of understanding,
and its honourable people are hungry,
and the parched crowds are thirsty.
14 Therefore, the grave has enlarged its appetite
and opened its mouth without limit.
and its elite and its crowd will descend into it,
along with its noisy crowd and those celebrating.
15 Everyone will be brought into submission and humbled.
All the proud people will be humiliated,
16 and Commander-in-chief Yahweh will be honoured for his justice.
God will demonstrate his holiness by doing what is right.
17 Then the lambs will feed in their pastures,
and fattened calves will graze around the houses.
18 Those who pull in wickedness with cords of lies won't end well,
and nor will those who drag disobedience along behind them with cart ropes.
19 They say, 'Let him hurry,
let him speed up his work so we can see what he's doing,
and let the counsel of the holy one of Yisrael (Israel) approach,
and let it come and let us know.'
20 Those who call evil good, and good evil, won't end well.
Nor will those who make darkness for light and light for darkness,
or who set bitter as sweet and sweet as bitter!
21 Those who are wise in their own eyes won't end well,
nor those who think they're clever.
22 Those who are experts at drinking wine won't end well,
nor those whose strength is mixing strong drinks,
23 or those who take a bribe then say a wicked person is innocent,
or those that deny justice to innocent people.
24 Therefore, the roots of their families will rot,
and their flowers will flower away like dust
just like how a tongue of fire devours stubble in a field
and the dry grass goes up in flame,
because they've rejected Commander-in-chief Yahweh's instructions,
and they've despised the message from the holy one of Yisrael (Israel).
25 That's why Yahweh got very angry at his people,
and he's taken action against them and has struck them.
The mountains tremble and their corpses become like garbage in the streets.
In all these things, his anger doesn't subside,
and he doesn't withdraw the actions he's started.
26 He'll signal to faraway nations
and will whistle to those at the ends of the earth.
Then wow, how quickly they'll show up.
27 Those enemy armies won't get tired or stumble.
They won't stop for a rest or to sleep.

11 RV 5:1-2 · Cross-ref. Mat 21:33; Mrk 12:1; Luk 20:9.

Readers' Version

They never take their weapons off,
or loosen the straps on their sandals.
28 Their arrows are sharp,
and all their bows are strung.
Their horses have hooves as hard as flint,
and their chariot wheels are like a windstorm.
29 Their roar sounds like a lion,
and they growl like young lions.
They seize their prey and carry it off,
→and there's no rescuer in sight.
30 They will roar above their prey on that day,
like the roaring of the ocean.
If someone looks across the land they'd only see darkness and distress.
The light has been darkened by the clouds.

The showing of God to Yeshayah

6:1 In the year that King Uziyah died,[12] I saw my master sitting on a tall, elevated throne, and his long robe covered the temple floor. 2 There were 'serafs' standing above him. They each had six wings—they used two to cover their faces, two to cover their feet, and two to fly with. 3 They were calling out to each other,
"Commander-in-chief Yahweh is holy, yes, fully holy.
The whole earth is filled with his splendour."[13]
4 Whenever one of them spoke, the sound of their voices make the doorways shake, and the temple was filled with smoke,[14] 5 and I said,
"This isn't going to end well for me. Yes, I'm doomed because I am a man with unclean lips,
and I live among a people with unclean lips,
and yet my eyes have seen the king: Commander-in-chief Yahweh."
6 Then one of the 'serafs' flew to me. He was holding a hot coal that he'd taken off the altar with a pair of tongs. 7 He touched my mouth with that coal and said,
"Look, this has touched your lips,
and your guilt has been taken away
and the price has been paid for your sin."
8 Then I heard my master ask, "Who will I send? Who will go on our behalf?"
"I'm here," I answered. "Send me."
9 Then he said,
"Go and tell that nation:
'Listen closely, but don't understand,
and see clearly, but don't perceive.'[15]
10 Fatten the heart of this people,
and dull its ears and dim its eyes.
Otherwise it might see with its eyes
and hear with its ears
and understand with its heart,
→and turn and be healed."
11 So I asked, "Until when, master?"
And he replied:
"Until cities are desolate—without inhabitants,
and the houses are without people,
→and the land is a ruined wasteland,
12 and Yahweh has driven the people far away,
→and the middle of the country is almost totally deserted.
13 If there's still a tenth of the people in it,
→then disaster will turn back and burn everything.
Like an elm or an oak tree that's been cut down but still has a stump—
→so too the sacred remnant is the nation's stump."

A message for Ahaz

7:1 During the reign of King Ahaz (son of Yotam (Jotham), son of Uziyah) in Yehudah (Judah), King Retsin from Aram (Syria) and King Pekah (son of Remalyah) from Yisrael (Israel), went up to Yerushalem (Jerusalem) attack it, but they weren't able to conquer it.[16] 2 It was reported to David's descendants that Aram stands by with Yisrael (Israel; Heb. Efrayim), and the king and the people trembled just like the trees in the forest shaking in the wind.
3 Then Yahweh told Yeshayah (Isaiah), "Please go out with your son She'ar-Yashuv to meet Ahaz at the end of the channel from the upper pool, near the road to the field where they wash clothes, 4 and tell him, 'Be careful and calm and don't be afraid. Don't let your courage melt away because of these two tails of smoldering firebrands, i.e., by the anger of Retsin and Aram and Remalyah's son. 5 Yes, they've plotted together against you, saying, 6 "Let's go up against Yehudah together and terrify her. Let's break into her and crown Teve'el's son as king right there in the middle of her." '
7 However, my master Yahweh says:
'That's not going to happen.
They won't succeed
8 because Aram's capital is Damesek (Damascus)
and Damesek' leader is Retsin.
Nevertheless, with sixty-five years Yisrael will no longer exist as a nation.
9 Yisrael's capital is Shomron (Samaria).
and Shomron's leader is Remalyah's son.
If you don't keep believing,
then you'll end up not standing.' "

Imanu-El will precede the thorns

10 Later, Yahweh spoke again to Ahaz, 11 "Ask your god Yahweh for a sign of confirmation for yourself. Request an incredible miracle."
12 "No, I won't ask," Ahaz replied. "I refuse to test Yahweh."
13 Then Yeshayah (Isaiah) said, "You descendants of

12 **RV 6:1 · Cross-ref.** 2Ki 15:7; 2Ch 26:23.
13 **RV 6:3 · Cross-ref.** Rev 4:8.
14 **RV 6:4 · Cross-ref.** Rev 15:8.
15 **RV 6:9-10 · Cross-ref.** Mat 13:14-15; Mrk 4:12; Luk 8:10; Yhn 12:40; Acts 28:26-27.
16 **RV 7:1 · Cross-ref.** 2Ki 16:5; 2Ch 28:5-6.

Readers' Version

David need to listen. It's bad enough that you're wearing
out the people, but why are you also annoying my god?
14 Because of that, my master will take the initiative him-
self to choose a sign: listen, a young, virgin woman[17] will
become pregnant and give birth to a son, and will name
him 'Imanu-El' (which means 'God is with us'.).[18] 15 He'll
know how to refuse evil and do good by the time that he
can eat yoghurt and honey. 16 However, before the child is
old enough to do that, the countries of the two kings that
you're afraid of, will become deserted.

17 But instead, Yahweh will bring the Assyrian king to at-
tack you and your people, and David's dynasty will be un-
der its greatest stress since Yisrael (Israel; Heb. Efrayim)
broke away from Yehudah (Judah)."

18 When that happens, Yahweh will whistle for a fly
that's in Mitsrayim's (Egypt's) distant streams, and for a
bee that's in Ashur (Assyria). 19 They'll all come and settle
down in deserted valleys and cracks in the rocks, and in all
the thornbushes and watering holes.

20 At that time, my master will use a hired razor from be-
yond the Perat (Euphrates) to shave the head and legs of
the Assyrian king, and to remove his beard.

21 In those days, a farmer will preserve a single, young
cow alive, and a couple of sheep. 22 However, because
they'll produce so much milk, they'll produce yoghurt, be-
cause everyone left in the country will eat yoghurt and
honey.

23 During that period, every block of land with a thou-
sand grapevines that would have been worth a thousand
silver coins, will just be full of thistles and thorns. 24 Be-
cause it'll be so overgrown with briers, men will hunt there
with their bows and arrows. 25 All the hills that had been
cultivated, will now be off limits because of all the thistle
and thorns, and sheep and cattle will be left there to tread
it down.

Yeshayah's son is born

8:1 Then Yahweh told me, "Get
yourself a large, stone tablet and in-
scribe the name 'Maher-Shalal-Hash-Baz' (which means
'Quickly plunder and grab the loot') on it, 2 and I'll get my
reliable witnesses to attest for me: the priest Uriyah, and
Yeverekyah's son Zekaryah (Zechariah).

3 Then I slept with my wife, the prophetess, and she got
pregnant and in due course, gave birth to a son. Yahweh
told me, "Name him Maher-Shalal-Hash-Baz, 4 because be-
fore he's old enough to call out 'papa' or 'mama', the riches
from Damesek (Damascus) and the plunder from Shomron
(Samaria) will all be taken to be presented to the Assyrian
king.

Invasion by the Assyrians

5 Then Yahweh continued to speak
to me again, saying, 6 "Yehudah (Ju-
dah) has refused the gentle waters of Shiloah and instead
requests help from King Retsin and Remalyah's son King
Pekah, 7 so therefore my master will send the waters of a
large, powerful river onto them: the Assyrian king and all
his majestic power. It'll come like a flood filling all the
channels then overflowing all its banks. 8 It will sweep
across Yehudah, flooding yet moving on until it reaches
your neck. Its edges will cover your entire country,
Imanu-El."

9 Raise the war cry, peoples, and be terrified,
and listen, all you distant places in the world.
Prepare yourselves for war and to be shattered.
Prepare yourselves for war and to be shattered.

10 Make whatever plans you want, but they'll come to
nothing.
Give a presentation but it won't stand, because God is
with us.

Yahweh warns Yeshayah

11 Yes, Yahweh spoke strongly to
me, and warned me not to behave
like other people, saying, 12 "Don't say 'conspiracy' every-
one time that other people do, and don't be afraid when
they're afraid, and don't live in dread.[19] 13 Only honour
Commander-in-chief Yahweh, and be concerned about him
and fear him. 14 He'll be like your safe retreat. He'll be both
the stone that strikes and the rock that makes both Yisrael
(Israel) and Yehudah (Judah) stumble,[20] and like a trap for
the inhabitants of Yerushalem (Jerusalem). 15 Many people
will stumble over that stone and that rock and fall and be
broken, or be snared and captured."

Warning about consulting mediums

16 Tie up this report and seal up
these instructions for my appren-
tices. 17 I'll wait for Yahweh to act. He's distanced himself
from Ya'akov's (Jacob's) descendants, but I'll continue to
expect his help.[21]

18 Both I myself, and the children that Yahweh has given
me,[22] are like directions and warning signs for Yisrael (Is-
rael), that come from Commander-in-chief Yahweh who
lives on Mt. Tsiyon (Zion).

19 When they tell you all to consult mediums and for-
tunetellers who chirp and mutter, shouldn't the people
consult their god rather than the dead guiding the living?

The time of sadness

20 Shouldn't it be the written in-
structions that they talk about? If they're not following
this message, dawn will never arrive for them, 21 and
they'll be distressed and hungry as they pass it by. Then
because they're hungry and angry, they'll curse their king
and their god as they look upwards. 22 They'll look back to
the ground, and wow, only see trouble and dark-
ness—gloom, distress, and thick darkness thrusting out at
them.

17 **RV 7:14 · Note** See https://textandcanon.org/does-isaiah-predict-the-virgin-birth.

18 **RV 7:14 · Cross-ref.** Mat 1:23.

19 **RV 8:12-13 · Cross-ref.** 1Pe 3:14-15.

20 **RV 8:14-15 · Cross-ref.** 1Pe 2:8.

21 **RV 8:17 · Cross-ref.** Heb 2:13.

22 **RV 8:18 · Cross-ref.** Heb 2:13.

Readers' Version

9:1 However, it won't not cover over those who are distressed. Previously he humiliated the Zevulun and Naftali (Naphtali) regions, but later, he'll honour the way of the sea—beyond the Yarden (Jordan) river—Galil of the nations.[23]

The coming king

2 The people who walked in darkness have seen a powerful light.
The light has shone on those who've lived in a land of darkness.[24]
3 You have multiplied the nation itself.
You've increased its happiness.
They celebrate in front of you
like the happiness at harvest time.
Like their excitement when dividing the plunder,
4 because you've shattered the chains on its neck,
and the stick whacking its shoulders.
You've broken the rod of his oppressor
like when you defeated Midyan.
5 Yes, every warrior's boot treading loudly will be burnt,
along with every piece of clothing with blood on it,
6 because a child is born for us.
A son is given to us
and the government will be on his shoulder.
He'll be called 'Amazing adviser',
'Greatest God', 'Forever father', 'Prince of peace'.
7 His government will be without borders—
with peace that's never broken.
He'll rule on David's throne, and over his kingdom,
to establish it and sustain it with justice and with fairness from now onwards.[25]
The zeal of Commander-in-chief Yahweh will do that.

Yahweh's anger at Yisrael

8 My master sent a message against Ya'akov (Jacob),
and it dealt with Yisrael (Israel),
9 and all the people will know it—
Yisrael (Israel; Heb. Efrayim) and those who live in Shomron (Samaria).
With a proud and arrogant heart they'll say,
10 "The bricks have fallen, but we'll rebuild with beautiful chiselled stone.
The sycamores are felled, but we'll replace them with expensive cedar."
11 But Yahweh will send King Retsin against them as an adversary,
and will stir up their enemies—
12 the Arameans on the east and the Pelishtim on the west,
and they'll be a big mouth that'll gobble Yisrael (Israel) up.
Even then, Yahweh's anger won't subside.
He'll still be taking action against them.
13 The people still won't return to the one who struck them,
and they won't strive to know Commander-in-chief Yahweh
14 so he'll cut off Yisrael's head and tail—
high palm branches and low reeds, all on the same day.
15 Yisrael's leaders are that head,
and the lying prophets are that tail.
16 These people's guides have led them the wrong way,
so the ones being guided were destroyed.
17 Therefore, my master won't be happy about their young men,
nor will he have compassion for their fatherless and their widows,
because everyone one of them is godless and does evil things,
and every mouth speaks out foolish things.
With all that going on, his anger never goes away,
and he continues to take action against them
18 because wickedness burns like fire.
It burns up the thistles and thorns,
and it spreads to the trees in the forest
as smoke swirls up into the air.
19 Commander-in-chief Yahweh's anger causes the entire land to be scorched,
and then the people become the fuel for the fire
as each man doesn't even spare his own brother.
20 They devoured on the right but were still hungry.
They ate on the left, but it didn't fill them up,
so everyone ate the flesh on their own arms.
21 Menasheh (Manasseh) fought Efrayim (Ephraim), then Efrayim found Menasheh,
then they fought together against Yehudah (Judah).
Even through all that, his anger didn't subside,
and he continues to take action against them.
10:1 Those who make wicked laws won't end well,
nor will administrators who write troublesome edicts,
2 suppressing the rights of the needy,
and robbing the poor among my people of justice,
making widows become plunder,
and preying on the fatherless.
3 Then what will you all do for the judgement day,
and for the destruction coming from far away?
Who will you all flee to for help then,
and where will you leave your wealth?
4 All they can do is to crouch among the prisoners,
or fall among the killed.
In all these things, Yahweh's anger doesn't subside,
and he continues to take action against them.

Yahweh uses but judges Ashur

5 Ashur (Assyria) won't end well.
The rod of my anger and the staff of my rage is in their hands,[26]
6 I've sent their king against an arrogant nation

23 RV 9:1 · Cross-ref. Mat 4:15.

24 RV 9:2 · Cross-ref. Mat 4:16; Luk 1:79.

25 RV 9:7 · Cross-ref. Luk 1:32-33.

26 RV 10:5-34 · Cross-ref. Isa 14:24-27; Nah 1:1–3:19; Zeph 2:13-15.

Readers' Version

and against the people that I'm angry with.
I order him to plunder the plunder and to prey on the prey,
and to trample them—trodden down like the mud in the streets.
7 However, that's not what's in his mind,
and he doesn't even think about those things,
because he's bent on destruction
and the elimination of not just a few nations.
8 In fact, he says,
"Aren't all my commanders like kings?
9 We destroyed Kalno liked we did at Karkemish,
Hamat like Arpad, and Shomron (Samaria) like Damesek (Damascus).
10 I've already punished idolatrous kingdoms,
and their idols and images were more impressive that those in Yerushalem (Jerusalem) and Shomron,
11 so just like I did to Shomron and its idols,
I'll will also do to Yerushalem and its idols."
12 In due course, when my master has finished all his work against Mt. Tsiyon (Zion) and against Yerushalem, I'll deal with the result of the Assyrian king's proud plans and the arrogant attitude that he displays, 13 because he says,
"It was my own strength and initiatives that got me this far,
and by using my wisdom, because I was discerning.
Now I've removed the boundaries of the peoples,
and I've stolen their treasures,
and like a powerful animal, I've brought down the inhabitants.
14 My hand has seized the wealth of the nations
just like someone taking the eggs out of a nest.
I gathered it from all over the world
but no one fluttered a wing, or opened a mouth and chirped.
15 Will the axe say it's greater than the person who swings it?
Will the saw praise itself more than the one who uses it?
As if a rod could move those who are lifting it up,
or a staff could lift up what's not made from wood.
16 Therefore, my master, Commander-in-chief Yahweh
will make his muscular warriors waste away,
and instead of the Assyrian king getting glory,
he'll get his fingers burnt like with a burning flame.
17 Then Yisrael's (Israel's) light will become a fire,
and its holy one a flame,
→and it will burn and devour his thorns and his briers in one day.
18 His beautiful forest and his fruitful land
will be steadily destroyed,
like a sick person who wastes away.
19 There'll be so few trees left in his forest that even a child could count them.

Only a remnant will return

20 At that time, the remnant of Yisrael (Israel), i.e., the survivors of Ya'akov's (Jacob's) descendants, will no longer rely on that king who makes them suffer, but instead will rely on Yahweh, Yisrael's holy one. 21 A remnant of Yisrael will return to their powerful god. 22 Although the Israelis are currently very numerous, only a remnant will return.[27] Destruction has been decreed because justice must prevail 23 Yes, complete destruction has been decreed by my master Yahweh and he's about to apply it throughout the country.

Yahweh will punish Ashur

24 Because of that, my master, Commander-in-chief Yahweh says, "My people living in Tsiyon (Zion), don't be afraid of the Assyrians. They'll beat you with a rod and raise their staff against you like the Mitsrim (Egyptians) did 25 for a little while longer, and then I'll be upset with the Assyrians and my anger will lead to their destruction. 26 Commander-in-chief Yahweh will wave a whip against them, like when the Midyanites were struck at Orev rock, and wave his staff over the sea like they did leaving Mitsrayim (Egypt). 27 Then at that time, he'll lift his load off your shoulders and his yoke from off your neck, and that yoke will be broken as you begin to thrive again.

Enemy invasion

28 The enemy has come to Ay,
passed through Migron, storing their supplies north of Yerushalem (Jerusalem) at Mikmas. 29 They've crossed over the pass. They camped at Geva. Ramah is trembling, and Giveah of Sha'ul (Saul) has fled.
30 Cry out for help daughter of Galim,
pay attention Layshah,
you'll suffer Anatot.
31 Madmenah flees,
the residents of Gevim are taken to safety.
32 Yet today he will stand at Nov,
shaking his fist at the daughter of Tsiyon (Zion)—
the hill of Yerushalem (Jerusalem).
33 Listen, my master, Commander-in-chief Yahweh will cut off the branches with a crash,
and the tallest of the tall will be cut down,
and the high and mighty will be brought low.
34 He'll chop down the thickets in the forest with an axe,
→and Levanon will be felled by the mighty one.

The future, peaceful kingdom

11:1 Then a shoot will come out from the stump of Yishay (Jesse),
and a branch from his roots will grow to produce fruit.[28]
2 Yahweh's spirit will be with him—
a spirit of wisdom and understanding,
a spirit of good advice and strength,
a spirit of knowledge and striving to obey Yahweh.
3 He'll be happy to respect and honour Yahweh.
He won't judge just by what can be seen,
or make decisions just from what can be heard,
4 but he'll judge the ordinary people with justice

27 **RV 10:22-23 · Cross-ref.** Rom 9:27.
28 **RV 11:1 · Cross-ref.** Rev 5:5; 22:16.

Readers' Version

and decide fairly for the poor in the world.
He will strike the earth with the rod of his mouth,
and with the breath of his lips, he'll execute the wicked.[29]
5 His waistbelt will be doing what's right,
and the strap for his hips will be faithfulness.
6 At that time, the wolf will live with the lamb,
the leopard will lie down with the young goat,
and the cow and the young lion and the calf,
→all there together, and a little child will lead them.[30]
7 The cow and the bear will graze together.
Their young will lie down together,
and the lion will eat straw like the ox.
8 A child will play over the cobra's hole,
and the toddler will stretch his hand over the viper's nest.
9 There'll be no more pain or destruction on all my sacred mountain,
because the world will be full of knowledge about Yahweh,
just as the waters cover the sea.[31]

The return of a remnant

10 Then on that day, Yishay's (Jesse's) root will stand as a signal to the peoples. Nations will search for him,[32] and his residence will be wonderful. 11 At that time, my master will again exercise his power to recover a remnant of his people who remain in Ashur (Assyria), Mitsrayim (Egypt), Patros, Kush (Ethiopia), Eylam, Shin'ar, Hamat, and from various islands.
12 He'll raise a banner for the nations,
and gather the Israelis who were banished—
assembling the Yehudim (Jews) who were scattered right around the world.
13 Yisrael's (Israel's; Heb. Efrayim) jealousy will go, and Yehudah's (Judah's) enemies will be eliminated.
Yisrael will no longer be jealous of Yehudah, and Yehudah will no longer treat Yisrael as enemies.
14 They will swoop down the slopes to attack the Pelishtim on the west.
Together they'll plunder the peoples in the east.
They'll take over Edom and Moav (Moab),
and the Amonim will become their subjects.
15 Then Yahweh will completely destroy the gulf from the Mitsri (Egyptian) sea,
and wave his hand with his scorching wind over the Perat (Euphrates) river
→and divide it into seven streams that can be crossed in sandals.[33]
16 There'll be a highway for the remnant of his people coming from Ashur (Assyria),
just like when Yisrael (Israel) came out of Mitsrayim (Egypt).

Song of praise

12:1 Then on that day you'll say,
"I'll praise you, Yahweh, because although you were angry at me,
your anger subsided and you've comforted me.
2 Yes, God is the one who saves me.
I will trust him and not be afraid
because my strength and the one I sing about is Yah—Yahweh,
and he's rescued me from my enemies.[34]
3 Then you'll cheerfully get water
from the springs of salvation.
4 "Give thanks to Yahweh," you'll say at that time.
"Ask him for help.
Tell all the people groups what he's done.
Tell everyone how wonderful he is.
5 Sing to Yahweh because he's done amazing things.
Make sure everyone in the world knows about them.
6 Yell and shout happily, you inhabitants of Tsiyon (Zion),
because Yisrael's (Israel's) holy one is powerful among you."

Yahweh's punishment of Bavel

13:1 This is the heavy message about Bavel (Babylon), which Amots' son Yeshayah (Isaiah) saw:[35]
2 Raise a banner on the bare mountain.
Call out to them and wave your hand,
and enter the gates of the princes.
3 I have commanded my sanctified ones
as well as angrily summoning warriors—
my boasting, arrogant ones.
4 There's a loud noise from the mountains,
like that from many people.
It's the sound of uproar from the kingdoms—
nations that are gathering.
Commander-in-chief Yahweh is mustering an army for battle.
5 They're coming from a far country,
from the end of the heavens.
They're the instruments of Yahweh's judgement,
coming to destroy the entire country.
6 Start wailing because Yahweh's day is close,
and destruction from the powerful one will come.[36]
7 That's why all hands hang limp,
and the heart of every person melts.
8 They'll have pangs of dismay,
and agony will seize them like a woman who writhes in

29 **RV 11:4 · Cross-ref.** 2Th 2:8.
30 **RV 11:6-9 · Cross-ref.** Isa 65:25.
31 **RV 11:9 · Cross-ref.** Hab 2:14.
32 **RV 11:10 · Cross-ref.** Rom 15:12.
33 **RV 11:15 · Cross-ref.** Rev 16:12.
34 **RV 12:2 · Cross-ref.** Exo 15:2; Psa 118:14.
35 **RV 13:1–14:23 · Cross-ref.** Isa 47:1-15; Jer 50:1–51:64.
36 **RV 13:6 · Cross-ref.** Yoel 1:15.

Readers' Version

labour.
They'll stare at their neighbours in astonishment
with their faces flushed red.
9 Yes, Yahweh's day is coming—
a cruel day with of fierce anger and rage,
to make the earth a desolate place
as sinners are destroyed from it.
10 The stars in the sky and their constellations
won't shine their light.
The sun coming out will be dark,
and the moon won't be shining its light.[37]
11 I will punish the world for its evil
and the wicked for their disobedience.
I'll put an end to the pride of the arrogant,
and bring down the arrogance of the ruthless.
12 I'll make humans more rare than pure gold,
and people more scarce than the gold from Ofir.
13 So I'll make the sky wobble,
and the earth will be shaken out of its place
by the fury of Commander-in-chief Yahweh
on the day of his raging ≈anger.
14 Then like a gazelle being hunted
or sheep without a shepherd,
everyone will turn to their own people group
and they'll all flee back to their own countries.
15 Everyone who's discovered (in Bavel (Babylon)) will be run through with a spear,
and everyone who's caught will be killed by the sword.
16 Their children will be smashed to pieces right in front of them.
Their homes will be looted and their wives raped.
17 Listen, I'm stirring the Madim (Medes) up against them,
who don't value silver or care about gold.
18 Their arrows will strike down the young men.
They'll have no mercy on your infants,
and won't show any pity on your children.
19 Yes, that admirable kingdom of Bavel (Babylon),
the pride of the Kasdim (Chaldeans),
will be destroyed by God like Sedom and Amorah (Gomorrah) were.[38]
20 It'll never be inhabited again,
or lived in from one generation to the next.
The Arabs won't even set up their tents there,
and the shepherds won't rest their flocks there.
21 But desert animals will live there,
and jackals will live in the houses.
Ostrich chicks will grow there
and wild goats will romp around there.
22 Hyenas will howl in its towers,
and jackals in the nice palaces.
Her time is coming to an end,
and her lifetime won't be extended.

Return from exile

14:1 Yahweh will have compassion on Ya'akov (Jacob),
and will choose Yisrael (Israel) again,
and settle them on their own land.
Foreigners will join with them,
and attach themselves to the Israeli people.
2 The nations will take them back to their own place,
and in Yahweh's land, the Israelis will take them as male and female servants.
They'll take their captors captive,
and they'll rule over their oppressors.
3 Then at the time when Yahweh gives you a break from your anguish and suffering,
and from the hard labour you did as slaves,
4 then you'll taunt Bavel's (Babylon's) king with this song,
"How the oppressor has stopped,
and how his fury has ceased.
5 Yahweh has broken the wicked peoples' staff,
the golden rod of the rulers.
6 In your rage, you struck the people groups with never-ending blows,
ruling the nations in anger—persecuting them without restraint.
7 Now the whole world is in restful peace.
People have broken out with a shout of celebration.
8 Even the cypress trees are happy about your demise,
as the cedars in Levanon.
Now that you're powerless,
→no one comes up to cut us down.
9 Down below, the grave is excited
waiting for your arrival.
It wakes up the dead for you—all the kings of the earth,
raising them from their thrones—all the kings of the nations.
10 They'll all speak and tell you
that you have been made weak like them,
in fact become completely like them.
11 Your reputation has been brought down to the grave,
along with the sound of your harps.
Maggots are spread to be your mattress,
and worms are your blanket.
12 How you've fallen from heaven, you shining son of the dawn.[39]
You've been cut down to the ground, you who defeated nations.
13 You had said to yourself,
'I will climb up to the heavens above God's stars.
I will elevate my throne and I will rule on the mountain
where they assemble on Tsafon's heights.
14 I'll go up above the tops of the clouds,
I'll make myself like the most high one.'
15 Nevertheless you've been taken down to the grave—

37 RV 13:10 · Cross-ref. Eze 32:7; Mat 24:29; Mrk 13:24-25; Luk 21:25; Rev 6:12-13; 8:12.

38 RV 13:19 · Cross-ref. Gen 19:24.

39 RV 14:12 · Cross-ref. Rev 8:10; 9:1.

Readers' Version

to the remotest parts of the pit.
16 Those who see you there will stare at you.
They'll ponder your fate—
if you're the man who make the earth tremble?
The one who made kingdoms shake?
17 The one who turned the world into a wilderness,
and tore down its cities?
The one wouldn't release his prisoners of war to go home?
18 All the kings of the nations have laid down in honour—
each one in his own tomb,
19 but you have been thrown out of your grave,
like an unwanted branch that's thrown away.
Those killed with the sword surround you like how clothes wrap around a person.
They went down to the stones in the pit like a trampled corpse.
20 You won't be buried with them because you've ruined your land.
You've killed your people—
the offspring of the wicked will never be mentioned again.
21 Prepare for the slaughter of his children because of their fathers' disobedience,
in case they rise up and possess the earth,
and fill the world with their cities.

Yahweh will destroy Bavel

22 Commander-in-chief Yahweh declares, "I will take action against them and erase Bavel's (Babylon's) name and their remnant and their future offspring. 23 I'll make it into a place where owls live, and pools of water, and I'll sweep her with the broom of destruction." That's the declaration from Commander-in-chief Yahweh.

Destroyed by God the ones from-Asirya

24 Commander-in-chief Yahweh has promised,
"Everything that I intended will certainly happen,
and what I've planned will come to pass.
25 To break Ashur (Assyria)[40] in my land,
and trample them down on my hills.
Its yoke will be lifted from their necks
and its burden lifted from their shoulder.
26 That's the plan for the whole world,
and Yahweh's hand is ready to strike all the nations.
27 Commander-in-chief Yahweh has made his plans and who could prevent him?
His arm is stretched out and who could turn it back?

Yahweh will destroy the Pelishtim

28 In the year that King Ahaz died,[41] this message came:
29 All you Pelishtim, don't celebrate that the rod that struck you is now broken,
because out of the root of that snake, a viper will grow,
and its result will be a darting adder.[42]
30 Then the poor will graze in my pastures,
and the needy will lie down in safety.
I will kill your root with famine,
and it will kill your survivors.
31 Wail, you gate. Cry out, you city.
Peleshet, all of you will melt away,
because smoke comes from the north,
and no soldier is alone in his ranks.
32 What will Peleshet answer to the messengers from that nation?
Remember that Yahweh has founded Tsiyon (Zion),
and it's in her that the afflicted among his people will find safety.

Yahweh will destroy Moav

15:1 Here is a message for Moav (Moab):[43]
So, in a night Ar in Moav will be laid waste, destroyed.
So, in a night Kir in Moav will be laid waste, destroyed.
2 They've gone up to the temple, and Divon up to the hills to weep.
Moav wails about Nevo and Meydeva.
All their heads are bald.
All their beards are cut off.
3 In their streets they wear sackcloth.
On their (flat) roofs and in the square, everyone wails,
→coming down in tears.
4 Heshbon and El'aleh cry out—their voice is heard as far as Yahats.
So too, the soldiers from Moav call out as their spirit trembles inside them.
5 My heart cries out for Moav, those who flee to Tsoar and to Eglat-Shelishiyah,
because they weep as they climb the Luhit ascent,
yes, on the road to Horonayim, they cry loudly from their suffering.
6 The Nimrim spring has dried up so the grass has withered.
The vegetation has disappeared so there's no more greenery.
7 Because of that, they take the wealth they've made and their savings,
→and they carry it away across the stream with the willows.
8 Yes, the cry has surrounded the Moav (Moab) region,
and her wailing has carried as far as Eglayim and Be'er-Elim,
9 because the Dimon stream is full of blood,
→However, I'll bring more on Dimon.
I'll send a lion for Moav's survivors,
and for the remnant of the land.

Moav's hopeless situation

16:1 Send a ram to Yehudah's (Judah's) ruler

40 **RV 14:25 · Cross-ref.** Isa 10:5-34; Nah 1:1–3:19; Zeph 2:13-15.
41 **RV 14:28 · Cross-ref.** 2Ki 16:20; 2Ch 28:27.
42 **RV 14:29-31 · Cross-ref.** Jer 47:1-7; Eze 25:15-17; Yoel 3:4-8; Amos 1:6-8; Zeph 2:4-7; Zech 9:5-7.
43 **RV 15:1–16:14 · Cross-ref.** Isa 25:10-12; Jer 48:1-47; Eze 25:8-11; Amos 2:1-3; Zeph 2:8-11.

Readers' Version

from Sela in the wilderness to the mountain of the daughter of Tsiyon (Zion).
2 Then just like birds flutter away from a nest that's disturbed,
so too the Moav (Moab) women will head to the fords at the Arnon river.
3 Bring some advice. Make a decision.
Make some shade that's dark in the middle of the day.
Hide the fugitives.
Don't expose the refugees.
4 Let Moav's refugees live among you.
Be a shelter for them from the destroyer,
because the oppressor will give up.
Destruction will cease.
The oppressors will disappear from the land.
5 A king will be established based on loyal commitment.
A descendant of David who will rule with faithfulness—
one who judges fairly and strives for justice,
and who quickly does what is right.
6 We've heard about Moav's (Moab's) excessive pride,
and their haughtiness and arrogance,
but their boasting is empty.
7 So Moav mourns for itself—all of them.
They long for the raisin-cakes from Kir-Hareset.
They're completely overcome
8 because Heshbon's fields have dried up
as have Sivmah's grapevines.
The rulers of nations have trampled down its best grapevines.
They reached Yazer—wandering through the wilderness.
Its shoots spread out—passing over the ocean.
9 So I'll weep along with those weeping in Yazer for Sivmah's grapevines.
I'll water you with my tears, Heshbon and El'aleh,
because they're shouting about your summer fruits and your harvest.
10 People will no longer be happy in their orchards,
and celebrations will disappear from the vineyards.
There won't be any singing or shouting in the wine-pressing pits,
and the shouting of those treading the grapes will cease.
11 My stomach tightens like a harp string when I think about Moav.
My insides groan about Kir-Hareset.
12 The people of Moav wear themselves out praying at their hilltop shrines.
They go to their temple to pray, but it doesn't help them.
13 That's what Yahweh already said about Moav (Moab),
14 and now he says that within three years like a hired labourer, Moav's honour will disappear, because out of their large population, only a small and insignificant group will remain.

Bad news for Damesek

17:1 A message for Damesek (Damascus):[44]
Listen, Damesek will cease to be a city
and will become a heap of rubble.
2 Aroer's cities will be abandoned to sheep and goats.
They'll lie down there and there'll be no one around to frighten them.
3 Forts will disappear from Yisrael (Israel; Heb. Efrayim)
and Damesek will lose its kingdom.
The remnant from Aram (Syria) will be a prize for the Israelis.
That's what Commander-in-chief Yahweh says.
4 At that time, Ya'akov (Jacob) (meaning Yisrael's (Israel's) people) will become insignificant.
The fat on his body will waste away.
5 Initially the harvester cut off all the stalks of grain and gathered them together,
→then an individual came along picking up any dropped stalks,
→in the Refaim valley.
6 There'll be a few stalks left over,
like beating an olive tree to ge the two or three olives at the top,
or four or five on the upper branches.
That's what Yisrael's (Israel's) god Yahweh says.
7 At that time humankind will look at their maker,
and turn their eyes to the holy one of Yisrael.
8 They'll stop trusting the altars that they themselves made,
They'll stop noticing the Asherah poles and incense altars crafted with their own fingers.
9 At that time, their fortified cities will be abandoned like a deserted part of the forest,
and their summits will be abandoned and desolate as Yisrael advances,
10 because you've forgotten the god who saved you,
and you didn't remember the rock that you used for protection.
So you sow pleasant plantations
and plant vine cuttings from a stranger.
11 You nurture what you've planted,
and in the morning, your seed will have sprouted,
but the harvest will become a heap in a time of sickness,
and the pain will be incurable.

The defeat of enemies nations

12 The confusion of many peoples won't end well.
they roar like the roaring oceans
and the nations rumble like the rumble of a large waterfall.
13 Yes, the nations rumble like many rivers,
but he'll scold them and they'll flee away.
and be chased like how the wind chases chaff over the hills
and like whirling dust blown ahead of a storm.
14 Then in the evening, oh my, terror!
but it's gone by morning.
That's what happens to those who plunder us,
and the outcome for those who rob us.

44 RV 17:1-3 · Cross-ref. Jer 49:23-27; Amos 1:3-5; Zech 9:1.

Readers' Version

Yahweh's message to Kush/Cush

18:1 You won't end well, you land of whirring wings
that's on the far side of Kush's (Ethiopia's) rivers.[45]
2 You who send ambassadors across the ocean
skimming over the water in papyrus vessels.
You swift messengers, go to the nation where the people are tall and smooth-skinned—
a people who are feared—a very powerful nation
from a land that's divided by rivers.
3 All you inhabitants of the world
and those who live on the earth,
look when a signal is raised on the hills,
and listen when you hear a trumpet sounding.
4 This is what Yahweh told me:
I'll remain quite and pay attention from my place,
like when heat shimmers with light,
like a cloud of mist in the heat at harvest time.
5 Before the harvest starts, when the blossoming has finished,
and the flowers are forming into grapes,
then he'll cut off the unwanted shoots with the pruning knife
and cut away the long tendrils.
6 They'll be left there for the birds of prey from the hills,
and the wild animals across the land.
The birds of prey will spend the summer on them,
and then the animals across the land will spend the winter on them.
7 At that time, a gift will be brought for Commander-in-chief Yahweh,
from those tall, smooth-skinned people who are feared by every nation.
That very powerful nation whose land is divided by rivers.
They'll take it to Mt. Tsiyon (Zion) where Commander-in-chief Yahweh's name is known.

Yahweh's punishment for Mitsrayim

19:1 A message for Mitsrayim (Egypt):[46]
Look, Yahweh's riding on a swift cloud and he's coming to Mitsrayim.
Mitsrayim's idols will tremble in front of him,
and its people will lose their courage.
2 Then I'll stir Mitsrayim up against Mitsrayim,
→so brothers will fight their brothers and neighbours against neighbours,
city against city and kingdom against kingdom.
3 Mitsrayim's spirit will be weakened from within
→and I will confuse its advice,
so they'll consult idols and the spirits of the dead,
as well as mediums and diviners.
4 Then I'll hand Mitsrayim over to a cruel master—
a strong king will rule over them.
That's what the master, Commander-in-chief Yahweh says.
5 The waters from the sea will dry up,
and any river will drop in level and empty out.
6 Then the low rivers will stink,
and Mitsrayim's canals will dry up.
The reeds and rushes will wither.
7 There'll be exposed areas at the river mouth,
and all the cultivated land along the river
will turn to dust and cease to exist.
8 The fishermen will wail and mourn—
everyone who throws a hook into the Nile will grieve,
along with all those who spread a fishing net over the surface of the waters.
9 Flax workers will be ashamed,
as will those who weave white cloth.
10 Mitsrayim's (Egypt's) foundations will be crushed,
and their hired workers will be discouraged.
11 Tsoan city's officials are foolish.
Par'oh's (Pharaoh's) wise counsellors are stupid.
How could you all tell Par'oh that you're the son of wise people—
a son of ancient kings?
12 So where are your wise advisors now?
Please let them explain to you
so they'll know what Commander-in-chief Yahweh has planned for Mitsrayim (Egypt).
13 Tsoan's officials have become fools.
Nof's (Memphis') leaders have been deceived.
Their tribal leaders have led Mitsrayim astray.
14 Yahweh has mixed a confused spirit into them,
so they've misled Mitsrayim is everything it does,
making them stagger like a drunkard in his own vomit.
15 No one in Mitsrayim can do anything—
whether head or tail, palm branch or reed.

Mitsrayim will fear Yahweh

16 When that happens, the Mitsrim (Egyptians) will tremble like women, dreading Commander-in-chief Yahweh's raised fist held against them. **17** Yehudah (Judah) (the land of Yehudah) will become an object of terror to Mitsrayim (Egypt). Whenever they're reminded of Yehudah they'll become afraid, because of what Commander-in-chief Yahweh is planning against them.
18 At that time, there'll be five cities in Mitsrayim where they'll speak out in Hebrew, and make oaths by Commander-in-chief Yahweh. (One of those cities will be called 'the city of destruction'.)
19 At that time, there'll be an altar to Yahweh in the middle of Mitsrayim, and a stone pillar to him on their shared border. **20** It'll be for a sign in Mitsrayim and a witness to Commander-in-chief Yahweh, because when they're oppressed and cry out to Yahweh for help, he'll send a saviour and defender for them who will rescue them. **21** Then Yahweh will become known to Mitsrayim, and the Mitsrim will know Yahweh that day, and they'll worship him with sacrifices and offerings, and they'll make a commitment to Yahweh and then they'll honour it. **22** Then

45 RV 18:1-7 · Cross-ref. Zeph 2:12.

46 RV 19:1-25 · Cross-ref. Jer 46:2-26; Eze 29:1–32:32.

Readers' Version

Yahweh will strike Mitsrayim—striking then healing, and they'll turn to Yahweh and he will take notice of their requests and will heal them.

23 At that time, there'll be a highway from Mitsrayim to Ashur (Assyria), so Assyrians will go to Mitsrayim and Mitsrim will go to Ashur, and they'll worship together. **24** Yisrael (Israel) will be the third in the group with Mitsrayim and Ashur—a blessing in the middle of the region **25** when Commander-in-chief Yahweh will bless them saying,
"Blessed be my people Mitsrayim, and Ashur, the work of my hands, and Yisrael, my inheritance."

The undressed prophecy about Mitsrayim and Kush

20:1 In the year before the Assyrian King Sargon sent his top army commander to Ashdod, and he attacked and captured it, **2** Yahweh told Yeshayah (Isaiah) (Amots' son), "Take off the sackcloth and the sandals that you've been wearing." So he started walking around naked[47] and barefoot. **3** Later Yahweh said, "Just as my servant Yeshayah has been walking around naked and barefoot for three years, it's a sign and a prophecy about Mitsrayim (Egypt) and Kush (Ethiopia). **4** It's a sign that the Assyrian king will lead away captives from Mitsrayim and Kush—young men and old, barefoot and naked with their buttocks exposed—to Mitsrayim's shame. **5** They'll be discouraged and ashamed because of their unfounded confidence in Kush and their boasting about Mitsrayim. **6** Those who live along those coastlines will say, "Listen, we fled there for help because that was our hope to be saved from the Assyrian king—how can we escape now?"

Bavel's coming destruction

21:1 A message for the wilderness beside the ocean:
It comes like whirlwinds sweeping through the desert,
coming from a nation that induces terror.
2 I've been given a distressing vision.
The deceitful deceive and the destroyer destroys.
Go up Eylam. Lay siege, Maday (Media).
I'll make all her groaning come to an end.
3 That's why my stomach tightens.
Pangs of anguish seize me like a woman giving birth.
I'm stunned by what I hear.
I'm terrified by what I see.
4 My heart falters—I'm overwhelmed and I shudder.
The twilight that I longed for has turned into trembling.
5 They're setting the table and spreading out the rugs.
They're eating and drinking.
Take action you officials. Oil up your shields.
6 My master has told me to station a watchman who'll tell what he sees. **7** When he sees a rider or a pair of horses, or someone riding a camel or a donkey, he must pay attention—very careful attention.
8 Then the watchman[48] calls out,
"My master, I've stood day after day on this watchtower,
and spent the nights stationed at my post, **9** so listen, a rider is coming with a pair of horses, and he brings the news that Bavel (Babylon) has fallen, yes fallen,[49] and all its carved idols lie broken on the ground."
10 Oh my down-trodden people who've been trampled all over.
I've passed on to you all what I heard from Yisrael's (Israel's) god, Commander-in-chief Yahweh.

A message about Edom/Se'ir

11 A message for Dumah:
Someone's calling me from Edom,
"Watchman, how long will it be before the night is over?"
12 "The morning's coming but also the next night. If you all want to ask, ask now, then come back again later."

A message about Arav

13 A message for Arav:
You'll all overnight in Arav's forest,
you Dedani caravans.
14 Bring water out to meet the thirsty.
You who live in Teyma bring some food for the fugitives
15 because they've fled from the approaching army with their swords held out in front of them,
and from the taut bows and from the stress of battle.
16 Yahweh told me that in exactly one year from now,
like the end of the labourer's contract,
all the greatness of Kedar in Arav will come to an end.
17 Only a few of Kedar's archers will remain from their warriors,
because Yisrael's (Israel's) god Yahweh has spoken.

A message about Yerushalem

22:1 A message for the Valley of Vision (Yerushalem (Jerusalem)):
What's happening to you all that you've all gone up to your flat rooftops?
2 The city is full of noise and commotion.
The town is so boisterous.
Those dead bodies weren't killed in fighting.
They didn't die in battle.
3 All your leaders fled together but they were captured without an arrow being shot.
All the others were captured together, even though they had fled far away.
4 Therefore I said: Don't look at me!
I'm weeping bitterly so don't rush to comfort me
concerning the destruction of my people,
5 because it's a day of panic and trampling and confusion
from the master, Commander-in-chief Yahweh—
breaking down a wall in the Valley of Vision and crying out to the mountain.
6 Eylam picked up the quiver with chariots and horseriders,
and Kir uncovered their shields.
7 Our most productive valleys became full of chariots,
and the horseriders took position at the city gates.
8 He uncovered Yehudah's (Judah's) defences,
and that day you looked for the weapons in the Forest House.

47 **RV 20:2 · Note** This doesn't necessarily mean that he wore absolutely nothing.
48 **RV 21:8 · Note** We follow the Dead Sea Scrolls here—the Hebrew has 'a lion'.
49 **RV 21:9 · Cross-ref.** Rev 14:8; 18:2.

Readers' Version

9 You all saw that there were many breaches on the David's City,
and you fetched water from the lower pool.
10 You all counted Yerushalem's (Jerusalem's) houses,
and pulled some down to fortify the city wall.
11 You all made a reservoir between the two walls for the water from the old pool,
but you didn't put your trust in the one who made it
and didn't consider its designer from long ago.
12 Then my master, Commander-in-chief Yahweh called for weeping and wailing,
and for heads to be shaved and for sackcloth to be worn.
13 But look! There's celebration and gladness.
They're killing cattle and slaughtering sheep,
and eating meat and drinking wine,
saying, 'Let's eat and drink today because we'll die tomorrow.'[50]
14 So now, Commander-in-chief Yahweh has revealed to me: 'You all won't be forgiven for that wickedness until you die.'

A message about Shevna

15 My master, Commander-in-chief Yahweh says:
Go to the administrator who's in charge of Shevna.
16 Ask what right you have to come here to carve yourself a tomb—
chiselling a tomb to rest in, out of the tall cliff?
17 Listen man, Yahweh is about to take firm hold of you,
and he's about to hurl you away.
18 He'll swing you round and round like a ball,
tossed out into a wide open land where you'll die.
Your impressive chariots will be there,
but what a terrible disgrace for your master's household.
19 I will push you out of your official role,
and he'll pull you down from your position.
20 Then at that time, I'll summon my servant Elyakim (Hilkiyah's son) 21 and I'll put your robe and sash on him, and give him the authority that you had. He'll be like a father to those who live in Yerushalem (Jerusalem) and right across Yehudah (Judah). 22 Then I'll place the key to David's house on his shoulder and he'll open the door that no one will be able to shut. Then he'll shut it, and no one will be able to open it.[51] 23 I'll fasten him in, like a peg into something solid, and he'll become a wonderful throne for his father's house.
24 Then they'll hang all the great things from his father's house onto him—the offspring and descendants from the small containers and cups through to the largest jugs.
25 Commander-in-chief Yahweh declares that at that time, the peg driven into the firm place will give way, and break off and fall, and the burden that was relying on it will fail. Yahweh has spoken.

A message for Tsor and Tsidon

23:1 A message for Tsor (Tyre):[52]
Cry loudly, you ships from Tarshish because your home port has been destroyed. It's been reported to them from Kitim. 2 Be silent you who live along the coast, you traders from Tsidon (Sidon) who cross the ocean to be filled. 3 The grain from Shihor across the waters and the harvest from the Nile became hers, and it became the commerce of the nations.
4 Be ashamed Tsidon because the ocean has spoken.
The fortress by the sea said,
'I haven't been in labour or given birth,
and I haven't raised young men or young women.'
5 When the report reaches Mitsrayim (Egypt),
they'll be very upset about what happened to Tsor (Tyre).
6 Sail over to Tarshish.
Cry loudly, you who live along the coast.
7 Is this your happy city that's been around since ancient times—
whose feet carried her to settle in a far away place?
8 Who planned that for Tsor, the bestower of crowns,
whose traders are princes,
whose merchants were honoured around the world?
9 Commander-in-chief Yahweh planned it to dishonour the pride from all that splendour—
to treat the honoured people of the world with contempt.
10 Go across your land like the river does.
You daughter of Tarshish, there's no restraint any more.
11 He's stretched his hand over the ocean.
He's made the kingdoms tremble.
Yahweh has commanded Kena'an (Canaan) to destroy its fortresses.
12 He said, 'You won't continue celebrating, you oppressed young daughter of Tsidon (Sidon).
Take action and go across to Kupros (Cyprus) but you won't get any peace there.'
13 Look at the Kasdim' (Chaldeans') country—those people have come to nothing.
The Assyrians allocated it to animals that live in the wilderness.
They erected siege-towers against it—
demolishing its palaces and turning it into a pile of rubble.
14 Cry loudly, you ships from Tarshish.
because your fortress has been destroyed.
15 After that time, Tsor (Tyre) will be forgotten for seventy years like the lifespan of a single king. At the end of those seventy years, what will happen to Tsor will be like the prostitute in this song:
16 Take a harp and go around the city, you forgotten prostitute.
^Play many songs so that you'll be remembered.
17 Then at the end of those seventy years, Yahweh will visit Tsor. It'll return to hiring itself out and to her prosti-

50 **RV 22:13 · Cross-ref.** 1Cor 15:32.

51 **RV 22:22 · Cross-ref.** Rev 3:7.

52 **RV 23:1-18 · Cross-ref.** Eze 26:1–28:19; Yoel 3:4-8; Amos 1:9-10; Zech 9:1-4; Mat 11:21-22; Luk 10:13-14.

tution with all the world's kingdoms on this planet. **18** But their earnings and profits will be set apart for Yahweh. It won't be stored up or hoarded, because it will belong to those who live in Yahweh's presence for buying plenty of food and beautiful clothes.

The cursing of God of world

24:1 Listen, Yahweh is about to devastate the world
and about to leave it in ruins.
He'll twist its surface and scatter its inhabitants.
2 Then the priest won't be any better off than the people,
the master than his slave,
the mistress than her maids,
the seller than the buyer,
the borrower than the lender,
or the creditor than the debtor.
3 The world will be totally devastated and completely plundered.
It'll be plundered because Yahweh has spoken this message.
4 The land has dried up and everything has withered.
The world has declined and withered.
Its prominent people declined as well.
5 The world has been defiled by its inhabitants
because they've broken the laws,
disregarded the decree,
broken the eternal agreement.[53]
6 That's why a curse has consumed the world,
and its inhabitants are found guilty.
Therefore earth's inhabitants will decrease
and only a few will be left.
7 The new wine has dried up—the grapevine has deteriorated.
All the people who were cheery are now groaning.
8 The happy sound of the tambourines ceases.
The loud celebrations stop.
The harp's cheery music has gone silent.
9 They don't sing and drink wine any more.
Strong drink now tastes bitter when they drink it.
10 The town is completely disorganised.
All the homes have been boarded up to keep people out.
11 There's an outcry in the streets about the wine.
Cheeriness has degraded into twilight.
Happiness has departed from the world.
12 Desolation has remained in the city.
The gates will be crushed into ruins.
13 It'll be like that all over the world—among the nations
like when an olive tree is beaten to shake the fruit off
or like the few left-over grapes when the grape harvest is finished.
14 They'll start singing with gusto and with happiness.
From the west they'll shout cheerfully about Yahweh's greatness.
15 Therefore in the east, praise Yahweh.
On the islands, praise the name of Yisrael's (Israel's) god, Yahweh.
16 We've heard songs from the end of the earth, 'Praise to the one who's always fair and right.'
Then I said, 'I'm wasting away—losing weight—I won't end well.
The treacherous have been treacherous,
yes, the treacherous have been treacherously treacherous.'
17 Terror and pit-traps and snare-traps await you,
you inhabitants of the earth.
18 The one who runs away from the sound of terror, will fall into the pit,
and those who get up out of the pits, will be caught in the snare,
because the windows in the high place have been opened,
and the earth's foundations have been shaken.
19 The earth will be totally shattered.
The earth will be split completely through.
The earth will be violently shaken.
20 The earth staggers around like a drunkard,
and sways like a hut in a gale.
Its sin will weigh it down
→and it'll fall—never to rise again.
21 At that time, Yahweh will punish the heavenly army
and the earthly kings on the earth.
22 They'll be rounded up and imprisoned in a pit.
They'll be shut up in that prison and after a long time, they'll be punished.
23 Then the moon will go shy, and the sun will hide in shame,
because Commander-in-chief Yahweh will reign on Mt. Tsiyon (Zion) there in Yerushalem (Jerusalem)
and with splendour in front of his elders.

A song for praising Yahweh

25:1 Yes, Yahweh, you're my god.
I will honour you and thank your name/reputation
because you've done incredible things,
planned long back in perfect faithfulness.
2 Yes, you can make a city into a heap of rubble,
or a fortified town into ruins.
You've destroyed some strangers' fortresses—never to be rebuilt again.
3 So yes, strong people will honour you—
The towns in ruthless nations will fear you,
4 because you've been a safe place to be shelter for those who are distressed—
a shelter from the rain and a shade from the hot sun,
because the breath of ruthless people is like rain beating against a wall,
5 and like heat in a dry land.
You subdued the uproar from foreigners,
like the shade of a cloud reduces the heat.
He'll quieten down the song of ruthless people.

Yahweh hosts a banquet

6 Then Commander-in-chief Yahweh will hold a banquet of good

53 RV 24:5 · Note Perhaps referring to the instructions given to Noah and family in Genesis 9:1.

Readers' Version

things for all that people on that mountain.
There'll be vintage wine and choice meat.
7 Then on that mountain, he'll swallow up the bedsheet that's covering all the peoples,
and the web that's woven over all the nations.
8 My master will permanently swallow death up.[54]
Yahweh will wipe the tears away from every face.[55]
He's removed his people's disgrace from all the earth, because Yahweh has spoken.
9 Then at the time it will be said, 'Look, that's our god.
We put our hope in him, and he saved us.
Yes, that's Yahweh—we maintained our trust in him.
We'll be happy and celebrate how he's saved us.'
10 Yahweh's hand rests on this mountain to secure it.

The cursing of God of Moav

Moav (Moab) will be trampled down like a heap of straw in a dung pile.[56]
11 Yahweh will spread out his hands in the middle of it,
like a swimmer spreading his arms to swim,
and he'll cancel their pride with the skill of his hands.
12 He'll knock down your high fortress walls,
and Moav's cities will be broken right down low.

Yehudah's victory song

26:1 A song will be sung in Yehudah (Judah) at that time:
Yerushalem (Jerusalem) city is strong.
He gave us walls and ramparts to keep us safe.
2 Open the gates so a righteous nation can enter—
one that remains faithful.
3 The one with their mind made up firmly will have true peace,
because he puts his trust in you.
4 Put your trust in Yahweh forever,
because Yah (Yahweh) is a stable rock.
5 That's because he humbles those who live in high places.
He'll bring low the town that's been elevated.
He'll will lay it low to the ground—levelling it down to dust.
6 It will be trampled down by feet—
the feet of the oppressed,
the footsteps of the poor.
7 The righteous person's path is level.
You, the one who does what's right, will flatten their paths.
8 We've we've followed your instructions, Yahweh, we've kept our trust in you—
we desire to honour your name and reputation
9 From deep inside me, I have longed for you in the night—
my spirit within me earnestly waits for you,
because when people have your instructions,
the world's inhabitants learns to discern what's right.
10 If the wicked person is shown favour,
they won't learn to do what's right.
Even in a land where doing right is valued,
they act unjustly and won't get to see Yahweh's majesty.
11 Yahweh, when you take action, they don't perceive it.
Let them see and be ashamed by the people's zeal,
Also, the fire will consume your enemies.[57]
12 Yahweh, you'll establish peace for us,
because you indeed have taken action on our behalf.
13 Yahweh our god, we've been ruled over by other masters,
but you only, are the one that we honour.
14 Those dead ones won't live—those departed spirits won't rise again,
indeed you've visited and destroyed them,
and erased all memory of them.
15 You've enlarged the nation, Yahweh,
yes, enlarged it and gained honour—
you've extended all the land's boundaries.
16 Yahweh, when they were distressed,
the people went to find you with their quiet request,
when you'd disciplined them.
17 Like a pregnant woman who's close to giving birth cries out from her labour pains,
that's what we were like in front of you, Yahweh.
18 It's like we were pregnant and in labour, giving birth to wind.
We haven't rescued anyone on the earth,
and the world's inhabitants haven't fallen.
19 Your dead will live—their corpses will rise.
Wake up and sing happily, you all who've lived in the dust,
because your dew is the dew that gives light
and the earth will release her dead.
20 Go my people—enter into your rooms and shut the door behind you.

Judgement is coming then restoration

Hide a little while until the indignation has passed by.
21 Listen, Yahweh is about to come out of his place, to punish all the world's inhabitants,
and the earth will reveal all its bloodshed and will no longer cover over those who were killed.
27:1 At that time, Yahweh will use his extremely powerful sword,
to punish the slithering sea monster Livyatan—Livyatan the twisting snake-like creature,[58]
and he'll kill the monster that's in the ocean.
2 When that happens, sing about a delightful vineyard.
3 I, Yahweh, will look after it.
I'll keep it watered in case someone attacks it.

54 **RV 25:8 · Cross-ref.** 1Cor 15:54.
55 **RV 25:8 · Cross-ref.** Rev 7:17; 21:4.
56 **RV 25:10-12 · Cross-ref.** Isa 15:1–16:14; Jer 48:1-47; Eze 25:8-11; Amos 2:1-3; Zeph 2:8-11.
57 **RV 26:11 · Cross-ref.** Heb 10:27.
58 **RV 27:1 · Cross-ref.** Yob 41:1; Psa 74:14; 104:26.

Readers' Version

I'll guard it night and day.
4 I don't have any anger—who will give me thorn bushes?
I will march against it—I'll completely burn it up.
5 If anyone takes advantage of my protection,
then they'll make peace to me—
let them make peace with me.
6 The (time) is coming when Ya'akov (Jacob) will take root.
Yisrael (Israel) will blossom and bud,
and they'll fill the world with fruit.
7 Has he attacked us like he attacked those who attacked us,
or did he kill us like he killed those who killed us?
8 By sending her away, you have contended with her.
He released his fierce breath on an east-wind day.
9 So Ya'akov's (Jacob's) disobedience will be made right again by that,
and this is all the fruit of the removal of his sin:
when he'll make all the altar stones like pulverised pieces of chalk.
No Asherah poles or incense altars will remain standing,
10 because the fortified city is desolate.
That habitation is deserted and abandoned like a wilderness.
A calf grazes there, then it will lie down.
It will bring its branches to an end—
11 when its branches dry up, they'll be broken off.
Women will come and light fires with them because they're not a people with understanding.
Therefore the one who made and formed it, won't show any favour towards it.
12 Then at that time, Yahweh will thresh people
from the Perat (Euphrates) river in the northeast to Mitsrayim's (Egypt's) river down in the southwest,
and you Israelis will be gathered in one by one.
13 Then on that same day, a loud trumpet will be blown,
and those who are perishing in Ashur (Assyria) will come
along with those who were banished to Mitsrayim,
and they will bow down to Yahweh on Yerushalem's (Jerusalem's) sacred mountain.

A warning for Shomron (Samaria)

28:1 You won't end well Shomron (Samaria), you proud crown of Yisrael's (Israel's; Heb. Efrayim) drunkards
or its beauty and splendour that's fading like a flower past its prime.
There at the head of a lush valley that's struck down by wine.
2 Look, the master is sending a very powerful one,
like a hailstorm, a destructive windstorm, or a huge flood.
He'll drive it down to the ground with his hand.
3 The proud crown of Yisrael's drunkards will be trampled underfoot.
4 The fading flower of its beauty and splendour at the head of a lush valley
will be like a very early fig before summer.
The ones who see it will grab it and swallow it.
5 At that time, Commander-in-chief Yahweh will become a beautiful crown,
and a splendid diadem for the remnant of his people,
6 and a spirit of justice for those who need judgements,
and strength for those who turn the battle back at the gates.

Yehudah's drunken prophets

7 Even those reeled from wine
and stagger from strong drink.
Priest and prophet reeled from the strong drink,
and they were confused by from the wine.
They staggered from the strong drink—
reeling in vision, they stagger in indecision.
8 Indeed, all their tables are covered with vomit—
there's no place without filth.
9 Who will he teach knowledge to,
and who will he get to understand the message?
Those who've been weaned from milk—
who've already been taken off the breasts.
10 Because it's 'command to command to command, line to line to line, a little there, a little there'.[59]
11 Indeed, with stammering lips and foreign language,
he will speak to this people group[60]
12 telling them, 'This is the resting place where the weary ones can rest',
and, 'This is the place for refreshing'.
but they weren't willing to listen.
13 So Yahweh's message to them,
'command to command to command, line to line to line, a little there, a little there',
so they can go, but they'll stumble backwards and will be broken,
plus they'll become trapped and will be captured.

A vital foundation for Tsiyon/Zion

14 Therefore, listen to Yahweh's message,
you people who are always mocking,
you rulers of the people there in Yerushalem (Jerusalem),
15 because you've all said, "We've come to an agreement with death,
and we have an understanding with the grave.
When the overwhelming scourge goes past,
it won't bother us because we've made lies our shelter,
and we hide in deception."
16 Therefore, my master Yahweh says:
Look, I've put a foundation stone in place in Tsiyon (Zion)—one that's been tested.
It's a valuable cornerstone—a reliable foundation.
Anyone who trusts in it won't have to rush away.[61]

59 RV 28:10 · Note The Hebrew for this verse (and v13) includes 'tsav latsav, tsav latsav, kav lakav, kav lakav,' etc., suggesting that it might possibly have been intended as drunken gibberish.

60 RV 28:11-12 · Cross-ref. 1Cor 14:21.

61 RV 28:16 · Cross-ref. Rom 9:33; 10:11; 1Pe 2:6.

Readers' Version

17 Then I'll make justice into a measuring stick,
and righteous into a levelling tool.
Hail will sweep away the shelter of lies,
and floods will drown the hiding place.[62]
18 Then your agreement with death will be dissolved,
and your understanding with the grave will collapse.[63]
When the overwhelming scourge comes past,
→you'll all be overwhelmed by it.
19 When it comes past, it'll take you all
because it'll come past morning by morning, and day and night.
Understanding the message will bring only terror,
20 because the bed is too short for stretching yourself out on,
and the woven blanket is too narrow to wrap around you.
21 Yahweh will take action like he did at Mt. Peratsim.[64]
He'll stir himself up like he did in Giveon valley[65]
to do his work—his special work.
To perform his task—his special task. 22 So now, don't show yourselves to be mockers
in case your chains become heavier,
because I've heard from my master, Commander-in-chief Yahweh
about complete destruction and the rest that's been determined against the entire land.

The wisdom of God

23 Listen carefully to what I say.
Pay attention to my words.
24 Does a farmer spend all day ploughing and not sow anything?
Does he just continue to break up and harrow his land?
25 Doesn't he level its surface and scatter fennel and sow cumin,
and put the wheat in rows and the barley in plots, and spelt around the border?
26 Yes, his god instructs him,
he teaches him to make good decisions.
27 Fennel isn't threshed with a threshing board,
nor is a cart wheel rolled over cumin,
but rather, fennel is beaten with a stick,
and cumin with a rod.
28 Grain for bread must be ground because anyone threshing it doesn't keep at it forever.
He can run his cart wheel over it and his horses don't crush it.
29 That too comes from Commander-in-chief Yahweh
who gives good advice—he has great wisdom.

The siege of Yerushalem

29:1 You won't end well Ariel—the town where David camped.
Year follows year—let the holidays come around,
2 but I'll bring distress to Ariel
and there'll be mourning and wailing
and it'll become like an altar hearth[66] to me.
3 Then I'll get troops to camp all around you and besiege you—
building towers and ramps against your fortified walls.
4 You'll be brought down and will speak from the ground,
and your words will come from the dust.
Your voice will sound like a spirit speaking out of the ground,
and your speech will whisper from the dust.
5 But the multitude of foreigners will be like fine dust,
and that mass of ruthless people will be like chaff that gets blown away.
and it will happen so suddenly.
6 Commander-in-chief Yahweh will send thunder, an earthquake, and a loud noise,
a strong gale, a windstorm and a fire burning things up.
7 It'll be like a dream—a vision in the night.
Many of the world's nations will go to war against Ariel.
All those will attack its fortifications and put her under distress.
8 It'll be like a hungry person dreaming and eating in the dream, then waking up with an empty stomach.
Or like a thirsty person dreaming and drinking in the dream, then waking up with a dry throat and feeling faint.
That's what it'll be like for all those nations which go to war against Mt. Tsiyon (Zion).

Compromised prophets

9 Astonish yourselves and be astonished.
Blind yourselves and be blind.
Get drunk, but not with wine.
Stagger, but not from strong drink,
10 because Yahweh has poured a spirit of deep sleep out onto you all,
and has shut your prophets' eyes,[67]
and has covered your visionaries' heads.
11 Then to you all, the entire vision will be like the words sealed in a scroll—
if it's handed to a person who's educated to read out, they'll say, 'I can't, because it is sealed up.'
12 ^Or if the scroll is given to an uneducated person to read out, they'll say, 'I can't read.'
13 My master says,
"Yes, those people come close to me with what their mouths say,
and honour me with lipservice,
but their heart is far from me,
and their respect for me is just something that they've

62 **RV 28:17b · Cross-ref.** 28:15b.
63 **RV 28:18 · Cross-ref.** 28:15.
64 **RV 28:21 · Cross-ref.** 2Sa 5:20; 1Ch 14:11.
65 **RV 28:21 · Cross-ref.** Josh 10:10-12.
66 **RV 29:2 · Note** Here we use one of the possible translations of ''Arī'ēl' (rather than transliterating it as a name), but none of those three possible options seem to make a lot of sense.
67 **RV 29:10 · Cross-ref.** Rom 11:8.

Readers' Version

been taught to do.[68]
14 Because of that, I'll confound those people again with wonder after wonder.
The wisdom of the wise will vanish,
and the intelligence of the intelligent will be hidden."[69][70]
15 Those who keep their plans down deep to hide them from Yahweh, won't end well,
and they did what they wanted in dark places, saying, "Who can see us? Who could know what we're doing?"
16 Your thinking is crazy!
It's as if the potter's clay, the thing that was made by him, would be considered to say, 'He didn't make me.'
Or if the pot said to the potter, 'He doesn't understand.'[71]
17 Hasn't it been just a little while,
and Levanon will turn into an orchard,
and the orchard will be considered as a forest?[72]
18 At that time, deaf people will be able to hear the words from a scroll,
and from their gloom and darkness, the eyes of blind people will be able to see.
19 The people of low status will be happy again because of Yahweh,
and the poor people among us will celebrate because of Yisrael's (Israel's) holy one,
20 because ruthless people and mockers will come to an end,
and all those who plan wicked schemes will be eliminated—
21 those who give false evidence against a person,
and lay a trap at the city gate for the person who arbitrates,
and who deprive the innocent person of justice.
22 That's why Yahweh (who redeemed Avraham) says this to Ya'akov's (Jacob's) descendants:
"My people will no longer be ashamed—
no longer will their faces be pale with fear,
23 because when they see their children who are the result of my work among them,
they will regard my name and reputation as sacred
and they will regard me as sacred and will show respect to me.
24 Then those whose spirits go astray, will know understanding,
and those who murmur will learn insight.

Hope for the future

30:1 Yahweh declares that you rebellious children won't end well.
You're making plans that don't come from me,
and pouring out drink offerings but not by my spirit,
thus adding disobedience to disobedience.

Yehudah's worthless treaty with Mitsrayim

2 Those who go down to Mitsrayim (Egypt) didn't ask my advice,
before trying to reach safety with Par'oh (Pharaoh),
and trying to find security in Mitsrayim's shadow.
3 But Par'oh's safety will bring you all shame,
and Mitsrayim's security will bring you all humiliation,
4 because its officials have been in Tsoan,
and its messengers have reached Hanes.
5 Everyone will be ashamed because of a nation that won't benefit them—
not help, nor advantage, but shame and even disgrace.
6 This is a message about the Negev desert's animals:
In the area of trouble and danger
from the lioness and the lion,
and the viper and the flying serpent,
they carry their wealth on donkeys' shoulders
and their treasures on camels' humps,
to a nation that can't help them.
7 Mitsrayim's (Egypt's) 'help' is futile and meaningless,
so I've called her 'Rahav who just sits there'.
8 Now go to them and write it on a tablet—
inscribe it on a scroll
so that it'll be there for a future day—
something that'll endure forever
9 because this is a rebellious nation.
They're lying children—unwilling to listen to Yahweh's instructions,
10 who tell those who see visions, "Don't see."
And tell the prophets, "Don't show us 'what's right'—
Just flatter us and give us deceptive messages."
11 Turn off the road.
Go on a different path.
Keep Yisrael's (Israel's) holy one away from us.
12 Therefore Yisrael's holy one says,
"Because you've all rejected this message
and have trusted in oppression and perversion and depended on it,
13 then that disobedience will become your downfall,
→like a bulge in a high wall that will at some unexpected time, suddenly come smashing down.
14 It'll be like the smashing of a clay jar—completely shattered.
Among the fragments, a person wouldn't be able to find a piece big enough to pick up a hot coal from the fire,
or to dip some water out of a cistern to drink."
15 So this is what Yisrael's (Israel's) holy one says,
"You'll all be saved by returning and quietly waiting.
Your strength will come from quietness and confidence,
→but you all weren't willing.

The disobedient people

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68 RV 29:13 · Cross-ref. Mat 15:8-9; Mrk 7:6-7.

69 RV 29:14 · Note Septuagint: I will destroy the wisdom of the wise, and will hide the intelligence of the intelligent. Cited in 1 Corinthians 1:19.

70 RV 29:14 · Cross-ref. 1Cor 1:19.

71 RV 29:16 · Cross-ref. Isa 45:9; Rom 9:20.

72 RV 29:17 · Cross-ref. 32:15.

Readers' Version

16 You all said, 'Nah, we'll flee away on horses,'
and indeed you all will flee,
and you said, 'We'll ride on swift horses,'
but those who chase after you all will prove to be swifter.
17 A thousand will flee from the threat of just one.
You'll all flee from the threat of five of the enemy
until you're left like a lone flagstaff on the top of a mountain
or like a banner poked into a hill."

Yahweh will bless his people

18 And yet Yahweh is waiting to show favour to you all,
so he takes action to show you mercy
because Yahweh is a god of justice.
Those who wait for him to rescue them will be blessed,
19 because people will live in Tsiyon (Zion)—in Yerushalem (Jerusalem).
You certainly won't weep anymore because at the sound of your crying out, he'll show favour to you.
As soon as he hears, he'll answer you.
20 My master will give you distress for your food
and oppression for your water,
and your teacher will no longer hide himself,
so you'll see him will your own eyes.
21 Your ears will hear a command coming from behind you saying,
'That's the right way to go,'
so you'll be guided whether you go to the right or to the left.
22 Then you all will desecrate your silver-plated idols
and your gold-sheathed images.
You'll throw them away like a menstrual rag
and you'll say, 'You piece of filth!'
23 Then he'll give you rain for the seed that you've planted in the ground,
→and the soil will produce plenty of food,
and your livestock will graze in wide pastures at that time.
24 The bulls and the male donkeys that till the ground
→will eat human-quality grain that's been properly winnowed.
25 On every high mountain and every substantial hill,
there'll be streams flowing with water,
at the time of much slaughter when fortified towers are defeated.
26 The light from the moon will be like the light from the sun,
and the sun's light will be seven times brighter
at the time when Yahweh bandages up his people's fracture
and when he heals their severe wound.

Yahweh's judgement for Ashur

27 Look, Yahweh is coming from far away.
He's very angry and his weight ascends.
His lips are full of indignation
and his tongue is like a consuming fire.
28 His breath is like a rushing river that comes up to the neck,
to sift the nations in a sieve that separates out worthlessness,
and with a bridle in the people's jaws to lead them astray.
29 You'll all have your own song like you would at a religious festival,
and be happy inside like when someone walks to Yahweh's mountain with their flute—
going to Yisrael's (Israel's) rock that gives protection.
30 Then Yahweh will make his majestic voice heard
and lowering his arm, he'll reveal his raging anger and the consuming flame,
as well as a windstorm, a rainstorm, and a hailstorm,
31 because Yahweh's voice will shatter Ashur (Assyria)—
he'll strike them with a rod.
32 With every stroke from the punishing rod that he puts across them,
there'll be tambourines and harps as he fights them in battle—brandishing his arm,
33 because a cremation place was arranged long ago.
Indeed, it's been prepared for the Assyrian king.
Its funeral pyre is deep and wide with the firewood piled high.
Yahweh's breath will ignite it like a stream of burning sulphur.

Yahweh's protection of Yerushalem

31:1 Those who go down to Mitsrayim (Egypt) for help won't end well.
They depend on horses and rely on chariots that are many,
and on cavalry that are very numerous,
but they don't look towards Yisrael's (Israel's) holy one,
and they don't request help from Yahweh.
2 Yahweh is also wise and he brought calamity.
He hasn't changed his mind since his messages
and he'll take action against the place of evil-doers
and against those who do wicked things.
3 Mitsrayim (Egypt) is human and not a god.
Their horses are physical and not spiritual
and Yahweh will stretch out his hand and the ones trying to help will stumble,
and the ones being helped will be defeated,
→and all of them will die together.
4 Because this is what Yahweh has told me,
"As a lion growls and the young lion growls over its prey,
even if a large group of shepherds shout at it,
→it's not put off by their voices
and it doesn't cringe because of the commotion they make,
→so too Commander-in-chief Yahweh will descend to go to war on Mt. Tsiyon (Zion) and its hill.
5 Just like birds do, Commander-in-chief Yahweh will protect Yerushalem (Jerusalem).
He'll defend and rescue it—passing over it and saving it."
6 You Israeli people, return to the one that you've seriously rebelled against, 7 because at that time, everyone will reject their gold and silver idols that you've all made with your disobedient hands.

Readers' Version

8 Then Ashur (Assyria) will fall from a sword (but not a human one),
and a sword (not a human one) will destroy it.
It will flee away from that sword,
and its young men will become forced labour.
9 Their security will pass away from terror,
and their officers will be dismayed from seeing the banner flying.
That's the declaration from Yahweh who has fire in Tsiyon (Zion)
and a furnace in Yerushalem (Jerusalem).

Predicting an honest government

32:1 Listen, a king will reign with fairness,
and officials will rule with justice.
2 Each of them will be like a hiding place from the wind
and a shelter in a rainstorm.
They'll be like streams in the desert,
and like the shade from a large rock in an arid land.
3 Then won't the eyes of those who see, look,
and the ears of those who hear, pay attention?
4 Then the heart of the hasty will understand knowledge,
and the tongue of stutterers will speak fluently and clearly.
5 The fool won't be called 'noble' any more,
and scoundrels will no longer be respected,
6 because the fool speaks foolishness
and his heart plans disobedience for doing ungodly things
and by speaking error about Yahweh.
He keeps those empty who have a hungry appetite,
and he deprives those who are thirsty.
7 As for the scoundrel, evil is his weapon.
He plans to ruin those already suffering with false stories,
and speaks against justice for the needy.
8 In contrast, the honourable person plans to do honourable things,
and they will stand on those noble actions.

Yerushalem's women in despair

9 Take action, you carefree women.
Listen to my voice you confident daughters.
Pay attention to what I have to say.
10 In just over a year you confident women will be agitated
because the grape harvest will fail and the fruit gathering won't happen.
11 Tremble you carefree women.
Be agitated you confident women.
Strip yourselves bare then put sackcloth around your waists.
12 Beat your breasts with grief over the pleasant fields
and over the fruitful grapevines.
13 My people's land has thorns and thistles growing up over it—
even in all the happy homes in the cheery town,
14 because the palace will be abandoned.
The busy city will be deserted.
The hill and the watchtower will forever be like caves—
a delight for the wild donkeys and a pasture for the flocks
15 until the spirit is poured down on us from up high,
and the wilderness becomes an orchard,
and the orchard is considered as a forest.[73]
16 Then justice will live in the wilderness,
and righteousness will stay in the orchard.
17 The result of their doing what's right will be peace,
and the service of righteousness will be quietness and permanent security.
18 Then my people will live peacefully,
and in secure homes and undisturbed resting places.
19 It will hail when the forest comes down,
and the city will be completely levelled.
20 You all who sow wherever there's water, will be blessed—
you all who untie your cow and donkey to give them free range.

Yahweh pushes Ashur away

33:1 The destroyer won't end well,
but you haven't been destroyed.
The one who acts treacherously hasn't been dealt with treacherously.
When you finish destroying, that's when you'll be destroyed.
When you've stopped dealing treacherously, that's when people will deal treacherously with you.
2 Yahweh, show your favour to us because we've waited for your help.
Be our strength each morning as well as our rescuer when trouble comes.
3 The peoples flee when they hear the commotion.
When you took action, the nations were scattered.
4 You all gather the plunder like locusts—
like locusts swarming in over it.
5 Yahweh is praised because he lives in a high place.
He will rule Tsiyon (Zion) by doing what's both right and fair.
6 He will be your constant source of stability—
a large supply of security, wisdom, and knowledge.
Respect and honour for Yahweh will be its treasure.
7 Look, their warriors have cried outside—
the messengers of peace weep bitterly.
8 The highways are deserted—
no one is going past on the paths.
Agreements are broken, people avoid cities, no one values people.
9 The land has dried up and become unproductive.
Levanon is ashamed and has withered.
The Sharon plain is like the desert,
and Bashan and Karmel are losing their leaves.

Yahweh warns his enemies

10 "Now I'll take action" says Yahweh.

73 **RV 32:15 · Cross-ref.** 29:17.

Readers' Version

"Now I'll be praised.
Now I'll be elevated.
11 You'll all conceive chaff and give birth to stubble.
Your breath is a fire that will devour you all.
12 The people will be burnt down into ashes,
like thorn bushes cut down and burnt in a heap.
13 You who are far away, listen to what I've done.
^and you all who are nearby, feel my strength."
14 The sinners in Tsiyon (Zion) are very afraid—
trembling has seized the godless.
"How can we stay in this place with a devouring fire?
Which of us can live with continual burning?"
15 The one who does what's right,
and is honest in what they say,
who rejects dishonest gain from extortion,
and who avoids shaking hands on a deal involving a bribe,
who refuses to listen to ideas of murder,
and who won't let his eyes look into evil schemes,
16 that person will live in high places—
the mountain fortress will be their refuge.
They'll have a reliable source of food and water.
17 Your eyes will see the king in his beauty. **The ruling king**
They'll see a distant land.
18 Your heart will recall the terror.
"Where's the taxation accountant? Where's the one doing the weighing?
Where's the one who counted the towers?"
19 You'll no longer see those fierce people
whose language is too confusing to comprehend
and whose sounds are too foreign to understand.
20 Look at Tsiyon (Zion), the town of our festivals.
Your eyes will see Yerushalem (Jerusalem)—a place to live undisturbed.
No tents will be packed up and no tent pegs will ever be pulled out,
and none of its ropes will be snapped.
21 Yahweh the majestic one will be there with us—
a place with rivers and wide canals.
No ship that's rowed will be able to go over it,
and no huge sailing ships will pass along it.
22 Yes, Yahweh is our judge—he's our commander.
Yahweh is our king—he'll rescue us.
23 Your ropes are coming undone—they can't secure the base of the mast.
They can't spread the sail out.
Then the large booty onboard will be divided as plunder—
even lame people will take some spoil.
24 None of the residents will say that they're sick—
the people who live there will be forgiven for their disobedience.

34:1 Come close you nations to listen. **Yahweh punishes his enemies**
and you peoples pay attention.
The earth and everything that fills it must listen—
the world and everything that it's produced.
2 Yahweh is very angry at all the nations
and furious at all their armies.
He'll completely destroy them—
he'll hand them over to be slaughtered.
3 Then their slain will be tossed out
and the hills will soak up their blood,
and their corpses will release a stench.
4 All the stars in the sky will rot away,
and the skies will be rolled up like a scroll.
All their objects will wither like leaves falling off a grapevine,
and like withered fruit dropping off a fig tree.[74]
5 Once my sword will have drunk its fill in the skies/heavens,
look, it will descend on Edom and on the people who will receive total destruction as my judgement.[75]
6 Yahweh's sword is full of blood and fattened with fat
from the blood of lambs and goats, and from the fat from rams' kidneys,
because Yahweh has a sacrifice in Batserah,
and a great slaughter in the nation of Edom.
7 Wild bulls will go down with them,
as well as young bulls and powerful ones.
Their land will drink its fill of blood,
and the dust will be smeared with fat,
8 because Yahweh will have his day of vengeance—
a year of retribution for Tsiyon's (Zion's) sake.
9 Its streams will be changed into tar,
and its dust into sulfur,
and its land will become burning pitch.
10 It'll burn night and day and its smoke will permanently go up.[76]
It'll be a wasteland throughout the generations
and no one will ever pass through it again.
11 Desert owls and hedgehogs will take it over—
owls and ravens will live there.
Yahweh will stretch the measuring line of ruin over it
and plumb lines of destruction.
12 Its leading citizens will have nothing left to call a kingdom,
and all its princes will become nobodies.
13 Thorns will grow up its fortresses.
Nettles and thornbushes will grow on its high walls,
and it'll become a place for jackals to live in—
grass for ostriches.
14 Wild animals will meet hyenas,
and the wild goats will bleat to each other.

74 RV 34:4 · Cross-ref. Mat 24:29; Mrk 13:25; Luk 21:26; Rev 6:13-14.

75 RV 34:5-17 · Cross-ref. Isa 63:1-6; Jer 49:7-22; Eze 25:12-14; 35:1-15; Amos 1:11-12; Oba 1-14; Mal 1:2-5.

76 RV 34:10 · Cross-ref. Rev 14:11; 19:3.

Readers' Version

The lilith owl[77] will rest there,
and find a place for itself to nest.
15 Owls will nest and lay eggs there,
and hatch and brood the chicks in its shade.
Indeed the hawks will gather there with their mates.
16 Look through Yahweh's scroll and read—not one of them will be missing.
Not one will lack its mate because Yahweh has commanded it,
and his spirit will gather them there.
17 He has thrown dice for them,
and his hand divided out their territory with a measuring line.
It'll be theirs forever—they'll live there throughout the generations.

The happiness of those saved by God

35:1 The wilderness and the desert will celebrate,
and the Aravah plain will be happy and blossom like a lily.
2 It will blossom widely and be glad,
even with happiness and cheery shouting.
Levanon's glory will be given to it,
as well as the splendour of Karmel and Sharon.
They will see Yahweh's brightness—the splendour of our god.
3 Strengthen the limp hands,
and steady the stumbling knees.[78]
4 Tell those with anxious hearts,
"Be strong—don't be afraid.
Listen, your god will come with vengeance—
paying them back for what they've done.
→He himself will come and rescue you."
5 Then the blind will be able to see again,
and deaf people will be able to hear.[79]
6 Then the lame person will leap like a deer
and the one who's mute will shout happily
because springs will burst out in the wilderness,
and streams in the Aravah plain.
7 The parched ground will become a pool,
and the thirsty place will become springs of water.
The place where jackals lived and relaxed
→will grow grass, reeds, and papyrus.
8 There'll be a highway to travel on
→and it'll be called 'the sacred road'.
The 'unclean' won't use it
but it'll be for those walking in the right direction—
fools won't be allowed to wander onto it.
9 There'll be no lions there
and no dangerous wild animals on it.
Those creatures won't be found there,
but those people who've been bought back will walk on it.
10 Then the people ransomed by Yahweh will return
and they'll come to Tsiyon (Zion) with a cheerful shout.
They'll always be happy and gladness and celebration will overwhelm them,
and sorrow and groaning will disappear.

Ashur threatens Yerushalem[80]

36:1 In the fourteenth year of the reign of King Hizkiyah (Hezekiah), Ashur's (Assyria's) King Sanheriv (Sennacherib) attacked Yehudah's (Judah's) fortified cities and captured them.
2 Then from Lakish, the Assyrian king sent his top negotiator to King Hizkiyah in Yerushalem (Jerusalem) with a large army. He stopped by the aqueduct at the upper pool on the road to the field where women wash clothes, 3 and Hilkiyah's son Elyakim, the palace supervisor, went out to meet him, taking Shevna the administrator, and Asaf's son Yoah the secretary. 4 The negotiator instructed them, "Tell Hizkiyah that Ashur's powerful king wants to know who or what you think you're trusting in to rescue you? 5 Your plan and war preparations are only hot air, so who are you relying on that encourages you to rebel against me? 6 Listen, if it's Mitsrayim (Egypt), that's like trusting a staff made from a splintered reed. If a man were to lean on it, it would pierce his palm—that's what relying on Mitsrayim's King Par'oh (Pharaoh) is like for those who put their trust in him. 7 But if you tell me that you're relying on your god Yahweh, hasn't Hizkiyah removed his hilltop shrines and altars, and forced all Yehudah to worship him in front of the altar there in Yerushalem?
8 "So now, make a deal with my master, the Assyrian king. Let me give you two thousand horses if you can find that many riders for them. 9 How could you even repel a captain who's one of the least of my master's servants since you've been relying on Mitsrayim for chariots and horsemen to rescue you? 10 Also, listen, I didn't come here to destroy this region without Yahweh—it was Yahweh who told me to come here and destroy this nation."
11 Then Elyakim and Shevna and Yoah asked the negotiator, "Please speak Aramit to your servants, because we understand it. Don't speak to us in Hebrew in the hearing of the people who are up on the wall."
12 But the negotiator replied, "Do you think that my master sent me to give this message just to you and your master? Don't you think that it's also for the men sitting on the wall who'll have to join you in eating their own dung and drinking their own urine?"
13 Then the negotiator stood and looked up, and shouted in Hebrew, "Listen to this message from the great Assyrian king. 14 The king says not to let your king Hizkiyah deceive you all, because he won't be able to save you. 15 Don't let him make you rely on Yahweh by telling you all that Yahweh will rescue you, and that this city won't be captured by the Assyrian king. 16 No, don't listen to Hizkiyah, be-

77 **RV 34:14 · Note** See article on 'lilith' at https://www.sil.org/resources/publications/entry/111035.
78 **RV 35:3 · Cross-ref.** Heb 12:12.
79 **RV 35:5-6 · Cross-ref.** Mat 11:5; Luk 7:22.
80 **RV 36:1 · Parallel** 2 Kgs 18:13-27; 2 Chr. 32:1-19

cause the Assyrian king says that if you all surrender and come out here, you'll be allowed to continue to harvest your own grapevines and fig trees, and everyone will be able to drink the water from their own wells **17** until I come and take you to a land like your own that has grain and new wine—a land with bread and vineyards.

18 "Don't let Hizkiyah (Hezekiah) mislead you all by saying that Yahweh will rescue you. Did the gods of any other nations saved them from the Assyrian king's power? **19** Where were Hamat and Arpad's gods? Where were Sefarvayim's gods? Did any gods save Shomron (Samaria) from my power? **20** From all those regions, which of their gods saved them from my power, so what makes you all think that Yahweh will save Yerushalem (Jerusalem) from me."

21 But those on the wall kept silent and didn't answer him, because King Hizkiyah had ordered them not to respond. **22** Then Elyakim (Hilkiyah's son who was the palace supervisor) and Shevna (the administrator) and Yoah (the secretary) returned to Hizkiyah with their clothes torn in grief and passed the negotiator's messages on to him.

Hizkiyah consults Yeshayah[81]

37:1 When King Hizkiyah (Hezekiah) heard the report, he torn his clothes too, and covered himself with sackcloth and went into Yahweh's residence. **2** Then he sent Elyakim (the palace supervisor) and Shevna (the administrator) and the elders of the priests to go to Yeshayah (Isaiah), the son of Amots the prophet, **3** and they told him, "King Hizkiyah says that today is a day of distress and rebuke and disgrace, like when children go to their mother who's about to deliver her baby but she doesn't have the strength to give birth. **4** Perhaps your god Yahweh heard the messages from the negotiator who was sent by his master, the Assyrian king, to defy the living god. Perhaps Yahweh will rebuke him for the words that Yahweh heard. So send up a prayer for the remnant of us here."

5 When King Hizkiyah's servants got to Yeshayah, **6** he told them to tell their master, "Yahweh says not to be afraid because of the words that you heard when the Assyrian king's servants insulted me. **7** Listen, I'll put a spirit in him and he'll hear a report that he needs to return to his own country, and then I'll cause him to be assassinated at home."

A further threat from Ashur[82]

8 Then the Assyrian negotiator returned to find the Assyrian king because he'd heard that he had left Lakish, and he found him fighting against Livnah. **9** Then the king heard that Kush's (Ethiopia's) King Tirhakah was marching out to attack him, so he sent messengers back to Hizkiyah (Hezekiah) with instructions, **10** "Tell Yehudah's (Judah's) King Hizkiyah: don't let your god that you trust in, deceive you by telling you that Yerushalem (Jerusalem) won't be conquered by the Assyrian king. **11** Listen, you've heard how that the Assyrian kings have destroyed all the other regions. Don't think that you'll be saved. **12** Did the gods of those other nations save them—places like Gozan and Haran and Retsef, and the people of Eden who lived in Telasar? **13** What happened to the kings of Hamat, Arpad, La'ir, Sefarvayim, Hena, and Ivah?"

Hizkiyah's Prayer

14 Hizkiyah (Hezekiah) accepted the letter brought by the messengers and read it. Then he went into Yahweh's residence and spread it out in front of Yahweh **15** and prayed to Yahweh, saying, **16** "Commander-in-chief Yahweh, Yisrael's (Israel's) god, who's enthroned above the winged creatures. You alone are God over all of earth's kingdoms—you made the heavens and the earth. **17** Yahweh, please pay attention and listen. Open your eyes, Yahweh, and look, and listen to everything that Sanheriv (Sennacherib) has said to defy the living god. **18** Yahweh, it's true that the Assyrian kings have destroyed all those nations and their regions, **19** and his men threw their gods into the fire, because they weren't gods at all—they're just crafted from wood and stone, so they destroyed them. **20** But now, Yahweh our god, save us from his power so that all of the world's kingdoms will know that you alone are Yahweh who is God.

Yeshayah's message to Hizkiyah[83]

21 Then Amots' son Yeshayah (Isaiah) sent this message to King Hizkiyah (Hezekiah): "Yisrael's (Israel's) god Yahweh says that because you prayed to me about the Assyrian King Sanheriv (Sennacherib), **22** then this is what Yahweh pronounces about him:

Tsiyon's (Zion's) virgin daughter despises you—she scorns you.
Yerushalem's (Jerusalem's) daughter shakes her head at you.
23 Who is it that you've defied and insulted?
Who did you raise your voice against
and arrogantly challenged?
It was Yisrael's holy one.
24 You've defied my master by sending your servants,
and you've said that you've gone to the tops of the mountains with your chariots—
up to the remotest parts of Levanon to cut down its tallest cedars and best pines.
You've said that you'll enter the highest parts of its forest plantation.
25 It's me who has dug and drunk water,
and dried up all of Mitsrayim's (Egypt's) canals with the soles of my feet.
26 "Haven't you heard that I determined it from long ago.
I planned it since ancient times and now I'm making it happen,
→and you're about to make fortified cities into desolate heaps of ruins.
27 Their powerless inhabitants are dismayed and

81 **RV 37:1 · Parallel** 2 Kgs 19:1-7
82 **RV 37:8 · Parallel** 2 Kgs 19:8-9
83 **RV 37:21 · Parallel** 2 Kgs 19:20-37

Readers' Version

ashamed.
They come and go like the vegetation in the countryside,
and like how a grass roof doesn't stay green for long
and like a field as the grain crop grows.
28 "I know when you sit down and when you go in or out,
and I know your raging against me.
29 Because of that raging against me,
and your arrogance that's reached my ears,
I'll put my hook in your nose
and my bit in your mouth,
and I'll send you home on the same road that you came here on."
30 So this will be the sign for you Hizkiyah (Hezekiah):
This year you'll eat wild crops,
and next year you'll eat the self-seeded growth.
But in the third year you must sow and harvest,
and plant vineyards and eat their fruit.
31 The people of Yehudah (Judah) who've remained here
will send their roots down and their fruit will grow up,
32 because a remnant will come out of Yerushalem (Jerusalem),
and survivors from Mt. Tsiyon (Zion).
Commander-in-chief Yahweh will accomplish this through his zeal.
33 Therefore Yahweh says this about the Assyrian king:
He won't come into this city and he won't shoot an error here.
He won't bring a shield near it, and he won't build ramps up against it.
34 He'll return by the road that he came on, and he won't enter this city.
That is Yahweh's declaration 35 and I'll protect this city and rescue it for my own sake and for the sake of my servant David.

Sanheriv's retreat and assassination

36 Then Yahweh's messenger went out and killed 185,000 Assyrian soldiers—when the others got up early the next morning, wow, there were corpses all around! 37 Then the Assyrian King Sanheriv (Sennacherib) left and headed back there, and he settled down in Nineveh. 38 One day he was worshipping in the temple of his god Nisrok, and his sons Adramelek and Sharetser ran a sword through him before escaping to the Ararat region, and his son Esar-Hadon replaced him as king.

Hizkiyah's sickness and recovery[84]

38:1 Then a time came when King Hizkiyah (Hezekiah) became critically ill, and the prophet Yeshayah (Isaiah) (Yeshayah, Amots' son) went to him and told him, "Yahweh says that you should put all your affairs into order, because you won't recover—your time is up."
2 Then Hizkiyah rolled over to face the wall and prayed to Yahweh, 3 "Oh Yahweh, please remember how I've served you faithfully and with integrity, and done what pleases you." Then Hizkiyah cried and cried.
4 Later, Yahweh gave Yeshayah this message, 5 "Go and tell the king that Yahweh, the god of his father David has taken notice of his prayer and seen his tears. So he'll give him another fifteen years 6 and will rescue both him and Yerushalem (Jerusalem) from the Assyrian king. Yahweh will defend this city 7 and this will be the sign from him that he will do what he's said, 8 'Look, I will turn the shadow on the steps built by King Ahaz, back ten steps.' " So the sun's shadow went back up ten steps that it had gone down.

Hizkiyah's poem of praise

9 Yehudah's (Judah's) King Hizkiyah (Hezekiah) wrote this poem after he'd recovered from his sickness:
10 I said, "I'll go through the gates to the grave in the prime of my life,
I'll miss out on the remainder of my years."
11 I said, "I won't see Yah in the land of the living.
I'll no longer look at humankind but rather those who've ceased living."
12 The body that I live in has been pulled up and removed from over me like a shepherd's tent.
I've rolled my life up like a weaver cutting me off from the loom.
From day until night, you make an end of me—
13 I lie down[85] until the morning.
He breaks all my bones like a lion would.
From day until night, you make an end of me.
14 I chirp like a swallow and moan like a dove.
My eyes feel weak from looking upwards.
I'm oppressed, my master, help me out.
15 What will I say? He told me and then he did it.
I'll walk slowly my remaining years because of my soul's bitterness.
16 My master, people live by such things,
and my spirit finds life in all of them.
Please restore my health and preserve my life.
17 Look, this severe bitterness was for my welfare,
and you held my life back from the pit of destruction
because you threw all my sins back over your shoulder.
18 No, the grave doesn't thank you.
Death doesn't praise you.
Those who go down into the pit don't expect you to be faithful.
19 The living, yes only the living, give thanks to you like I do today.
A father tells his children about your faithfulness.
20 Yahweh will save me and we'll play stringed instruments
at his residence for the rest of our lives.
21 Then Yeshayah (Isaiah) said, "Get them to apply a cake of figs to the boil so he'll recover."
22 Now Hizkiyah (Hezekiah) asked, "What will be the sign that I should go up to Yahweh's residence?"

84 **RV 38:1 · Parallel** 2 Kgs 20:1-11; 2 Chr. 32:24-26
85 **RV 38:13 · Note** The Hebrew could be read: I cried out or I lie down.

Readers' Version

Hizkiyah shows off his wealth[86]

39:1 At that time, Babylonian King Merodak-Bal'adan (son of Baladan) sent messengers with letters and a gift to King Hizkiyah (Hezekiah) because he had heard that he'd been sick and then recovered. **2** Hizkiyah happily welcomed them, and showed them his treasure house—the gold and silver and spices and high-quality oil, as well as his armoury and other storehouses. Hizkiyah showed them everything in his palace and all over his kingdom.

3 Afterwards, the prophet Yeshayah (Isaiah) went to King Hizkiyah and asked him where those men had come from and what they had said.

"They came from the distant region of Bavel (Babylon)," Hizkiyah replied.

4 "What did they see in your palace?" Yeshayah asked.

"They've seen everything that's in my palace," Hizkiyah answered. "There's none of my treasures that I didn't show them."

5 Then Yeshayah told Hizkiyah, "Listen to this message from Commander-in-chief Yahweh: **6** The time is definitely coming when everything in your palace will be carried away to Bavel—everything that your ancestors collected in the past until now. Yahweh says that nothing will be left. **7** In addition, some of your descendants, your own flesh and blood, will be taken away and be castrated so as to become servants in the Babylonian king's palace."

8 "Yahweh's message that you've passed on is appropriate," Hizkiyah told Yeshayah, "because at least there'll be peace and stability during my time."

Yahweh will comfort his people

40:1 "Encourage my people," says your god. "Encourage them.

2 Speak to Yerushalem's (Jerusalem's) heart and tell her that her period of service is ended,

because the punishment for her disobedience has been accepted.

She's received double punishment from Yahweh for all her sins.

3 A voice calls out in the wilderness[87] to clear the path for Yahweh.

Make a straight road in the Aravah plain for our god.[88]

4 Every valley will be filled in and every mountain and hill will be flattened,

and so the slopes will be levelled and the rough places smoothed out,

5 then Yahweh's splendour will be revealed and all people will see it simultaneously,

because that's what Yahweh has declared.

6 A voice says, 'Call out!' and I ask, 'What should I call out?'

Say that all people are like grass—

all their 'loyal commitment' is as temporary as a flower in the countryside.[89]

7 The grass dries up and the flower wilts

when Yahweh's breath blows over it.

Surely humankind is like grass.

8 The grass dries up, the flower wilts,

but the decree from our god will stand forever.

9 Go up onto a high hill you bearer of news for Tsiyon (Zion).

Raise your voice you bringer of news to Yerushalem (Jerusalem)—shout loudly and don't be afraid.

Tell Yehudah's (Judah's) cities that their god is here.

10 Look, my master Yahweh will be coming with strength,

and he will be ruling with power.

Look, he's bringing his reward

and his wages are there in front of him.[90]

11 He will tend his flock like a shepherd does.[91]

He will hold the lambs to his chest.

He will lead along the ewes who've just had lambs.

Not/None like of Master of Yisrael

12 Who has measured the oceans in their palm,

and has marked off the sky with their handspan?

Who can count the dust grains on the earth,

and has weighed the mountains with scales and the hills with balances?

13 Who has told Yahweh's spirit what to do,

and has any person given him good advice?[92]

14 Who did he ask for advice?

Who informed him about something?

Who taught him how to judge fairly,

and taught him knowledge and helped him to understand something?

15 Listen, the nations are like a drop in a bucket,

and are as insignificant as dust on the scales.

He lifts the islands as if they just specks.

16 It's not enough to set fire to Levanon,

and it doesn't have enough animals to be an adequate burnt offering.

17 All the nations together are still nothing to him.

He considers their combined power as useless and worthless.

18 Who could you compare God with?

What is there that you all could say is anything like him?[93]

19 An idol that was cast by a craftsman,

overlaid with gold by a goldsmith,

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86 **RV 39:1 · Parallel** 2 Kgs 20:12-19

87 **RV 40:3 · Note** It's unclear from the Hebrew if the ***voice*** is in the wilderness, or if the ***path*** is in the wilderness.

88 **RV 40:3 · Cross-ref.** Mat 3:3; Mrk 1:3; Yhn 1:23.

89 **RV 40:6-8 · Cross-ref.** Jam 1:10-11; 1Pe 1:24-25.

90 **RV 40:10 · Cross-ref.** Isa 62:11; Rev 22:12.

91 **RV 40:11 · Cross-ref.** Eze 34:15; Yhn 10:11.

92 **RV 40:13 · Cross-ref.** Rom 11:34; 1Cor 2:16.

93 **RV 40:18-19 · Cross-ref.** Acts 17:29.

Readers' Version

and then decorated with silver chains?
20 The poorer person chooses a contribution of wood that won't rot.
They choose a skillful craftsman to make an idol that won't topple over.
21 Don't you all know? Haven't you heard?
Didn't anyone tell you all from the beginning?
Don't you all understand the earth's foundations?
22 He's the one who sits above the circle of the earth,
and its inhabitants are like grasshoppers.
He's the one who stretches the skies out like a curtain
and spreads them out like a tent to live in.
23 He decides which officials will come to nothing.
He makes the world's judges irrelevant.
24 Indeed, they're hardly planted, yes, hardly sown.
Indeed, their stem has barely taken root in the earth,
but he also blows on them and they wither,
and the wind carries them away like straw.
25 "Who else is like me?" asks the holy one.
"Who else could be equal to me?"
26 Look up and see the stars.
Who created them?
Yahweh knows their number as he brings them out.
He calls them all by name.
Because of his great strength and mighty power
not a single one is missing.
27 Why do you talk, Ya'akov (Jacob)?
And why do you speak, Yisrael (Israel)?
Saying, 'My path is hidden from Yahweh,
and my rights disappear.'
28 Don't you know?
Haven't you heard?
The eternal God Yahweh is the creator of one end of the earth to the other.
He doesn't get tired
and he won't become weary.
You won't find a limit to his understanding.
29 He gives energy to those who are weary,
and increases the strength of those who are weak.
30 Even young people get tired and weary,
and young men can stumble clumsily,
31 but those who trust Yahweh will renew their strength.
They will rise up with wings like eagles.
They will run and not get tired.
They will walk and not become weary.

Yahweh will help Yisrael

41:1 Stay silent in front of me, you islands,
and let the peoples renew their strength.
Let them approach then let them speak.
Let's gather together for judgement.
2 Who has stirred up punishment from the east?
It meets with his feet.
He destroys nations in front of him.
He causes kings to rule.
He makes them like dust with his sword—
like chaff driven by his bow.
3 He chases after them—going forward in peace.
He comes on a path without using his feet.
4 Who has done it and has accomplished it—
calling the generations out from the beginning?
I Yahweh, am the first and the last. I am he.
5 The islands have seen and are afraid.
The whole world trembles.
They approach and come.
6 Everyone helps out their neighbours,
and tells each other to be strong.
7 The craftsman encourages the goldsmith who smooths with a hammer.
The one who strikes the anvil says that the welding is good
and the strengthen it with nails so it won't topple over.
8 But you, my servant Yisrael (Israel),
Ya'akov (Jacob) who I've chosen,
the offspring of my friend Avraham,
9 I pulled you back from the ends of the earth,
calling you from its most distant corners,
and I told you, 'You're my servant.'
I've chosen you and won't reject you.
10 Don't be afraid, because I'm with you.
Don't be anxious, because I'm your God.
I'll strengthen you, indeed, I'll help you.
Yes, I'll support you with my strength—always doing what's right.
11 Listen, all those who are angry with you will be ashamed and disgraced.
Those who contend with you will be reduced to nothing and will perish.
12 You'll search for those who contended against you, but you won't be able to find them.
Those who battled against you will be useless and irrelevant,
13 because I, your god Yahweh, will hold up your right hand—
the one who tells you not to be afraid because I'll help you.
14 Don't be afraid, Ya'akov (Jacob), you worm—you Israeli people.
I will help you declares Yahweh—the one who rescues you—
Yisrael's (Israel's) holy one.
15 Listen, I'm making you into a threshing sledge—sharp and doubled-edged.
You'll thresh mountains and crush them,
and make the hills like chaff.
16 You'll toss them into the air and the wind will carry them away,
and a whirlwind will scatter them.
Then you'll be happy about Yahweh—
you'll boast about Yisrael's holy one.
17 The poor and needy people look for water, but there's none.
Their tongues are dry from thirst.
I, Yahweh, will respond to them.
I, Yisrael's god won't abandon them.

Readers' Version

18 I'll make streams flow down from barren hills,
and will cause springs to appear in the middle of the valleys.
I'll make the wilderness into a pool of water,
and fill the dry land with springs.
19 I'll grow cedar, acacia, myrtle, and olive trees in the wilderness.
I'll plant cypress, elm, and boxwood trees on the desert plain,
20 so that people will be able to see, to realise, and to have determination and insight together
→because Yahweh has personally done this—Yisrael's (Israel's) holy one has created it.

Yahweh's challenge to idols

21 "Bring your case to me," says Yahweh.
"Present your arguments," says Ya'akov's (Jacob's) king.
22 Let them bring them out and tell us what will happen.
What happened before that?
Tell us so we can ponder them and so we can know what's been done
and then tell us what's still coming.
23 Tell the signs of the future so that we can know if you're all gods.
Yes, do something good or bad so that we can be amazed or afraid together.
24 Look, you're all nothing and your actions are worthless.
Anyone who chooses you all to worship is disgusting.
25 I have stirred up a ruler from the north,
and he's coming from the east.
He'll put his trust in me
and he'll step on officials like mud
and like a potter who works the clay with his feet.
26 Who told us that from the beginning so that we'd know?
Who predicted it so that we can now say that they were correct?
Actually, no one said or announced it—
no, no one heard your messages.
27 Firstly to Tsiyon (Zion), look they're here!
Then I sent a runner to Yerushalem (Jerusalem) to give them the news.
28 Then I looked at those idols but there was no life there.
There wasn't any advisor among them.
29 No, all of them are a delusion—they accomplish nothing.
Their cast metal images are as empty as the wind.

Yahweh's chosen servant · The first servant song

42:1 Look, here's my servant who I support—my chosen one who I'm pleased with.[94]
I've put my spirit onto him. He'll bring justice to the nations.
2 He won't cry out or lift up his head.
and he won't make his voice heard in the streets.
3 He won't break a crushed reed
and nor will he extinguish a dim oil-lamp.
He will faithfully bring justice to the people.
4 He won't grow dim or be crushed
before he's established justice in the world,
and while the islands wait for his instructions.
5 The god Yahweh who created the skies and stretched them out,
who formed the earth and all its produce,
who gives breath to the people on it
and a spirit to those who walk on it, says this:
6 I, Yahweh, have called you my servant for a godly purpose,
and I'll take hold of your hand and watch over you.
I will make you into a promise for the people—a light for the nations:
7 to open the eyes of the blind—
to bring prisoners out of the dungeon—
to release those who live in dark prisons.
8 I am Yahweh. That's my name
and I won't allow anyone else to receive the honour that only I deserve,
and nor will I allow images to receive the praise that should come to me.
9 Listen, things said before have come to pass
and I'm about to reveal new things—
I'll let you all know about them before they come to be.

A song to praise Yahweh

10 Sing a new song for Yahweh—praising him from the end of the earth.
Those who go down to the sea and everything that fills it.
You islands and their inhabitants.
11 Let the wilderness and its cities lift up their voice—
the villages where the Bedouins live.
Let the inhabitants of Edom's capital Sela sing.
Let them shout from the mountaintops.
12 Let them honour Yahweh
and praise him from the islands.
13 Yahweh will go ahead like a warrior—
he'll stir up zeal like a man of war.
He'll raise a war cry—shouting out loudly,
and then he'll defeat his enemies.

Yahweh promises help

14 I've been silent for a long time now.
I've been still—I've restrained myself.
Now I'll cry out like a woman giving birth.
I'll puff and pant at the same time.
15 I'll make the mountains and hills dry up
and all their vegetation will wither.
plus I'll turn the rivers into islands
and dry up the pools.
16 I'll lead the blind down a path that they don't know.
I'll guide them on roads that they're not familiar with.
I'll make the dark places in front of them, light,
and the rough places into level ground.
I'll do those things for them, and I won't abandon them.

94 **RV 42:1 · Cross-ref.** Mat 3:17; 17:5; Mrk 1:11; Luk 3:22; 9:35.

Readers' Version

17 Those who trust in idols will be turned back and totally humiliated—
those who tell a cast metal figure, 'You're our god.'
18 Listen you deaf people,
and look you blind people and see.
Yisrael's stubborn deafness
19 Who is blind other than my servant,
or deaf like my messenger who I'll send?
Who's blind like my partner in our agreement,
or blind like Yahweh's servant.
20 You see many things but don't take any notice.
Your ears are open but you don't listen.
21 Yahweh was pleased to do what's right—
he made his instructions honourable and splendid.
22 But this is a people who've been robbed and plundered.
They're all trapped in holes and hidden away in prisons.
They've become the spoil, and there's no one to rescue them.
They've become plunder and no one speaks up to help them back.
23 Will any of you take any notice of that?
Will anyone listen or pay attention afterwards?
24 Who gave Ya'akov (Jacob) to the robbers,
and Yisrael (Israel) to the looters?
→Wasn't it Yahweh, the one we disobeyed?
They weren't willing to do what he wanted,
and they didn't listen to his instructions.
25 Then he poured out his rage and the violence of war.
The flames burnt all around, yet Yisrael didn't realise.
They burnt it up, but it didn't take it to heart.
43:1 But now Yahweh, the one who created you, Ya'akov (Jacob),
Yahweh promises rescue and return
and who formed you, Yisrael (Israel), says this:
Don't be afraid, because I've paid the price to free you.
I've called you by name—you belong to me.
2 When you pass through the waters, I'm with you,
and through the rivers, they won't carry you away.
When you walk through the fire, you won't get scorched
and the flames won't burn you up
3 because I'm your god, Yahweh—
your rescuer, Yisrael's (Israel's) holy one.
I've given Mitsrayim (Egypt) as your ransom—
Kush (Ethiopia) and Seva in your place
4 since you are precious in my eyes.
You are honoured and I love you,
and I'll give humankind in your place,
and nations in exchange for your life.
5 Don't be afraid, because I'm with you.
I'll bring your descendants from the east,
and I'll gather you in from the west.
6 I'll tell the north to hand you over,
and tell the south not to hold you back.
Bring my sons back from distant lands,
and bring my daughters from the ends of the earth—
7 yes, all those who belong to me
and who I've created as my showpiece—
those who I formed when I made them.
8 Bring out the people with eyes who still seem blind,
The calling of God of Yisrael as witness
and those who have ears but still seem deaf.
9 All the nations have gathered together,
and the peoples assemble.
Which of them could have predicted this?
They announce things that have happened in the past!
Let them appoint their own witnesses so they can be justified.
Let them hear and then let them say that it's true.
10 But Yahweh declares that you all are *my* witnesses
and my servant who I've chosen
so that you all can know and believe me
and understand that I am God.
There's no other god that was formed before me,
^and none will be format after me.
11 I (and no one else) am Yahweh.
and other than me, there's no one else who can save you.
12 I have declared that I would save and I have saved,
and I have proclaimed that I have done it,
and you all are my witnesses that I am God.
That is Yahweh's declaration.
13 From the first day, I am he,
and no one can oppose my power.
I take action and who could reverse it?
14 Yahweh, the one who paid to set you all free, Yisrael's (Israel's) holy one, says this:
The punishment of Bavel
For your sake, I've sent an army to Bavel (Babylon),
and I'll bring all of them down as fugitives in boats,
and all those Kasdim (Chaldeans) in the ships that they usually cheer about.
15 I am Yahweh, your holy one
creator of Yisrael, your king.
16 I am Yahweh,
the one who made a path through the sea
and a road through the surging waters.
17 I enticed the chariots and horses out,
together with a strong army,
They fell down together and didn't rise again.
They were extinguished like how a wick is quenched.
18 Yahweh says,
Don't meditate on what happened previously,
and don't keep thinking about past history.
19 Listen, I'm going to do something new.
It's springing up—haven't you noticed it?
Yes, I'll make a road in the wilderness—
streams in that desolate place.
20 The animals in the countryside will honour me—
the jackals and the ostriches
because I've put water in the wilderness,
streams in the desolate place
to provide water for my chosen people.
21 I formed that nation for myself.
They will discuss their praise for me.
22 But you didn't call to me for help, Ya'akov (Jacob),
Yisrael's sin

Readers' Version

because you've grown tired of me, Yisrael (Israel).
23 You haven't brought sheep to me as your burnt offerings,
and you haven't honoured me with your sacrifices.
I haven't burdened you with grain offerings,
and I haven't made you weary by demanding incense.
24 You didn't spend any money to buy fragrant reeds for me,
and you haven't satisfied me with the fat from your sacrifices.
Nevertheless you've burdened me with your disobedience—
you've tired me out with your wickedness.
25 I'm the only one who wipes your offenses out for my own sake,
and then I won't remember your sins any more.
26 Remind me, let's plead the case together.
You retell it all so that you can be declared innocent.
27 Your founding father sinned,
and your spokesmen have disobeyed me,
28 so I'll defile your sacred officials,
and send destruction to Ya'akov (Jacob),
and insults to Yisrael (Israel).

Yahweh's chosen people

44:1 Now listen Ya'akov (Jacob) my servant,
and Yisrael (Israel) who I've chosen.
2 The one who made you and formed you in the womb,
Yahweh says this:
Don't be afraid, Ya'akov my servant,
and Yisrael who I've chosen,
3 because I'll pour water out onto the thirsty ground
and streams on the dry ground.
I'll pour my spirit out onto your offspring
and my blessing onto your descendants.
4 They'll spring up among the grasses
like poplars beside flowing streams.
5 This one will say that they're in favour of Yahweh,
and that one will out Ya'akov's (Jacob's) name out.
Another one will write 'Belonging to Yahweh' on their hand,
and others will use the title 'From Yisrael'.
6 Yisrael's (Israel's) king and the one who bought their freedom,
Commander-in-chief Yahweh says this:
I'm the first and the last,[95]
and there's no other god—just me.
7 Yes, who's like me? Let him proclaim it,
and let him declare it.
Let him recount to me the historical sequence of how this nation was established in the past,
and let them declare what's about to happen.
8 Don't dread the future
and don't be afraid.
Didn't I already declare it to you
and announce what would happen, and you all are my witnesses?
Is there some other god[96] than me?
There's no other 'rock' that I know of.

The absurdity of crafting an idol

9 All those who form idols are losers
and their expectations won't be realised.
Their witnesses can't see and they don't know anything,
so they'll be ashamed.
10 Who would form a god
or an idol that never helps them?
11 All their associates will be put to shame—
craftsmen are just human beings.
Let all of them gather together and take their stand.
Let them dread the consequences and be ashamed together.
12 The blacksmith takes a tool and works on the iron over the coals.
He hammers it with his strong arm to form it into shape.
But then he gets hungry and feels weaker.
If he doesn't drink water, he'll feel exhausted.
13 The carpenter measures a piece of wood.
He outlines it with a marker and works it with his chisels.
He outlines it with a compass and makes it like the figure of a man—
like a good-looking man who might live in a house.
14 He cuts down cedar trees
or selects a cypress or an oak.
He lets it grow strong among the trees in the forest.
He plants a fir tree and the rain makes it grow.
15 Then the wood is used by humankind to burn.
The carpenter uses some of the wood to warm himself,
Yes, he kindles a fire and bakes bread on it.
He also makes a god out of it and bows down to it.
He makes the wood into an idol and kneels in front of it.
16 He burns half of the wood for the fire,
and roasts meat on that half—he eats the meat and is satisfied.
He also warms himself and says 'Aha, I'm warm,' as he looks at the fire.
17 He uses the rest of the wood to make a god.
He makes an idol and kneels in front of it.
He bows down and prays to it
→and says, 'Rescue me, because you're my god.'
18 Those people don't know and don't understand
because their eyes are plastered over so they can't see
and their minds are prevented from having insight.
19 No one gives much thought to their actions.
They don't apply knowledge and understanding, to say,
'I burnt half of the wood in the fire and baked bread on the coals.
I roasted meat on it and ate it.
Then I'll take the remainder to make a detestable idol.
I'll bow down to a piece of wood from a tree.'

95 **RV 44:6 · Cross-ref.** Isa 48:12; Rev 1:17; 22:13.

96 **RV 44:8 · Note** This is the only place where Yeshayah uses Eloah (singular) for God instead of Elohim (plural).

Readers' Version

20 He eats thanks to those ashes.
He's deceived and been led astray.
He doesn't escape from his own situation and say,
'I'm holding a lie in my right hand.'
21 Remember that, Ya'akov (Jacob),
and Yisrael (Israel) because you're my servant.
I formed you—you're my servant Yisrael—I won't forget about you.
22 I've blotted out your disobedience like a cloud.
and your sins like a fog.
Return to me because I paid the price for your freedom.
23 Shout happily you skies because Yahweh has taken action.
Shout triumphantly you depths of the earth.
Sing loudly you mountains and forests and all you trees
because Yahweh has paid the price for Ya'akov's (Jacob's) freedom
and will be honoured by Yisrael (Israel).
24 Yahweh, the one who paid for your freedom
and the one who formed you in the womb, says this:
I am Yahweh who made everything,
who alone stretched out the skies and formed the earth.
Who was it who helped me?
25 Who else frustrates the sign of empty-talkers,
and makes diviners look foolish?
Who else turns wise people back
and makes their knowledge seem foolish?[97]
26 Who else confirms the words of his prophet,
and fulfills the advice of his messengers
who say that Yerushalem (Jerusalem) will be inhabited,
and that Yehudah's (Judah's) towns will be rebuilt,
and the country's ruins will be rebuilt?
27 Who else tells the deep sea to dry out,
and makes your rivers dry up?
28 Who else calls King Koresh (Cyrus) 'my shepherd',
and says that he'll do everything I want?
Who else says that Yerushalem will be rebuilt,
and that the temple foundations will be restored.[98]

Yahweh send Koresh

45:1 Yahweh has appointed Koresh (Cyrus) and given him power
to subdue other nations and defeat kings—
to open doors ahead of him,
and no gates will shut him out.
Now Yahweh says this:
2 I'll go ahead of you Koresh and level the mountains.
I'll break down bronze doors and cut through iron bars,
3 and I'll give you the treasures that are hidden away
and the riches stored in secret places
so that you'll know that it's me, Yahweh, Yisrael's (Israel's) god, who calls you by name.
4 For the sake of my servant Ya'akov (Jacob)
and Yisrael my chosen one,
I've summoned you by name.
Although you don't know me, I'll give you a title of honour.
5 I am Yahweh and there's no one else.
Apart from me, there's no other God.
Even though you don't know me,
I will strengthen you
6 so that from the east to the west they'll know
that there's nothing apart from me.
I'm Yahweh, and there's no other God.
7 I formed the light and created the darkness.
I bring peace and prosperity, and I cause disasters.
It's me, Yahweh, who does all those things.
8 Rain down from above you skies,
and let the clouds pour down godliness.
Let the earth open up and let salvation grow on the trees
and at the same time, let righteousness sprout up.
I, Yahweh, have created it.

Don't argue with Yahweh

9 The person who argues against their creator won't end well.
They're like a piece of broken pottery lying among all the other pieces on the ground.
Does the clay ask the potter what he's making,[99]
or ask why he didn't do a very good job making what he did?
10 Anyone who asks a father what he's fathering won't end well,
and nor will anyone who asks a woman what she's in labour for.
11 Yahweh, Yisrael's (Israel's) holy one and the one who formed it, asks this:
'Concerning the things to come, do you question me about my children?
And will you all tell me what actions that I should take?'
12 I made the earth and created humankind on it.
My own hands stretched the skies out,
and I ordered all the heavenly bodies into place.
13 I stirred Koresh (Cyrus) up to do what's right,
and I'll smooth out his paths ahead of him.
He'll be the one to build my city, and he'll release my exiles—
not for a ransom or for a bribe.
Commander-in-chief Yahweh says that.
14 Yahweh says this:
Mitsrayim's (Egypt's) produce and Kush's (Ethiopia's) profit and those tall people from Seva
will all be turned over to you and they'll belong to you.
They'll walk behind you and will be handed over in chains.
They'll bow down to you and state,
'Surely God is with you—he's the only god—there's no other.'
15 You are certainly a god who hides himself,
you god who rescues Yisrael (Israel).

97 **RV 44:25 · Cross-ref.** 1Cor 1:20.
98 **RV 44:28 · Cross-ref.** 2Ch 36:23; Ezr 1:2.
99 **RV 45:9 · Cross-ref.** Isa 29:16; Rom 9:20.

Readers' Version

16 Those who craft idols will be humiliated—
all of them will be put to shame together.
Those who craft idols will be publicly disgraced.
17 Yisrael has been rescued by Yahweh—freed forever.
You all won't be humiliated or put to shame ever again.
18 Yahweh who created the skies, is God.
He formed the earth and established it.
He didn't create it as a wasteland,
^but rather, he formed it to be lived in.
Yahweh says this:
19 I didn't speak in secrecy in a place where it's all dark.
It wasn't in vain that I told Ya'akov's (Jacob's) descendants to search for me.
I am Yahweh who says what is right and declares what is proper.
20 Gather together and come.
Assemble together you fugitives from the nations.

Yahweh and false gods

Those who carry their wooden idols don't know what's going on—
those who pray to a god that can't help them.
21 Declare and approach. Let them also get advice together.
Who predicted that in the past and then declared it?
Wasn't it me, Yahweh?
There's no god other than me—
a god who does what is right and who rescues his people.
There's no other rescuer except me.
22 Turn to me and be saved, all you at the ends of the earth,
because I'm God and there isn't any other.
23 I've solemnly promised that—
I only say what's right and I don't change my mind,
because every knee will bow to me.
Every tongue will promise allegiance to me.[100]
24 They'll say that righteousness and strength are only in Yahweh.
All those who were angry at him will come to him in their shame.
25 Yisrael's (Israel's) descendants will be declared innocent by Yahweh,
and they'll boast about what he's done for them.
46:1 The Babylonian gods Bel bows down and Nevo stoops low.

The false gods there in Bavel

Their idols need to be carried by animals and are burdens for tired cattle.
2 Together those gods bend low, kneeling down.
They're not able to rescue the load
and they themselves have been taken into captivity.
3 Listen to me you descendants of Ya'akov (Jacob),
and all the remnant of Yisrael's (Israel's) families—
carried since birth,
supported since the womb.
4 I'll be there even when you age,
and I'll carry you when your hair goes grey.
I made you and I'll support you,
and I'll carry you and rescue you.
5 Who can you liken me to or say that I'm the same as,
or compare me to and say that we're alike?
6 Those who pour gold out from a bag
and weigh their silver on a scale,
hire a metalsmith to make it into a god.
They kneel in front of it and worship it.
7 They lift it up and carry it on their shoulders,
and then they put it down in its place.
It stands there and never leaves.
They call out to it for help but it doesn't answer—
it won't rescue them from their troubles.
8 Remember that and pluck up courage.
You rebels, take it to heart.
9 Think about what happened long ago
because I'm God and there's no other,
I'm God and there's no one like me.
10 From the beginning, I declare the end.
From ancient times, I announce what's still to come.
I declare that my plan will come to be,
and all my intentions will be accomplished.
11 Summoning a bird of prey from the east,
from a distant country—the man to carry out my plan.
Yes, I've spoken and I'll make it happen.
I've planned, and I'll also accomplish it.
12 Listen to me you stubborn people—
you who are so far from doing what's right.
13 I've brought my righteousness near—it's not far away,
and my salvation won't delay.
I'll rescue Tsiyon (Zion)
and display my splendour to Yisrael (Israel).
47:1 Come down and sit in the dust you virgin daughter of Bavel (Babylon).

Bavel's coming judgement

Sit on the ground without a throne you daughter of the Kasdim (Chaldeans),[101]
because people won't call you tender and delicate any more.
2 Turn those millstones and grind flour.
Remove your veil and strip off your skirt.
Uncover your legs to wade through rivers.
3 Your nakedness will be exposed.
Yes, your shame will be visible.
I'll take vengeance and won't spare anyone.
4 Commander-in-chief Yahweh is the name of the one who bought our freedom—
Yisrael's (Israel's) holy one.
5 Sit in silence and go in darkness you daughter of the Kasdim (Chaldeans),
because you'll no longer be called 'the queen of kingdoms'.
6 I was angry with my people—

100 **RV 45:23 · Cross-ref.** Rom 14:11; Php 2:10-11.

101 **RV 47:1-15 · Cross-ref.** Isa 13:1–14:23; Jer 50:1; 51:64.

Readers' Version

I defiled my inheritance and handed them over to you.
You showed them no compassion—
even the old had a heavy burden placed on them.
7 You said that you'd be queen forever,
but you didn't give it enough thought—
you didn't consider its outcome.
8 Now listen to this you over-indulged woman who lives in security,
saying in her heart, 'No one else is important except me.
I'll never be a widow or lose my children.'[102]
9 But both of these things will suddenly happen to you:
Bereavement and childless will hit in one day.
They'll come on you with completeness despite your plentiful sorceries
and the power of your multiple spells.
10 You trusted in your wickedness and thought no one would notice you.
Your wisdom and knowledge has led you astray
and you told yourself that no one else was important except you.
11 Calamity will hit you and you won't be able to charm it away.
Disaster will fall on you and you won't be able to avoid it—
disaster like you've never known before will come on you suddenly.
12 Keep trusting your spells and your plentiful sorceries
that you've worked hard at since your youth.
Perhaps you'll be successful—maybe scaring disaster away.
13 You've become tired of listening to so much advice.
Please let them stand up and save you—
those ones who chart the skies and divine from moons
to discover what's going to happen to you.
14 Look, they've become like straw that get burnt in a fire.
They can't rescue themselves from the flames.
There'll be no coals to warm them—no fire to sit by.
15 That's what those you worked with have become—those traders from your youth.
Everyone has wandered in their own direction—there's no rescuer.

Yahweh knows and controls the future

48:1 Listen to this you descendants of Ya'akov (Jacob),
who are called by the name Yisrael (Israel) and descended from Yehudah (Judah).
You make promises using Yahweh's name,
and mention Yisrael's god,
but it's not done honestly or sincerely
2 even though they state that they're from the sacred city,
and that they're supported by Yisrael's god, named commander-in-chief Yahweh.
3 Long ago I predicted and explained what would happen,
→then suddenly, I took action and they happened
4 because I knew that you were stubborn.
Your neck muscles are like iron
and your forehead is like bronze,
5 so I announced those things in advance.
Before they happened, I informed you
so that you couldn't say that your idol did them,
or say that your carved idols and cast figures ordered them to happen.
6 You've heard—now investigate all of it.
Won't you admit that what I tell you is true?
Now I'll tell you new things,
and secret things that you didn't previously know.
7 They're activated now—not in the past,
and you hadn't heard of them happening before today
otherwise you might say that you expected them.
8 No, you hadn't heard and you didn't know
because from way back, you never wanted to hear.
Yes, I knew that you act very treacherously
and even from the womb you've been called a rebel.
9 For the sake of my reputation, I'll hold back my anger,
and so that I'm praised, I'll restrain myself from destroying you.
10 Look, I've refined you, but not like silver—
I've tested you in the furnace of affliction.
11 But for my own sake I'll take action,
because how could I allow my reputation to be damaged?
I won't allow others to take the honour that's due to me.

The chosen by God destroy of Bavel

12 Listen to me Ya'akov (Jacob),
and Yisrael (Israel) who I called.
I am he, the first, and also the last.[103]
13 Yes, my hand founded the earth,
and my right hand stretched out the skies.
I call to them, then they stand together.
14 Gather together all of you and listen.
Which of those idols has announced these things?
Yahweh's dearest ally will implement Yahweh's desire on Bavel (Babylon)
and apply his power to those Kasdim (Chaldeans).
15 I've spoken. I've summoned him.
I've brought him, and he will succeed in his mission.
16 Come close to me and listen to this:
From the beginning, I haven't spoken in secrecy.
I was there when those things happened.
My master Yahweh has sent me and his spirit.
17 Yahweh, Yisrael's (Israel's) holy one and the one who paid the price for your freedom, says this:
I am your god, Yahweh, who teaches you to prosper—
who leads you in the path that you should follow.
18 If you had paid attention to my instructions
then you would have had peace like a river
and your righteousness like waves in the ocean.
19 Your descendants would have been as numerous as the sand,

102 **RV 47:8-9 · Cross-ref.** Rev 18:7-8.

103 **RV 48:12 · Cross-ref.** Isa 44:6; Rev 1:17; 22:13.

Readers' Version

and the offspring from your womb like its grains.
It wouldn't have been destroyed
and had its name removed from my presence.
20 Go away from Bavel (Babylon).
Flee from those Kasdim (Chaldeans).[104]
Proclaim this with a happy song.
Send it out to the ends of the earth to say:
Yahweh has paid the price to free his servant Ya'akov (Jacob).
21 They weren't thirsty when he led them through the wildernesses.
He made water flow out of a rock for them—
he split open the rock and the water gushed out.
22 There's no peace for the wicked says Yahweh.[105]

Yahweh's servant · The second servant song

49:1 Listen to me you islands,
and pay attention you distant peoples.
Yahweh called me from before I was born—
he knew my name when I was still inside my mother.[106]
2 He made my mouth like a sharp sword[107] that he hid in the shadow of his hand.
He made me into a polished arrow that he hid in his quiver.
3 Then he told me, 'Yisrael (Israel), you're my servant,
and I'll be honoured by others because of you.'
4 I replied, 'I've worked with no results
and used my strength for nothing at all.
Nevertheless, my justice is with Yahweh,
and my wages are with my god.'
5 Now Yahweh has spoken—
the one who formed me from the womb as his servant—
to restore Ya'akov (Jacob) to himself,
and gather Yisrael (Israel) to him.
I'll be honoured in Yahweh's eyes,
and my god has been my strength.
6 Also he says,
'It's too insignificant for you to be my servant to raise up Ya'akov's tribes
and to bring back those from Yisrael who've been preserved.
I'll make you into a light for the nations[108]—
to be the one who takes salvation to the ends of the earth for me.'[109]
7 Yahweh, Yisrael's holy one,
the one who paid the price for their freedom
says to the one whose life is despised,
the one who's hated by the nations—a slave of rulers:
'Kings will see and stand up,
and princes will bow down
on account of Yahweh who is faithful—Yisrael's holy one
because he has chosen you.'

Yisrael's restoration

8 Yahweh says this:
I will answer you in a time of favour,
and I will help you on a day of salvation[110]
and protect you and appoint you to be an agreement for the people,
to rebuild the land so that desolate place can be redistributed as inheritances.
9 You'll tell the prisoners to come out
and those in darkness to show themselves.
They'll graze along roads,
and over all the pasture on bare hills.
10 They won't be hungry or thirsty,
and the burning heat of the sun won't beat down on them,
because they'll be guided by one who has compassion on them
and he'll lead them to springs of water.[111]
11 I'll make all my mountains into a road,
and I'll fill all the low spots on my highways.
12 Look, they'll come from far away,
and look, some from the north and from the west, and from Sinim.
13 Shout happily you sky and be cheerful you earth
and shout with joy you mountains
because Yahweh has comforted his people
and has compassion on them when they're suffering.
14 But Tsiyon (Zion) said, 'Yahweh has abandoned me,
and my master has forgotten me.'
15 Would a woman forget her young baby
or have no compassion on the child that she's given birth to?
Even if she could forget, I won't forget you.
16 Look, I've written your name on my palms.
I'm always thinking about your city walls.
17 Your children are hurrying.
Those who destroyed and ravaged you, are going away from you.
18 Look up and see all around you,
they're all gathering together—coming towards you.
Yahweh declares, As surely as I live,
you'll 'put them all on' like jewelry,
and you'll tie them on like a bride.
19 Look up because your ruined and desolate places,
and your devastated land,
will be too cramped for the coming inhabitants,

104 **RV 48:20 · Cross-ref.** Rev 18:4.
105 **RV 48:22 · Cross-ref.** Isa 57:21.
106 **RV 49:1 · Cross-ref.** Jer 1:5.
107 **RV 49:2 · Cross-ref.** Heb 4:12; Rev 1:16.
108 **RV 49:6 · Cross-ref.** Isa 42:6; Luk 2:32; Acts 26:23.
109 **RV 49:6 · Cross-ref.** Acts 13:47.
110 **RV 49:8 · Cross-ref.** 2Cor 6:2.
111 **RV 49:10 · Cross-ref.** Rev 7:16-17.

Readers' Version

and those who swallowed you up will be far away.
20 Yet your descendants who were born in captivity will say in your ears,
'This place is too cramped for us.
Move over to make room for us to live here.'
21 Then you'll think to yourself, 'Who fathered these children?
I was bereaved and barren—taken into exile and thrown away. Who raised these children?
I was left alone, so where did these children come from?'
22 My master Yahweh says this:
Look, I'll lift my hand up to the nations,
and raise my banner to the peoples.
They'll bring your sons on their laps,
and they'll carry your daughters on their shoulders.
23 Kings will become your children's tutors,
and their noble ladies will become your wet nurses.
They'll bow down to you with their faces to the ground
and lick the dust from your feet.
→Then you'll know that I am Yahweh—those who patiently rely on my assistance won't be humiliated.
24 Can the booty be snatched from a warrior,
or can captives escape from a tyrant.[112]
25 But Yahweh says this:
Even the warrior's captives will be taken from him,
and the spoils will be recovered from a tyrant,
→and I'll oppose your opponent and rescue your children.
26 I'll cause those who mistreated you to eat their own flesh,
and they'll get drunk on the wine of their own blood.
Then everybody will know that I am your rescuer, Yahweh,
and Ya'akov's (Jacob's) powerful one who paid the price for your freedom.
50:1 Yahweh says this:
Where's the divorce papers for your mother who I sent away?
Which of my creditors did I sell you all to,
because you were all sold because of your disobedience?
And your mother was sent away because of your rebellion.
2 Why did I come when there wasn't anyone there?
Why did I call when no one answered?
Was I unable to pay the ransom?
Didn't I have enough strength to rescue you?
Look, when I scold the ocean, it dries up.
I can turn rivers into a wilderness—
→its fish will stink because they'll die of thirst because there's no water.
3 I clothe the skies with darkness,
and I place sackcloth as their covering.

Yahweh's obedient servant · The third servant song

4 My master Yahweh, has given me a tongue that keeps learning—
knowing how to help the weary with a message.
He wakes me in the morning—
wakes me up to listen to his teaching.
5 My master Yahweh, has opened my ears.
I haven't been rebellious
and I haven't turned back from what I was asked.
6 I gave my back to those who struck me,
and my cheeks to those who made them bare.
I didn't hide my face from insults and getting spat on[113]
7 but my master Yahweh will help me.
Therefore I'm not humiliated,
so I've made my face look determined like flint
because I know that I won't be ashamed.
8 The one who'll declare me innocent is close by.
Who will bring charges against me?[114] Let's stand in court together.
Who is my accuser? Let him approach me.
9 Listen, my master Yahweh will help me.
Who is it who condemns me as guilty?
They'll all wear out like clothes—the moths will eat them.
10 How many of you strive to obey Yahweh,
listening to his servant's words?
Who among you all walks in deep darkness without light?
Learn to trust Yahweh and to depend on your god.
11 Look, all of you who kindle fires and carry flaming torches.
Walk in the light from your fire and from the kindling that you're all burning.
That is what you'll receive from my hand.
You'll all lie down in pain.

Comforting words for Yerushalem

51:1 Listen to me, all of you who strive to do what's right—
you who want to follow Yahweh's instructions.
Look at the rock that you where chiselled from,
and at the mouth of the cistern that you were quarried out of.
2 Look at your ancestor, Avraham,
and Sarah who bore you all,
because I called him as one person,
→then I blessed him and made him many,
3 because Yahweh will comfort Tsiyon (Zion).
He will comfort all its ruined places,
and make her wilderness like Eden
and her desert plains like Yahweh's garden.
Joy and happiness will come from there—
thanksgiving and the sounds of music.
4 Pay attention to me, my people.
and you my nation, listen carefully,
because I will send out my instructions,

112 **RV 49:24 · Note** Using the reading from the Qumran scroll here.
113 **RV 50:6 · Cross-ref.** Mat 26:67; Mrk 14:65.
114 **RV 50:8-9 · Cross-ref.** Rom 8:33-34.

Readers' Version

and in an instant, I'll make my justice as a light for the nations.
5 I'm ready to declare you as innocent.
My salvation will go out.
My arms will bring justice to the peoples.
The islands wait eagerly—waiting for my arm.
6 Look upwards to the skies
^and down to the earth below,
because the skies will be dispersed like smoke,
and the earth will wear out like a piece of clothing
and its inhabitants will die like gnats.
However, when I save you, you'll be free forever,
and I'll only ever do what is right.
7 Listen to me, all of you who know what is right—
people with my instructions always in their thoughts.
Don't be afraid of getting insulted by people,
and don't be dismayed by their abuse,
8 because moths will eat them like a piece of clothing,
and their larva will devour them like they do with wool.
However, I will only ever do what is right,
and when I save you, you'll be free throughout the generations.
9 Wake up, wake up! Yahweh, strengthen yourself!
Wake up like back in the old days—
the generations from long ago.
Wasn't it you who pierced the sea monster Rahav and cut it into pieces?
10 Wasn't it you who dried up the ocean—those large, deep waters—
the one who made the deep seas into a way for those who've been set free to pass over?
11 Then those who Yahweh has paid the price for their freedom, will return,
and go to Tsiyon (Zion) with happy shouts,
and with happiness always showing on their faces.
Gladness and joy will overtake them—
sorrow and mourning will disappear.
12 It's me who's the one who comforts you all.
Why would you be afraid of other humans who are just mortal,
or other descendants of humankind who are a temporary as grass.
13 Then you've forgotten Yahweh who made you
and who stretched out the skies and made the earth's foundations.
You've been in dread the entire day as your angry oppressor approaches ready to destroy you.
But where is the oppressor's anger now?
14 The one who stoops over will be quickly released.
He won't die in the pit and won't lack his food.
15 I am your god Yahweh who stirs up the sea
and its waves roar.
Commander-in-chief Yahweh is his name.
16 I've given you my messages to proclaim,
and I've protected you with my hand—
planting the skies and founding the earth,
and telling Tsiyon (Zion) that you are my people.

The cup of anger removed from Yerushalem

17 Rouse yourself, rouse yourself.
Get up, Yerushalem (Jerusalem)—
you who drank the cup from Yahweh's hand that was filled with his anger.
You drank the cup that makes you stagger—you drained it.
18 Despite all the children that she's borne, there's no one to lead her,
and there's no one to hold her hand out of all the children that she's brought up.
19 Those two things have happened to you:
Who shows sympathy to you after the devastation and destruction?
Who comforts you after the famine and war?
20 Your children have fainted and they lie at the end of every street like antelope caught in a net.
They're full of Yahweh's anger—the rebuke from your god,
21 so listen to this you oppressed one,
and the one who's drunk, but not from wine.
22 This is what your master Yahweh,
and your god who defends your people, says:
Listen, I've taken that cup of suffering out of your hand—
the goblet containing my rage. You'll no longer have to drink it.
23 Instead, I'll put it into your tormentors' hand—
those who told you to bow down so they could walk over the top of you,
and made your back like the ground or the street for walking on.

Yahweh will rescue Yerushalem

52:1 Wake up, wake up, strengthen yourself Tsiyon (Zion).
Put your beautiful clothes on, Yerushalem (Jerusalem), sacred city,
because the uncircumcised and the 'unclean' people won't enter you again.[115]
2 Shake yourself free from the dust.
Take action, you captive Yerushalem.
Release the chains from your neck, you captive daughter of Tsiyon
3 because Yahweh says this:
You were sold for nothing
and you'll gain your freedom without any payment,
4 because my master Yahweh says this:
My people went down to Mitsrayim (Egypt) to stay there long ago,
and then Ashur (Assyria) has oppressed the nation for nothing.
5 Now Yahweh declares:
My people were taken for no reason.
His rulers mock him
and my name is continually slandered throughout the

115 **RV 52:1 · Cross-ref.** Rev 21:2-27.

Readers' Version

day.[116]
That is Yahweh's declaration.
6 Therefore my people will know my name because on that day
it will be me speaking and saying, 'Here I am.'
7 How delightful is the one who brings good news across the mountains announcing peace[117]—
bringing good news that announces a coming rescuer,
and telling Tsiyon (Zion) that their god reigns.
8 Your watchmen will all call out loudly at the same time.
They'll all shout happily because each of them will see that Yahweh has returned to Tsiyon.
9 Start shouting out happily you ruined places in Yerushalem (Jerusalem)
because Yahweh has encouraged his people—he's paid the price for Yerushalem's freedom.
10 In front of all the nations, Yahweh has revealed that he's holy and powerful,
and even the ends of the earth will see that our god rescues his people.
11 Get out, get out, leave that place! Don't touch anything that's 'unclean'.[118]
Get out from among it. Purify yourselves, all of you who carry Yahweh within you,
12 because you won't leave out in a rush.
You all won't have to flee hurriedly
because Yahweh will go ahead of you all,
and Yisrael's (Israel's) god will bring up the rear.

The suffering servant · The fourth servant song

13 Listen, my servant will prosper—
he'll be promoted and highly honoured.
14 Many people were horrified at you—his appearance was so disfigured
and his body was so disfigured that he no longer looked like a man.
15 So he'll startle many nations.
Kings will shut their mouths because even if they hadn't been told about it,
they'll see and understand what they hadn't heard about.[119]
53:1 Who has believed our message,
and who has Yahweh's power been revealed to?[120]
2 He grew in front of him like a young plant,
and like a root out of the dry ground.
He had no fancy form or splendour to look at,
and his appearance didn't attract us to him.
3 He was despised and rejected by people—
a man with a lot of pain and familiar with sickness
like someone that most people would look away from
and despise him, rather than to esteem him.
4 Despite that, he's borne our sicknesses
and carried our pains.[121]
We thought that he'd been struck down by God—
attacked and made to suffer.
5 But he was pierced for our disobedience,
and crushed for our wicked actions.
The punishment that gave us peace was on him,
and we were healed thanks to his wounds.[122]
6 We've all strayed away like sheep—
everyone's gone in their own direction[123]
and Yahweh has placed all our disobedience onto him.
7 He was oppressed and tormented
but like a lamb being led away to be slaughtered,[124] he didn't open his mouth,
and like a sheep that's silent in front of its shearers, he didn't open his mouth.
8 After oppression and judgement, he was taken away,
but how many of his peers even cared that he was cut off from the land of the living?
He was wounded because of the disobedience of my people.
9 His burial place was among the criminals,
and a rich man at his death,
although he'd committed no violent acts,
and had never spoken deceitfully.[125]
10 But Yahweh desired to crush him—
he made him sick if it would make his life a guilt offering.
He will live long and see offspring,
and Yahweh' plans will prosper through his work.
11 Due to his internal anguish, he'll be able to see.
He'll be satisfied with his knowledge.
My obedient servant will justify many,
and he will carry their disobedience.
12 Because of that, I'll allocate a portion for him.
He'll divide out the plunder to a powerful people
because he poured out his life resulting in his death.
He was included with the wicked,[126]
and he bore the disobedience of many people,
and he intervened on behalf of the disobedient.

116 **RV 52:5 · Cross-ref.** Rom 2:24.
117 **RV 52:7 · Cross-ref.** Nah 1:15; Acts 10:36; Rom 10:15; Eph 6:15.
118 **RV 52:11 · Cross-ref.** 2Cor 6:17.
119 **RV 52:15 · Cross-ref.** Rom 15:21.
120 **RV 53:1 · Cross-ref.** Rom 10:16; Yhn 12:38.
121 **RV 53:4 · Cross-ref.** Mat 8:17.
122 **RV 53:5 · Cross-ref.** 1Pe 2:24.
123 **RV 53:6 · Cross-ref.** 1Pe 2:25.
124 **RV 53:7 · Cross-ref.** Rev 5:6.
125 **RV 53:9 · Cross-ref.** 1Pe 2:22.
126 **RV 53:12 · Cross-ref.** Luk 22:37.

Readers' Version

Yahweh's love for Yerushalem

54:1 Sing happily you barren
women who has never given birth.
Break into a cheery song and celebrate, you who've never
been in labour,
because the desolate woman now has more children than
the married woman did says Yahweh.[127]
2 Widen your tent and stretch your tent curtains further
out without restraint.
Make your tent ropes longer and drive your stakes in
deep
3 because you'll spread out both to the right and to the
left,
and your descendants will conquer nations
and settle in cities that had become desolate.
4 Don't be afraid because you won't be put to shame,
and don't be discouraged because you won't be dis-
graced,
because you'll forget the shame from your youth.
You'll no longer remember the disgrace from when you
were made a widow
5 because your husband is the one who made you—
his name is Commander-in-chief Yahweh.
Yisrael's (Israel's) holy one is your protector.
He's called the god of the whole world.
6 Yes, Yahweh has called you back
as if you were an abandoned wife with a wounded spirit,
or a young wife who was rejected.
Your god says:
7 I abandoned you for a little while,
^but now I'll bring you back with great compassion.
8 I kept away from you for a while in a flood of severe
anger,
but with my permanent loyal commitment, I'll have com-
passion on you.
Yahweh who paid the price for your freedom says:
9 For me, this is like Noah's flood—
just as I promised to never again to cover the earth,
so too I promise not to be angry at you or to rebuke you.
10 Even if the mountains disappear and the hills shake,
my loyal commitment to you won't disappear and my
agreement for peace won't be shaken,
says Yahweh, the one who has compassion for you.

The new Yerushalem

11 You city which is suffering like
being battered in a storm
with no one to comfort you,
listen, I'll rebuild you with turquoise stones,
and place sapphires in your foundations.
12 I'll make your towers out of rubies
and your gates from beryl stones,
and all your walls from other precious stones.
13 All your children will be followers of Yahweh,
and they'll experience extended peace.
14 You'll be established with justice—far away from op-
pression.
You won't be afraid of acts of terror because it won't ap-
proach you.
15 Listen, no one will attack you that I haven't sent.
Anyone stirring up trouble against you will fail.
16 Look, I created the craftsman who fans the charcoal
fire,
and produces weapons as his work,
and it's me who created a destroyer to cause destruction.
17 No weapon that's made to be used against you will suc-
ceed,
and those who speak out accusations against you will be
condemned as guilty.
That's the inheritance of Yahweh's servants,
and I, Yahweh, will pronounce them as innocent.

Come and freely find Yahweh

55:1 Hey, you who are thirsty, go to
the water supplies,
and you who have no money, go and buy grain and eat.
Yes, come and buy grain without money,
and wine and milk with no price on them.
2 Why pay money for what's not food,
and work hard for what doesn't satisfy?
Listen carefully to me and eat good things
and enjoy rich foods.
3 Pay attention and come to me.
Listen so you all can live,
and I'll make a permanent agreement with you all—
the reliable, loyal commitment shown to David.[128]
4 Listen, I've made him a witness to the nations—
a leader and commander of the people groups.
5 Look, you'll call a nation that you didn't know,
and that nation that didn't know you either, will run to
you
because of your god Yahweh,
and because Yisrael's (Israel's) holy one has caused you
to be honoured.
6 Search for Yahweh while he lets himself be found.
Call out to Yahweh for help while he's near.
7 Let the wicked person abandon their behaviour,
and the evil person abandon their plans.
Then let them return to Yahweh so that he can have
compassion for him,
and return to our god because he'll freely forgive them.
8 Yes, my thoughts aren't like your thoughts,
and your ways aren't like my ways.
That's what Yahweh declares.
9 Yes, just as the skies are higher than the earth,
so too my ways are higher than your ways
and my thoughts are higher than your thoughts.
10 Just like how the rain and snow come down from the
skies
and don't return there, but water the land
that then makes it produce and sprout,
seed is given to the sower and bread to the consumer,
11 so too when my message leaves my mouth.

127 **RV 54:1 · Cross-ref.** Gal 4:27.

128 **RV 55:3 · Cross-ref.** Acts 13:34.

Readers' Version

It won't return to me empty,
but when it's done what was desired,
and after having prospered in the place where I sent it.
12 You'll all go out cheerfully
and be led in peace.
The mountains and hills will let out a happy shout,
and all the trees in the countryside will clap their hands.
13 Instead of thornbushes, cypress trees will grow up.
Rather than nettles, myrtle trees will rise up,
and it'll increase Yahweh's reputation
as a permanent sign that will never be destroyed.

Salvation for others

56:1 Yahweh says this:
Promote justice and do what is right
because the time when I'll save you is coming soon,
and my righteousness will be revealed.
2 Everyone who does that will be blessed,
and the son of humanity who takes hold of it,
who observes the rest day—not defiling it,
and who stays away from doing anything evil.
3 Don't let the son of any foreigner who's decided to follow Yahweh,
say, 'Yahweh will certainly separate me out from his people.'
And don't let the castrated slave say, 'Look, I'm a withered-up tree,'
4 because Yahweh says this:
To the castrated slaves who observe my rest days
and choose what pleases me and are faithful to my agreement,
5 I will give them a monument and a good name in my house and inside my walls
that's better than sons and daughters.
I'll give them a permanent good reputation which won't be terminated.
6 Then the children of foreigners who strive to follow Yahweh,
to serve him and to love his name, and to be his servants,
who observe the rest day without defiling it,
and who cling to my agreement,
7 I'll bring them to my sacred mountain
and make them happy in my temple where people pray.
Their burnt offerings and sacrifices will be acceptable on my altar,
because my temple will be called a prayer house for all the nations.[129]
8 My master Yahweh, who gathers Yisrael's (Israel's) outcasts, says this:
I'll gather others beside those already gathered.

The judging of teachers of Yisrael

9 All you animals in the countryside, come to devour,
yes, all you animals in the forest.
10 All of its watchmen are blind—they don't know what's going on.
They're all voiceless dogs, unable to bark.
They dream about lying down—enjoying a nap.
11 The dogs have a fierce appetite—they're never full.
The shepherds know nothing and don't understand.
They've all gone their own way and make money from their illegal sidelines.
12 Come on, take some wine and let's drink strong drink.
Tomorrow will be just like today except we'll have even more.

Yisrael's idolatry is condemned

57:1 The godly people die but no one takes it to heart.
Those with loyal commitment are removed but no one knows what's going on
because the godly people are pulled back from facing evil.
2 They go in peace.
They've walked on a straightforward path
and now they rest on their beds.
3 But come here you children of a sorceress—
offspring of adulterers and prostitutes.
4 Who are you all making fun of?
Who are you speaking out against and poking your tongues out against?
You're all children of wickedness—offspring of deception
5 who burn with lust under oak trees—in fact under every green tree.
You all slaughter children in valleys under the crevices in the cliffs.
6 You stand up large, smooth stones from the riverbed
and offer them a portion of your food.
You pour out wine as a drink offering and offer up a grain offering.
Will I relent in taking action about those activities?
7 You slept up high at the hilltop shrines
where you went up to also offer a sacrifice,
8 and you've put your symbols behind the door and doorposts.
Yes, away from me you stripped off
and filled your bed with others.
You had an agreement with those whose bed you loved—
enjoying their bodies.
9 You took oil and travelled to the king,
along with lots of perfumes.
Then you sent your ambassadors to distant places,
and even descended to the world of the dead.
10 You were tired from your long journey,
but you didn't say that it's all just hopeless.
You found new things to do so then you didn't become weak.
11 Who very you so afraid of that you lie,
and don't remember me or think about me?
Haven't I been silent for a long time now
so it's not me that you're afraid of.
12 I'll talk about your activities and how you do what's right
but they won't benefit you.
13 When you call out for help, let your collection rescue

129 RV 56:7 · Cross-ref. Mat 21:13; Mrk 11:17; Luk 19:46.

Readers' Version

you,
but a wind will carry them all away—
a breath will take them away.
But those who rely on me for safety will inherit the land,
and will take possession of my holy mountain.
14 Then he'll say:
God will help and heal
Pile it up, pile it up, make a track through.
Remove the stumbling blocks from the path for my people.
15 The one who's high and honoured, who lives forever and whose name is holy, says:
I live in a place that's holy and up high,
but also with the oppressed person and with the humble person,
→to restore the spirit of the humble and to encourage those who feel crushed.
16 However, I won't argue the point forever,
and I won't remain permanently angry,
because those who stand in front of me would faint—
the creatures that I myself made.
17 I was angry at the wickedness of their dishonest gain and I struck them.
I hid and I was angry, but they decided to go against me.
18 I've seen their ways and I'll heal them,
and I'll lead them and comfort them and their mourners.
19 I'll enable them to shout happily,
'Peace, peace, to those both near and far,'
and I will heal them says Yahweh.
20 But the wicked are like the ocean in a storm,
because it's unable to stay calm, but rather it stirs up slush and mud.
21 My god says that there's no peace for those who are wicked.
58:1 Shout loudly. Don't hold back.
Don't fast just for looks
Raise your voice like a trumpet
and confront my people with their wickedness,
and Ya'akov's (Jacob's) descendants with their disobedience.
2 They search for me every day
and want to learn about my ways like a nation that does what is right,
and they haven't abandoned the values of their god.
They ask me to make judgements that are far and right.
They want god to approach them.
3 Why did we fast, as you didn't even look?
We humbled ourselves and you didn't even notice?
Listen, when you fasted was it just for your own needs?
You all certainly drive your labourers hard!
4 Look, you all fast with strife and contention,
and strike out with vicious clenched fists.
You all don't fast today to make your voices heard up on high.
5 Is that the kind of fasting that I would choose?
A day when a person humbles themself and bows their head down like a bulrush does.
They wear sackcloth and form a bed of ashes to sit on.
Is that really a fast that's acceptable to Yahweh?
6 Isn't this the fast that I would prefer?
When you all remove chains that were wickedly put on others,
and undo the ropes from the yoke that forced them to comply?
Let go all those who've been crushed,
and break every yoke that burdened them.
7 Isn't it to share your food with those who are hungry,
and to bring the poor, homeless people into your house?
When you see someone naked, clothe them,
and don't hide yourself from your own relatives.
8 Then your light will break through like the dawn,
and your healing will quickly spring up.
Your right actions will go ahead of you
and Yahweh's honour will follow along behind you.
9 Then you'll call out and Yahweh will answer.
You'll cry for help and he'll say, 'Here I am.'
If you remove the burden of the yoke from among you,
as well as the pointing finger and wicked speech,
10 give yourself to the hungry
and give those who are suffering what they need
then your light will rise in the darkness
and your darkness will be like the noonday.
11 Then Yahweh will continually lead you
and satisfy your appetite in arid regions.
He'll strengthen your bones and will be like a watered garden,
and like a spring that never runs dry.
12 Then some of you will rebuild the ancient ruins—
you'll restore the foundations from generations ago
and you'll be called the repairer of the wall—
the one who restores streets to live in.
13 If on the rest day, you turn back from what you wanted to do
Blessings for keeping the rest day
and don't try to please yourself on my sacred day,
enjoy Yahweh's sacred and honourable rest day,
and honour it instead of doing your own activities such as finding your own pleasure or delivering a speech,
14 then you'll take delight in Yahweh.
I'll make you ride on the heights of the earth,
and I'll give you the same blessings that I gave your ancestor, Ya'akov (Jacob).
That's what Yahweh has spoken.
59:1 Listen, don't think that Yahweh can't rescue you,
Yisrael's sins and punishment
or that he won't be able to hear you.
2 However, your disobedience causes separation between you all and your god,
and your sins have made him turn away from listening to you,
3 because your hands are defiled with blood,
and your fingers with sin.
Your lips spew out lies
and your tongue works against justice.
4 No one stands up for justice,
and no one pleads their case truthfully.

Readers' Version

They rely on being meaningless, or fancy words of no value—
conceiving mischief and advancing wickedness.
5 They hatch vipers' eggs
and weave spiders' webs
Anyone who eats any of their eggs will die—
when they're cracked open, a viper will be hatched.
6 Their weavings aren't for clothes,
so they don't cover themselves with their products.
Their products are products of wickedness,
and their hands are involved in violence.
7 Their feet run towards evil,
and they're quick to shed innocent blood.
They're always thinking about wickedness—
they walk the paths of causing ruin and destruction.
8 They don't know the way of peace,
and there's no justice on their tracks.
They've make their paths crooked—
none of those who tread on them will experience peace.
9 Therefore, justice is far from us — **Societal sinfulness**
and righteousness doesn't reach us.
We wait for light, but look, we get darkness.
We wait for gleams of light, but walk in the gloom.
10 We grope along the wall like the blind,
and feel around as though we had no eyes.
Even at midday, we stumble as if it's twilight—
among the living but behaving like the dead.
11 All of us growl like bears,
and moan mournfully like doves.
We keep hoping for justice, but none comes,
for rescue, but it's far away
12 because our transgressions in front of you are many.
Our sins have testified against us
because our transgressions are with us,
and as for our iniquities, we know them.
13 We've rebelled and denied Yahweh,
and turned away from following our god—
promoting oppression and rebellion instead.
We've conceived and told lies as if they were the heart-felt truth.
14 Justice is driven right back,
and righteousness stands off at a distance,
because truth has stumbled in the public square,
and honesty can't enter.
15 So then truth went missing,
and the one who turned away from evil got robbed.
Yahweh saw it and wasn't pleased that there was no justice.
16 Yahweh saw that there wasn't anyone to make a stand, — **The assisting of Master of his people**
and was appalled that there was no one to intervene.
So he applied his own power to bring salvation,
and his own desire to do what's right, sustained him.[130]
17 He put righteousness on like armour,
and a helmet of salvation on his head.[131]
He dressed in clothes of vengeance
and wrapped himself with zeal like a robe.
18 He will repay his enemies for the evil things that they have done.
He will repay the islands with the appropriate reward.
19 Then those in the west will respect Yahweh's reputation,
and in the east, will respect his splendour,
→because he'll come like a swift river with Yahweh's wind driving it.
20 Then a redeemer will come to Tsiyon (Zion)
and to those descendants of Ya'akov (Jacob) who repent of their disobedience.
That's what Yahweh declares.
21 Then Yahweh says:
This is my agreement with them.
My spirit which is on you and my messages that I've put in your mouth,
they won't leave your mouth or the mouths of your descendants,
even the distant generations from now and forever onwards.
That is Yahweh's declaration.
60:1 Take action, shine, because your light has come, — **Yerushalem's future splendour**
and Yahweh's brilliance has risen to shine on you,
2 Yes, listen, darkness will cover the earth.
and thick darkness will blanket the nations,
and then Yahweh will dawn over you,
and his brilliance will appear over you.
3 Nations will come to your light,
and kings to your rising brightness.
4 Look up and all around and see all of them gathered together.
Your sons will come from far away,
and your little daughters will be carried back on the hip.
5 Then you'll see and be radiant,
and your heart will be in awe, and broaden,
because plenty of international shipping will come to you,
6 Plenty of camels will cover your land—
young camels from Midyan and Eyfah.
All of them will come from Sheva.
They'll bring gold and frankincense
and will announce praises to Yahweh.
7 All the flocks from Kedar will be gathered for you.
The rams from Nevayot will serve you.
They'll be accepted to go up onto my altar,
and I'll decorate my house beautifully.
8 Who are these who fly like a cloud,
and like doves to their windows?
9 The islands wait for me, and the ships from Tarshish
will be first to bring your sons from far away

130 **RV 59:16 · Cross-ref.** Isa 63:5.

131 **RV 59:17 · Cross-ref.** Eph 6:14-17; 1Th 5:8.

Readers' Version

along with their gold and silver to honour your god Yahweh
and for Yisrael's (Israel's) holy one because he's honoured you.
10 The sons of foreigners will rebuild your city walls,
and their kings will serve you,
because although I struck you in my severe anger,
yet in my favour I've had compassion towards you.
11 Then your city gates will be always open—
they won't be shut day or night,
so the wealth from other nations can be brought to you,
with their kings being led captive.[132]
12 Yes, any nation or kingdom that won't serve you will perish,
and the nations will be completely destroyed.
13 Levanon's best will come to you—
cypress, fir, and cedar timber all at once,
to make my sanctuary beautiful
and I'll honour the place where I stand.
14 The descendants of those who oppressed you will come to you
and all those who despised you will bow down at your feet.[133]
They will call you Yahweh's city—
Yisrael's (Israel's) holy one—Tsiyon (Zion).
15 Instead of your being abandoned and hated, with no one passing through you,
I'll make you a thing of perpetual pride—the joy of future generations.
16 You'll suckle the milk from the nations,
and feed from the breast of kings,
and you know that I, Yahweh, am your rescuer and your redeemer—Ya'akov's (Jacob's) powerful one.
17 Instead of bronze and iron, I'll bring gold and silver,
and instead of timber and stones, bronze and iron.
Then I'll appoint peace as your overseer,
and righteousness as your supervisors.
18 Violence won't be experienced in your land—
no more devastation or destruction in your territories.
You'll realise that salvation protects you like city walls
and praise like your city gates.
19 The sun will no longer be your light during the day,
nor will the moon's brightness shine for you,
but rather, Yahweh will be your perpetual light,
and your god will be your brilliant light.[134]
20 Your sun will no longer set,
and your moon will no longer disappear,
because Yahweh will be your perpetual light,
and your days of mourning will be over.
21 As for your people, all of them will do what is right.
They will permanently possess the land—the shoot that I planted—
my handiwork to showcase my greatness.
22 The little one will become a thousand,
and the little nation will become powerful.
I, Yahweh, will quickly accomplish it at the appropriate time.

The assisting of Yisrael

61:1 My master, Yahweh's spirit is on me
because Yahweh has chosen me
→to bring good news to those who are suffering.[135]
He's sent me to bandage up the brokenhearted,
to decree freedom for those taken captive,
and to liberate those who are chained up.
2 He's sent me to proclaim the year of Yahweh's favour,[136]
and a day of our god's vengeance,
and to comfort all those who mourn.[137]
3 It'll be a time to give Tsiyon's (Zion's) mourners a nice turban instead of ashes on their heads,
oil to show joy on their faces instead of mourning,
a cloak of praise instead of a discouraged spirit.
Then they'll be called 'oaks of righteousness' that Yahweh planted to display his splendour.
4 They'll rebuild the ancient ruins—
restoring the places that had become deserted.
They'll rebuild the devastated cities,
and places that have been in ruins for generations.
5 Strangers will stand out in your fields and shepherd your flocks,
and sons of foreigners will take care of your farms and vineyards.
6 Then you'll all be called Yahweh's priests,
and it'll be said that you're servants of our god.
You'll consume the wealth from the nations
→and you'll also boast because there'll be so much of it.
7 Instead of shame, you'll all have a double blessing,
and instead of dishonour, they'll shout happily about their portion,
Yes, they'll possess a double portion in their land
and they'll have permanent happiness
8 because I, Yahweh, love justice and hate theft and crime.
Due to my faithfulness, I'll repay them for what they've been through,
and I'll make a permanent agreement with them.
9 Then their descendants will be known among the nations,
and their offspring among the people groups.
Everyone who sees them will recognise them
because they are the people who Yahweh has blessed.

132 **RV 60:11 · Cross-ref.** Rev 21:25-26.
133 **RV 60:14 · Cross-ref.** Rev 3:9.
134 **RV 60:19 · Cross-ref.** Rev 21:23; 22:5.
135 **RV 61:1 · Cross-ref.** Mat 11:5; Luk 7:22.
136 **RV 61:1-2 · Cross-ref.** Luk 4:18-19.
137 **RV 61:2 · Cross-ref.** Mat 5:4.

Readers' Version

10 I'm going to really celebrate Yahweh.
My inner being will be glad about my god
because he has dressed me in clothes of a free person.
He's clothed me with the robe of a person declared innocent
like the groom puts on a nice turban,
and the bride adorns herself with jewelry.[138]
11 Just as the soil produces growth,
and as the seeds in the garden start to sprout,
so too my master, Yahweh, will make righteousness grow
as well as praise towards all the nations.

Yerushalem's coming rescue

62:1 For the sake of Tsiyon (Zion), I won't be silent.
and for Yerushalem's (Jerusalem's) sake, I won't be quiet,
until its righteousness proceeds as brightness
and its salvation like a burning torch.
2 Then the other nations will see your righteousness,
and all kings will see your glory.
and you'll be called by a new name that Yahweh himself will give.
3 You'll be a beautiful crown in Yahweh's hand,
and a royal turban in your god's palm.
4 They won't claim any longer that you've been abandoned,
and they won't say again that your land has been deserted,
because you'll be called 'the place that Yahweh likes'.
Also, your land will be called 'married'
because your land will be married to him.
5 Just like a young man marries a young woman,
your sons will marry you,
and as the groom is full of happiness about his bride,
your god will be full of happiness about you.
6 I've put watchmen on your walls, Yerushalem (Jerusalem).
They'll never be silent—night or day.
You all who are reminding Yahweh, don't ever stop to rest—
7 don't let him rest until he reestablishes Yerushalem,
and until he makes it something to be praised by the world.
8 Yahweh has using the strength from his power,
and raised his right hand to make a promise:
I'll won't give your grain to your enemies again for their food,
and foreigners' children won't be drinking the new wine that you worked so hard to make,
9 because those who harvested the grain will eat it,
and those who collected the grapes will drink in my sacred courtyards.
10 Go through, head out the city gates. Clear the way for the people.
Build up, build up the highway. Clear away the stones to raise up a banner for the nations.
11 Listen, Yahweh has proclaimed to the ends of the earth:
Tell Tsiyon's (Zion's) daughter to look because her rescue is about to happen.
Look, he's brought his reward with him,
and his wages go ahead of him.[139]
12 The ones that Yahweh has paid to have freed
will be called 'the sacred people' by others.
Also, you'll be called 'the desirable city'—
the one which hasn't been abandoned.

Yahweh's vengeance

63:1 Who's that coming from Edom,[140]
coming from Batserah dressed in crimson?
This one dressed like an honoured person,
marching in the greatness of his strength?
It's me, Yahweh, proclaiming what's right—powerful to rescue.
2 What's that red on your clothes?
Your clothes look like you've been treading grapes in a wine-pressing pit?
3 I've trodden in the wine-pressing pit alone,
and there wasn't anyone from the nations with me.
I trod them in my anger,
and trampled them in my fury.[141]
and their blood is splattered onto my clothes.[142]
All my clothes are stained
4 because I had decided that this was the day of vengeance,
and the year had come for me to buy my people's freedom.
5 I looked and there wasn't anyone to help,
and I was appalled that no one assisted,
but my power gave me victory,
and my rage sustained me.[143]
6 I trod down peoples in my anger,
and in my rage, I made them drunk,
and I poured their blood out on the ground.

Remembering Yahweh's goodness

7 I'll tell others about Yahweh's loyal commitment—
praising him for his treatment of us.
Yes, for his amazing goodness to Yisrael's (Israel's) descendants,
which he's shown us according to his mercy,
and according to his incredible loyal commitment,
8 and he said, "They're definitely my people—
children who wouldn't be disloyal,"

138 **RV 61:10 · Cross-ref.** Rev 21:2.
139 **RV 62:11 · Cross-ref.** Isa 40:10; Rev 22:12.
140 **RV 63:1-6 · Cross-ref.** Isa 34:5-17; Jer 49:7-22; Eze 25:12-14; 35:1-15; Amos 1:11-12; Oba 1-14; Mal 1:2-5.
141 **RV 63:3 · Cross-ref.** Rev 14:20; 19:15.
142 **RV 63:3 · Cross-ref.** Rev 19:13.
143 **RV 63:5 · Cross-ref.** Isa 59:16.

Readers' Version

and he became their rescuer.
9 In all their suffering, he also suffered,
and his messenger went ahead of him to rescue them.
In his love and mercy, he paid the price for their freedom,
through that era, he lifted them up and carried them.
10 However, they rebelled and grieved his holy spirit,
→so he turned into their enemy who fought against them.
11 Then his people recalled that era with Mosheh (Moses),
Where is the one who brought them up from the sea
along with those shepherds of his flock?
Where is the one who sent his holy spirit to be among them,
12 who transferred his glorious power to Mosheh,
who then divided the sea in front of them[144]
to gain himself a lasting reputation,
13 who led them through the depths?
Like a horse in the wilderness, they didn't stumble.
14 Like cattle going down a valley, Yahweh's spirit gave them peace,
so you led your people to give yourself an incredible reputation.
15 Look from heaven **The mercy**
and see from your wonderful, holy residence.
Where's your actions full of zeal and power?
Your inner motivation and your compassion have restrained themselves from me.
16 Yes, you are our father, although Avraham doesn't know us
and Yisrael (Israel) doesn't recognise us.
You, Yahweh, are our father
and the one who bought us our freedom long ago.
17 Yahweh, why do you make us wander from your paths—
hardening our hearts so we don't want to obey you.
Return for your servants' sake—
the tribes who are your inheritance.
18 For a while, your holy people possessed your sanctuary.
Now our enemies have trampled over your sacred place.
19 We've become like those who you never ruled over—
like those who never called to you for help.
64:1 If you'd torn the skies open, then had come down,
the mountains would have shaken in front of you.
2 Just as fire ignites twigs and boils water,
making your name known to your enemies will make the nations tremble in front of you.
3 When you did amazing things that we weren't expecting, you came down.
The mountains shook in front of you.
4 Since ancient times, no one has heard,
and people's ears haven't listened to anything like that.
No eye has seen any god other than you,
→who takes action for those who wait, expecting his help.[145]
5 You meet the one who is happy and who does what is right—
who remembers your instructions.
Listen, you were angry because we sinned over a long period
but now we will be saved.
6 We've all become like someone 'unclean'
and all the good things we do are like a used menstrual rag.
Because of our acts of disobedience,
all of us have been like leaves that withered and were carried off like the wind.
7 There's no one left who calls on your name—
no one who stirs themself up to take hold of you,
because you've hidden yourself from us
and allowed our acts of disobedience to dissolve us away.
8 But now, Yahweh, you are our father.
We are the clay, and you're our potter,
and all of us are the your handiwork.
9 Don't be excessively angry, Yahweh,
and don't remember our disobedience forever.
Wow, please look here—all of us are your people.
10 Your sacred cities have become a wilderness:
Tsiyon (Zion) has become a wilderness.
Yerushalem (Jerusalem) became a desolation.
11 Our sacred and beautiful temple, where our ancestors praised you,
has now been burnt,
and everything that we liked there is in ruins.
12 After those, will you restrain yourself, Yahweh?
Will you remain silent as you make us suffer so much?
65:1 "I let myself be consulted by **Judgement from Yahweh**
those who hadn't asked,
I let myself be found by those who hadn't searched for me.[146]
I said, 'Here I am. Here I am.' to a nation that wasn't even calling out my name.
2 All day long, I held my hands out to a rebellious people,[147]
who do just what they want rather than walking the good path—
3 a people who continually provoke me to anger.
They regularly sacrifice in gardens
and burn incense on brick altars.
4 They sit among graves and spend the night in such places.
They eat pork, and soup made from 'unclean' meat,

144 **RV 63:12 · Cross-ref.** Exo 14:21.
145 **RV 64:4 · Cross-ref.** 1Cor 2:9.
146 **RV 65:1 · Cross-ref.** Rom 10:20.
147 **RV 65:2 · Cross-ref.** Rom 10:21.

Readers' Version

5 saying, 'Don't come near me because I'm more holy than you!'
Those people make me angry like a fire burning all day long.
6 "Listen, it's written in front of me.
I won't stay silent because I'll repay—
I'll repay where it hurts—
7 your disobedience and that of your ancestors together."
Yahweh says, "They burnt incense on the mountains,
and taunted me on the hills,
so I'll measure out their wages where it hurts."
8 This is what Yahweh says:
When juice is found in some grapes on the vine,
then someone will say, 'Don't destroy it because there's good in it,'
so too for the sake of my servants, I won't destroy everyone.
9 I'll bring descendants out of Ya'akov (Jacob),
and someone to possess my mountains out of Yehudah (Judah),
and my chosen ones will take possession of it,
and my servants will live there.
10 The Sharon plain will become a pasture for the flocks,
and the Akor valley[148] will be a resting place for cattle
for my people who search for me.
11 But you all who abandon Yahweh,
who forget my sacred mountain,
who prepare a table for Gad,
and fill mixed wine for Meni,
12 I'll appoint you all for the sword.
You'll all bow down for slaughter
because I called and you all didn't answer.
I spoke and you all didn't listen,
and did what I considered to be evil
and you chose what I didn't like.
13 So my master, Yahweh, says this:
Listen, my servants will eat, but you'll all be hungry.
Look, my servants will drink, but you'll all be thirsty.
Watch, my servants will celebrate, but you'll all be put to shame.
14 Listen, my servants will shout happily as they celebrate,
^but you'll all cry out from mental anguish,
and you'll all wail because of your broken spirits.
15 Your names will remain in your language as curse words for my chosen ones,
but my master Yahweh will put you to death,
and then he will call his servants by another name.
16 Anyone who blesses themself on earth, will bless themself by the god of certainty,
and anyone who makes a vow on earth, will promise by the god of certainty,
because their former troubles will be forgotten because they'll be hidden from my eyes.

Yahweh's new creation

17 Listen, I'm about to create new skies and a new earth,[149]
and then the previous things won't be remembered or thought about
18 because you'll celebrate and be forever happy with what I'm about to create,
because listen, I'm about to create a happy Yerushalem (Jerusalem) with celebrating people.
19 Then I'll celebrate about Yerushalem and be happy about my people,
and the sounds of weeping and distress will no longer be heard there.[150]
20 There won't be any more babies die there at a few days old,
or an elderly person who doesn't enjoy their full life.
Someone who's a hundred years old will seem like a young man,
and someone who doesn't reach one hundred will be considered cursed.
21 They'll build houses and live in them,
and they'll plant vineyards and get to eat their fruit.
22 They won't build then end up having someone else live there,
and they won't plant then end up with someone else eating the produce,
because my people will live as long as trees,
and my chosen ones will fully enjoy everything they've worked at.
23 Their work won't be wasted, and they won't end up discouraged,
→because they'll be Yahweh's children who are blessed, along with their descendants.
24 Before they even call out, I'll answer them—
while they're still speaking, I'll hear them.
25 The wolf and the lamb will graze together,
and the lion will eat straw like the cow.
The snake's food will be dirt and they won't cause any harm,
and nothing will be destroyed on my sacred mountain says Yahweh.[151]

Hypocrisy in worship

66:1 Yahweh says this:
The heavens are my throne[152] and the earth is my footstool.[153]
Where then, could you all build a house for me,
and where could be a place for me to relax?
2 My hand made all those things

148 **RV 65:10 · Cross-ref.** Josh 7:24-26.
149 **RV 65:17 · Cross-ref.** Isa 66:22; 2Pe 3:13; Rev 21:1.
150 **RV 65:19 · Cross-ref.** Rev 21:4.
151 **RV 65:25 · Cross-ref.** Isa 11:6-9.
152 **RV 66:1 · Cross-ref.** Mat 5:34; 23:22.
153 **RV 66:1 · Cross-ref.** Mat 5:35.

Readers' Version

and they came to be by Yahweh's declaration.
The people that I take notice of
are those who are humble and contrite,
and who sincerely respect and honour my message.
3 The same person who slaughters a bull (to sacrifice),
also murders a person.
The one who sacrifices a lamb, breaks a dog's neck.
Someone who brings up a grain offering, also brings pigs' blood.
A person who offers incense as a memorial, blesses wickedness as well.
→They've chosen their own ways, and enjoy their detestable behaviour.
4 So I will choose their punishment,
→and I'll cause their fears to come to be.
because I called but no one answered.
I spoke and no one listened.
They did evil things as I watched,
and chose to do what I didn't like.
5 Listen to Yahweh's message you who respect and honour it.
Your relatives who hate you and who exclude you all for my name's sake, have said,
'Let Yahweh be honoured so we can see your happiness,'
however, they'll be put to shame.
6 There's a sound of uproar from the city—
noise coming from the temple:
the sound of Yahweh giving his enemies what they deserve.
7 Before it went into labour, it already gave birth.
Before the pain hit it, it delivered a son.[154]
8 Who's heard anything like that before?
Who's seen those sorts of things?
Can a land be given birth to in one day?
Can a nation be born in an instant,
→because Tsiyon (Zion) gave birth to her children so soon as she went into labour?
9 "Do I bring a baby to the birth canal and then not deliver it?" Yahweh asks.
"Or do I bring it to the point of delivery and then hold it back?" asks your god.
10 Celebrate with Yerushalem (Jerusalem) all of you who love it, and be glad.
Happily celebrate with it, all of you who mourned over it,
11 because you'll all suckle and be satisfied from her comforting breasts.
Yes, you'll all drink deeply and delight yourselves from her gushing nipple,
12 because Yahweh says this:
Listen, I'm about to extend peace to Yerushalem like a river,
and the wealth of the nations to her like an overflowing stream.
Then you'll all suckle and be carried on the hip,
and bounced on her knees.
13 I'll comfort you all like a mother comforts her child,
and you'll all be comforted in Yerushalem.
14 You'll all see that and it'll warm your heart,
and your bones will sprout like the grass.
Yahweh will reveal his power to his servants,
and he'll be indignant at his enemies,
15 because listen, Yahweh will come in fire with his chariots like a windstorm,
→to bring his raging anger and to rebuke with flames of fire.
16 Yes, Yahweh judges all humanity with fire and his sword,
and many people will be killed by him.
17 Those who consecrate themselves, and purify themselves for the gardens,
and those who eat pork, rats, and other detestable things, will all be destroyed together.
That is Yahweh's declaration.
18 I know their thoughts and what they've done. The time is coming to gather all the nations and the language groups, and they'll come and see my glory. 19 I'll perform a miracle among them, and will send survivors from them to the nations: Tarshish, Put, Lud (home of archers), Tuval, Yavan (Greece), and to the distant islands where they haven't heard about me or seen my splendour. They'll tell other nations about my greatness. 20 Then they'll bring all your relatives back from all the nations to my sacred mountain Yerushalem (Jerusalem), on horses, and in chariots and wagons, and on mules and camels, as an offering to Yahweh like how the Israelis bring a grain offering in a clean vessel into the house of Yahweh.
That's what Yahweh says.
21 Then I'll choose some of them to be priests and temple workers.
That's what Yahweh says.
22 Just as the new skies and the new earth will stand in front of me,[155]
so your descendants and your name will endure.
That's what Yahweh declares.
23 Then from month to month and week to week,
all creatures will come to bow down in front of me.
That's what Yahweh says.
24 Then they'll go out and see the corpses of those who rebelled against me,
because the maggots won't die and their fire won't be extinguished,[156]

154 **RV 66:7 · Cross-ref.** Rev 12:5.

155 **RV 66:22 · Cross-ref.** Isa 65:17; 2Pe 3:13; Rev 21:1.

156 **RV 66:24 · Cross-ref.** Mrk 9:48.

and all creatures will find them abhorrent.

Tsefanyah

(Zephaniah)

Introduction

Tsefanyah (commonly known as Zephaniah) was a prophet at the time that Yoshiyah (Josiah) was king of Yehudah (Judah). The people served the true God, but before long, they abandoned Yahweh and started worshipping false gods. So then Yahweh threatened to punish the people of Yerushalem (Jerusalem) city and the people across all of Yehudah because of their evil activities. However, even then, they refused to ask him for forgiveness. So in 586 before Yeshua/Jesus (B.C.), Yerushalem was destroyed by the Babylonians (sometimes also called Chaldeans). But even then, he'd planned to punish those other nations in the future for enslaving his people, then he'd allow his people to return there to Yerushalem and receive his blessing.

Main components of this document

The day of Yahweh's judgement *1:1–2:3*
The destruction of nations near Yisrael *2:4-15*
The destruction and future redemption of Yerushalem *3:1-20*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 The message from Yahweh which came to Tsefanyah (Zephaniah) (son of Kush (Ethiopia), son of Gedalyah, son of Amaryah, son of Hizkiyah (Hezekiah)) in the time of Amon's son, King Yoshiyah (Josiah) of Yehudah (Judah)[1]

Coming judgement against Yehudah · Southern kingdom

2 Yahweh declares:
I will exterminate everything that lives on the ground.
3 Yahweh declares:
I'll bring humans and animals to an end, along with the birds and fish. Wicked people will be destroyed along with their idols and humankind will be cut-off from the earth.
4 I will punish the people of Yehudah (Judah),
and those living in Yerushalem (Jerusalem).
I will wipe all remnants of Ba'al out from this place.
No one will even remember the names of those priests who served idols.
5 I'll punish those who bowed down to the stars and planets from their rooftops,
and those making promises to Yahweh but then promising to the false god Malkam.[2]
6 I'll punish those who turn back after following me, Yahweh,
as well as those who haven't searched for Yahweh or prayed to me.
7 Be silent in the presence of the master Yahweh,
because his day is near.
Yahweh has prepared a sacrifice,
and he's consecrated his guests.
8 On the day of Yahweh's sacrifice, I will visit their officials and the king's sons, and all those wearing foreign clothing. **9** At that time I will punish all the officials who force their way into people's homes—the ones filling their masters' houses using fraud and violence.
10 Yahweh declares:
On that day a cry of distress will come from the Fish Gate,
and wailing from the second district
and a loud crash from the hills.
11 Wail, you inhabitants of the Maktesh,
because all of the people of Kena'an (Canaan) will be destroyed.
All the money-counters will be eliminated.
12 I will search Yerushalem (Jerusalem) with lamps at that time,
and I will punish those who've sunk to the bottom—
the ones who tell themselves,
'Yahweh will never take action—either good or bad.'
13 Their wealth will be taken as plunder
and their houses will be ruined.
They'll build houses, but they won't get to live in them.
They'll plant vineyards, but won't get to drink their wine.
14 Yahweh's big day of judgement is near—
close and coming quickly.
The sound of Yahweh's day is bitter—
even warriors will cry out.
15 That day will be a day of anger,
a day of distress and anguish,
a day of destruction and desolation,
a day of darkness and gloom,
a day of cloud and thick darkness,
16 a day of trumpet blasts and with the battle cry
against the fortified cities and against the high towers on their corners.
17 I'll bring distress to the people,
and they'll walk slowly as if they were blind,
because they've sinned against Yahweh.
Their blood will be poured out like dust,
and their innards like dung.
18 Their silver, and even their gold, won't be able to save them
on the day of Yahweh's anger.
The whole earth will be consumed in the fire of his jealousy
because he'll soon destroy people from all over the world.

Do what is right · Southern kingdom

2:1 Gather yourselves together,
yes, assemble now you shameless nation
2 before the decree is made,
before the day passes like chaff,
before Yahweh's anger reaches you all,
yes, before that day of Yahweh's anger hits you.
3 Search for Yahweh, all you humble people who do his justice.
Aim to do what is right and to stay humble.
Perhaps you'll be hidden away on the day Yahweh's anger.

The demolition of places near Yisrael

4 Because Azah (Gaza) will become abandoned,
and Ashkelon will become a ruin.
The people of Ashdod will be driven out by noon,
and Ekron will be overthrown.[3]
5 The inhabitants of the coastal region are to be pitied,
the nation of the Kereti.
Yahweh's decision is against you all,
Kena'an (Canaan), land of the Pelishtim.
I'll destroy you until no one remains.
6 The coastal region will become pastures of meadows for shepherds
and pens for flocks.
7 The remaining survivors from Yehudah (Judah) will inhabit that region.
They will shepherd their flocks on that land.
They'll lie down in their houses in Ashkelon in the

1 **RV 1:1 · Cross-ref.** 2Ki 22:1–23:30; 2Ch 34:1–35:27.

2 **RV 1:5 · Note** A variant of the name of the pagan god 'Molek' (or 'Molech', but also close to the Hebrew word for 'king' as found in some other translations).

3 **RV 2:4-7 · Cross-ref.** Isa 14:29-31; Jer 47:1-7; Eze 25:15-17; Yoel 3:4-8; Amos 1:6-8; Zech 9:5-7.

Readers' Version

evening,
because their god Yahweh will visit them, and he'll restore their fortune.
8 I've heard Moav's (Moab's) mocking[4]
and the Amonim' insults.[5]
They've insulted my people
and built up their forces against their border.
9 Commander-in-chief Yahweh, Yisrael's (Israel's) god, declares:
As certain as I'm alive,
Moav will become like Sedom,
and the Amonim like Amorah (Gomorrah),
overrun by nettles and salt-pits—in ruins forever.[6]
The remnant of my people will plunder them,
and the remainder of my nation will take possession of them.
10 That will be the fruit of their pride,
because they mocked and talked themselves up
against the people of Commander-in-chief Yahweh.
11 The people of Moav (Moab) and Amon will be very scared when Yahweh punishes them.
He'll do that so powerfully that people will stop worshipping all other gods.
People in every nation will worship Yahweh instead—each person in their own country.
12 Also you, Kushim (Ethiopians) (Kushim), will be killed by my sword.[7]
13 Yahweh will punish those in the north.
Yes, he'll destroy Ashur (Assyria).
He'll turn Nineveh into ruins—
it'll become a dry place like the desert.[8]
14 Herds of every kind of wild animals will lie down in the middle of it,
Various kinds of owls will sit on the pillars still standing.
A call will hoot in the window.
Rubble will blocking any doorways still upright,
because the cedar planks will be exposed.
15 This is the proud city where people lived in security.
The one with a reputation: "No other city compares with me."
How it's become a ruin—a home for the wild animals.
Every one passing by will hiss at it in derision,
and shake their fist remembering their hate for it.

Yerushalem's sin · Southern kingdom

3:1 The one rebelling and being defiled is to be pitied—
the city of oppressors.
2 She doesn't listen to what she's told.
She doesn't take correction.
She refuses to trust in Yahweh.
She won't approach her god.
3 Her leaders are roaring lions among the flock.
Her judges are wolves that approach in the evening.
There's nothing left to eat by the morning.
4 Her prophets are insolent, treacherous men.
Her priests profane the sanctuary—they violate God's law.
5 Yahweh behaves fairly in her midst.
He doesn't do anything that's wrong.
He makes fair and just judgements every morning.
At every dawn, he's present there,
and yet those who are disobedient have no shame.
6 I've destroyed nations—broken down their walls.
I've destroyed their streets and now they're deserted.
Their cities are ruined, lifeless,
without anyone living in them.
7 I said, 'Surely you will respect me and accept correction.
Then she won't die as a city because of my punishing her.'
Nevertheless, they got up early to do all their corrupt activities.
8 Yahweh declares:
Wait for me, for when I pounce on the prey,
because my decision is to gather nations and assemble kingdoms,
to pour my indignation and all my anger out on them,
because the whole world will be consumed by the fire of my jealousy.
9 Then I'll be sure to give pure speech to the peoples,
so all of them can pray to Yahweh,
and serve him side-by-side.
10 From across the rivers of Kush (Ethiopia) (Kush), my worshippers,
my scattered children will return and bring my offering.
11 On that day you won't feel ashamed about all the times you disobeyed me,
because at that time, I'll remove those proud people from among you,
and you won't continue to be arrogant on my sacred mountain.
12 And I'll leave the poorer and humble people among you,
and they'll trust in Yahweh's authority.
13 The surviving Israelis won't do what is wrong.
They won't tell lies or deceive others.[9]
Instead they'll eat and sleep in peace,
No one will be there to terrify them.

The song of happiness · Both kingdoms

14 Tsiyon's (Zion's) daughter, sing happily.
All Yisrael (Israel), shout aloud.

4 **RV 2:8-11 · Cross-ref.** Isa 15:1–16:14; 25:10-12; Jer 48:1-47; Eze 25:8-11; Amos 1:13-15.

5 **RV 2:8-11 · Cross-ref.** Jer 49:1-6; Eze 21:28-32; 25:1-7; Amos 1:13-15.

6 **RV 2:9 · Cross-ref.** Gen 19:24.

7 **RV 2:12 · Cross-ref.** Isa 18:1-7.

8 **RV 2:13-15 · Cross-ref.** Isa 10:5-34; 14:24-27; Nah 1:1–3:19.

9 **RV 3:13 · Cross-ref.** Rev 14:5.

Readers' Version

Daughters of Yerushalem (Jerusalem), be happy and triumphant will all your being.
15 Yahweh will stop punishing you.
He's forced your enemy to retreat.
Yisrael's king, Yahweh, is among you.
Don't worry any more about being harmed.
16 In that day Yerushalem will be told,
"Don't be afraid, Tsiyon (Zion).
Don't let your hands grow weak.
17 Your god Yahweh is right there.
A powerful warrior, he'll save you.
He'll be so happy about you.
He'll be silent in his love.
He'll talk happily about your rescue."
18 I will gather those among you who grieve so they can attend the celebrations.
They were taken as tribute and it was a reproach.
19 Look, I'll be dealing with all of your oppressors at that time.
I'll save your people who are disabled or who've been shamed.
Then I'll get them praising,
and change their shame into a good reputation around the world.
20 At that time I will bring you all in—
yes, I'll gather you all together at that time.
You'll have a good reputation and people all over the world will praise you,
as I restore your good fortune right in front of your eyes.
Yahweh has spoken.

ZEP · OET-RV v0.2.2

Havakuk

(Habakkuk)

Introduction

In this document, we can read the prophet Havakuk's (Habakkuk's) discussions about Yahweh God. Havakuk lived in Yehudah (Judah) and this document was likely written by 600 before Yeshua/Jesus (B.C.) Havakuk questions God as to why he punishes his Israeli relatives when they're more godly people than those who attack them. Yahweh answered that he sent armies from Bavel in order to punishment them. At that time, the Babylonians solders were very feared because they were very fierce and had already defeated Ashur and Mitsrayim. Havakuk didn't understand why his master Yahweh would allow that. He also asked God, "Why are you silent while the wicked destroy those who are more godly than them?" (1:13). God answered that he would step in and help in due course: "...godly people live by their faith." (2:4)
The other part of this document is the prophecy about the coming destruction of evil people. Havakuk still fears God's curse on Yehudah, but he trusting that his people would be saved and given of strength to endure the difficulties that they were experiencing. This document finishes with a song praising the Yahweh for his faithfulness.

Main components of this document

The complaints of prophet Havakuk and the answer of Master God *1:1–2:4*
The destruction of evil people *2:5-20*
The praying for Havakuk *3:1-19*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 Here is the message that the prophet Havakuk (Habakkuk) saw:

Havakuk's complaint · Southern kingdom

2 For how long, Yahweh, must I call for help before you listen?
I cry out about the violence, but you haven't rescued me.
3 Why do I have to keep seeing injustice and looking at trouble?
Destruction and violence are all around—there's such strife, and conflicts keep happening.
4 That's why the law is paralysed and why justice doesn't prevail—
because those who do good are surrounded by wicked people, so justice gets perverted.

Yahweh's response · Southern kingdom

5 Watch the other countries and observe them, and be astonished and amazed,
because I'm about to do something in your time
that no one will believe would happen, even if they were told about it.[1]
6 Listen, I'm about to stir up the Babylonians[2]—
that fierce and impetuous empire
that marches around the world to seize cities for themselves.
7 They're dreaded and feared.
They go by their own rules to boost their own pride.
8 Their horses are faster than leopards
and more menacing than the wolves in the evening.
So their horsemen arrive from a great distance, then come charging—
they fly like an eagle that's swift to devour.
9 They all come for violence—
hordes of faces advancing like the wind in the wilderness.
They gather captives like sand.
10 They scoff at kings, and rulers are just a joke to them.
They laugh at fortresses as they pile soil up around them and capture them.
11 Then they sweep past like the wind and move on.
They become guilty of thinking that their own strength is their god.

Havakuk's second complaint · Southern kingdom

12 Yahweh, aren't you the eternal God?
You're my heavenly protector who won't die.
Yahweh, you've appointed them for judgement.
Our rock, you've established them for punishment.
13 Your eyes are too pure to endure seeing evil,
and you're not able to look on wrongdoing with favour.
Why then have you tolerated those who are treacherous?
Why are you silent while the wicked destroy those who are more godly than them?
14 You've made those people like the fish of the sea—
like reptiles that have no ruler.
15 The invader brings them all up with a fishhook.
He drags them up with his fishing net.
He catches them all in his drag net,
which makes him happily celebrate.
16 Therefore he sacrifices to his fishing net
and burns incense to his drag net,
because it's his net that gives him plenty of food,
and his food is the richest kind.
17 So will he keep harvesting with his net?
Will he continue destroying nations without mercy?
2:1 I'll stand at my guard post and station myself on the watchtower,
and I'll wait there to see what he will say to me,
and how I should respond when I'm corrected.

Yahweh's second response to Havakuk · Southern kingdom

2 Yahweh responded, saying:
"Write this vision clearly onto tablets so that messengers can run with them and read them aloud.
3 This vision is for a future time, but in the end anyone waiting for it will see it happen, because when it comes, it won't delay.[3]
4 Listen, those who don't have noble desires are puffed up,
but godly people live by their faith.[4]

The punishment of sinners · Southern kingdom

5 Wine betrays the arrogant man so that he won't rest.
His appetite becomes like the cemetery—always wanting more,
and like death which is never satisfied.
The invader takes over all the nations,
and captures every people group.
6 Won't all those peoples create a saying to ridicule the invader and a taunting song and riddles about him? They'll say 'It won't end well for those who take what doesn't belong to them. As you take more and more, it will become heavier and heavier for you.'
7 Won't those you've taken from suddenly organise themselves—
won't you tremble when they wake up?
Then you'll become spoil for *them*
8 because you've plundered many nations.
All the remnants of the nations will plunder you because you've taken lives
and acted with violence against the land and cities, and everyone who lives in them.
9 It won't end well for anyone who's used evil gains to furnish his house.
He wanted to set his nest on high to keep himself safe from the hand of evil,
10 but because you've destroyed many nations,

1 **RV 1:5 · Cross-ref.** Acts 13:41.
2 **RV 1:6 · Cross-ref.** 2Ki 24:2.
3 **RV 2:3 · Cross-ref.** Heb 10:37.
4 **RV 2:4 · Cross-ref.** Rom 1:17; Gal 3:11; Heb 10:38.

Readers' Version

you've brought guilt onto yourself.
11 The stones in the wall will cry out,
and the timber rafters will answer them.
12 It won't end well for anyone who builds a city with blood,
or who establishes a town with wickedness.
13 Listen, isn't it Commander-in-chief Yahweh who ensures that
those peoples are just playing with fire
and those nations will just get exhausted from their efforts?
14 The world will be filled with the knowledge of Yahweh's splendour
as surely as the oceans are filled with water.[5]
15 It won't end well for anyone (nation) who forces their neighbour to drink—
you'll pour your anger out on them to make them drunk
so that their nakedness becomes exposed.
16 You'll be filled with shame instead of honour.
Now it's your turn—drink and then your uncircumcision will be exposed.
The cup in Yahweh's powerful right hand is coming around to you,
and your honour will be covered over with disgrace.
17 The violence done to Levanon will bounce back and overwhelm you,
and the destruction of animals will terrify you,
because you've taken lives
and you've acted with violence against the land and the cities, and everyone who lives in them.
18 How can an idol profit you when it was just formed and shaped by its human maker?
It's a teacher of lies because its maker uses his own imagination when he makes these speechless 'gods'.
19 It won't end well for anyone who tells the piece of wood to wake up,
or for the one who tells that speechless stone to stand up.
Can these things teach?
Yes, it might be plated with valuable gold and silver,
but there's absolutely no life in it.
20 In contrast, Yahweh is in his sacred temple.
Let everyone in the world be silent in his presence.

Havakuk's prayerful song · Southern kingdom

3:1 A prayer of the prophet Havakuk (Habakkuk) designed to be sung:[6]
2 Yahweh, I've heard the report about what you've done,
and I'm in awe of your work, Yahweh.
Do it again in our times—
show us again in this age.
Despite your severe anger, remember to have compassion.
3 God came in from Teyman in Edom,
and the sinless one from Mt. Paran. (Instrumental break.)
His splendour blanketed the skies,
and the earth was full of his praise.
4 His brightness was like the light—
rays flashed from his hand
where he kept his power.
5 Deadly disease went ahead of him,
then the plague followed along behind.
6 He stood and measured the earth.
He looked and made the nations tremble.
Even the ancient mountains were shattered,
and the everlasting hills bowed down.
His ways are everlasting.
7 I saw the people in tents in Kushan in trouble.
The tent curtains in the Midyan region were trembling.
8 Was your rage against the rivers, Yahweh?
Was your anger against the rivers,
or your fury against the ocean,
when you rode in on your horses and your victorious chariots?
9 You got your bow out ready to use.
Each arrow was a promise you'd made. (Instrumental break.)
You split the earth open with rivers.
10 The mountains saw you and twisted in pain.
A storm brought heavy rain down on them.
The deep sea raised its voice—
it sent up high waves.
11 The sun and moon have stopped in their places
with the light from your arrows as they fly by,
yes, with the gleam of your flashing spear.
12 You have marched over the world in your fury.
You've trampled down the nations in anger.
13 You went out to rescue your people—
to save your anointed one.
You crush the leader of the house of wicked people
to strip him from the thigh up to the neck. (Instrumental break.)
14 You have pierced the head of his warriors with his own arrows,
since they came like a storm to scatter us—
their gloating was like someone who destroys weak people in secret.
15 You trod on top of the sea with your horses—
churning the many waters.
16 I heard, and my insides turned to jelly.
My lips quivered at the sound.
My bones start aching, and my legs tremble beneath me.
However, I will wait quietly for the day of distress to hit the people who invaded us.
17 Even if the fig tree doesn't produce buds
and there is no fruit on the grapevines,
and although the olive tree stops producing,

5 **RV 2:14 · Cross-ref.** Isa 11:9.

6 **RV 3:1 · Note** The meaning of the Hebrew word transliterated 'shigyonot' is unknown, but assumed to be some kind of musical directive. (Also in Song/Psalm 7:0.)

Readers' Version

and the fields yield no food,
and although the sheep and goats can't return to their pens,
and there are no cattle in their stalls,
18 I'll still praise Yahweh.
I'll celebrate because God saves me.
19 I trust my master Yahweh for my strength,
and he makes my feet agile like a deer's feet.
He helps me climb up to my high places.[7]
For the musical director, on my stringed instruments.

7 RV 3:19 · Cross-ref. 2Sam 22:34; Psa 18:33.

Yirmiyah

(Jeremiah)

Introduction

The prophet Yirmiyah/Jeremiah, started his vocation as a prophet around 627 B.C. and continued for just under fifty years until around 580 B.C. During that long period serving as a prophet,he warned the people concerning the coming destruction of the nation of Yehudah/Judah due to their wickedness including the worshipping of false gods. Then in due course, Yirmiyah saw the fulfilment of what he'd prophesied when Yerushalem was captured by King Nevukadnetsar from Bavel. Yirmiyah witnessed the demolition of the city and Yahweh's temple, and the forced exile of many people to Bavel. Then he prophesied the return of some people from captivity, and the rebuilding of the nation.

Yirmiyah's account is divided into five main sections: 1. Yirmiyah's calling; 2. Yahweh's messages to the nation of Yehudah and its teachers during the reigns of Yoshiyah/Josiah, Yehoyakim/Jehoiakim, Yehoyakin/Jehoiakin, and Tsidkiyah/Zedekiah; 3. all the persecution of people according what Yirmiyah's secretary Baruk wrote, including the various prophecies, and the important events in Yirmiyah's life; 4. what was said by Yahweh concerning the various foreign nations; and 5. the other messages concerning Yerushalem's destruction, and the capture of the people who would be exiled to Bavel.

Yirmiyah was a merciful person and full of love towards his people, and so he disliked having to present Yahweh's judgements to them. Parts of this account documents his personal sufferings due to his calling by Yahweh to become a prophet. Yahweh's messages were like fire in his heart that he couldn't hide.

This document also writes about a new agreement coming at a future time, and that that agreement would be kept by Yahweh's people even with no teacher driving them because it would be written onto their hearts. (31:31-34)

Main components of this document

Yirmiyah's calling *1:1-19*
The prophecies during the reigns of Yoshiyah, Yehoyakim, Yehoyakin, and Tsidkiyah *2:1–25:38*
Yirmiyah's persecution *26:1–45:5*
The prophecies for nations *46:1–51:64*
Yerushalem's destruction *52:1-34*

Lighter type marks additions. Underscores join parts of a single source word.
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Readers' Version

Introduction · Southern kingdom

1:1 These are the messages from Hilkiyah's son, Yirmiyah (Jeremiah)—one of the priests who were in Anatot in Benyamin's territory. **2** Yahweh's messages started coming to him when Yehudah's (Judah's) King Yoshiyah (Josiah) (Amon's son) was in the thirteenth year of his reign.[1] **3** It continued through the reign of Yoshiyah's son, King Yehoyakim[2] until the end of the eleventh year of the reign of Yoshiyah's son, King Hizkiyah (Hezekiah)—Yerushalem (Jerusalem) was exiled in the fifth month of that year.[3]

Yirmiyah's calling

4 Now Yahweh's message came to me:

5 "Before I formed you in your mother, I already knew you,
and before you came out of the womb, I had a plan for you.
I appointed you as a prophet to the nations."

6 But I said, "Oh no, Yahweh, my master. Listen, I don't know how to speak, because I'm just a young lad."

7 but Yahweh told me, "Don't say that you're only a child, because you must go to everyone I send you to and you must tell them everything that I command you to say.
8 Don't be afraid of them, because I'll be with you to rescue you."
That's Yahweh's message.

9 Then Yahweh stretched out his hand and touched my mouth and said, "Listen, I've put my messages into your mouth. **10** I'm appointing you today over the nations and kingdoms—to uproot and to break down, to destroy and to pull down, to build and to plant."

Yahweh encourages Yirmiyah · Southern kingdom

11 Another time, Yahweh's message came to me, saying, "Yirmiyah (Jeremiah), what do you see?"

"I see a branch from an almond tree," I replied.

12 Then Yahweh told me, "You've done well to see that, because I keep watch[4] on my message to make sure it happens."

13 Then Yahweh asked me a second time what I was seeing, and I replied, "I see a pot full of boiling water and it's tipping towards the north."

14 "Yes, disaster will come from the north and be released onto all the inhabitants of this region," Yahweh continued. **15** "Listen, I'm about to summon all the clans of the northern kingdoms, and they'll come and attack the walls around Yerushalem (Jerusalem) and all of Yehudah's (Judah's) other cities, then each king will place his throne at the entrance to Yerushalem's gates." That is Yahweh's declaration. **16** "That's how I'll judge my people for their wickedness as they've abandoned me and sacrificed to other gods and bowed down to idols that they made with their own hands. **17** So Yirmiyah (Jeremiah), get yourself ready and go and tell them everything that I'll tell you. Don't be scared in front of them or else I'll scare you right there in front of them! **18** And listen, today I've you as strong as a fortified city and an iron pillar and bronze walls, as far as the kings of Yehudah are concerned, along with their officials and priests, and the general population. **19** They'll oppose you but they won't be able to defeat you because I'll be with you to rescue you," says Yahweh.

Yisrael has deviated from Yahweh · Both kingdoms

2:1 Then Yahweh gave me a message **2** to proclaim to Yerushalem's (Jerusalem's) ears:

"Yahweh says: I remember your loyal commitment when you were all young
and your love when you were committed to me.
You all followed after me in the wilderness where no crops were planted.
3 Yisrael (Israel) was set apart for Yahweh—the firstfruits of his harvest.
All those who devoured it became guilty—calamity came to them.
That is Yahweh's declaration.

Yisrael's ancestors turned away · Both kingdoms

4 Listen to Yahweh's message you descendants of Ya'akov (Jacob),
and all you clans that are part of Yisrael (Israel).
5 Yahweh asks: what injustices did you ancestors find in me,
that caused them to become distant from me.
They chased after vanity and became vain.
6 They didn't try to find out where Yahweh was—
the one brought led them out of Mitsrayim (Egypt)
then led them through the wilderness with its pits and desert areas.
It was a region of deep darkness without water—
an area that no one passes through, let alone lives in.
7 Then I took you to the Karmel region
to eat its fruit and other good things.
However you came and defiled my land
and made the inheritance that I gave you into something detestable.
8 The priests didn't ask where Yahweh was,
and the handlers of the law didn't know me.
The shepherds rebelled against me,
and the prophets prophesied by Ba'al
and they went after things that wouldn't profit them.

Yahweh's case against his people · Both kingdoms

9 Yahweh declares: I will bring a case against you all,
and I'll contend against your children and your grandchildren.
10 If you all cross over west to the coasts of Kupros (Cyprus) Island and look,

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1 RV 1:2 · Cross-ref. 2Ki 22:3–23:27; 2Ch 34:8–35:19.

2 RV 1:3 · Cross-ref. 2Ki 23:36–24:7; 2Ch 36:5-8.

3 RV 1:3 · Cross-ref. 2Ki 24:18–25:21; 2Ch 36:11-21.

4 RV 1:12 · Note There's a play on words in the original here, as the Hebrew word for 'keeping watch' has the same consonants as the word for 'almond'.

Readers' Version

or head east to Kedar, ask around and pay careful attention
to see if something like this has ever happened before.
11 Has a country ever swapped out its gods (not that they were actual gods)?
But my people have exchanged their greatness for something of no benefit.
12 You heavens, be appalled and shudder.
Become utterly desolate.
That's what Yahweh says
13 because my people have done two evil things:
1. They've abandoned the spring of living water
and 2. They've gone and dug wells for themselves—broken cisterns that can't hold any water.

Yisrael's punishment for abandonment · Both kingdoms

14 Is Yisrael (Israel) a slave? Was it born into slavery?
Why has it been carried off as plunder?
15 Young lions roared at it—
they've made their voice heard.
They've made the land into wasteland—
its cities have become ruins without any inhabitants.
16 Also the people from Nof (Memphis) and Tahfanhes have shaved your heads.
17 Didn't you bring this on yourself by abandoning your god, Yahweh
at the time when he was leading you along the right path.
18 So now, what's the point of travelling to Mitsrayim (Egypt) to drink from Shihor's waters?
And why bother taking a trip to Ashur (Assyria) to drink the river water?
19 Your own wickedness will punish you
and your turning away will rebuke you.
So see and know that it's evil and bitter to abandon your god Yahweh,
and you no longer have respect for me.
That's Commander-in-chief Yahweh's declaration.

Yisrael refuses to worship Yahweh · Both kingdoms

20 I broke off your yoke from long ago.
I tore your chains to pieces and you said that you wouldn't disobey,
because you'd been lying down with prostitutes on every high hill and under every leafy tree.
21 I myself had planted you as a choice vine from a reliable seed,
but how you've changed yourself into some degenerate, wild vine,
22 because even if you wash yourself with bleach or use heaps of soap,
your guilt remains as a stain in front of me.
That is the declaration of my master, Yahweh.
23 How can you say, 'I'm not defiled—I haven't worshipped the Baals'?
Consider your conduct in the valley.
Recognise what you've done:
behaving like a young, female camel that flits here and there.
24 You're like a wild, female donkey, accustomed to the wilderness in its desire for the wind.
No one can hold her back when she's in heat.
All those searching for her won't give up trying to find her at mating time.
25 Keep your feet from becoming bare, and your throat from thirst,
but you've said that it's hopeless,
as you love foreign gods and feel obliged to follow them.

Yisrael deserves their punishment · Both kingdoms

26 It's like the shame felt by a thief who gets caught.
So too, you Israelis will be shamed:
the people, their kings and officials, and their priests and prophets
27 who say to the tree, 'You're my father,'
and to the standing stone, 'You gave birth to me.'
Yes, they show their backs to me, not their faces,
but when calamity comes, they'll say, 'Do something and rescue us!'
28 So where then are the gods that you made for yourself?
Let them take action if they can save you at the time of your calamity,
because you have as many gods and you have cities in Yehudah (Judah).
29 Why do you all complain to me, when all of you have rebelled against me?
That is Yahweh's declaration.
30 It was a waste of time when I beat your sons—they wouldn't accept discipline.
You've all killed your prophets like a destructive lion.
31 You in this generation, pay attention to Yahweh's message.
Have I been a wilderness to Yisrael (Israel), or a land of thick darkness?
Why would my people say that they've now gone their own ways
and so won't come back to me again?
32 Would a young woman forget to wear her jewelry,
or a bride forget to wear her wedding sashes?
However my people have forgotten me for such a long time.
33 You've become very good at finding love—
you could even teach prostitutes a thing or two!
34 The blood of innocent, poor people was even found on your clothes—
it wasn't because you caught them breaking in, but you did it anyway
35 then you said, 'But I'm innocent—surely he's not angry at me.'
Listen, I'm about to judge you because you said that you didn't sin.
36 Why are you constantly changing your alliances?
You'll be disappointed by Mitsrayim (Egypt) just like you were disappointed by Ashur (Assyria).
37 What's more, you'll be removed from this place will

Readers' Version

your hands on your head,
because Yahweh has rejected the ones that you put your confidence in
→and they won't be of any help to you.

Yisrael is unfaithful · Both kingdoms

3:1 Listen, if a man divorced his wife and she left and married another man,
surely he wouldn't move in with her again?
Wouldn't the country end up totally immoral?
Now you've acted like a prostitute with many partners—
would you then return to me?
That is Yahweh's declaration.
2 Look up at the barren hilltops and see.
Is there anywhere there where you haven't given yourself?
You sat by the paths waiting for them like an Aravi waiting in the wilderness,
and so you've polluted the nation by your acts of prostitution and wickedness.
3 That's why the showers have been withheld
and the late rains never came,
yet you have the look of a prostitute who refuses to be ashamed.
4 Even now you say that I'm your father,
or that I'm your close friend from since you were young.
5 Will he be angry forever?
Or permanently keep watch?
Listen, you say that, but you do all the wicked things that you can.

Yehudah is also unfaithful · Southern kingdom

6 At the time when Yoshiyah (Josiah) was king of Yehudah (Judah),[5] Yahweh asked me, "Do you see what faithless Yisrael (Israel) has done? She herself has walked up every high hill, and has been a prostitute underneath every green tree. **7** However I thought that after she'd done all those things, she'd return to me, but she hasn't, and her treacherous sister, Yehudah, saw her. **8** So I saw that because of all those situations where faithless Yisrael had committed adultery, I had given her divorce notice to her and sent her away. But her sister Yehudah, acting treacherously, wasn't worried and she went out and also prostituted herself. **9** Because she took her prostitution lightly, the nation became immoral and committed adultery with standing stones and trees. **10** Then after all that, that treacherous sister Yehudah didn't return to me with sincerity, but with deception. That is Yahweh's declaration.

Hope for unfaithful Yisrael · Northern kingdom

11 Then Yahweh told me: Unfaithful Yisrael (Israel) has actually been more upright than treacherous Yehudah (Judah)! **12** Go up north and tell them:
Unfaithful Yisrael, Yahweh declares:
Return to me—
I won't continue to be angry at you, because I'm faithful.
That's Yahweh's declaration.
13 However you must recognise your disobedience
because you've rebelled against your god, Yahweh,
and you've extended your connections to foreign gods under every leafy tree,
and you haven't listened to my voice.
That's Yahweh's declaration.
14 Return you unfaithful children, Yahweh declares,
because I'm your husband.
Then I'll take you all—one from a city and a couple from a clan—and I'll bring you to Tsiyon (Zion),
15 and I'll give you shepherds who'll be faithful to me,
and they will guide you with knowledge and insight.
16 Then when you're fruitful and multiply in the land, Yahweh says,
they'll no longer talk about having the chest containing Yahweh's agreement.
They won't call it to mind or remember it,
and they won't miss it or want a new one made again.
17 At that time, they'll call Yerushalem (Jerusalem) Yahweh's throne,
and they'll be gathered there from all the nations to honour Yahweh's name,
and they won't want to behave again according to the evil in their own stubborn minds.
18 In those days, the people of Yehudah (Judah) will join the people of Yisrael (Israel),
coming from the northern lands to the land that I gave your ancestors as an inheritance.

The sinning of Yisrael · Both kingdoms

19 Then I thought to myself about how I'd accept you to be my children,
and give you a desirable land—an inheritance that all nations consider very beautiful.
I decided that you'll all call me 'my father',
and then you all won't turn away from me.
20 However, like a woman who deals treacherously with her companion,
so too you've all dealt treacherously with me, you Israeli people.
That is Yahweh's declaration.
21 A sound of weeping is heard on the barren hilltops—
the Israeli people begging for mercy
because they've followed paths of disobedience
and they've forgotten their god, Yahweh.
22 Come back, you unfaithful children—I will cure your faithlessness.
Say, look, we're coming back to you because you're our god, Yahweh.
23 Deception definitely comes from the hills—a commotion of mountains.
Our god Yahweh is certainly Yisrael's (Israel's) salvation.
24 From our youth, that shameful idol worship has consumed our ancestors' hard work—
their sheep and cattle, and their sons and daughters.
25 Let us lie down in our shame, and let our humiliation

5 RV 3:6 · Cross-ref. 2Ki 22:1–23:30; 2Ch 34:1–35:27.

Readers' Version

cover us,
because we've disobeyed our god, Yahweh.
Our ancestors and then we ourselves, haven't listened to the voice of our god, Yahweh.

A call to turn back · Northern kingdom

4:1 Yahweh says:
If you'll return, Yisrael (Israel),
yes, if you'll return to me
and remove those detestable idols away from me without wavering,
2 and if you promise as Yahweh lives, in truth, justice, and righteousness,
then the nations will bless themselves in him,
and it's him that they'll boast about.
3 Yes, tells the people from Yerushalem (Jerusalem) and across all Yehudah (Judah):
Plough your unploughed ground, but don't sow thorn-bushes.[6]
4 Circumcise yourselves to Yahweh by removing the foreskins from your hearts
you people of Yerushalem and Yehudah,
so that my rage doesn't burst out and burn like fire,
because there wouldn't be anyone to extinguish it due to the wickedness of your behaviour.

The coming punishment of Yehudah · Southern kingdom

5 Announce in Yerushalem (Jerusalem) and declare in Yehudah (Judah) to blow the horn in the land.
Call out loudly to gather together and enter the fortified cities.
6 Lift up a banner towards Tsiyon (Zion) and get to safety.
Don't stand still because I'm about to bring calamity from the north with horrific destruction.
7 A lion has come up from its thicket,
and a destroyer of nations has set out.
He's come out from his place to make your country into a wasteland.
Your cities will be reduced to ruins with no inhabitants.
8 So put on sackcloth—mourn and wail
because Yahweh's burning anger hasn't turned away from us.
9 Yahweh says that at that time,
the king and his officials will lose heart
and the priests and prophets will be astonished.
10 Then I replied, "Oh now! My master Yahweh,
you've certainly completely deceived Yerushalem (Jerusalem) and also this people,
saying, 'It will be well for you all.' Yet the sword will come for our throats."
11 When that happens, Yerushalem and this people will be told:
A scorching wind will come from the bare hills in the wilderness.
It won't be coming just to winnow the grain and blow away the chaff—
12 it'll be a strong blast from me.
Then I'll speak judgements against them.
13 Listen, he goes up like the clouds,
and his chariots are like the storm wind.
His horses are faster than eagles.
→We won't end well because we'll be devastated.
14 Yerushalem (Jerusalem), wash the evil from your heart so that you can be saved.
How much longer will you hold onto your wicked thoughts for,
15 because a voice from Dan declares trouble
and disaster is proclaimed from Efrayim's (Ephraim's) hill?
16 Remind the nations—
listen, announce to Yerushalem:
They're coming from a distant land to lay siege against you,
and they raise their voice against Yehudah's (Judah's) cities.
17 They'll surround Yerushalem like the watchmen around a field because it rebelled against me.
That's Yahweh's declaration.
18 Your conduct and your actions have brought that to you, Yerushalem.
That's your punishment—it's bitter and it'll pierce to your heart.

Yirmiyah's sorrow for the country · Southern kingdom

19 My inward parts, my insides!
I writhe with chest pains.
My heart is pounding—I won't stay silent,
→because my soul, you hear the sound of the trumpet—an alarm for battle.
20 Destruction followed by more destruction has been proclaimed,
because all the land has been devastated.
Suddenly my tents are devastated—
my tent fabrics gone in a moment.
21 How long do I have to watch the enemy's banner for?
How long will that trumpet sound go on for?
22 Yes, my people are foolish—they don't know me.
They're like stupid children who don't understand anything.
They've very clever at doing what's evil
and they don't know how to do what's good.

Yirmiyah's vision about destruction · Southern kingdom

23 I saw the land, and wow, it was formless and empty,
and the skies didn't have any light.
24 I saw the mountains, and wow, they were quaking,
and all the hills shook back-and-forth.
25 I looked, and wow, there were no more people,
and all the birds had flown away.
26 I saw, and wow, the orchard had turned into a wilderness,
and all the cities had been pulled down out of Yahweh's sight
due to his burning anger,
27 because Yahweh says this:

6 RV 4:3 · Cross-ref. Hos 10:12.

Readers' Version

The entire country will become desolate,
^but I won't completely destroy it.
28 The land will mourn after that,
and the skies will darken from above,
because I've revealed my resolution,
^and I won't change my mind or turn back from it.
29 The city people will flee from the sound of approaching horsemen and archers.
They'll head into the thickets and up onto the cliffs.
→Every city will be abandoned without anyone living in them.
30 So you,[7] what will you do for the devastated one?
You dress in scarlet, adorning yourself with gold jewelry.
You make your eyes look bigger with makeup, but it won't help—
your lovers reject you and they're coming for your life.
31 Yes, I hear a sound like a woman in labour—
distress like a woman giving birth to her first child—
the sound of Tsiyon's (Zion's) daughter as she gasps for breath.
She spreads out her hands saying,
'I fear for my life because of those murderers.'

Yerushalem's corruption · Southern kingdom

5:1 Roam around Yerushalem's (Jerusalem's) streets and look and observe,
and search around its plazas.
If you can find one person there who values justice and strives to be faithful,
then I'll forgive the city.
2 Even when they make an oath in Yahweh's name,
it'll still be a lie.
3 Yahweh, don't you look for honesty?
You struck them but they don't even react.
You brought them to an end, but they refuse to accept correction.
They make their faces harder than rock and refuse to change.
4 Then I thought that maybe they're just poor people?
They act foolishly because they're not educated about Yahweh's way
or what their god requires of them?
5 So I'll go to the leaders and speak to them,
because they know Yahweh's way and what their god requires.
However, all of them have broken out from under his yoke,
and torn off the chains.
6 Because of that, a lion from a thicket will attack them.
A wolf from the wilderness will devastate them.
A leopard lies in wait outside their cities—
→everyone who goes out from them will be torn to pieces
because their disobedience is extensive
and their disloyalty is substantial.
7 How could I forgive you for that?
Your children have abandoned me and have made oaths by things that are not gods.
I satisfied them, but they committed adultery
and ritually cut themselves[8] at the prostitute's house.
8 They were well-fed, lusty horses,
each man neighing at his neighbour's wife.
9 Yahweh asks:
Shouldn't I punish them for these things?
Shouldn't I avenge myself on a nation like that?
10 Go along the rows in the vineyard and destroy them,
but don't completely destroy them—
break off their shoots because they don't belong to Yahweh.
11 No, Yisrael's (Israel's) and Yehudah's (Judah's) people had indeed dealt treacherously with me.
That is Yahweh's declaration.

Yahweh rejects Yisrael · Southern kingdom

12 They've denied Yahweh and said:
He doesn't exist and nothing bad will happen us,
and we'll never experience war or famine.
13 The prophets are full of air and don't have any message.
So let what they say, happen to them.
14 So Commander-in-chief Yahweh says this:
Because you've spoken those words,
I'll put my messages in your mouth as a fire
and this people group will be the wood that it consumes.
15 Listen you Israelis to Yahweh's declaration:
I'm about to bring to you all a nation from far away—
it's an enduring nation that's been around for a long time.
You won't know their language or understand what they say.
16 Its quiver is like an open tomb.
All of them are warriors.
17 It will consume your grain and your food.
They'll devour your sons and daughters, and your flocks and your cattle.
They'll strip your grapevines and your fig trees.
With their swords, they'll shatter your fortified cities that you were trusting in.
18 But Yahweh says:
Even in those days, I won't completely destroy you all.
19 When the people ask why Yahweh's doing that, you'll tell them:
You rejected me and served foreign gods in your own country,
so you'll all serve strangers in a land that doesn't belong

7 **RV 4:30 · Note** The Hebrew has a female you pronoun (as used for the city), which doesn't match the male form of devastated. Many modern versions have What will you do, devastated one? despite the gender mismatch.

8 **RV 5:7 · Note** Many translations follow the Septuagint here rather than the Hebrew, and end up with something like gathered together. (Of course, the prostitute here refers to idol worship.)

Readers' Version

to you.

Yahweh warns his people · Southern kingdom

20 Declare this to Ya'akov's (Jacob's) descendants,
and proclaim it in Yehudah (Judah):
21 Please listen to this, you foolish, heartless people.
They have eyes but do not see,
and they have ears, but do not hear.[9]
22 Yahweh declares:
Should you all respect and strive to obey me,
and shouldn't you tremble in front of me?
It was me who designated the sand as the boundary for the ocean—
it's a permanent line and the sea doesn't go past it.
The waters surge but get no further,
and the waves roar, but can't get past it.[10]
23 But this group of people has a stubborn and rebellious heart.
They've turned aside and gone away.
24 They don't say to themselves:
Please, let's strive to obey our god Yahweh—
the one who gives the autumn and spring rains at the appropriate time.
He decides on the harvest weeks for us.
25 Your disobedience has diverted those things,
and your sins have withheld goodness from you all
26 because there are wicked influencers among my people.
They lie in wait like a bird-catcher.
They set a trap and catch people.
27 Their homes are full of deceit like a cage full of birds.
→so that's how they've become rich and powerful.
28 They've become fat and slick.
They also disobey by doing evil.
They don't plead the cause of those who are fatherless,
and they're successful, yet they haven't insisted on justice for the poor.
29 Yahweh says:
Why shouldn't I punish them for all that behaviour?
Why shouldn't I avenge myself on a nation like this one?
30 Something horrible and shocking has happened in the country:
31 The prophets prophesy with lies,
and the priests rule by their own authority,
and my people love it this way,
but what will you all do when it comes to its end?

Yerushalem's last warning · Southern kingdom

6:1 Get out of Yerushalem (Jerusalem) and get yourselves to safety, you people of Benyamin,
and blow a trumpet in Tekoa.
Send up a signal from Beyt-Hakerem
because disaster and terrible destruction looms from the north.
2 Although it's beautiful and delicate,
I will destroy Tsiyon's (Zion's) daughter.
3 Shepherds and their flocks will go and pitch their tents all around it.[11]
Each one will graze their own area.
4 Prepare for battle.
Take action and let's attack at midday.
It won't be good for us if the day is ending
because the evening shadows get longer.
5 Take action and attack at night
and destroy its palaces.
6 Commander-in-chief Yahweh says:
Cut down trees for timber
and mound up a ramp against Yerushalem (Jerusalem).
→That city must be punished as it's full of oppression.
7 Just as a well keeps its water fresh,
so too she keeps her evil fresh.
Violence and oppression can be heard there.
I always see sickness and deadly diseases.
8 Take note of my warning Yerushalem
in case I turn away from you—
in case I make you desolate—
a land that's not inhabited.

Yisrael's disobedience · Southern kingdom

9 Commander-in-chief Yahweh says this:
Those who remain in Yisrael (Israel)
will be picked over like gleaning the last few grapes off a vine.
Return your hand over the branches like a grape-picker.
10 Who should I speak to and warn so they can list?
Wow, their ears are so closed that they can't pay attention.
Wow, Yahweh's message has become offensive to them—
they don't enjoy hearing it.
11 Now I'm filled with Yahweh's rage.
I'm tired of holding it in.
Pour it out on the children in the street
and on the young men who gather together,
because a husband will be captured with his wife—
the very elderly as well.
12 Then their houses will be turned over to others,
along with their fields and wives
because I'll stretch out my hand
against the land's inhabitants.
That's Yahweh's declaration
13 because from the smallest to the greatest,

9 **RV 5:21 · Cross-ref.** Isa 6:9-10; Eze 12:2; Mrk 8:18.

10 **RV 5:22 · Cross-ref.** Yob 38:8-11.

11 **RV 6:3 · Note** Many English translations interpret these 'shepherds' with their 'flocks' to be leaders of foreign nations with their armies implementing the destruction mentioned in the previous verse, i.e., the ones battling in the next verse. However, we've chosen to interpret the flocks grazing the city surrounds as the follow-on *after* the destruction, before the next verse goes *back in time* to give more details of how the destruction will occur.

Readers' Version

they're all greedy for dishonest gain.
From a prophet to the priest, everyone deals in lies.
14 They've lightly bandaged my people's wound
by saying, 'Peace, peace,' but there wasn't any peace.[12]
15 Were they ashamed when they did something disgusting?
No, they weren't ashamed—
they didn't even know how to be humiliated
so therefore they'll fall among the fallen.
At the time when I punish them, they'll stumble.
That's what Yahweh says.[13]

Yisrael rejects Yahweh's messages · Southern kingdom

16 Yahweh says this:
Stand at the crossroads and look,
and ask about the ancient paths.
'Where is the path of the good?' Then walk along it
and find rest for your spirit.
But they say, 'We won't walk on it.'
17 I set watchmen over you.
Pay attention to the sound of the trumpet,
But they said, 'We won't pay attention.'
18 Therefore listen you nations,
and you congregation, know what will happen to them.
19 Listen, you earth.
Yes, I will bring disaster to this people—
the fruit of their own plans
because they paid no attention to my messages
and they rejected my instructions.
20 What difference does it make to me if they burn frankincense that came from Sheva?
Or if they have good cane from a distant land?
Your burnt offerings aren't acceptable,
and your sacrifices don't please me.
21 So Yahweh says this:
Listen, I'll give this group of people a stumbling block,
and they'll trip over it—
fathers and sons together,
both a neighbour and his friend.

The coming, northern army · Southern kingdom

22 Yahweh says this:
Listen, an army is about to come from a northern country,
and a powerful nation will be roused from the remotest parts of the world.
23 They carry bows and spears.
It's cruel and they have no mercy.
They make a noise like the sea roaring
and they ride in battle formation on horses
against you, Tsiyon's (Zion's) daughter.
24 We felt weak when we heard the reports about them.
Distress took hold of us and we're in agony like a woman about to give birth.
25 Don't go out to the countryside,
and don't walk on the road
because of the enemy's sword.
There's terror all around.
26 My people's daughter, dress yourself in sackcloth
and roll in ashes.
Go into mourning as if you'd lost an only child—
a time of bitter wailing
because the destroyer will suddenly come against us.
27 I've appointed you to examine my people like ore,
so you can observe their conduct, and test them.
28 They're all stubborn rebels who go around slandering others.
They're all like bronze and iron, behaving corruptly.
29 The bellows fan the fire
but after the thorough refining, the lead remains.
The evil people haven't been separated out.
30 They'll be called 'rejected silver'
because Yahweh has rejected them.

Yirmiyah's preaching in the temple · Southern kingdom

7:1 Yahweh's message came to Yirmiyah (Jeremiah):
2 Stand at the gate at Yahweh's temple and proclaim this message, saying:
Listen to Yahweh's message,
all you people of Yehudah (Judah) who enter these gates to worship Yahweh.
3 Yisrael's (Israel's) god, Commander-in-chief Yahweh says that
you all must improve your ways,
and make them right
so that I'll allow you all to live in this land.
4 Don't trust in deceptive words that say,
'Yahweh's temple is here.'
'Yahweh's temple, Yahweh's temple.'
5 Yes, if you all really make your behaviour good,
and everyone really acts fairly towards their neighbours,
6 and you all don't oppress strangers, orphans, or widows,
and don't shed innocent blood in this place
or follow after other gods that will harm you,
7 then I'll allow you all to live in this place in the land that I gave to your ancestors from ancient times and for the future to come.
8 Listen, you're all relying on deceptive messages which can't profit. **9** Will you all keep stealing and murdering, committing adultery and telling lies in court, offering incense to Ba'al and following other gods that you didn't previously know. **10** Then you all come here and stand in front of this temple that's associated with my name, and say that you're saved while you all continue to do all those disgusting things. **11** This house which bears my name has become a robbers' den in your eyes.[14] Listen, I've also seen it. That is Yahweh's utterance. **12** But please go to my place in Shiloh where I had previously had my tent and my name resided, and see what I did to destroy that place due

12 **RV 6:14 · Cross-ref.** Eze 13:10.
13 **RV 6:12-15 · Cross-ref.** Jer 8:10-12.
14 **RV 7:11 · Cross-ref.** Mat 21:13; Mrk 11:17; Luk 19:46.

Readers' Version

to the wickedness of my people, Yisrael (Israel).[15] 13 So now Yahweh declares that because you've all been doing those things, and I've spoken to you all over and over again but you wouldn't listen, and I called you all but you wouldn't answer, 14 then I'll do what I did to Shiloh, to this house that's called by my name—the temple that you've all trusted in, and the place that I gave to you and your ancestors. 15 I'll throw you all away where I can't see you just as I threw out all your relatives, all of Yisrael's (Israel's; Heb. Efrayim) descendants, from the northern kingdom.

Yehudah's consistent disobedience · Southern kingdom

16 And you, Yirmiyah (Jeremiah), don't pray on behalf of this group of people, and don't cry out for help, or pray for them, or petition me about them, because I won't listen to you. 17 Don't you see what they do in Yehudah's (Judah's) cities and in Yerushalem's (Jerusalem's) streets? 18 The sons are gathering firewood, and the fathers are kindling the fire, and the women are kneading dough to make cakes for 'the queen of the heavens'[16] and pouring out drink offerings for other gods so as to provoke me to anger. 19 Yahweh declares that it's not me they're provoking, but rather it's themselves that they're hurting to their own shame. 20 So my master Yahweh, says this: "Listen, my anger and rage will gush out onto this place—onto people and animals, and trees in the countryside and crops in the ground. It will burn and not be extinguished."

21 Yisrael's (Israel's) god, Commander-in-chief Yahweh says: "Instead of wasting time burning up your sacrifices, just eat the meat yourselves, 22 because on the day when I brought your ancestors out from Mitsrayim (Egypt), I didn't immediately give them orders about burnt offerings and sacrifices. 23 What I told them was, 'Listen to my voice, and I'll be your god, and you all will be my people. Follow all the instructions that I'll give you so that everything will go well for you all.' 24 But they didn't turn their heads towards him and listen, and they enacted schemes from the stubbornness of their own evil hearts—going backwards instead of forwards 25 from the day that their ancestors left Mitsrayim even until today. Then I sent my servants the prophets to you all—rising early each day and sending them. 26 However, they didn't listen to me, and they stiffened their necks and turned their heads—doing even more evil than their ancestors.

27 So pass all these messages on to them, even though they won't listen to you.

You'll call to them, but they won't answer you. 28 Tell them that this is a nation that doesn't listen to the voice of its god Yahweh, and doesn't accept discipline.

'The Slaughter Valley' · Southern kingdom

29 Shave your head in mourning and throw the hair away.

Sing a mourning song on the barren heights

because Yahweh has rejected and abandoned the generation who made him angry.

30 Yes, Yahweh says that Yehudah's (Judah's) people have done what I consider evil—putting disgusting things in the temple that's associated with my name, and so have defiled it. 31 They've built hilltop shrines to Tofet in Hinom Valley outside Yerushalem (Jerusalem)[17] to burn their sons and daughters in fire—something I've never commanded or even considered.[18] 32 So listen, Yahweh says, that days are coming because of that that, when it'll no longer be called 'Tofet' or 'Hinom Valley', but rather, 'The Slaughter Valley', because so many people will be buried in Tofet that they'll run out of space. 33 Then the people's corpses will become food for the vultures and the wild animals, and there'll be no one left to frighten them away. 34 Then in Yehudah's cities and Yerushalem's streets, I'll halt the sounds of joy and gladness, even wedding celebrations,[19] because the region will become a wasteland.

8:1 Yahweh declares that they will bring the bones of Yehudah's kings out from their graves at that time, as well as the bones of their leaders, priests, and prophets, along with the bones of Yerushalem's inhabitants. 2 Then they'll spread them out under the sun, moon, and stars—the heavenly bodies that they loved and served, and that they followed after and searched for, and that they bowed down to. Those bones won't be collected up, and they won't be buried again. They'll be like dung across the surface of the land. 3 The remnant of that evil group of people in all those places where I banished them, will choose death rather than life. That is Commander-in-chief Yahweh's declaration.

Sin and punishment · Southern kingdom

4 Then Yahweh says to tell them:

Don't people get back up when they fall down?

Don't they come back after they've turned the wrong way?

5 So Why do these people from Yerushalem (Jerusalem) turn and away, then continue to be unfaithful?

They keep hold of deceitfulness and refuse to come back.

6 I've listened carefully but they don't say the right things.

None of them wants to give up their wickedness.

^All of them carry on their own ways, like a horse rushing forward in battle.

7 Even the stork as it flies, knows the seasons.

The dove, swallow, and thrush stick to their migration times,

15 **RV 7:12-14 · Cross-ref.** Josh 18:1; Psa 78:60; Jer 26:6.

16 **RV 7:18 · Cross-ref.** Jer 44:17-19.

17 **RV 7:31 · Cross-ref.** 2Ki 23:10; Jer 32:35.

18 **RV 7:31 · Cross-ref.** Lev 18:21.

19 **RV 7:34 · Cross-ref.** Jer 16:9; 25:10; Rev 18:23.

Readers' Version

^yet my people do know what Yahweh expects of them.
8 How can you all say that you're wise and that you have Yahwehs instructions?
Honestly, the quills of deceitful scribes have made it into a lie.
9 The wise will be put to shame—
they will be dismayed and trapped.
Yes, they've rejected Yahweh's message.
What wisdom do they really have?
10 Because of that, I'll give their wives to others,
and their fields to those who dispossess them,
because they're all prospering by taking advantage of others—
prophets and priests are all behaving deceptively.
11 They lightly treated the fracture of my people's daughter,
saying, 'Peace, peace,' when there's no peace.[20]
12 Were they ashamed when they did something disgusting?
Even when confronted, they weren't ashamed—
they didn't know how to be humiliated
so they'll fall like the others.
They'll stumble at the time of their punishment says Yahweh.[21]
13 I'll bring their harvests to an end, says Yahweh.
There won't be any grapes on their vines, or figs on their trees.
Even the leaves will wither,
and what I gave them, will rot away.
14 Why are we just sitting here?
→Let's go into the fortified cities together so we can die there,
because our god Yahweh is going to cause us to perish,
and he'll make us drink poisoned water because we've sinned against him.
15 We had hoped for peace, but nothing good came.
We hoped for a time of healing, but wow, got terror.
16 The snorting of his stallions could be heard from Dan.
The whole earth shakes from the sound of the neighing of his powerful horses.
They are coming to destroy the land and everything in it,
and the city and everyone living in it.
17 Yes, listen, I'll send snakes[22] among you all—
vipers that can't be charmed,
→and they'll bite you all, says Yahweh.
18 My sorrow is beyond comfort.
My heart is faint within me.
19 Listen, it's the sound of a cry for help from my people's daughter from a far away land.
Isn't Yahweh in Tsiyon (Zion)?
Is its king no longer there?
Why have they provoked me to anger with their idols and with useless foreign gods?

Yirmiyah's sorrow about Yehudah · Southern kingdom

20 The harvest has passed, summer has ended,
and we haven't been rescued.
21 I'm broken because of the brokenness of my people's daughter.
I'm in mourning and overwhelmed by depression.
22 Is there no medicine in Gilead?
Isn't there a doctor there?
Why isn't my people's daughter getting healed?
9:1 If only my head was water, and my eyes were a fountain of tears,
→then I'd weep day and night for my people's slain daughter.
2 Who will give me a lodging place for travellers in the desert?
Then I would leave my people and walk away from them,
because all of them are adulterers—
a treacherous group of people.
3 They bend their tongues like bows—
chasing lies rather than faithfulness.
They grow strong in the land
because they go from evil to evil and they don't know me.
That's Yahweh's declaration.
4 Let each person beware of his neighbour,
and don't rely on any relative,
because brothers consistently betray,
and neighbours go around slandering.
5 Every one will deceive their neighbour,
and they won't tell the truth—
they teach their tongues to tell lies.
→They wear themselves out being disobedient.
6 Your residence is in the middle of deceit—
because of deceit they refuse to know me.
That's Yahweh's declaration.
7 Because of that, Commander-in-chief Yahweh says,
I'm about to refine them and test them,
because how else should I act towards my people's daughter.
8 Their tongue is a deadly arrow—
it speaks out deceit.
With his mouth, a man speaks peace with his neighbours,
while in his mind, he's planning his ambush.
9 Shouldn't I punish them for those things? Yahweh says.
Shouldn't I avenge myself against a nation like that?
10 On the mountains I'll take up weeping and wailing,
and a funeral song out in the wilderness pastures,
because they're left desolate as no one passes through there.
They don't hear the sound of cattle or birds or wild animals—
they've fled and gone away.
11 Then I'll make Yerushalem (Jerusalem) into piles of ruins—

20 **RV 8:11 · Cross-ref.** Eze 13:10.

21 **RV 8:10-12 · Cross-ref.** Jer 6:12-15.

22 **RV 8:17 · Note** This could likely be referring to enemy warriors, not literal snakes.

Readers' Version

a place for jackals to live in—
and I'll make Yehudah's (Judah's) cities into uninhabited wastelands.
12 Who is the person that's wise and understands this?
Who has Yahweh's mouth spoken to so that they can declare it—
concerning why the nation has perished and been destroyed
like the wilderness with no one passing through it?
13 Then Yahweh said, "Because they abandoned my instructions that I gave to them,
and they don't listen to my voice or follow what say,
14 and they're guided by their own stubborn minds,
and follow after the Ba'al that their ancestors taught them about,
15 then Commander-in-chief Yahweh says this:
Listen, I'm about to feed them bitter food
and give them poison water to drink.
16 Then I'll scatter them among nations that neither they nor their ancestors knew anything about,
and I'll send an army after them until I've finished them off.

The requesting of people of Yerushalem · Southern kingdom

17 Commander-in-chief Yahweh says this:
Consider that and summon funeral wailers to come—
get the most skillful women to come.
18 Let them hurry and start wailing about us,
→so our eyes have tears running down them,
and our eyelids flow with water,
19 because the sound of mourning can be heard from Tsiyon (Zion):
'We've been so devastated.
We're terribly ashamed, because we've left the land
because they tore down our houses.'
20 So now hear Yahweh's message, you women.
Let your ear receive the message from his mouth,
and teach your daughters a mourning song,
and each woman teach her neighbour a funeral song,
21 because death has come up into our windows.
It enters into our fortresses,
cutting off children from the street
and young men from the open plazas.
22 Yahweh says to pass this on:
Human corpses will fall like dung across the ground's surface
and like fallen grain after the harvesters have finished,
and there's no one to collect them.
23 Yahweh says this:
Don't let the wise person boast about their wisdom,
and don't let the warrior boast about his strength.
Don't let the rich person boast about their riches,
24 because if they want to boast, let them boast about this:
Understanding and knowing me because I'm Yahweh,
demonstrating loyal commitment, justice, and righteousness on the earth
because I take pleasure in those things.[23]
That is Yahweh's declaration.
25 Listen, Yahweh declares that there's a time coming
when I will punish all those who've been physically circumcised:
26 the Mitsrim (Egyptians), Yehudim (Jews), Edomim, Amonim, and Moavim,
and all those who trim the corners of their beards, those living in the wilderness,
because all the uncircumcised nations and all the Israelis have uncircumcised hearts.

Idolatry versus true worship · Southern kingdom

10:1 Listen to the message that Yahweh is telling you all, you Israelis.
2 This is what Yahweh says:
Don't imitate the ways of other nations,
and don't be dismayed by signs in the skies,
just because those other nations are,
3 because the customs of those groups of people are worthless.
Yes, they cut down a tree from a forest,
and a craftsman does his handywork with his tools,
4 then they overlay it with gold and silver.
They use hammer and nails to securely fasten it
so that it won't topple over.
5 Those idols are like a scarecrow in a cucumber field,
not being able to speak.
What's more, they have to be carried because they can't walk.
Don't be afraid of them because they can't harm anyone,
but at the same time, there's no good in them either.
6 There's no one like you, Yahweh.
You're powerful and have a reputation for your strength.
7 Who wouldn't respect and obey you, king of the nations
because that's what you deserve?[24]
Yes, among all the wise people of the word,
and among all their kingdoms,
there's no one like you.
8 Those 'wise' people are both stupid and foolish all at once—
instructed by an idol that's just a piece of wood.
9 They brought hammered silver from Tarshish and gold from Ufaz—
the work of a craftsman and from the hands of the refiners.
Then they put violet and purple clothing on them—
all the work of skillful people.
10 However, Yahweh is the true god.
He is the living god and permanent king.
When he's angry, the earth shakes,
and the nations can't endure his indignation.
11 You need to tell them this:

23 **RV 9:24 · Cross-ref.** 1Cor 1:31; 2Cor 10:17.

24 **RV 10:7 · Cross-ref.** Rev 15:4.

Readers' Version

The gods that didn't make the heavens and earth
will perish from the earth and from under these skies.

Praising Yahweh · Southern kingdom

12 Yahweh made the earth using his power.
He established the world by his wisdom,
and with his understanding, he stretched out the skies.
13 When he projects his voice, there's a rush of waters in the skies,
and he brings clouds up from the ends of the earth.
He made lightning for the rain,
and sends out wind from his storehouse.
14 Every person has become stupid from knowledge.
Every metalworker is put to shame by idols
because his molten image is a deception and there's no life in them.
15 They're worthless—a work of mockery.
They'll perish at the time for their punishment.
16 Ya'akov's (Jacob's) inheritance isn't like that
because he's the one who made everything,
and the Israelis are his inheritance.
His name is Commander-in-chief Yahweh.

Coming destruction for Yehudah · Southern kingdom

17 Gather your stuff and leave the land,
you who are living under siege
18 because Yahweh says this:
Listen, I'm flinging out the inhabitants of the land at this time,
and I'll cause them distress so that they can find me.
19 Oh dear, poor me. My fracture, my wound is severe,
but I said that this is a sickness and I will endure it.
20 My tent has been devastated, and all of my tent ropes have been snapped.
My sons have gone off and left me.
There's no one to pitch my tent again,
or to hang up my tent curtains.
21 Yes, the shepherds are stupid and haven't asked Yahweh for direction
so therefore they haven't prospered, and all their flock has been scattered.
22 Listen, it sounds like news has arrived
plus there's a loud rumble from a land in the north
coming to make Yehudah's (Judah's) cities into deserted places for jackals to live in.
23 Yahweh, I know that a person's life pathway isn't their own—
no one who walks, directs their own steps.
24 Discipline me, Yahweh, only in justice and not in anger
in case you reduce me to nothing.
25 Pour your fury out on the nations that don't know you.
and on the families that don't call out to you to help them,
because they've consumed Ya'akov (Jacob).
Yes, they've completely destroyed him and ruined his farmland.

The broken agreement · Both kingdoms

11:1 Yahweh's message came to Yirmiyah (Jeremiah) to say: **2** Listen to the words of this agreement and tell them to everyone in Yehudah (Judah), including those who live in Yerushalem (Jerusalem) **3** and tell them, "Yisrael's (Israel's) god Yahweh says that anyone who won't listen to the words of this agreement will be cursed. **4** It's the same agreement that I commanded for your ancestors at the time when I brought them out of the iron furnace that was Mitsrayim (Egypt), telling them: 'Listen to my voice and follow the instructions that I've given you all, and then you'll be my people, and I'll become your god **5** in order to fulfill the promise that I made to your ancestors to give them a land that's flowing with milk and honey, as it is right now.' "
"So be it, Yahweh," I answered.
6 Then Yahweh told me, "Proclaim all these things in Yehudah's cities, including in Yerushalem's streets. Tell them to listen to the words of this agreement and carry them out **7** because I solemnly warned your ancestors at the time when I brought them out of Mitsrayim until today, repeatedly warning them to listen to my voice. **8** However, they didn't listen or even pay any attention to me, and each one of them stubbornly followed their own evil desires, so I ordered all the consequences from not obeying the agreement, to come to them."
9 Then Yahweh told me, "A conspiracy has been found across Yehudah, and including Yerushalem's inhabitants. **10** They've returned to the evil ways of their ancestors from the past who refused to listen to my messages, and then they followed after other gods to serve them. The people of both Yisrael (Israel) and Yehudah broke the agreement that I made with the ancestors. **11** So now, listen: Yahweh says that I'm about to bring calamity to them which they won't be able to avoid, and they'll cry out to me for help but I won't listen to them. **12** Then Yehudah's cities, including those living in Yerushalem, will go and cry out to the gods for help that they've been burning incense to, but those gods won't be able to rescue them from their calamity **13** because there are now as many gods in Yehudah as you all have cities, and as many incense altars for Ba'al in Yerushalem as you all have streets. **14** Yirmiyah (Jeremiah), don't pray for those people, and don't plead with me to rescue them, because I won't be listening when they call out to me for help during their difficulties.
15 "My dear Yehudah, what right do you have to be in my temple after doing so much evil?
You offer holy sacrifices then go and happily do wicked things.
16 Yahweh called you a luxuriant olive tree with beautiful, good-looking fruit.
^Now he'll kindle a fire with a loud roar on its branches that have gone bad.
17 Commander-in-chief Yahweh who planted you, has decided that you'll experience evil because of the evil done by the peoples of Yisrael (Israel) and Yehudah when they've provoked me to anger by offering incense to Ba'al.

A plot against Yirmiyah · Southern kingdom

18 Then Yahweh revealed something to me which I understood once he showed me their preparations.

Readers' Version

19 I was like a tame lamb being led to be slaughtered, and I
didn't know that they had made plans against me, saying,
'Let's destroy the tree with its fruit, and cut him off from
the land of the living. Then his name won't be remem-
bered any longer.'
20 Then I prayed, "Commander-in-chief Yahweh who al-
ways judges fairly, examining our inner thoughts and mo-
tives, let me see your vengeance on them, because I've pre-
sented my case to you."
21 So Yahweh said it was some men of Anatot[25] who were
wanting to kill me, saying that I mustn't prophesy in Yah-
weh's name or else they'd make sure that I die. 22 There-
fore Commander-in-chief Yahweh says, "Listen, I'm about
to punish them. Their young men will die by the sword,
and their children will die from famine. 23 There won't be
any of them left, because I will bring calamity to the peo-
ple from Anatot at the time of their punishment."

Yirmiyah queries Yahweh · Southern kingdom

12:1 Yahweh, you do what's right
when I bring you a case.
→Nevertheless, I want to talk with
you about justice:
Why do wicked people prosper?
Why are treacherous people able to relax?
2 You planted them like trees and they've taken root,
then they've grown and produced fruit.
They're full of talk about you,
but they're really far from you.
3 but Yahweh, you know me.
You see me, and test my heart toward you.
Drag them away like sheep doing to slaughter,
and reserve a time for them to be slaughtered.
4 How much longer will the land be dry for
with the plants in the countryside withering up?
Even the wild animals and birds have diminished in num-
ber,
because people have said that he won't see what will
happen to us.

Yahweh's response to Yirmiyah

5 If you've run with foot soldiers
and they've worn you out,
how will you compete with horses?
If you're falling to the ground in a safe region,
how will you do in the thickets by the Yarden (Jordan)
river?
6 Even your brothers and other family members are
working against you.
They speak out against you.
Don't trust them when they say good things about you.

Yahweh's distress about his people · Southern kingdom

7 I've abandoned my country.
I've walked away from my inheri-
tance.
I've given my dearly loved one into the hand of its ene-
mies.
8 My inheritance become like a lion in a forest for me.
That country always speaks against me so I hate it.
9 My inheritance is like a speckled bird of prey to me,
with other birds of prey all around it.
Go and get all the wild animals from the countryside to
come and eat.
10 Many shepherds (foreign rulers) have ruined my vine-
yard—
they've trampled my area.
They've made my desirable region into a desolate waste-
land.
11 They've made it into a wasteland—it's mourning to
me.
All the land has been made desolate because there's no
one who cares about it.
12 Destroyers have come to all the bare hilltops in the
wilderness,
because a sword is devouring for Yahweh, from each end
of the land.
There's no peace for any living thing.
13 People have sown wheat and harvested thorns.
They've wearied themselves but not profited,
and they were ashamed by your low production
resulting from Yahweh's fierce anger.

The what was said of God concerning the nations surrounding Yisrael · Southern kingdom

14 Yahweh says this: All my evil
neighbours who touch the inheri-
tance that I gave to my Israeli peo-
ple, listen, I'll uproot them from the
land, and I'll uproot Yehudah's (Ju-
dah's) descendants from among them. 15 Then after I've
uprooted them, I'll have compassion on them again, and
I'll bring them back—each one back to their own inheri-
tance and their own land. 16 If they'll properly learn the
ways of my people, to make promises using my name say-
ing, 'As Yahweh lives,' instead of how my people were
taught to make promises by Ba'al, then they'll prosper and
be my people again. 17 However if they won't listen when I
uproot the nation, then I'll uproot it to destroy it. That is
Yahweh's declaration.

Yirmiyah buries a loincloth · Southern kingdom

13:1 Yahweh told me this: Go and
buy yourself a linen loincloth and
put it on, but don't let it get near wa-
ter. 2 So I bought a loincloth as Yahweh had told me to, and
I put it on. 3 Then Yahweh gave me a second instruction,
saying: 4 Take the loincloth that you bought and you're
wearing, and pack up and go to Perat (Euphrates)[26] and
bury it in a crack in the rock. 5 So I went and hid it at Perat
just as Yahweh had told me to.
6 Then after many days, Yahweh told me to get ready and
go to Perat to retrieve the loincloth that he'd told me to
bury there. 7 So I went to Perat and dug the loincloth out
from the crack that I'd hidden it in, but wow, it was ruined
and totally worthless.
8 Then Yahweh gave me this message: 9 Yahweh says that

25 **RV 11:21 · Note** Yirmiyah's home town—see 1:1.

26 **RV 13:4 · Note** About 6km away from Anatot. It's possible that the Perat River is being referred to here, although less likely as that was a trip of over a thousand kilometres.

Readers' Version

I'll rot away the pride of Yehudah (Judah), including the
pride of the great Yerushalem (Jerusalem). **10** That wicked
nation that refused to listen to my messages, who are following their own stubborn desires and have followed other
god by serving them and bowing down to them, let that
nation become like that loincloth that's no good for anything. **11** Yahweh declares that just like a loincloth is
hitched to someone's hips, so too I've made all those from
Yisrael (Israel) and Yehudah cling to me, to be my people
who would bring me fame, praise, and honour, but they
didn't listen.

Filled with wine · Southern kingdom

12 So you must pass this message
along to them: Yisrael's (Israel's) god
Yahweh says that every jar will be filled with wine, and
they'll tell you, 'Of course we know that every jar will be
filled with wine.' **13** So tell them that Yahweh says this: Listen, I'm about to fill all the inhabitants of this land with
drunkenness—the kings that sit of David's throne, the
priests and prophets, and all of Yerushalem's (Jerusalem's)
inhabitants. **14** Then Yahweh declares: I'll cause a drunken
brawl among brothers, parents, and children. I won't pity
you or have compassion, and I won't spare them from destruction.

Yirmiyah warns against pride · Southern kingdom

15 Listen and pay attention.
Don't be arrogant, because Yahweh
has spoken.
16 Give honour to your god Yahweh before he brings
darkness,
and before he causes you all to stumble on the mountains
at twilight,
because you're hoping for light, but he'll turn the place
into deep darkness—into a dark cloud.
17 But if you all won't listen,
I'll weep in private because of your arrogance.
Tears will run down my eyes because Yahweh's flock has
been taken captive.
18 Tell the king and the queen mother to take a low seat
because their splendid crowns have been removed from
their heads.
19 The cities of the Negev have been shut up,
and there's no one to open them again.
Yehudah (Judah) has been taken into exile—
they've all been taken far away.
20 Look up and see them coming from the north.
Where's the flock that was given to you—those beautiful
sheep?
21 What will you say when the allies that you taught, he
sets over you?
Won't labour pains hit you like a woman giving birth?
22 Then as a country you'll ask why those things have
happened to you.
It's the magnitude of your disobedience that's caused
your skirt to be lifted
and your body to be treated with violence.
23 An Kushi (Ethiopian) person can't change their skin
colour
and a leopard can't change its spots.
Similarly you all aren't able to do good
as you're all so accustomed to doing evil.
24 I'll scatter them like straw that's blown across the
wilderness by the wind.
25 Yahweh declares that that's your part of your inheritance
as you've forgotten me and trusted in lies.
26 So I'll also pull your skirt up over your face
and then your shame will become visible.
27 I've seen your adultery and neighing—
the wickedness of your prostitution on the hills and
across the countryside.
I've seen your detestable behaviour.
You won't end well, Yerushalem (Jerusalem).
How long will you remain 'unclean'?

The terrible drought · Southern kingdom

14:1 This is Yahweh's message to
Yirmiyah (Jeremiah) regarding
droughts:
2 Yehudah (Judah) is in mourning and its gates are neglected.
They're mourning for the land
and Yerushalem (Jerusalem) is crying out in distress.
3 The leading citizens send their servants out for water,
but when they get to the wells, they didn't find any.
They return with empty containers—
ashamed and humiliated, and with their heads covered in
grief.
4 The ground is cracked open because there hasn't been
any rain.
The farmers are ashamed—they've covered their heads in
grief,
5 because even the doe in the countryside abandoned her
newborn fawn as there was no grass.
6 Wild donkeys stand on bare hills and pant for breath
like jackals—
their eyes have failed because there's no vegetation.
7 Even though our transgressions testify against us,
do something, Yahweh, for the sake of your reputation
because we sinned against you with our frequent rebellion.
8 You are Yisrael's (Israel's) hope—the one who rescues it
at a time of distress.
Why would you act like a stranger in the land—
like a traveller who's stopped in to stay the night.
9 Why are you like someone just standing there with
their mouth open—
like a warrior who's powerless to save someone?
You're here among us, Yahweh, and we've been calling
out to you to rescue us.
Don't abandon us.
10 This is what Yahweh says about this nation:
They love to wander, so they've gone wherever their feet
take them,
→but Yahweh hasn't accepted them.
Now he'll remember their wickedness
and he'll punish them for their disobedience.
11 Yahweh told me, "Don't pray for good to come to this

Readers' Version

nation **12** because even if they fast, I won't listen to their petition, and when they offer up a burnt offering and a grain offering, I won't be accepting them, because I'm bringing an end to them by the sword, and famine, and disease."

13 Then I said, "Oh no, my master Yahweh. Listen, the prophets are telling the people that they won't experience war or famine because you'll give them ongoing peace in this place."

14 "The prophets use my name but speak deceitfully," Yahweh answered. "I didn't appoint them and I didn't send them, and I didn't give them a false vision. The worthless prophecies that they're proclaiming to you all come from their own minds." **15** Therefore Yahweh says, "Now those prophets who I never sent but who are using my name and say that no war or famine will happen in this region, well those prophets will meet their own ends through war and famine. **16** Then the people that they prophesied to will be thrown out into Yerushalem's (Jerusalem's) streets because of famine and war. No one will be there to bury them or their wives, sons, or daughters, as I'll pour their wickedness out onto them.

17 Then you'll pass this message onto them:
Day and night the tears run down my eyes.
Don't let them stop, because of the terrible damage
as my virgin daughter has been shattered—
my people have received a very severe wound.
18 If I go out into the countryside, wow, I see those who were killed by the sword.
Then if I go into the city, wow, there's diseases caused by famine,
because both prophets and priests have gone into a land that they weren't familiar with.

Pleading for mercy · Southern kingdom

19 Have you completely rejected Yehudah (Judah)?
Do you really hate Tsiyon (Zion)?
Why have you struck us when there's no healing for us?
We eagerly hoped for peace, but there was nothing good.
We hoped for a time of healing, but wow, we got terror!
20 Yahweh, we acknowledge our wickedness—
the transgression of our ancestors.
Yes, we've sinned against you.
21 For the sake of your reputation, don't reject us.
Don't treat the place hosting your wonderful throne with contempt.
Remember your agreement with us, and don't break it.
22 Do those useless idols from other countries send rain?
Do they cause showers to fall?
Isn't it you, our god Yahweh, who does that?
We eagerly wait for you, because you're the one who does all those things.

Yehudah's coming destruction · Southern kingdom

15:1 Then Yahweh told me, "Even if Mosheh (Moses)[27] or Shmuel (Samuel)[28] were standing in front of me, I still wouldn't be in favour of this group of people. Send them out away from me, and let them go away. **2** If anyone comes to ask you where they should go, tell them that this is what Yahweh says:
Those who are destined for death, will die.
Those for the sword, will die in war.
Those for famine, will suffer starvation.
Those for exile, will be taken away in captivity.[29]
3 Yahweh declares that he'll assign them to four groups:
1. killed by the sword,
2. dragged away by wild dogs,
3. assigned to the birds of prey, and
4. assigned to be devoured and destroyed by wild animals.
4 Because of what Yehudah's (Judah's) King Menasheh (Manasseh) did in Yerushalem (Jerusalem),[30] I'll make people in all the world's nations be horrified by them.
5 Yes, who will feel sorry for you, Yerushalem,
and who will show sympathy for you?
Who will go out of their way to ask about your welfare?
6 Yahweh declares: You've forsaken me—
you've turned your back on me
so I've used my power against you to destroy you.
I'm tired of letting you off.
7 So I'll winnow them with a pitchfork at the country's gates.
I'll make them childless, thus destroying my people
as they haven't turned from their own ways.
8 I'll make more widows for them than sand grains on the beach.
I'll send a destroyer against the mothers of their young men at midday.
I'll make shock and horror fall on them suddenly.
9 The mother who has borne seven children will waste away.
She'll gasp—her sun will set while it is still daytime.
She'll be ashamed and embarrassed, because I will give those who remain
to be killed by the sword in their enemies' presence.
That is Yahweh's declaration.

Yirmiyah's complaint to Yahweh · Southern kingdom

10 Poor me, mother, that you gave birth to me—
a man of strife and contention throughout the entire region.
I haven't lent money or borrowed it
yet they all curse me.
11 Yahweh said,
Won't I rescue you for good?
Won't I make your enemies plead with you

27 RV 15:1 · Cross-ref. Exo 32:11-14; Num 14:13-19.

28 RV 15:1 · Cross-ref. 1Sam 7:5-9.

29 RV 15:2 · Cross-ref. Rev 13:10.

30 RV 15:4 · Cross-ref. 2Ki 21:1-16; 2Ch 33:1-9.

Readers' Version

in a time of evil and distress?
12 Can anyone break iron—
iron from the north, or bronze?
13 I'll give your wealth and treasures to your enemies as plunder without them having to pay
as the price for all your sins committed across all your territories.
14 Then I'll make you serve your enemies in a land that you hadn't been to before
because the fire of my anger towards you all has been kindled and will burn.
15 Yahweh, you know my situation.
Take note of my situation and bring your vengeance to those harassing me.
Don't be patient with them and let them take me away.
Know that I suffer reproach for your sake.
16 Your messages were found and I consumed them.
Your message to me made me happy and gave me cause for celebration
because I bear your name, Commander-in-chief Yahweh, god of armies.
17 I didn't sit among the gathering of the merry makers,
but rather, I enjoyed feeling your presence.
I sat alone because you'd filled me with indignation.
18 Why is my pain ongoing and my wound incurable, refusing to be healed?
Will you be like a spring that lets me down when its supply is unreliable?
19 So Yahweh said this:
If you return to me, then I'll restore you and you'll stand in front of me
because if you separate out the foolish things from the precious things,
you will be like my mouth. The people will come back to you,
but you yourself mustn't go back to them.
20 I'll make you like an impenetrable bronze wall to this people,
and they'll fight against you.
However, they won't defeat you,
because I'll be with you to save you, and to rescue you.
That is Yahweh's declaration. 21 Then I'll rescue you from the plots of wicked people
and I'll buy your freedom from the ruthless people.

Yirmiyah advised not to marry · Southern kingdom

16:1 Then Yahweh gave me a message, telling me: 2 Don't get married and don't have children in this place
3 because Yahweh says this to the children born in this place and to the parents who brought them into this world:
4 They'll die from disease and not be mourned or buried—
they'll be like dung on the ground.
They'll come to their ends through war and famine,
and their corpses will become food for the birds and the wild animals.
5 Yes, Yahweh says this:
Don't enter a home where there's a funeral.
Don't go to mourn or to show sympathy to them,
because I've withdrawn my peace from this people,
as well as my compassion and loyal commitment.
That is Yahweh's declaration. 6 Both the important people and the ordinary people will die in this land.
They won't be buried and no one will mourn for them,
or cut themselves or shave off their hair to show grief for them.
7 No one must share any food to comfort those in mourning because of the deaths,
and no one must give a comforting cup to his father or mother.
8 Don't go to a dining establishment to sit with them to eat and drink
9 because Yisrael's (Israel's) god, Commander-in-chief Yahweh says this:
Listen, right in front of your eyes, in your lifetime and in this place,
I'm about to make the sounds of happiness and gladness cease—
including the sounds of brides and grooms.[31]
10 Then when you pass on all these messages to the people, they'll ask you:
Why has Yahweh decreed all this terrible calamity against us,
and what wickedness or sin have we committed against our god Yahweh?
11 So give them this declaration from Yahweh:
It's because your ancestors followed after foreign gods and served them and bowed down to them.
They abandoned me and didn't follow my instructions.
12 Then you yourselves have done even more wickedness than your ancestors,
and everyone of you is walking by the stubbornness of their wicked heart—
not listening to me.
13 So I will throw you all out of this land,
to a land that neither you or your ancestors have been to.

Return from exile · Southern kingdom

14 Now listen, Yahweh declares:
Because of that the days are coming when they'll no longer say,
'As Yahweh, the one who brought the Israelis out of Mitsrayim (Egypt), lives.'
15 Instead they'll say:
'As Yahweh lives, the one who brought the Israelis back from the land of the north
and from the lands where he had driven them,'
because I'll bring them back to the land that I gave to their ancestors.

The coming punishment · Southern kingdom

16 Listen, Yahweh declares:
I'll send for many fishermen to fish the people out.

31 **RV 16:9 · Cross-ref.** Jer 7:34; 25:10; Rev 18:23.

Readers' Version

After that, I'll send for many hunters
to hunt them from under every mountain and hill, and from the crevices in the rocks
17 because I'm watching everything they do
and their wicked behaviour can't be hidden from me.
18 Firstly, I'll pay back double for their disobedience and wickedness,
because of their polluting my land with their detestable carvings,
and because they filled my inheritance with their disgusting idols."

Yirmiyah thanks for safety · Southern kingdom

19 Yahweh, you're my fortress and my refuge—
my place of safety in any distressing time.
The nations will go to you from the ends of the earth and say,
"Surely our ancestors inherited lies—
Those idols are a waste of time and there's no profit in them.
20 Can people make their own gods?
Well, they're not gods at all!
21 So listen, I'm about to demonstrate that at this time—
I'll reveal my power and activity to them
and then they'll know that my name is Yahweh.

Yehudah's sin and punishment · Southern kingdom

17:1 Yehudah's (Judah's) sin is written with an iron stylus that has a diamond point.
It's engraved on the tablet which is their hearts, and on the projecting corners of your altars.
2 Even their children remember their altars and their Asherah poles
that were beside the luxuriant trees and on the high hills—
3 even on my mountain in the countryside.
I'll give your wealth and all your treasures to be plundered by others
because of your sin on your hilltop shrines throughout all your territories.
4 You'll have to let go the inheritance that I gave you.
I'll make your serve your enemies in a land that you've never been to,
because you've ignited a fire in my anger which will burn forever.

Various sayings

5 Yahweh says this:
Anyone who trusts in humankind will be cursed—
trusting in their own physical strength turns their hearts away from Yahweh.
6 They're like shrubs in the desert, unable to see any good coming,
and they'll live in dry parts of the wilderness
that's salty and with no one else living there.
7 The person who trusts in Yahweh will be blessed,
as they put their confidence in him.
8 That person will be like a tree planted by a stream
that sends its roots out to the water.
It has nothing to fear when the heat comes and its leaves stay green.
It has nothing to be afraid of in a drought year
and it won't stop producing fruit.[32]
9 Human motives are the most deceitful of all.
They can't be cured—who can determine them?
10 I am Yahweh who searches the mind.
I test the motives.[33]
I give to everyone according to the results of their actions.[34]
11 A partridge hatches an egg that it didn't lay.
Someone might get rich by unjust means
but right in the middle of their life it'll leave them
and in the end, that person will be a fool.

Yirmiyah's request to Yahweh

12 The place of our sanctuary from the beginning has been like a splendid throne on a high place.
13 You, Yahweh are the one that Yisrael (Israel) puts their hope in.
All who abandon you will be put to shame.
Those who turn away from you will be written on the ground,
because they've forsaken Yahweh—the fountain of living waters.
14 Heal me, Yahweh, and I'll be healed.
Rescue me, and I'll be rescued,
because you are the one I praise.
15 Listen, they're asking me,
Where is Yahweh's message? Let it come.
16 As for me, I didn't run from being a shepherd following you.
I didn't long for the day of disaster.
You know everything I said—it was said in your presence.
17 Don't become a terror to me.
You're my place of safety when disaster comes.
18 Let my pursuers be ashamed, but don't let me be ashamed.
Let them be dismayed, but don't let me be dismayed.
Send the day of disaster against them
and shatter them with a double share of destruction.

Observing the rest day · Southern kingdom

19 Yahweh told me this:
Go and stand in at gate of the people where Yehudah's (Judah's) kings come and go,
then in all the other gates of Yerushalem (Jerusalem).
20 Tell the people:
Listen to Yahweh's message, you kings of Yehudah and all you people of Yehudah,
and all of Yerushalem's residents who go in through those gates.

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32 **RV 17:8 · Cross-ref.** Psa 1:3.

33 **RV 17:10 · Cross-ref.** Rev 2:23.

34 **RV 17:10 · Cross-ref.** Psa 62:12.

Readers' Version

21 Yahweh says this:
Be careful for the sake of your lives
and on the rest day, don't carry a load to bring it to Yerushalem's gates.[35]
22 Don't bring a load out from your homes on the rest day.
Don't do any work, but set apart the rest day,
just as I instructed your ancestors to do.
23 They did not listen or pay attention,
but stubbornly refused to listen to me, nor did they accept discipline.
24 Yahweh declares that if you carefully listen to me
and don't bring a load to this city's gates on the rest day
but instead set apart the rest day for Yahweh, and don't do any work on it,
25 then kings, princes, and those who sit on David's throne
will come to this city's gates in chariots and on horses.
They'll come along with their leaders from Yehudah (Judah) including Yerushalem's (Jerusalem's) residents,
and this city will be inhabited forever.
26 They'll come from Yehudah's cities including from all around Yerushalem,
from the Benyamin region and the foothills,
from the mountains, and from the Negev desert,
bringing burnt offerings and sacrifices, grain offerings and frankincense,
as well as those who bring thank offerings to Yahweh's residence.
27 But if you don't listen to me
and don't set apart the rest day
and don't carry heavy loads to enter Yerushalem's gates on the rest day,
then I'll light a fire at its gates that will incinerate Yerushalem's fortresses,
and that won't be able to be put out.

Yirmiyah visits the potter · Southern kingdom

18:1 Yahweh's message came to Yirmiyah (Jeremiah) to say, 2 "Get ready and go down to the potter's house, and I'll give you my messages there."
3 So I went down to pottery factory, and wow, he was on his potter's wheel. 4 However, the container that he was making with his hand on the clay was ruined, so he started again and make it into another container that he was pleased with.
5 Then Yahweh gave me this message: 6 Like that potter, shouldn't I be able to do what I want with you Israelis? Yahweh declares that you Israelis are in my hand like that clay in the potter's hand. 7 One time, I might declare to a nation or a kingdom that it will be uprooted, torn down, and destroyed. 8 and later on, that nation that I spoke to might turn away from its evil, and then I'll cancel the destruction that I'd planned for them. 9 Another time, I might declare that a nation or kingdom will be established, or strengthened, 10 however if I see it doing evil and not listening to my voice, then I'll cancel the good that I'd said I'd do to it. 11 So now, speak to the people of Yehudah (Judah) including Yerushalem's (Jerusalem's) residents and tell them that Yahweh says, "Listen, I'm about to devise a plan against you all and prepare calamity for you. Each of you needs to turn back from their evil activities and improve your behaviour and your activities." 12 However, they'll say, "Don't waste your time because we'll continue with our plans, and each of us will do whatever wicked things that we want!"

Yisrael deserts Yahweh · Southern kingdom

13 Because of that, Yahweh says this:
Ask the nations if they've ever heard anything like this?
The virgin Yisrael (Israel) has done something extremely horrible.
14 Does the snow in Levanon ever disappear off its rocky slopes?
Do the cool waters stop flowing?
15 Yet my people have forgotten me.
They offer incense to useless idols
that have made them stumble on the ancient paths
that haven't had any maintenance.
16 Their land will become a wasteland—forever mocked at.
Everyone who passes by will be appalled
and will wag their heads.
17 I'll scatter them before their enemies like the east wind from the desert does.
I won't look at them but will turn my back when their disaster comes.

A plot against Yirmiyah · Southern kingdom

The people
18 Then the people said,
Come on, let's decide what to do about Yirmiyah (Jeremiah),
because we have plenty of instructions from the priests,
advice from the wise men,
and messages from the prophets.
Yirmiyah
19 Yahweh, pay attention to me
and listen to the what my enemies are saying.
20 Should good be repaid with evil,
because they're digging a pit for me?
Remember how I stood in front of you to tell you their good points—
to turn back your rage from them.
21 Therefore, hand their children over to famine,
and send war to punish them.
Let their wives be childless and become widowed,
and let their husbands die from disease—
their young men killed in battle.
22 Let a cry of distress be heard from their houses
when you send raiders to surprise them,
because they've dug a pit to capture me in
and have hidden traps for me to step into.

35 **RV 17:21 · Cross-ref.** Neh 13:15-22.

Readers' Version

23 But you, Yahweh, know all their deadly plots against me.
Don't forgive their wickedness.
Don't erase their disobedience from your sight.
Let them be overthrown as you watch
at the time when you deal with them in your anger.

The shattered flask · Southern kingdom

19:1 Then Yahweh said this:
Take some of the elders and some of the priests,
and go and buy a clay flask from the potter.
2 Then go out to the Ben-Hinom Valley[36] by the Broken Pottery Gate,
and then proclaim the words that I'll tell you there.
3 Tell them:
You kings of Yehudah (Judah) and you residents of Yerushalem (Jerusalem),
listen to Yahweh's message.
Yisrael's (Israel's) god, Commander-in-chief Yahweh says,
Listen, I'm about to send calamity to this place,
and the ears of everyone who hears about it will tingle.
4 I'm doing that because they've abandoned me and defiled this place—
they've burnt incense to other 'gods',
that neither they or their ancestors or Yehudah's kings used to know.
Then they've filled this place with the blood of the innocent.
5 They built hilltop shrines to burn their children in the fire as offerings to Ba'al,
something I never instructed or talked about, nor did it even enter my mind.[37]
6 So Yahweh declares that the time is coming when this place will no longer be called Tofet or the Valley of Ben-Hinom, but rather, the 'Slaughter Valley'. **7** Then I'll confound Yehudah and Yerushalem's (Jerusalem's) plans in this place, and I'll have them struck down by their enemies' swords and by those who want to kill them, and I'll give their dead bodies to the birds and the wild animals for food. **8** Then I'll make that city into a wasteland that's something to scoff at—everyone who passes by will be appalled and will mock it because of all its disasters. **9** I'll cause them to eat the flesh of their children and of their neighbours during the distress caused by the siege imposed by the enemies who want to kill them.
10 Then as the men who went with you watch, you must break that pottery flask **11** and tell them that Commander-in_chief Yahweh says this:
I'll shatter this nation and this city, just like someone shatters a piece of pottery that can never be repaired again. They'll bury the dead in Tofet until they run out of room. **12** Yahweh declares that I'll do that to this place and its residents—making this city like Tofet **13** and Yerushalem's houses including the houses of Yehudah's kings will be defiled like that place, Tofet—all the houses on whose rooftops they burnt incense to all the constellations and poured out drink offerings to other 'gods'.
14 Then Yirmiyah (Jeremiah) returned from Tofet where Yahweh had sent him to prophesy, and he stood in the temple courtyard and proclaimed to all the people,
15 "This is what Yisrael's (Israel's) god, Commander-in-chief Yahweh, says: 'Listen, every disaster that I've pronounced against these people, I'm about to send to this city and to all the villages around it, because they've been stubborn and failed to take notice of my messages.' "

Yirmiyah's conflict with Pashhur · Southern kingdom

20:1 The priest, Pashhur (Imer's son) who was a supervisor, heard Yirmiyah (Jeremiah) prophesying those words at Yahweh's house, **2** and he struck the prophet Yirmiyah. Then he placed him in the stocks that were at the upper gate of Benyamin hear Yahweh's house. **3** The next day, when Pashhur released Yirmiyah from the stocks, Yirmiyah said to him, "Yahweh won't call you 'Pashhur', but 'Magor-Misaviv' (which means 'surrounded by terror'), **4** because Yahweh says this: Listen, I'll make you a terror to yourself and to all your friends. They'll fall by their enemies' swords before your very eyes, and then I'll hand Yehudah (Judah) over to the Babylonian king, and he'll carry them away to Bavel (Babylon) and put them to death. **5** I'll give away all the wealth of this city—all its products and valuables, and all the treasures of Yehudah's kings—to their enemies. They'll plunder it, seize it, and carry it off to Bavel. **6** Then you, Pashhur will be taken into captivity along with all the others in your home. You'll be taken to Bavel, and you'll die there and be buried—you and all your friends who you've prophesied these lies to.

Yirmiyah's complaint to Yahweh · Southern kingdom

7 Yahweh, you've deceived me, and I was deceived.
You've overcome me and prevailed.
I'm laughed at all day long—
everyone mocks me.
8 Yes, whenever I speak, I call out loudly.
I proclaim violence and destruction
because Yahweh's message has become a reproach and derision for me, all day long.
9 If I say that I won't mention him
and won't speak in his name anymore,
then his message becomes a fire burning in my heart—
shut up in my bones.
Then I get worn out holding it in,
and I can't continue to do it.
10 Yes, I've heard many people whispering
that terror is all around.
They want to publicly denounce me.
All my trusted friends watch for my fall:
"Perhaps he can be deceived
so that we may prevail against him
and take out our vengeance on him."

36 RV 19:2 · Cross-ref. 2Ki 23:10; Jer 7:30-32; 32:34-35.
37 RV 19:5 · Cross-ref. Lev 18:21.

Readers' Version

11 However Yahweh is like a fearsome warrior with me,
therefore my persecutors will stumble and won't prevail.
Because they won't succeed, they'll be totally put to shame—
an everlasting disgrace that'll never be forgotten.
12 Commander-in-chief Yahweh, who examines the righteous people,
who sees the thoughts and motives,
let me see your vengeance on them,
→because I've made my case known to you.
13 Sing to Yahweh.
Praise Yahweh because he's rescued the lives of those who are oppressed from the clutch of those who do evil.
14 Let the day when I was born be cursed.[38]
Don't let the day that my mother gave birth to me be blessed.
15 Let the man who brought the news to my father be cursed—
The one who said, 'You now have a son,' causing great celebration.
16 Let that man be like the cities that Yahweh overthrew without having compassion on them.
Let him hear a cry for help in the dawn and a battle cry at noontime,
17 because he didn't kill me in the womb—
→making my mother become my tomb—her womb forever pregnant.
18 Why did I come out from the womb to see trouble and sorrow,
and to end my days in shame?

Yerushalem's future destruction · Southern kingdom

21:1 Then Yahweh gave Yirmiyah (Jeremiah) a message when King Tsidkiyah (Zedekiah) sent Malkiyah's son Pashhur and Ma'aseyah's son Tsefanyah (Zephaniah) the priest to him, and they said, 2 "Please request Yahweh's advice on our behalf, because the Babylonian King Nevukadnetsar (Nebuchadnezzar) is attacking us.[39] Perhaps Yahweh will do miracles for us like he has in the past, and will make him stop attacking us and leave."
3 So Yirmiyah told them to tell King Tsidkiyah that 4 Yisrael's (Israel's) god Yahweh says this:
Listen, I'm about to make your own weapons ineffective that you're all using to fight the Babylonian king and the Kasdim (Chaldeans) who are laying siege to you from outside the wall, and I'll gather them[40] in the middle of this city. 5 Then I myself will fight you all with all my strength and power in my anger and rage and terrible fury, 6 and I'll kill this city's inhabitants—people and animals will all die from terrible, deadly diseases. 7 Then Yahweh declares that after that I'll hand over Yehudah's (Judah's) King Tsidkiyah along with his officers, and the people in this city who survive the deadly diseases and sword and famine, to the Babylonian King Nevukadnetsar, and to their enemies who want to kill them. He'll kill them with the sword—he won't spare them or show pity or compassion.
8 Then you must tell this to the people:
Yahweh says that I'm about to give you the choice between the path to life and the path to death. 9 Anyone who stays in this city will die from war, famine, or deadly diseases, but anyone who goes out and falls to their knees in front of the Babylonians who've surrounded you all, will live
They'll escape with their lives that way 10 because I've already decided to harm this city rather than doing good.
Yahweh declares that this city will be handed over to the Babylonian king and he'll burn it down.

Yahweh's punishment for Yehudah's kings · Southern kingdom

11 As for Yehudah's (Judah's) king,
listen to this message from Yahweh
12 for David's descendants:
Administer justice every morning
and rescue anyone who's been robbed, from their oppressor,
otherwise my fury will go out like fire
and burn, but no one will be able to extinguish it
because of your wicked activities.
13 Yahweh declares: listen you inhabitants from the valley
and you on the rocky plain.
You all say that no one can swoop down on you,
or be able to enter your hiding places,
14 however I will punish you all according to the results of your actions.
Yahweh declares:
I'll start a fire in your forest
and it'll consume everything around it.

The message for Yehudah's king · Southern kingdom

22:1 Yahweh told me to go down to Yehudah's (Judah's) palace and proclaim this message: 2 Listen to Yahweh's message for Yehudah's king who sits on David's throne, along with your officials and your people who enter these doorways. 3 Yahweh says that you must administer justice and do what's right. Rescue anyone who's been robbed, from their oppressor. Don't mistreat any foreigner or orphan or widow. Don't be violent, and don't shed innocent blood in this place, 4 because if you carefully do those things, then the kings who sit on David's throne will enter through the gates of this palace riding in chariots or on horses, along with their officials and their people. 5 However, if you take no notice of those instructions, then Yahweh solemnly promises that this palace will become a pile of rubble,[41] 6 because this is what Yahweh says about the palace of Yehudah's king:
To me, you're like the Gilead forests or like Levanon's summit.
However, I'll make you into a wilderness—

38 **RV 20:14-18 · Cross-ref.** Yob 3:1-19.
39 **RV 21:2 · Cross-ref.** 2Ki 25:1-11; 2Ch 36:17-21.
40 **RV 21:4 · Note** This last part of the sentence is left quite literal, as it's ambiguous in the Hebrew, what or who the 'them' is referring to here.
41 **RV 22:5 · Cross-ref.** Mat 23:38; Luk 13:35.

Readers' Version

cities that aren't inhabited.
7 I'll appoint destroyers against you—
each warrior with his weapons.
They'll cut down your choicest cedars
and throw them onto the fire.
8 Then many nations will pass by this city and ask each other why Yahweh has done that to this great city?
9 Someone else will answer that it's because they abandoned the agreement with their god Yahweh, and bowed down to their gods and served them.

Yirmiyah's message about King Yoshiyah/Josiah · Southern kingdom

10 Don't weep for King Yoshiyah (Josiah) who was killed
and don't mourn because he died.
Instead, weep bitterly for his son, King Yehoahaz who's about to be exiled
because he won't return again and see his native land again.
11 Yes, Yahweh says this about Yoshiyah's son Yehoahaz[42] who reigned instead of his father, who then left this place. He won't return there again[43] 12 because he'll die in the place where they took him into exile, and he won't ever see this country again.

Yirmiyah's message about Yehoyakim · Southern kingdom

13 The king[44] who built his house by doing what's not right
and built his upper rooms by unjustly forcing people to work,
→won't end well.
He forced the citizens to work without getting paid—
not giving them their wages.
14 He'd decided to build himself a large house with spacious upper rooms,
so he cut out large windows for it, and panelled it with cedar,
and painted it with red ochre.
15 Does having the best cedar make you a better king?
Didn't your father Yoshiyah (Josiah) eat and drink well?
However, he administered justice and did what was right
→so things went well for him.
16 He took up the cause of the poor and needy,
→so things went well for him.
Yahweh declares that that's what it means to know me,
17 but your desires and motives are only focused on your dishonest gain,
on shedding innocent blood,
and on oppression and practicing extortion.
18 Therefore this is what Yahweh says about Yehoyakim, son of Yehudah's (Judah's) King Yoshiyah (Josiah):[45]
They won't mourn for him saying, 'Oh no, my brother! Oh no, my sister!'
They won't mourn for him saying, 'Oh no, my master! Oh no, his splendour!'
19 He'll be buried just like a donkey would be—
dragged away and thrown somewhere outside Yerushalem's (Jerusalem's) gates.

Yirmiyah's message about Yerushalem's fate · Southern kingdom

20 You people of Yehudah (Judah), go up to Levanon and cry out.
Shout in the Bashan region.
Cry out from the Avarim mountains,
because all your 'lovers' have been destroyed.
21 I warned you when you were still secure—
you said that you wouldn't listen.
That's been your way since your youth,
that you haven't taken any notice of my instructions.
22 The wind will drive away all your 'shepherds',
and your 'lovers' will go into captivity.
Then you'll be ashamed and humiliated because of all your wickedness.
23 You who live in Levanon,
nested there among the cedars,
but how you'll groan when your labour pains come to you,
like a woman giving birth.

Judgement for Yehoyakin · Southern kingdom

24 Yahweh declares by his life: Even if you, Yehoyakin,[46][47] son of Yehudah's (Judah's) King Yehoyakim, were the signet ring on my right hand, I would tear you off 25 because I'm handing you over to the ones who are wanting to kill you and to those that you're afraid of—to Babylonian King Nevukadnetsar (Nebuchadnezzar) and his Kasdim (Chaldeans). 26 I'll hurl you and your mother who bore you, into another land—a country where you're both foreigners and you'll both die there. 27 Although they'll long to return to this land, they'll never return here.
28 Is this man Yehoyakin a despised, shattered pot—
a jar that no one wants
Why will before hurled out along with his descendants,
and thrown into a country that they're not familiar with?
29 Land, land, land, Listen to Yahweh's message.
30 Yahweh says this:
Record this man as being childless—
a man who won't prosper in his lifetime.
None of his descendants will prosper
to sit on David's throne
or to rule over Yehudah (Judah) again.

Returning under new shepherds · Southern kingdom

23:1 Yahweh declares that the shepherds who destroy and scatter the flock from my pasture won't end well. 2 Therefore, this is what Yisrael's (Israel's) god Yah-

42 **RV 22:11 · Note** Called 'Shallum' here in the Hebrew.
43 **RV 22:11 · Cross-ref.** 2Ki 23:31-34; 2Ch 36:1-4.
44 **RV 22:13 · Note** Referring here to Yehudah's King Yehoyakim—see verse 24.
45 **RV 22:18 · Cross-ref.** 2Ki 23:36–24:6; 2Ch 36:5-7.
46 **RV 22:24 · Note** Called 'Shallum' here in the Hebrew and in verse 28.
47 **RV 22:24 · Cross-ref.** 2Ki 24:8-15; 2Ch 36:9-10.

Readers' Version

weh says about the shepherds who tend My people: Yahweh declares that you've all scattered my flock and driven them away, and haven't looked after them. Listen, I'm about to punish you all for your wicked actions. **3** Then I myself will gather the remnant of my flock from all the countries that I've banished them to and I'll return them to their pasture, where they'll be fruitful and multiply. **4** Yahweh declares that I'll appoint shepherds over them who'll look after them, and then they'll no longer be afraid or dismayed, nor will any go missing. **5** Listen, Yahweh declares that the time is coming

when I will appoint a righteous branch for David
and he will reign wisely as king
and will administer justice and righteousness in the land.[48]

6 At that time, Yehudah (Judah) will be rescued and Yisrael will live in security,
and this is the name that he'll be known by: Yahweh who does what is right for us.

7 Listen, Yahweh declares that the time is coming when they'll no longer say, 'As surely as Yahweh lives, who brought the Israelis out from Mitsrayim (Egypt).' **8** Instead they'll say, 'As surely as Yahweh lives, who brought and led the Israelis out of the land in the north and all the other lands that he'd banished them to.' Then they'll live in their own land again.

Lying prophets · Southern kingdom

9 As for the prophets,
I feel broken inside and all my bones tremble.
I've become like a drunkard—like a man overcome by wine,
because of Yahweh—because of his holy words.
10 Yes, the land is full of adulterers—
the land mourns because of the curse,
and the pastures in the wilderness have dried up—
their course is evil and their power is misused.
11 Yes, both prophet and priest are compromised—
even in my house I've discovered their wickedness.
That is Yahweh's declaration.
12 Therefore their path will become slippery.
They'll be pushed into the darkness and will fall into it
because I'll send them disaster in the year of their punishment.
That is Yahweh's declaration.
13 Among the prophets in Shomron (Samaria), I've seen offensive behaviour:
they prophesied by Ba'al and led my people Yisrael (Israel) astray.
14 Also, among the prophets in Yerushalem (Jerusalem), I've seen horrible things:
They commit adultery and walk in lies.
They empower those who do evil,
→so that no one turns their back on wickedness.
They're all like Sedom to me.
The people in Yerushalem are like Amorah (Gomorrah),[49]
15 therefore this is what Commander-in-chief Yahweh says about the prophets:
I'll feed them wormwood
and give them poisoned water to drink,
because ungodliness has spread throughout the land
starting from Yerushalem's prophets.
16 This is what Commander-in-chief Yahweh says:
Don't listen to the words of the prophets who prophesy to you.
They are filling you all with false hopes.
They speak visions from their own minds,
not from Yahweh's mouth.
17 They keep telling those who despise me,
that Yahweh says that you'll all have peace.
They tell everyone who practises their own stubborn ways
that no harm will come to them.
18 But which of them has attended Yahweh's council meeting
where he could see what's happening and hear his message?
Who has paid attention to his message and obeyed it?
19 Listen, the storm of Yahweh's rage is going out,
and the storm is creating a whirlwind that's whirling around the heads of those who are wicked.
20 Yahweh's anger won't turn back until he's carried out his plans and purposes.
In the final days, you'll all understand it.
21 I didn't send those prophets, yet they rushed to proclaim their messages.
I didn't speak to them, yet they still prophesied.
22 If they had in fact attended my council meeting,
they would have proclaimed my messages to my people
and turned them back from their wickedness and their wicked activities.
23 Yahweh declares:
Am I a god who's only nearby, but who isn't also a god from far away?
24 Would someone hide themself in some place and think that I couldn't see them? Yahweh asks.
Don't I fill the heavens and the earth? declares Yahweh.
25 Those prophets who prophesy lies in my name, I've heard them say, 'I had a dream. I had a dream!' **26** How long will this go on, with prophets who prophesy lies from their own minds, but who are prophesying from the deceitfulness of their own hearts. **27** They're planning on making my people forget my name with the dreams that they report, each one to his neighbour, just as their ancestors forgot my name in favour of Ba'al's name. **28** Let the prophet who has a dream, report that dream. However, the one who I've declared something to, let him declare my message truthfully. What does straw have to do with grain? That is Yahweh's declaration. **29** Isn't my message like fire,

48 **RV 23:5-6 · Cross-ref.** Jer 33:14-16.

49 **RV 23:14 · Cross-ref.** Gen 18:20; Eze 16:49.

Readers' Version

and like a hammer that shatters rock? That is Yahweh's declaration. 30 So listen, Yahweh declares that I'm against the prophets who steal my messages from someone else. 31 Yes, I'm against those prophets who speak their own messages by claim that the messages came from me. 32 Yahweh declares that indeed, I'm against those who prophesy false dreams and retell them to lead my people astray with their reckless lies. It wasn't me who sent or commanded them, and they're of no benefit at all to those people. That is Yahweh's declaration.

False prophets · Southern kingdom

33 Now when this people group or a prophet or priest asks you, 'What is Yahweh's burden?'[50] you should tell them, 'You are the burden and I'll abandon you.' That is Yahweh's declaration. 34 As for the prophet or priest or anyone who claims that he knows Yahweh's burden, I'll punish that man and his household. 35 This is what each of you should ask their friend or relative: 'What did Yahweh answer?' or 'What has Yahweh said?' 36 But don't refer anymore to Yahweh's burden, because each person's message becomes the burden, so you all end up perverting the words of the living god, Commander-in-chief Yahweh, our god. 37 This is what you should ask to the prophet, 'What answer did Yahweh give you?' or 'What did Yahweh say?' 38 However if you say, 'Yahweh's burden', then this is what Yahweh says: Because you said those words, 'Yahweh's burden,' after I sent you all a message saying, 'Don't say, "Yahweh's burden,' 39 therefore listen, I'll definitely forget you and will remove you all out of my presence—both you and your ancestors, and the city that I gave you. 40 Then I'll put permanent shame on you all, and continual insults that won't be forgotten.

Two baskets of figs · Southern kingdom

24:1 After the Babylonian King Nevukadnetsar (Nebuchadnezzar) had carried away Yehoyakin, son of Yehudah's (Judah's) King Yehoyakim, as well as Yehudah's officials and Yerushalem's (Jerusalem's) craftsmen and metalsmiths, and had taken them to Bavel (Babylon),[51] Yahweh showed me two baskets of figs placed in front of his temple. 2 One basket of figs was very good like early, ripe figs, but the figs in the other basket were so bad that they weren't edible. 3 Then Yahweh asked me, "Yirmiyah (Jeremiah), what do you see?"

"Figs," I replied. "Some figs that look very good, and others that are so bad they're inedible."

4 Then Yahweh gave me this message: 5 Yisrael's (Israel's) god, Yahweh, says this: I'll look favourably at the exiles from Yehudah just like those good figs, the exiles that I've sent out from this place to Bavel. 6 I'll give them my favour and restore them to this land. I'll build them up, and not tear them down. I'll plant them, and not uproot them. 7 Then I will give them a desire to know me, because I'm Yahweh. They'll be my people and I will be their god, so they will turn to me wholeheartedly.

8 But Yahweh declares that just like those bad figs that are inedible will be discarded, I'll act in that same way towards Yehudah's King Tsidkiyah (Zedekiah), along with his officials and the rest of Yerushalem (Jerusalem) who remain in this land or go to stay in the land of Mitsrayim (Egypt). 9 I'll turn them into something horrifying—a disaster, right there in the sight of all the world's kingdoms—a disgrace and a subject for proverbs, taunts, and curses in every place that I'll drive them into. 10 I'll send armies, famine, and disease against them until they're destroyed from the land that I gave to them and their ancestors.

Exile to Bavel foretold · Southern kingdom

25:1 This is the message that came to Yirmiyah (Jeremiah) concerning all the people of Yehudah (Judah) in the fourth year of the reign of Yehoyakim (son of Yehudah's King Yoshiyah (Josiah)), which was the first year of the reign of the Babylonian King Nevukadnetsar (Nebuchadnezzar). 2 The prophet Yirmiyah proclaimed this to all the people across Yehudah including all of Yerushalem's (Jerusalem's) inhabitants, saying: 3 Yahweh's messages have been coming to me for twenty-three years since the thirteenth year of the reign of Yehudah's king Yoshiyah (Yoshiyah, Amon's son), and I've passed them on to you all over and over again, but you haven't taken any notice of them. 4 Yahweh sent all his servants the prophets to you again and again, but you all haven't listened or paid any attention. 5 Those prophets said, 'Let everyone turn from their wicked ways and their evil activities, and return to the land that Yahweh gave in ancient times to your ancestors and to all of you as a permanent inheritance. 6 So don't walk after other gods to worship them or to bow down to them, and don't provoke him with things you make with your hands, and then he won't harm you all.' 7 But Yahweh declares that you all haven't listened to me, because with what you've made, you've provoked me to do harm to you.

8 So Commander-in-chief Yahweh says this: Since all of you haven't listen to my messages, 9 listen, I'm about to send out a command to fetch all the northern peoples. Yahweh declares that I will bring my servant, the Babylonian King Nevukadnetsar and his armies against this land and its inhabitants, and against all the nations around you. I will mark them for destruction and turn them into a horror—something to be hissed at, and permanent ruins. 10 I'll put an end to the sounds of gladness and celebration, the sounds of brides and grooms,[52] and the sound of the millstones and the light of the lamp.[53] 11 Then all of this land will become a desolation and a horror, and these nations

50 RV 23:33 · Note The Hebrew word translated 'burden' could alternatively mean 'message of doom' here and through to verse 40, except that it's also used to describe the people.

51 RV 24:1 · Cross-ref. 2Ki 24:12-16; 2Ch 36:10.

52 RV 25:10 · Cross-ref. Jer 7:34; 16:9.

53 RV 25:10 · Cross-ref. Rev 18:22-23.

Readers' Version

will serve the Babylonian king for seventy years.[54]
12 Then after seventy years have passed, then I'll punish
the king of Bavel (Babylon) and that nation—the land of
the Kasdim (Chaldeans)—for their wickedness, and make it
into a permanent wasteland. That is Yahweh's declaration.
13 Then I'll carry out all the messages that I'd spoken
against that land, and everything written in this document
that Yirmiyah (Jeremiah) has prophesied against all the
nations. 14 Yes many other nations and great kings will
also make slaves out of those nations. I'll repay them for
everything they've done.

The punishment of God of nations

15 Yes Yisrael's (Israel's) god Yah-
weh told me, "Take this cup of the
wine of fury from my hand, and all the nations that I'm
sending you to, make them drink it. 16 They'll drink and
then stagger around and act like mad people when they
see the deadly army that I'm sending out to them.
17 So I took the cup from Yahweh's hand and made all the
nations that he'd sent me to, drink from it, 18 as well as
Yehudah's (Judah's) cities including Yerushalem
(Jerusalem) and its king and officials—to turn them into
ruins and something terrifying, and into something to hiss
and curse at, as they are until this present day. 19 Those
nations included:
Mitsrayim's (Egypt's) King Par'oh (Pharaoh), his officials,
his leaders, and all his people,
20 all people of mixed heritage and all the kings of the
land of Uts (Uz),
all the kings of the land of Peleshet: Ashkelon, Azah
(Gaza), Ekron, and the remnant from Ashdod,
21 Edom, Moav (Moab), and the Amonim,
22 all the kings of Tsor (Tyre) and Tsidon (Sidon),
the kings from the coastlands across the sea,
23 Dedan, Teyma, Buz,
and all who cut the corners of their hair,
24 all the Aravi kings,
and all the kings of the mixed tribes who live in the
desert,
25 all the kings from Zimri, Eylam, and Maday (Media),
26 all the kings of the north, both near and far, one after
another,
all the kingdoms around the world.
And after all of them, the Babylonian[55] king will drink it
too.
27 Then Yahweh told me to tell them, 'Yisrael's (Israel's)
god, Commander-in-chief Yahweh, says this: Drink and be-
come drunk, then vomit, fall down, and don't get up again
until the deadly army arrives that I'm sending among you.'
28 Then if any of the above refuse to take the cup from
your hand to drink, tell me, 'Commander-in-chief Yahweh
says that you certainly must drink it, 29 because listen, I'm
about to bring disaster to the city that is called by my
name, and should you yourselves be free from punish-
ment? You won't be free, because I'm calling a deadly army
against all the inhabitants of the land.'
That is Commander-in-chief Yahweh's declaration.
30 You must prophesy all these messages against them,
telling them:
'Yahweh will roar from the heights
and he'll shout with his voice from his sacred residence,
and he will roar mightily against his land,
and he will shout, like those who tread grapes in a
wine-pressing pit
against all those who live on the earth.
31 The uproar will be heard even at the ends of the earth
because Yahweh brings a charge against the nations.
He will pass judgement on all humankind
and have the wicked killed in war.
That is Yahweh's declaration.
32 Commander-in-chief says this:
Listen, disaster is spreading from nation to nation.
A terrible storm is rising from the ends of the earth.
33 Then those killed that day by Yahweh will be spread
from one end of the earth to the other. They won't be
mourned over, gathered, or buried—they'll be like dung ly-
ing on the ground.
34 Wail, you shepherds, and call out for help.
Roll around in the dust, you leaders of the flock,
because the time has come for your slaughter.
You'll all be scattered when you fall, like fragments of
broken pottery.
35 There's no safe place for the shepherds to go to.
There'll be no escape for the leaders of the flock.
36 Hear the shepherds' cries of distress
and the wails of the leaders of the flock,
→because Yahweh is destroying their pastures.
37 So the peaceful pastures will be devastated
because of Yahweh's fierce anger.
38 He's left his den like a young lion would,
because their land will become a horror
due to the oppressor's anger and Yahweh's fierce angry.

Wanting a death sentence for Yirmiyah · Southern kingdom

26:1 Near the beginning of the reign
of Yehoyakim (Yoshiyah's (Josiah's)
son), this message came from Yah-
weh: 2 Yahweh says this: Stand in the
courtyard of my temple and speak about all of Yehudah's
(Judah's) cities who come to worship at my residence. Pro-
claim all the messages that I've commanded you to say to
them—don't hold anything back. 3 Maybe they'll listen and
everyone will turn from their wicked ways, and then I
would turn back the disaster that I'm planning to send to
them because of their wicked behaviour, 4 so you need to
tell them that Yahweh says this:
If you don't listen to me so as to follow my instructions
that I've given to you all, 5 if you don't listen to the words
of my servants the prophets that I've been regularly send-
ing to you, and indeed you haven't listened, 6 then I'll de-

54 **RV 25:11 · Cross-ref.** 2Ch 36:21; Jer 29:10; Dan 9:2.
55 **RV 25:26 · Note** 'Babylon' here in the Hebrew is 'Sheshak', which is Hebrew for 'Babylon' with the letters substituted in a simple code.

Readers' Version

stroy this house like I did at Shiloh[56] and I'll turn this city into a curse to/for all the nations in the world.

7 The priests, the prophets, and all the people heard Yirmiyah (Jeremiah) proclaiming those words at Yahweh's temple. 8 Then as soon as Yirmiyah had finished saying everything that Yahweh had commanded him to tell all the people, the priests and the prophets and all the people seized him and threatened to kill him, saying: 9 Why have you prophesied in Yahweh's name and said that this temple will be destroyed like Shiloh, and that this city will become desolate, with no inhabitants?" Then all the people gathered together against Yirmiyah at Yahweh's residence.

10 Then Yehudah's (Judah's) officials heard about what was going on, and they went up from the palace to the temple where they sat in the gateway at the New Gate at Yahweh's residence. 11 Then the priests and the prophets spoke to the officials and to all the people, saying, "It's right for this man to die, because he prophesied against this city, as you've all heard with your own ears."

12 So Yirmiyah spoke to all the officials and all the people and said, "Yahweh has sent me out to prophesy to say all the words that you have heard, against both this temple and this city. 13 So now, improve your ways and your practices, and listen to the voice of your god Yahweh so that he'll relent concerning the disaster that he's proclaimed against you all. 14 As for me, here I am in your hands—do to me whatever you think is right and proper. 15 However, you must surely know that if you kill me, then you're all bringing innocent blood on yourselves and on this city and its inhabitants, because Yahweh has truly sent me to you to proclaim all these messages for you all to hear."

16 Then the officials and all the people said to the priests and to the prophets, "This man doesn't deserve to be sentenced to death, because he's spoken to us in the name of our god, Yahweh."

17 Then some of Yehudah's (Judah's) elders stepped forward and spoke to all the people who were gathered there, 18 "Mikah (from Morashet) prophesied during the lifetime of Yehudah's King Hizkiyah (Hezekiah), and he told all the people from Yehudah that Commander-in-chief Yahweh says this:

Tsiyon (Zion), a field will be ploughed,
and Yerushalem (Jerusalem) will become heaps of ruins,
and the temple hill will become an overgrown forest.[57]

19 Did Yehudah's King Hizkiyah or anyone else in Yehudah put him to death? Didn't Hizkiyah respect and honour Yahweh and ask for his favour, and didn't Yahweh relent from sending the disaster that he had pronounced against them? It seems that we're about to bring great harm on ourselves."

20 Now there was another man prophesying in Yahweh's name of Yahweh: Uriyah (son of Shemayah from Kiryat-Yearim) who prophesied against this city and against this land with similar messages to Yirmiyah (Jeremiah). 21 When King Yehoyakim and all his warriors and all the officials heard his words, the king wanted to put him to death. However when Uriyah heard about it, he became afraid, and he fled and went to Mitsrayim (Egypt). 22 However, King Yehoyakim sent Akbor's son Elnatan and several other men to Mitsrayim to get Uriyah. 23 They brought Uriyah back from Mitsrayim and took him to King Yehoyakim who ran him through with a sword and threw his corpse into the public graveyard.

24 However, Shafan's son Ahikam supported Yirmiyah and didn't allow the people to kill him.

Yirmiyah wears a yoke · Southern kingdom

27:1 At the beginning of the reign of Yehudah's (Judah's) King Yehoyakim (son of Yoshiyah (Josiah) Yoshiyah), this message came to Yirmiyah (Jeremiah) from Yahweh,[58] 2 telling him this:

Make yourself a wooden ox yoke with bars, and tie it to your neck. 3 Use it to send messages to the kings of Edom, Moav (Moab), Amon, Tsor (Tyre), and Tsidon (Sidon), through the ambassadors from those countries who've come to Yerushalem (Jerusalem) to meet with King Tsidkiyah (Zedekiah) 4 to tell them that Yisrael's (Israel's) god, Commander-in-chief Yahweh says to give their masters this message: 5 I myself made the earth and the people and animals that are on the earth, by my direct actions and my great strength, and I give it to whoever I see fit. 6 Now I've personally handed over all these lands to my servant, the Babylonian King Nevukadnetsar (Nebuchadnezzar), and I've also given the animals in the countryside to him to serve him. 7 All the nations will serve him and his son and then his grandson, until the time of his own land comes due. Yes, it will, and then many nations and great kings will make him serve them.

8 Any nation or kingdom that won't serve the Babylonian King Nevukadnetsar and that won't put its neck into his yoke, then I'll punish that nation with war and famine and disease until I've used King Nevukadnetsar to finish them off. That is Yahweh's declaration, 9 so don't you all keep listening to your 'prophets', and to your diviners and dreamers, and to your soothsayers and sorcerers—all those who keep telling you that you all won't serve the Babylonian king, 10 because they're prophesying lies to you, so as to remove you all far away from on your land. Yes, I will drive you all out and you'll die in a foreign land. 11 However, the nation that brings its neck into the Babylonian king's yoke and serves him, I'll let that nation remain on its land, and it will cultivate it and live there. That's is Yahweh's declaration.

12 Then to Yehudah's (Judah's) King Tsidkiyah (Zedekiah), I passed on those same words, saying, "Put your necks into the yoke of the Babylonian king, and serve him and his people, and live. 13 Why would you and your

56 **RV 26:6 · Cross-ref.** Josh 18:1; Psa 78:60; Jer 7:12-14.

57 **RV 26:18 · Cross-ref.** Mic 3:12.

58 **RV 27:1 · Cross-ref.** 2Ki 24:18-20; 2Ch 36:11-13.

people die from war, famine, and disease, as Yahweh has said will come to any nation that doesn't serve the Babylonian king? **14** So don't listen to the messages from the prophets who are speaking to you when they tell you all not to serve the king of Bavel (Babylon) as they're prophesying lies to you **15** because I didn't send them. Yahweh declares that they're using my name to prophesy lies so that I'll drive you out, and you'll all perish—both you and the prophets who are prophesying to you." **16** Then I told the priests and all those people that Yahweh says: Don't listen to the words of your prophets who are prophesying to you and saying that the utensils from Yahweh's temple will soon be brought back from Bavel, because they're prophesying lies to you. **17** Don't listen to them. Serve the Babylonian king and live. Why should this city become a ruin? **18** If they were prophets who really have access to Yahweh's message, then please let them intercede with Commander-in-chief Yahweh so that the utensils remaining in Yahweh's temple and in Yehudah's king's palace and in Yerushalem (Jerusalem) don't end up being taken to Bavel.

19 Yes, Commander-in-chief Yahweh has spoken about the bronze pillars and the large, bronze water basin, and concerning the bronze stands and the rest of the utensils remaining in this city, **20** which the Babylonian King Nevukadnetsar (Nebuchadnezzar) didn't take when he exiled Yehudah's King Yekaneyah (son of Yehoyakim) from Yerushalem to Bavel, along with all the leading citizens of Yehudah including Yerushalem. **21** Yisrael's (Israel's) god, Commander-in-chief Yahweh says about the utensils remaining in Yahweh's temple and in the palace of the king of Yehudah and Yerushalem: **22** They'll be taken to Bavel and they'll remain there until the time when I punish those Babylonians, and then I'll bring them back and restore them to this place. That is Yahweh's declaration.

Yirmiyah vs Prophet Hananyah · Southern kingdom

28:1 In the fifth month of the fourth year of the reign of Yehudah's (Judah's) King Tsidkiyah (Zedekiah),[59] Azur's son Hananyah who was a 'prophet' from Giveon, said to me in Yahweh's temple as priests and all the people watched, saying, **2** "Yisrael's (Israel's) god, Commander-in-chief Yahweh says: I've broken the yoke of the Babylonian king. **3** Within two years, I, myself, will bring back here all the utensils from Yahweh's residence that the Babylonian King Nevukadnetsar (Nebuchadnezzar) got from this place and took to Bavel (Babylon). **4** I, myself, will also bring Yekaneyah (the son of Yehudah's King Yehoyakim) back to this place, and all the exiles from Yehudah that were taken to Bavel, because I'll break the yoke of the Babylonian king. That is Yahweh's declaration."

5 Then the prophet Yirmiyah (Jeremiah) spoke to the prophet Hananyah, as the priests and all the people standing in Yahweh's temple watched, **6** saying, "Let it be so—may Yahweh do all that. May Yahweh confirm your messages that you prophesied, to bring the temple utensils back to this place, along with all the exiles from Bavel. **7** However, please listen to this message that I, myself, am speaking as you and all the people listen: **8** The prophets who preceded both me and you, prophesied long ago that many nations and powerful kingdoms would experience wars, terrible suffering, and deadly diseases. **9** The prophet who prophesies about peace, that prophet will be known as 'a truthful prophet sent by Yahweh' only when his message comes to pass."

10 Then the prophet Hananyah took the yoke bar off the prophet Yirmiyah's neck, and broke it. **11** Then as all the people watched, he said, "This is what Yahweh says: Just like that, I'll break the yoke of the Babylonian King Nevukadnetsar (Nebuchadnezzar) off the neck of all the nations within two more years."

Then the prophet Yirmiyah left the gathering.

12 After the prophet Hananyah broke the yoke bar that had been on the prophet Yirmiyah's neck, Yahweh's message came to Yirmiyah saying, **13** "Go and tell Hananyah this: 'Yahweh says that you've broken wooden yoke bars, but in their place, you'll make yoke bars out of iron,' **14** because Yisrael's (Israel's) god, Commander-in-chief Yahweh says, 'I've put an iron yoke bar on the neck of all these nations to serve the Babylonian King Nevukadnetsar, and they will indeed serve him. I've also given him the animals from the countryside.' "

15 Then the prophet Yirmiyah told the prophet Hananyah, "Listen, please, Hananyah. Yahweh hasn't sent you, and you yourself have made this people group put their trust in things that aren't true. **16** Because of that, Yahweh says this: 'Listen, I'm removing you from this world. You'll die this very year, because you have said things that would cause the people to rebel against Yahweh.' "

17 The prophet Hananyah then died in the seventh month of that year.

Yirmiyah's letter to the exiled Yehudim · Southern kingdom

29:1 The prophet Yirmiyah (Jeremiah) sent a letter from Yerushalem (Jerusalem) to the remainder of the elders of the exile, and to the priests, and to the prophets, and to all the people that Nevukadnetsar (Nebuchadnezzar) had exiled from Yerushalem to Bavel (Babylon)[60] **2** after the removal from Yerushalem of King Yekaneyah and the queen mother, the court officials and the leaders of Yehudah (Judah) and Yerushalem, plus the craftsmen and the metalsmiths. **3** He sent it with Shafan's son Eleasah and Hilkiyah's son Gemaryah, who Yehudah's King Tsidkiyah (Zedekiah) sent to the Babylonian King Nevukadnetsar in Bavel. The letter said,

4 Yisrael's (Israel's) god, Commander-in-chief Yahweh says this to all of you that I've exiled from Yerushalem to Bavel: **5** Build houses and live in them, and plant gardens and eat their fruit. **6** Marry and have children. Find wives

59 RV 28:1 · Cross-ref. 2Ki 24:18-20; 2Ch 36:11-13.

60 RV 29:1-2 · Cross-ref. 2Ki 24:12-16; 2Ch 36:10.

Readers' Version

for your sons and give your daughters in marriage so that they also have children. Increase in number there—don't become fewer. **7** In addition, the city that I've sent you all into exile to, work to make it more prosperous and pray to Yahweh for it, because if it prospers, its prosperity will belong to all of you. **8** That's because Yisrael's god, Commander-in-chief Yahweh says this: Don't let your prophets and diviners who are among you deceive you, and don't listen to your dreams that you wishfully dream, **9** because those prophets are prophesying using my name but not being truthful—I didn't send them. That is Yahweh's declaration.

10 "Because this is what Yahweh says: When seventy years have passed for Bavel,[61] I'll visit take notice of you all again, and I'll implement my good message about you—to bring you all back to this place, **11** because I know the plans that I have for you all: plans for peaceful well-being—not to bring you all harm, but rather a future with hope. That is Yahweh's declaration. **12** Then you'll all call out to me for help, and you'll come and pray to me, and I'll listen to you all. **13** You'll search for me, and you'll find me, because you'll all want to follow me with complete sincerity.[62] **14** Then, Yahweh has declared, I'll let myself be found by you all, and I'll bring you back from captivity. I'll gather you all from all the nations and all the places that I banished you to, and I'll bring you all back to the place that I sent you into exile from. That is Yahweh's declaration.

15 Because you've all said that Yahweh has appointed prophets for you there in Bavel, **16** then Yahweh has something to say about the king sitting on David's throne and about all the people living in this city—your relatives who didn't go into exile with you. **17** So Commander-in-chief Yahweh says: Listen, I'm about to send war, famine and deadly diseases against them. I'll make them like rotten figs that are so bad they're inedible. **18** Yes, I'll chase after them with war, famine, and deadly diseases, and I'll make them become a horror to all the world's kingdoms—a curse and a desolation, and a reproach and something to be hissed at by all the nations where I've driven them, **19** because they didn't listen to my messages that I sent to them over and over again via my servants the prophets, but all you exiles didn't listen. That is Yahweh's declaration.

20 But all you exiles that I sent away from Yerushalem (Jerusalem) to Bavel, listen to Yahweh's message:

21 Yisrael's (Israel's) god, Commander-in-chief Yahweh, says this about Kolayah's son Ahav and Ma'aseyah's son Tsidkiyah (Zedekiah), who are both prophesying untruths to you in my name: Listen, I'm handing them over to the Babylonian King Nevukadnetsar (Nebuchadnezzar), and he'll kill them right in front of you. **22** Then because of them, a new curse phrase will be taken on by all the Jewish exiles in Bavel, which goes, "May Yahweh make you like Tsidkiyah and Ahav, who were roasted in the fire by the Babylonian king," **23** because they did something shameful in Yisrael and they have committed adultery with the wives of their neighbours, and they spoke untrue messages in my name that I hadn't commanded them to. I am the one who knows that and I'm a witness. That is Yahweh's declaration.

Message to false prophet Shemayah · Southern kingdom

24 Yahweh told me to tell Shemayah (the Nehelami) this: **25** Yisrael's (Israel's) god, Commander-in-chief Yahweh says this: Because you sent letters in your name to all the people in Yerushalem (Jerusalem), and to the priest Tsefanyah (Zephaniah) (Ma'aseyah's son), and to all the priests, to tell Tsefanyah:

26 Yahweh has made you, Tsefanyah, priest in place of the priest Yehoyada, to be overseer in Yahweh's temple over every man who raves out loud, making himself a prophet, and you must put him in the stocks with an iron collar around his neck. **27** So why haven't you rebuked Yirmiyah (Jeremiah) the Antoti who's prophesying to you all, **28** because he's sent a letter to us here in Bavel (Babylon) saying, "Your exile will last a long time. Build houses and live in them. Plant gardens and eat their fruit."

29 The priest Tsefanyah read that letter to the prophet Yirmiyah, **30** then Yahweh gave this message to Yirmiyah: **31** Send to all the exiles to tell them: This is what Yahweh says about Shemayah the Nehelami: Because Shemayah has prophesied to you all, even though I didn't send him, and he made you trust what's not true, **32** therefore Yahweh says this: Listen, I will punish Shemayah the Nehelami and his descendants. None of his family will live among this people, and he won't experience the good things that I'll do for my people, because he's encouraged rebellion against Yahweh. That is Yahweh's declaration.

Yahweh's promises to his people · Both kingdoms

30:1 Yahweh gave Yirmiyah (Jeremiah) a message, saying: **2** Yisrael's (Israel's) god, Yahweh says this: Write down on a scroll all the messages that I've given you, **3** because listen to Yahweh's declaration: The time is coming when I'll restore my people of Yisrael and Yehudah (Judah) from captivity, and I'll bring them back to the land that I have to their ancestors, and they'll take possession of it again.

4 Now these are the messages that Yahweh spoke concerning Yisrael and Yehudah:

5 Yes, Yahweh says this:
A cry of panic and terror has been heard,
and there's no peace.
6 Please ask and find out: can males give birth?
Why do I see every strong man with his hands on his hips like a woman in labour?
And why has everyone's faces gone so pale?
7 Oh dear, that will be a terrible day like nothing that's come before.
It'll be a distressing time for Ya'akov (Jacob),
→but he'll be rescued from it.
8 Then Commander-in-chief Yahweh declares that at that

61 RV 29:10 · Cross-ref. 2Ch 36:21; Jer 25:11; Dan 9:2.

62 RV 29:13 · Cross-ref. Deu 4:29.

Readers' Version

time I'll break his yoke off your neck, and I'll pull your chains apart, and foreigners will no longer enslave your country. 9 Then they'll serve their god Yahweh, and their king on David's throne who I'll appoint for them.
10 Then Yahweh declares:
Then you, my servant Ya'akov, don't be afraid,
and don't be dismayed, Yisrael (Israel),
because listen, I'm rescuing you from afar,
and your offspring from the land where they were held captive.
Yisrael will return and be left alone and at ease,
and there won't be anyone making it afraid.[63]
11 Yahweh declares:
Yes, I'm with you to rescue you,
because I'll completely destroy all the nations that I've scattered you to,
but I won't completely destroy you.
I'll discipline you according to justice,
but I won't just let you off what you deserve.
12 Yes, Yahweh says this:
Your fracture is incurable.
Your wound is severe.
13 There's no one pleading your cause.
There's no medicines for your wound.
There's no healing for you.
14 All your lovers have forgotten you—
they don't care about you.
Yes, I've struck you like an enemy would,
with the discipline of a cruel person,
due to the severity of your wickedness.
You've disobeyed so frequently.
15 Why do you cry out about your fracture—
about your incurable pain?
Your wickedness has been severe.
You've disobeyed so often
→so I've done those things to you.
16 Because of that, all those who devoured you will be devoured,
and all of your adversaries, every one of them, will go into captivity.
Then the ones plundering you will become like plunder,
and all those preying on you, I'll give to you as spoil.
17 Yes, I'll bring healing to you,
and I'll heal you from your wounds
because they've called you an outcast.
'She is Tsiyon (Zion)—no one cares about her.'
That is Yahweh's declaration.
18 Yahweh says this:
Listen, I'm restoring the fortune of Ya'akov's (Jacob's) descendants,
and I will have compassion on the places where they live.
Each city will be rebuilt on its mound,
and each fortress will sit on its proper place.
19 Then thanksgiving will go out from them,
and the sound of those laughing.
I'll multiply them, and they won't diminish in number,
→and I'll make them honoured—
they won't become insignificant.
20 Then its children will be as in former times,
and its community will be established under my supervision,
and I'll punish all those who oppress it.
21 Its king will be from among it,
and its ruler will come from its middle.
Then I'll bring it near, and it will approach me,
because who is this that has pledged its heart to approach me?
That is Yahweh's declaration.
22 You'll be my people
and I'll become your god.
23 Listen, Yahweh's storm of rage has gone out—
a storm whirling around the heads of wicked people.
24 Yahweh's burning anger won't turn back
until he's established and completed what he's planned.
You'll all understand it in the days to come.

Yisrael's return home · Both kingdoms

31:1 Yahweh declares that at that time, I'll be the god to all of Yisrael's (Israel's) families, and they'll be my people. 2 Yahweh says this:
A people, the survivors after being attacked in war,
found favour in the wilderness,
Yisrael going to find a peaceful place.
3 From far off, Yahweh appeared to me: I've always loved you
therefore I've displayed loyal commitment to help you endure.
4 I'll rebuild you, and you'll be restored, Yisrael's pretty daughter.
Again you'll adorn yourself with your tambourines,
and will go out in the dance of those celebrating.
5 You'll plant vineyards again on the Shomron (Samaria) hills.
The planters will plant and make them productive.
6 Yes, there'll be a day when the watchers in the Efrayim (Ephraim) hill country will call out,
'Get ready and let's go up to our god Yahweh at Tsiyon (Zion),'
7 because Yahweh says this:
"Sing for Yisrael (Israel) (Ya'akov (Jacob)) with gladness,
and shout for this leader of the nations.
Cause it to be heard, praise, and say,
'Yahweh, save your people, the remnant of Yisrael.'
8 Listen, I'm bringing them back from the land in the north,
and I'll gather them from the remote parts of the world.
Among them are the blind and the lame,
and pregnant women together with those giving birth.
A large number of people will return here.
9 They'll be weeping as they come,
and as they request me, I'll bring them out.

63 **RV 30:10-11 · Cross-ref.** Jer 46:27-28.

Readers' Version

I'll cause them to walk to streams of water on a straight road.
They won't stumble on it.
because I've become a father for Yisrael (Israel),
and Yisrael (Israel; Heb. Efrayim), he's my firstborn.
10 Listen to Yahweh's message, you nations,
and declare it in the coastlands from far off, and say,
'The one scattering Yisrael will gather him back,
and he'll protect him like a shepherd of his flock,
11 because Yahweh has ransomed Yisrael (Ya'akov (Jacob))
and paid the price to free it from the power of a nation that's stronger than it.
12 Then they'll come and sing on Tsiyon's (Zion's) heights,
and they'll be radiant about Yahweh's goodness:
about the grain, about the new wine and the fresh oil,
and about the young from the flock and the herd.
Their soul will be like a watered garden,
and they won't be weakened again.
13 Then the young women will celebrate with dancing,
along with the young and old men together.
I'll turn their mourning into happiness and I'll comfort them,
and I'll give them reason for celebration rather than sorrow.
14 I'll satisfy the priests' appetites for good food
and my people will be pleased by my goodness.
That is Yahweh's declaration.

Yahweh's mercy towards Yisrael · Both kingdoms

15 Yahweh says this,
"A voice is heard in Ramah, wailing,
bitter weeping.
Rahel (Rachel)[64] is weeping over her sons.
She refuses to be comforted over her sons,
because he is no more."[65]
16 Yahweh says this,
"Don't cry any more,
and keep the tears out of your eyes,
→because there's a reward for your work,
→and they'll return from the enemy's country."
That is Yahweh's declaration.
17 There's hope for your future,
and your children will return to their border.
That is Yahweh's declaration.
18 I've heard Yisrael (Israel; Heb. Efrayim) upset at itself, saying,
You disciplined me,
and I was disciplined like an untrained calf.
Restore me so I can return
because you're my god Yahweh.
19 Yes, after I turned away, I repented,
and after I was instructed, I slapped my thigh.
I was ashamed and also humiliated
because I still bore the reproach from my youthful rebellion.
20 Isn't Yisrael a precious son to me,
or a child that I really liked?
Yes, as often as I speak against him,
I still continually remember him.
Therefore I groan deep down for him.
I'll always feel compassionate towards him.
That is Yahweh's declaration.
21 Set signposts up for yourself.
Place markers where you can see them.
Set the highway as your goal—
the path that you went on.
Yisrael's (Israel's) young daughter, return—
return to those cities of yours.
22 How much longer will you waver, you apostate daughter?
Yes, Yahweh has created something new in the land—
a woman protects[66] a man.

Yisrael's future peace/prosperity · Both kingdoms

23 Yisrael's (Israel's) god, Commander-in-chief Yahweh says this:
When I restore the prosperity of Yehudah (Judah) and its cities,
again they'll restore this saying,
'May Yahweh bless you—
Yahweh who's the repository of righteousness—
mountain of holiness.'
24 Then Yehudah and all its cities will live in the land together—
farmers, and also shepherds who roam around with their flocks,
25 because I satisfy those who are weary,
and I refresh everyone who's become faint.
26 After that, I woke up and looked around,
and I'd had a good sleep.
27 Yahweh declares:
Listen, there's a time coming when I'll sow the Yisrael (Israel) and Yehudah (Judah) regions with the seeds of people and animals so they'll multiply all around.
28 Just like how I supervised them to uproot and tear down,
and to overthrow and destroy and do harm,
now I'll keep watch as they build and plant.
That is Yahweh's declaration.
29 Then at that time, they'll no longer say:
'The parents ate sour grapes,
→but it's the teeth of the children that are set on edge.'[67]
30 because everyone will die for their own disobedience,
i.e., whoever eats sour grapes will have their own teeth set on edge.

64 **RV 31:15 · Cross-ref.** Gen 35:16-19.
65 **RV 31:15 · Cross-ref.** Mat 2:18.
66 **RV 31:22 · Note** Heb. 'surrounds'—the intended meaning of this last line isn't certain.
67 **RV 31:29 · Cross-ref.** Eze 18:2.

Readers' Version

31 Listen, Yahweh declares that the time is coming when
I'll make a new agreement with the people of Yisrael (Israel) and Yehudah (Judah).[68] 32 It won't be like the agreement that I made with their ancestors at the time when I took hold of their hand to bring them out from Mitsrayim (Egypt), when they broke my agreement even though I was a husband to them. That is Yahweh's declaration. 33 Yes, Yahweh declares that this is the agreement that I'll make with the Israeli people after that time: I'll put my law inside them—writing it on their heart,[69] and I will be their god, and they will be a people for me. 34 Then each man will no longer teach his neighbour or his brother, saying, 'Know Yahweh', because all of them will know me—from the smallest of them to the greatest, because I'll forgive their disobedience, and I won't remember their wickedness any longer.[70]

35 Yahweh says this:
I'm the one who gives the sun for light during the day,
and the moon and the stars for light at night.
He stirs up the ocean, so that its waves roar,
His name is Commander-in-chief Yahweh.
36 Yahweh declares that if these elements stopped working,
then Yisrael (Israel) would also permanently cease to exist as a nation.
37 Yahweh says this:
If the skies above could be measured and be searched out,
as well as the foundations of the earth below,
then I would also reject all of Yisrael's descendants
for everything that they've done.
That is Yahweh's declaration.

38 Listen, Yahweh declares that the time is coming when the city will be rebuilt for Yahweh—from Hananel's tower all the way to the Corner Gate. 39 After that, the measuring line will be stretched over Garev Hill and around to Go'ah. 40 Then all the valley of the corpses and ashes, and all the fields as far as the Kidron brook, to the corner of the Horses Gate toward the east, will be holiness to Yahweh. It won't be uprooted, and it'll never be overthrown again.

Yirmiyah buys a field · Southern kingdom

32:1 This was the message that came to Yirmiyah (Jeremiah) from Yahweh in the tenth year of the reign of Yehudah's (Judah's) King Tsidkiyah (Zedekiah), the eighteenth year of Nevukadnetsar's (Nebuchadnezzar's) reign.[71] 2 The army of the Babylonian king had besieged Yerushalem (Jerusalem), and the prophet Yirmiyah was imprisoned in the guards' courtyard at the palace of Yehudah's king. 3 Yehudah's king Tsidkiyah had imprisoned him there after asking, "Why do you prophesy and say that Yahweh says: Listen, I'm about to hand this city over to the Babylonian king and he'll capture it. 4 Yehudah's King Tsidkiyah definitely won't escape from the power of the Kasdim (Chaldeans), because he'll be handed over to the Babylonian king and they'll speak face-to-face to each other. 5 He'll take Tsidkiyah to Bavel (Babylon) where he'll remain until I've dealt with him. No, you all won't succeed in fighting against the Babylonians. That is Yahweh's declaration.

6 Then Yirmiyah said: Yahweh gave me a message, saying: 7 Listen, your cousin Hanamel (your uncle Shalum's son) is coming to see you and will ask you to buy his field in Anatot, because you have the right to buy it. 8 Then just as Yahweh had said, my cousin Hanamel came to me in the guards' courtyard and he asked me, "Buy my field that is in Anatot in the Benyamin region, because you have the right to inherit it so the right to buy it belongs to you. Buy it for yourself." Then I knew that this was Yahweh's message. 9 So I bought the field in Anatot from my cousin Hanamel, and I weighed out seventeen shekels of silver for him. 10 Then I wrote in a scroll and sealed it, and had witnesses witness it and the weight of the silver on the scales. 11 Next I took that sealed purchase deed with the price and conditions, as well as an unsealed copy. 12 I gave the sealed purchase document to Baruk (son of Neriyah, son of Mahseyah) in front of my cousin Hanamel and the witnesses who'd signed the purchase agreement, as well as all the Yehudim (Jews) who were sitting in the guards' courtyard. 13 Then still in front of them, I instructed Baruk, 14 Yisrael's (Israel's) god, Commander-in-chief Yahweh says this: Take these documents, both this receipt of purchase that's sealed and the unsealed copies, and put them into a clay jar so they'll last for a long time, 15 because Yisrael's god, Commander-in-chief Yahweh says this: Houses, fields, and vineyards will again be bought in this land.

Yirmiyah's prayer · Southern kingdom

16 After I'd given the purchase deed to Neriyah's son Baruk, I prayed to Yahweh, saying: 17 Oh no, master Yahweh. Listen, you alone made the heavens and the earth by taking action and using your incredible strength. Nothing you say is too difficult for you to do. 18 You show loyal commitment to thousands, and pour people's guilt into their children's laps after them. You are the strong and powerful god—your name is Commander-in-chief Yahweh. 19 You are very wise and do incredible things, because your eyes are open to all the people's ways—to give each person what their conduct and actions deserve. 20 You did miracles and amazing things in Mitsrayim (Egypt), remembered to this day, and you've made a name for yourself in Yisrael (Israel) and among humankind. 21 You brought your people Yisrael out from Mitsrayim using miracles and amazing things and by taking action and using your incredible strength, along with great terror. 22 Then you gave them this land which you had promised their ancestors that

68 **RV 31:31 · Cross-ref.** Mat 26:28; Mrk 14:24; Luk 22:20; 1Cor 11:25; 2Cor 3:6.

69 **RV 31:33 · Cross-ref.** Heb 10:16.

70 **RV 31:34 · Cross-ref.** Heb 10:17.

71 **RV 32:1 · Cross-ref.** 2Ki 25:1-7.

Readers' Version

you'd give them—a land flowing with milk and honey. 23 So they entered and took possession of it, but they didn't listen to your voice or follow your instructions. They didn't do anything that you'd ordered them to do so you've brought all this calamity onto them.

24 Look, the siege mounds have reached up to the city to capture it, and it's been handed over to the Kasdim (Chaldeans) who've been fighting it. Everything you said would happen has, including war, famine, and deadly diseases, and you're there watching it. 25 Then you yourself told me, 'Use silver to buy yourself a field, and have witnesses witness it, even though this city is being handed over to the Kasdim.'

26 Then Yahweh gave Yirmiyah (Jeremiah) this message: 27 Listen, I'm Yahweh, the god of all mankind. Is there anything that's too difficult for me to do? 28 Therefore Yahweh says this, 'Listen, I'm about to hand this city over to the Babylonians—the Babylonian King Nevukadnetsar (Nebuchadnezzar) will capture it.[72] 29 The soldiers who are fighting against this city will come and set fire to this city and burn it. Those people who worship Ba'al on their flat roofs, and who poured out drink offerings to other gods in order to provoke me, will now have their houses burnt down 30 because the people of Yisrael (Israel) and Yehudah (Judah) have certainly been people who've been doing evil in front of me since their youth. The people of Yisrael have certainly offended me with the practices and activities. That is Yahweh's declaration. 31 Yahweh declares that the people of this city has provoked my anger and fury since the day that they built it, and then right up to the present day, so I'll will remove it right out of my sight, 32 because of all the wicked things that the people of Yisrael and Yehudah have done to provoke me—their kings, princes, priests, prophets, and every person in Yehudah including Yerushalem's (Jerusalem's) inhabitants. 33 They turned their backs to me instead of their faces, even though I had eagerly taught them. I tried to teach them, but they wouldn't listen or receive correction. 34 They set up their detestable idols in the house that is called by my name, in order to defile it, 35 and they built hilltop shrines for Ba'al along the Ben-Hinom Valley in order to pass their sons and daughters through the fire for Molek.[73] I didn't command them to do that—it never entered my mind that they should do that detestable thing and so cause Yehudah to sin.'[74][75]

Promised restoration · Southern kingdom

36 So now Yisrael's (Israel's) god Yahweh has something to say about this city that you've all been talking about, saying, 'It's been handed over to the Babylonian king due to war, famine, and deadly diseases.' 37 Listen, I'll gather them back from every land where I had banished them to in my rage, fury, and great anger. I'm about to bring them back to this place and enable them to live in security, 38 and then they'll be my people and I'll be their god. 39 I'll give them a united vision and a single way to honour me every day so that it'll turn out good for them and for their descendants after them. 40 Then I'll make a permanent agreement with them, that I won't turn away from doing good to them. I'll set honour for me in their minds, so that they'll never turn away from me. 41 Then I'll take pleasure in doing good to them. I'll faithfully plant them in this land with all my heart and all my life 42 because Yahweh says this, 'Just as I have brought all this great disaster on this people, so too I'll bring on them all the good things that I've said I'd do for them. 43 Then people will buy fields in this land, about which you've been saying, "This land is ruined, without people or even animals living on it. It's been handed over to the Babylonians." 44 They'll use silver to buy fields and will write in sealed scrolls. They'll assemble witnesses in the Benyamin region, all around Yerushalem (Jerusalem) and Yehudah's (Judah's) other cities of Yehudah, in the cities in the hill country and in the lowlands, and in the cities of the Negev, because I'll bring back their fortunes. That is Yahweh's declaration.

Promised blessings · Southern kingdom

33:1 Then while Yirmiyah (Jeremiah) was still locked in the guards' courtyard, Yahweh gave him a second message, saying, 2 Yahweh, the maker of the earth, who formed and established it and who's known by his name Yahweh, says: 3 Call out to me, and I'll answer you. I'll tell you amazing things that you haven't previously known or understood. 4 Yes, Yisrael's (Israel's) god, Yahweh, says this about the houses in this city and the palaces of Yehudah's (Judah's) king that were torn down to be used against the siege ramps and the attackers: 5 The Babylonians are coming to fight, and to fill the houses with the corpses of the people that I'll kill in my rage and fury when I turn my back on this city because of all their wickedness. 6 Listen, I'm about to bring a cure and healing, because I'll heal them and will bring bountiful peace and prosperity to them, and justice. 7 I'll bring back the fortunes of Yehudah and Yisrael—I'll build them up as they were before. 8 Then I'll purify them from all the evil that they've committed against me—I'll pardon all the times that they disobeyed me, and all the ways that they rebelled against me. 9 Then this city will become an object of joy for me—a song of praise and honour for all the nations of the earth who'll hear about all the good things that I'm going to do for it. Then the people in the city will be respectful and tremble because of all the good things and the peace and prosperity that I'll give to it.

10 Yahweh says this: In this place that you're all talking about, saying, "It's desolate—a place where neither people

72 **RV 32:28 · Cross-ref.** 2Ki 25:1-11; 2Ch 36:17-21.

73 **RV 32:35 · Cross-ref.** 2Ki 23:10; Jer 7:31.

74 **RV 32:34-35 · Cross-ref.** 2Ki 23:10; Jer 7:30-31; 19:1-6.

75 **RV 32:35 · Cross-ref.** Lev 18:21.

or animals live," in Yehudah's cities including
Yerushalem's (Jerusalem's) streets that are indeed desolate
with no people or animals around, there'll be heard again
11 the sounds of happiness and celebration. You'll all hear
the sounds of the bride and groom, and those who bring
thank offerings to Yahweh's temple will be heard saying,

"Give thanks to Commander-in-chief Yahweh,
because Yahweh is good,
and his loyal commitment lasts forever!"[76]

Yes, I'll restore the fortunes of the land to what they were
before, says Yahweh.

12 Commander-in-chief Yahweh says: 'In this desolate
place where no people or animals are living, around all its
cities there'll again be pastures where shepherds can rest
their flocks. **13** In the cities in the hill country, the low-
lands, and the Negev, in the Benyamin region, and all
around Yerushalem and in Yehudah's other cities, the
flocks will again pass be counted by their shepherds,' says
Yahweh.

14 Yahweh declares: Listen, the time is coming when I'll
do what I've promised for the people of Yisrael (Israel) and
Yehudah. **15** In those days and at that time, I'll make a right-
teous branch grow for David, and he'll do what's fair and
right throughout the land. **16** Yehudah will be rescued in
those days, and Yerushalem will live in security, because
it'll be called, 'Yahweh is the one who does what's right for
us,' **17** because Yahweh says this: 'There'll always be one of
David's descendants reigning over Yisrael,[77] **18** and there'll
always be a Levitical priest to stand in front of me to sacri-
fice burnt offerings, to burn grain offerings, and to offer
other sacrifices.'[78]

19 Then Yahweh gave Yirmiyah (Jeremiah) this message:
20 Yahweh says this: 'If you all can break my contract with
day and night so that there'll no longer be day or night at
their proper times, **21** then my agreement with my servant
David my servant could also be broken, so that he would
no longer have a descendant to sit on his throne. The same
is true for my agreement with my servants, the priests
from Levi tribe. **22** As the stars in the skies can't be
counted, and as the sand grains on the seashores can't be
measured, so I'll increase the descendants of my servant
David, as well as the Levites who work for me.'

23 Yahweh gave Yirmiyah this message: **24** Haven't you
noticed what this people group has declared when they
said, 'The two clans that Yahweh chose, now he's rejected
them'? In that way they despise my people, saying that
they no longer deserve to be a nation as far as they're con-
cerned. **25** But I, Yahweh say this: Didn't I establish the per-
manent contract with day and night, and determine the
laws of the universe and this planet? **26** In the same way,
would I now reject Ya'akov's (Jacob's) descendants and not
bring a ruler for the descendants of Avraham, Yitshak
(Isaac), and Ya'akov out of them. No, because I'll restore
their fortunes and show mercy towards them.

The warning for Tsidkiyah/Zedekiah · Southern kingdom

34:1 Yahweh gave this message to
Yirmiyah (Jeremiah) when the Baby-
lonian King Nevukadnetsar (Neb-
uchadnezzar), along with all the world's kingdoms, do-
mains, and people groups under his control, was attacking
Yerushalem (Jerusalem) and Yehudah's (Judah's) other
cities, saying:[79] **2** Yisrael's (Israel's) god Yahweh says to go
and speak to Yehudah's King Tsidkiyah (Zedekiah) and tell
him that Yahweh says this: Listen, I'm about to hand this
city over to the Babylonian king, and he'll set it on fire.
3 You won't escape from his power, because you'll defi-
nitely be captured and handed over to him and you'll talk
face-to-face with the king of Bavel (Babylon) as you're
taken to Bavel. **4** However King Tsidkiyah, listen to Yah-
weh's message—you won't be killed by being run through
with a sword **5** but actually you'll die in peace. They'll cre-
mate your body as was done for your ancestors, the previ-
ous kings, and they'll mourn for you saying, 'Oh no, mas-
ter!' That's the promise that Yahweh has declared. **6** So the
prophet Yirmiyah passed on all those messages to Yehu-
dah's King Tsidkiyah in Yerushalem **7** when the Babylonian
king's army had attacked Yerushalem and Yehudah's re-
maining fortified cities of Lakish and Azekah.

The restoration of slaves · Southern kingdom

8 Yahweh gave a message to Yir-
miyah (Jeremiah) after King Tsid-
kiyah (Zedekiah) had made an agree-
ment with all the people in Yerushalem (Jerusalem) that
they'd free **9** their male and female Ivri (Hebrew)
slaves—no one should force a fellow Yehudi (Jew) to work
for them. **10** So all the leaders and people formally agreed
that each person would free their male and female slaves,
and they put it into practice—taking them from their work
and setting them free. **11** However, after that they changed
their minds and retrieved the male and female slaves that
they'd freed, then forced them to work as slaves again.

12 Then Yahweh gave me this message to tell them:
13 Yisrael's (Israel's) god Yahweh says that I personally
made an agreement with your ancestors on the day that I
brought them out from their lives of slavery in Mitsrayim
(Egypt). That was when I said that **14** at the end of every
seven years, you all must release any fellow Ivrim (He-
brews) who had sold themselves to you and served you for
six years, releasing them as free people.[80] However, your
ancestors did not listen to me or show any desire to obey
me. **15** Now recently, you yourselves repented and began to
do what I've said is right. You all made a solemn agree-
ment at my temple that carries my name, that you'd moni-
tor each other to free your slaves. **16** But then you all

76 RV 33:11 · Cross-ref. 1Ch 16:34; 2Ch 5:13; 7:3; Ezr 3:11; Psa 100:5; 106:1; 107:1; 118:1; 136:1.

77 RV 33:17 · Cross-ref. 2Sam 7:12-16; 1Ki 2:4; 1Ch 17:11-14.

78 RV 33:18 · Cross-ref. Num 3:5-10.

79 RV 34:1 · Cross-ref. 2Ki 25:1-11; 2Ch 36:17-21.

80 RV 34:14 · Cross-ref. Exo 21:2; Deu 15:12.

turned and profaned my name by retrieving your male and female slaves which you'd released as free people, and then forced them to work as slaves again, **17** therefore Yahweh says this: You yourselves haven't listened to me—you all should have declared your fellow Israelis to be free. So listen, I'm about to proclaim 'freedom' for you: freedom to experience war, deadly diseases, and famine, because I'm going to make you a horrible thing in the sight of every kingdom in the world. That is Yahweh's declaration.
18 Then I'll deal with the people who've broken my agreement, who didn't respect the intent of the agreement that they established in front of me when they cut a bull in two and walked between the two halves, **19** when the leaders of Yehudah (Judah) and Yerushalem (Jerusalem), the officials and the priests, and all the people of the land walked between the two sections of the bull. **20** I'll hand them over to their enemies and to those who want to see them dead. Their bodies will be food for the birds in the skies and the animals on the ground. **21** I'll hand Yehudah's King Tsidkiyah (Zedekiah) and his leaders over to their enemies and to those who want to see them dead, and to the army of the Babylonian king who's attacking you. **22** This is Yahweh's declaration: Listen, I'm about to order them back to battle against this city, and they'll capture it and set it on fire. Then I'll make Yehudah's other cities into deserted wastelands.

Praising the faithful Rekavites · Southern kingdom

35:1 Several years earlier, when Yehoyakim son of Yoshiyah (Josiah) was the king of Yehudah (Judah), Yahweh had given Yirmiyah (Jeremiah) this message:[81]
2 Go to the Rekavi clan and talk with them, then bring them into one of the rooms in my temple, and give them wine to drink. **3** So I took Ya'azanyah (son of Yirmiyah, son of Havatsanyah) and his brothers and his sons, and all the rest of the Rekavi clan, **4** and I took them to the rooms of the sons of Hanan (son of Yigdalyah, man of God) at the temple. Those rooms were beside the leaders' room, which was above the room of Ma'aseyah (Shalum's son), the gatekeeper. **5** Then I placed bowls and cups of wine in front of the Rekavites and told them to drink some.
6 But they responded, "We don't drink wine, because our ancestor, Rekav's son Yonadav, commanded all of us and our descendants not to ever drink any wine. **7** He also told us not to build any houses, or to plant any crops or vineyards, saying that we must always live in tents, so that we'd have long lives in the land that we're staying in as foreigners. **8** We've obeyed the voice of our ancestor, Rekav's son Yonadav in everything that he commanded us and we, our wives, and our children have never drunk wine in our lives. **9** We'll never build houses to live in, or own any vineyards, fields, or seed. **10** We've lived in tents, and we've followed everything that our ancestor Yonadav told us, **11** but when the Babylonian King Nevukadnetsar (Nebuchadnezzar) attacked the land, we decided that we must move to Yerushalem (Jerusalem) to escape from the Babylonian and Aramean armies, so now we're all living in Yerushalem.
12 Then Yahweh gave this message to Yirmiyah (Jeremiah), saying that **13** Yisrael's (Israel's) god, Commander-in-chief Yahweh says to go and ask the people in Yehudah (Judah), including those who live in Yerushalem: Won't you all accept correction and listen to my messages? This is Yahweh's declaration: **14** Rekav's son Yonadav told his descendants not to drink any wine and they've followed that to this very day. In contrast, I've personally and consistently spoken to all of you but you haven't taken any notice of what I've said. **15** I persistently sent all my servants, the prophets, out to you all to tell each person to turn from their wicked behaviour and start doing good instead, and to stop following after other gods and serving them. Then they'd live on the land that I gave to your ancestors and to all of you, however, you all won't listen to me or pay attention to me. **16** Yes, Yonadav's descendants have followed the instructions that their ancestor gave them, but this people, refuses to obey me, **17** so Yisrael's god, Commander-in-chief Yahweh, says this: Listen, I'm sending all the disasters that I pronounced for Yehudah, including everyone living in Yerushalem. I'm sending them against them because I spoke to them, but they wouldn't listen. I called to them, but they wouldn't answer.
18 Then Yirmiyah told the Rekavi clan that Yisrael's god, Commander-in-chief Yahweh says this: You've all listened to the commands of your ancestor Yonadav and have kept them all. You've obeyed everything that he commanded you all to do, **19** so Yisrael's god, Commander-in-chief Yahweh says this: There'll always be someone descended from Rekav's son Yonadav to serve me.

Baruk reads out Yahweh's messages at the temple · Southern kingdom

36:1 In the fourth year of the reign Yehudah's (Judah's) King Yehoyakim (son of Yoshiyah (Josiah)), Yahweh gave this message to Yirmiyah (Jeremiah):[82] **2** Get a scroll for yourself and write all the messages on it that I've told you concerning Yisrael (Israel) and Yehudah, and all the other nations. Do this for everything I have said, back from the time of Yoshiyah until the present time. **3** Perhaps Yehudah's people will hear about all the disasters that I intend to bring on them and then turn away from their wicked ways, so I can forgive them for their wickedness and their disobedience.
4 Then Yirmiyah called Neriyah's son Baruk, and Yirmiyah dictated all the messages that Yahweh had given to him, for Baruk to record on a scroll. **5** Then Yirmiyah instructed Baruk saying, "I'm restrained from entering Yahweh's residence **6** so you must go and read from the scroll that you wrote at my dictation. On the day of the fast, you must read Yahweh's messages so that all the people in the temple will hear them as well as the people from the rest of Yehudah's cities. Proclaim these messages to them.

81 **RV 35:1 · Cross-ref.** 2Ki 23:36–24:6; 2Ch 36:5-7.

82 **RV 36:1 · Cross-ref.** 2Ki 24:1; 2Ch 36:5-7; Dan 1:1-2.

Readers' Version

7 Perhaps Yahweh will take notice of their pleas for mercy. Perhaps everyone will turn from their wicked ways, since the anger and fury that Yahweh has proclaimed against this nation is severe. 8 So Neriyah's son Baruk did everything that the prophet Yirmiyah had told him to—he read Yahweh's messages aloud at Yahweh's temple.

9 In the ninth month of the next year, all the people in Yerushalem (Jerusalem) and the visitors to the city from the rest of Yehudah, announced a fast to honour Yahweh. 10 Again Baruk read Yirmiyah's messages aloud at Yahweh's temple, from the room of Gemaryah (son of the scribe Shafan) in the upper courtyard, by the entrance gate to Yahweh's residence. He did this so that all the people could hear it.

The messages get read to the officials · Southern kingdom

11 When Mikayah (son of Gemaryah son of Shafan) heard all Yahweh's messages from the scroll, 12 he went down to the secretary's room in the palace, and wow, all the officials were sitting there: Elishama the secretary, Shemayah's son Delayah, Akbor's son Elnatan, Shafan's son Gemaryah, and Hananyah's son Tsidkiyah (Zedekiah), along with all the other officials. 13 When Mikayah reported to them all the messages that he'd heard Baruk read aloud for the people to hear, 14 the officials sent Yehudi (Jew) (son of Netanyah son of Shelemyah son of Kushi) to Baruk. Yehudi ordered Baruk, "Take the scroll in your hand, the scroll from which you were reading in the hearing of the people, and come." So Neriyah's son Baruk took the scroll and went to the officials 15 where they told him to sit down and read it to them, so Baruk read out the messages. 16 When they heard it all, they were afraid and decided together that they needed to report it all to the king, 17 and they asked Baruk, "How come you wrote down all these messages from Yirmiyah (Jeremiah)?"

18 "He dictated them to me," he replied, "and I just wrote them down on the scroll."

19 Then the officials told Baruk, "Go and hide, and Yirmiyah as well. Don't let anyone know where you two are."

King Yehoyakim burns the scroll · Southern kingdom

20 Then they left the scroll in the secretary Elishama's room and went out to the king in the courtyard and told him everything they'd heard. 21 The king sent Yehudi (Jew) to get the scroll, and he went and got it from the secretary Elishama's room. Then Yehudi read it aloud for the king and all the officials who were standing beside him to hear. 22 That month, the king was in his winter house and a brazier was burning in front of him. 23 Whenever Yehudi had read a couple of columns, the king would slice it off with a knife and toss it into the fire until the entire scroll was gone, 24 but neither the king or any of his servants were afraid of the messages (and they didn't tear their clothes to indicate repentance— 25 Elnatan, Delayah, and Gemaryah had urged the king not to burn the scroll, but he hadn't taken any notice of them). 26 Then the king ordered a relative Yerahme'el, Azriel's son Serayah, and Avdeel's son Shelemyah to arrest the scribe Baruk and the prophet Yirmiyah (Jeremiah), but Yahweh had hidden them.

Yirmiyah rewrites the scroll · Southern kingdom

27 After the king had burnt the scroll with the messages on it that Yirmiyah (Jeremiah) had dictated to Baruk, Yahweh gave this message to Yirmiyah: 28 Get yourself another scroll and write down all the messages that were on the original scroll that Yehudah's (Judah's) King Yehoyakim burnt. 29 Then you must tell the king that Yahweh says: You burnt that scroll, asking why it was written that the Babylonian king would come and destroy this land and leave it without people or animals. 30 Now Yahweh says about King Yehoyakim: No descendant of his will ever sit on David's throne. As for him, his corpse will be thrown out into the heat of the day and the frost at night. 31 I'll punish him, his descendants, and his servants for their wickedness. The disasters that I've threatened them with, but which they ignored, I'll send onto them and all Yerushalem's (Jerusalem's) inhabitants, and onto every person in the rest of Yehudah.

32 So Yirmiyah got another scroll and gave it to Baruk, son of Neriyah the scribe. Yirmiyah again dictated all the messages that had been on the scroll burnt by Yehudah's King Yehoyakim, and Baruk wrote them onto the scroll, along with several other similar messages.

Yirmiyah's response to Tsidkiyah/Zedekiah · Southern kingdom

37:1 By now Yoshiyah's (Josiah's) son Tsidkiyah (Zedekiah) reigned as king instead of Yehoyakim's son Yehoyakin. The Babylonian King Nevukadnetsar (Nebuchadnezzar) had made Tsidkiyah king over the Yehudah (Judah) region.[83] 2 However, Tsidkiyah, his servants, and his people wouldn't listen to Yahweh's messages that he'd given via the prophet Yirmiyah (Jeremiah).

3 Eventually, King Tsidkiyah, Shelemyah's son Yehukal, and Tsefanyah (Zephaniah) son of Ma'aseyah the priest, sent a message to the prophet Yirmiyah requesting him, "Pray on our behalf to our god, Yahweh. 4 At that time, Yirmiyah was still coming and going among the people, because he hadn't yet been put in prison. 5 Par'oh's (Pharaoh's) army had come out of Mitsrayim (Egypt), and the Babylonians who were besieging Yerushalem (Jerusalem) heard the news about them and retreated from Yerushalem.

6 Then Yahweh gave Yirmiyah this message to proclaim: 7 Yisrael's (Israel's) god, Yahweh told me that you people should say this to Yehudah's king who sent you all to consult me: Listen Par'oh's army which was coming out to help you all is about to return back to its own country, Mitsrayim. 8 Then the Babylonians will return and attack this city, then they'll capture it and burn it down. 9 Yahweh says not to deceive yourselves that the Babylonians have left, because they won't leave, 10 because even if you all defeated the entire Babylonian army that's attacking you so

83 RV 37:1 · Cross-ref. 2Ki 24:17; 2Ch 36:10.

Readers' Version

that only wounded men were left in their tents, they would get up and burn down this city.

Yirmiyah is arrested and imprisoned · Southern kingdom

11 Then when the Babylonian army had left Yerushalem (Jerusalem) to avoid Par'oh's (Pharaoh's) army, **12** Yirmiyah (Jeremiah) left the city to go to the Benyamin region to take possession of a section of land there among his people. **13** As he went through the Benyamin gate, a chief guard named Yiriyah (son of Shelemyah, son of Hananyah) was there. He seized the prophet Yirmiyah and claimed that he was deserting to the Babylonians.

14 But Yirmiyah disputed, "That's a lie—I'm not deserting to the Babylonians." However Yiriyah wouldn't listen to him and he arrested him and took him to the officials. **15** The officials were angry at Yirmiyah and they had him beaten and put in prison. (The place had been the house of the scribe Yonatan (Jonathan), but it had been converted into a prison.) **16** So Yirmiyah was kept there in an underground cell for several days.

17 Then King Tsidkiyah (Zedekiah) sent someone to fetch Yirmiyah, and in his house, the king asked him privately, "Is there any message from Yahweh?"

"There is a message," Yirmiyah answered. "You'll be handed over to the Babylonian king." **18** Then Yirmiyah asked the king, "What crime have I committed against you or your servants or your people, that you've had me put in prison? **19** Where are all the other prophets who prophesied to you all that the Babylonian king wouldn't come here? **20** But now, my master the king, please listen to this appeal: Don't return me to the scribe Yonatan's house, or I'll die there."

21 So King Tsidkiyah ordered that Yirmiyah be held in the guards' courtyard, and he was given a loaf of bread every day from the bakers' street, until the time when all the bread in the city ran out. But Yirmiyah remained confined in the guards' courtyard.

Yirmiyah is placed down a shaft · Southern kingdom

38:1 Four officials, Matan's son Shefatyah, Pashhur's son Gedalyah, Shelemyah's son Yehukal, and Malkiyah's son Pashhur heard the messages that Yirmiyah (Jeremiah) was telling all the people, saying: **2** Yahweh says this: Anyone who stays in this city will be killed by fighting, famine, or deadly diseases, but anyone who goes out to the Babylonians will survive—they won't be killed. **3** Yahweh says that this city will definitely be taken over and captured by the Babylonian king.

4 So those officials went to King Tsidkiyah (Zedekiah) and requested that Yirmiyah be executed because (they claimed) his messages were discouraging their warriors defending the city and discouraging all the people. They claimed that he wasn't advancing the people's safety, but causing harm.

5 "All right," King Tsidkiyah replied. "Do whatever you want with him, because no king can argue against all of you." **6** So they took Yirmiyah and put him into the water storage cistern carved out by the king's son Malkiyah. It was right there in the guards' courtyard, and they lowered Yirmiyah down with ropes. There wasn't any water left in the cistern, but it was still muddy at the bottom and he sank down into the mud.

7 Now the Kushi Eved-Melek was one of the trusted servants in the king's house and he heard that they had put Yirmiyah down into the cistern. Meanwhile, the king was sitting at the Benyamin Gate. **8** So Eved-Melek left the palace and went and spoke with the king, **9** "My master the king, those men have been evil in the way they've mistreated the prophet Yirmiyah. They threw him into a cistern so he'd die in it from hunger, since there's no food left in the city." **10** Then the king ordered Eved-Melek to take command of thirty of the king's men to go and get the prophet Yirmiyah out of the cistern so he wouldn't die down there. **11** So Eved-Melek led the men to a storeroom for clothing under the king's house where they got some rags and worn-out clothes. Then they let them down by ropes to Yirmiyah in the cistern **12** and told him to use the rags and old clothes under his armpits to protect him from being hurt by the ropes. Yirmiyah did that, **13** then they pulled him up with the ropes—that's how they got him up out from the mud in the cistern. Then he stayed in the guards' courtyard.

King Tsidkiyah's advice to Yirmiyah · Southern kingdom

14 One day King Tsidkiyah (Zedekiah) summoned the prophet Yirmiyah (Jeremiah) to meet him at the third entrance to the temple and told him, "I want to ask you something. Don't refuse to answer honestly and truthfully."

15 "Ha, if I tell you the truth, you'll order me to be executed," Yirmiyah replied. "And if I give you good advice, you won't take any notice of what I say."

16 But King Tsidkiyah privately promised Yirmiyah, "As our creator Yahweh lives, I won't execute you or hand you over to those men who want to see you dead."

17 "Okay," Yirmiyah answered the king, "Yisrael's (Israel's) god, Commander-in-chief Yahweh says this: If you indeed go out to the Babylonian king's officials, then you'll live, and this city won't be burnt down. You and your family would live. **18** But if you don't go out to his officials, then this city will be handed over to the Babylonians. They'll burn it down, and you wouldn't be able to escape from their power."

19 "But I'm afraid of the Yehudim (Jews) who've already deserted to the Babylonians," the king confided to Yirmiyah. "You see, I might be handed over to them and they might treat me cruelly."

20 "The Babylonians won't hand you over to those Yehudim," Yirmiyah responded. "Obey Yahweh's message from Yahweh that I'm passing on to you, so that things will go well for you, and so that you'll live through this. **21** However, if you refuse to surrender, then this is what Yahweh has shown me: **22** Listen king of Yehudah (Judah), all the women who are left in your palace will be taken out to the Babylonian king's commanders. Those women will tell you,

'You were deceived by your friends—they've ruined you.

Readers' Version

Now your feet are stuck in the mud, and your friends have turned away.'

23 Yes, all your wives and children will be taken out to the Babylonians and you yourself won't escape from them either. You'll be taken captive by the Babylonian king, and this city will be burnt down."

24 Then Tsidkiyah (Zedekiah) told Yirmiyah, "Don't tell anyone else what we spoke about or you might die. **25** If the officials hear that I've have talked with you, and if they come and demand, 'Tell us what you said to the king—don't hide it from us or we'll kill you,' **26** then you must tell them, 'I was just pleading to the king not to return me to the dungeon in Yonatan's (Jonathan's) house or I'd die there.' **27** Then sure enough the officials came to Yirmiyah and questioned him and he answered them as the king had instructed him. They couldn't say anything else because they hadn't heard the conversation, **28** so Yirmiyah remained in the guards' courtyard until the day that Yerushalem (Jerusalem) was captured.[84]

The fall of Yerushalem · Southern kingdom

39:1 In the tenth month of the ninth year of the reign of Yehudah's (Judah's) King Tsidkiyah (Zedekiah), the Babylonian King Nevukadnetsar (Nebuchadnezzar) came against Yerushalem (Jerusalem) with his large army and besieged it. **2** On the ninth day of the fourth month of Tsidkiyah's eleventh year,[85] the city was broken into. **3** Then all of the Babylonian king's officials came and sat at the middle gate, including the top official Nevu-Sar-Sekim, and Samgar-Nevu and Sarsekim.

4 When Yehudah's King Tsidkiyah and all his warriors saw what was happening, they left at nighttime through the gate between the two walls beside the king's garden and fled towards the Yarden (Jordan) river plains. **5** However the Babylonian army chased after them and overtook the king down in the plains near Yeriho (Jericho). They took him back up to the Babylonian King Nevukadnetsar at Rivlah in the Hamat region, and he pronounced his judgement on him. **6** The king had Tsidkiyah's sons slaughtered at Rivlah as their father was forced to watch, and Yehudah's officials were also executed. **7** Then they gouged out Tsidkiyah's eyes and put him in chains to be taken to Bavel (Babylon). **8** Then the Babylonians burnt down the palace and the other houses, and tore down Yerushalem's walls. **9** The rest of the people who'd stayed in the city, including those who'd previously deserted, were exiled to Bavel under the supervision of the chief bodyguard Nevuzar-Adan. **10** However, he allowed the poorest people who didn't own anything to remain in Yehudah—allocating vineyards and fields for them to work.

Yirmiyah is released · Southern kingdom

11 Now the Babylonian King Nevukadnetsar (Nebuchadnezzar) had given an order to his chief bodyguard Nevuzar-Adan about finding Yirmiyah (Jeremiah) **12** and keeping him safe and unharmed—even to care for him and do anything that he requested. **13** So Nevuzar-Adan, the top servant Nevu-Shazban, the high official Nergal-Shar-Etser, and all the Babylonian king's most important officials **14** sent out men to fetch Yirmiyah from the guards' courtyard. They handed him over to Gedalyah (son of Ahikam, son of Shafan) to take him home, so Yirmiyah stayed there among the people.

Hope for Eved-Melek · Southern kingdom

15 While Yirmiyah (Jeremiah) had still been held in the guards' courtyard, Yahweh had given him this message: **16** Go and tell Eved-Melek the Kushi (Ethiopian) that Yisrael's (Israel's) god, Commander-in-chief Yahweh says this: Listen, I'm about to fulfill my messages against this city for disaster and not for good, and they'll all come true right in front of your eyes on that day. **17** But Yahweh declares that I'll rescue you from those people that you're afraid of **18** because I'll definitely save your life. You won't be killed by the soldiers, but Yahweh declares that because you put your trust in me, your life will be saved.

Yirmiyah returns to Gedalyah · Southern kingdom

40:1 The chief bodyguard Nevuzar-Adan had found Yirmiyah (Jeremiah) chained up among all the exiles from Yerushalem (Jerusalem) and the rest of Yehudah (Judah) to be taken to Bavel (Babylon), and had released him at Ramah.

2 The chief bodyguard took Yirmiyah aside and told him, "Your god Yahweh decreed this disaster for this place, **3** then he caused it to happen. Yahweh did just as he'd decreed, since you people sinned against him and didn't obey him. That's why all this has happened to you people. **4** But now listen, I've released you today from your chains. If you choose to come with me to Bavel, I'll look after you, but if you don't want to, then look around and go wherever you think best. **5** Or why don't you return to Gedalyah (son of Ahikam, son of Shafan) who the Babylonian king has put in charge of Yehudah's cities. Stay among the people with him, or go wherever you think best." Then the king's chief bodyguard gave him food and a gift, and sent him away. **6** So Yirmiyah went to Gedalyah's place and stayed with him among the people who were left behind in the land.

Yehudah's governor Gedalyah · Southern kingdom[86]

7 Now some commanders of Yehudi (Jew) soldiers who were still in the countryside, along with their men heard that the Babylonian king had made Ahikam's son Gedalyah governor over the land.[87] They also heard that he'd put him in charge of the men, women, and children who were the poorest people in the land—those who hadn't been exiled to Bavel (Babylon). **8** So they went to Gedalyah at Mitspah. Those who went were Netanyah's son Yishmael (Ishmael), Kareah's sons Yohanan and Yonatan

84 **RV 38:28 · Cross-ref.** Eze 33:21.

85 **RV 39:2 · Note** i.e., about eighteen months later (in 586 B.C.).

86 **RV 40:7 · Parallel** 2 Kgs 25:22-24

87 **RV 40:7-9 · Cross-ref.** 2Ki 25:22-24.

Readers' Version

(Jonathan), Tanhumet's son Serayah, the sons of Ofay the Netofati, and Ma'akati's son Yezanyah, and their men.
9 Gedalyah (son of Ahikam, son of Shafan) made a promise to them and their men, saying, "Don't be afraid to serve the Babylonian officials. Live in the land and serve the Babylonian king, and it will go well with you. 10 See, I'm living in Mitspah to meet with the Babylonians who came to us. So harvest wine, summer fruit, and oil and store them in your containers. Live in the cities that you've occupied." 11 Then all the Yehudim (Jews) in Moav (Moab), among the people of Amon, and in Edom, and in every land heard that the Babylonian king had allowed a small number of people to stay in Yehudah (Judah), and that he'd appointed Gedalyah (son of Ahikam, son of Shafan) over them. 12 So all the Yehudim from every place that they'd be driven into, came back to Yehudah to Gedalyah at Mitspah, and they harvested a lot of wine and summer fruit.

The murder of Gedalyah · Southern kingdom[88]

13 Some time later, Kareah's son Yonatan (Jonathan) and all the army commanders from the countryside, came to Gedalyah at Mitspah, 14 and asked him, "Do you realise that the Amoni King Ba'alis has sent Netanyah's son Yishmael (Ishmael) to assassinate you?" However Ahikam's son Gedalyah didn't believe them 15 so Kareah's son Yohanan spoke privately to Gedalyah at Mitspah, "Allow me to go and kill Netanyah's Yishmael. No one will suspect me. Why should he kill you? Why allow all of Yehudah (Judah) that has been gathered to you to be scattered and the remnant destroyed?"
16 However Ahikam's son Gedalyah replied to Kareah's son Yohanan, "No, don't do that, because you're lying about Yishmael."
41:1 However, in the seventh month, Yishmael (son of Netanyah, son of Elishama from the royal family) and some officers of the king came—he had ten men with him. They came to Ahikam's son Gedalyah at Mitspah and had a meal together.[89] 2 Then Yishmael and the ten men who were with him, stood up and attacked with their swords. Yishmael killed Gedalyah, who the Babylonian king had put in charge of the region, 3 and they killed all the Yehudim (Jews) who were with Gedalyah there at Mitspah, as well as the Babylonian soldiers who were there.
4 The next day before anyone found out that Gedalyah had been murdered, 5 eighty men from Shekem, Shiloh, and from Shomron (Samaria) came who had shaved off their beards, torn their clothes, and cut themselves in mourning. They were carrying grain offerings and incense to be offered at Yahweh's residence. 6 Netanyah's son Yishmael went out of Mitspah to meet them, weeping as he went. When he reached them, he told them to come and see what had happened to Ahikam's son Gedalyah. 7 Then as they reached the middle of the town, Yishmael and his men slaughtered them and threw their bodies into a cistern.
8 However, ten of them bargained with Yishmael about some wheat, barley, oil, and honey that they'd left out in the countryside, so he didn't kill them along with the others. 9 The water storage cistern when Yishmael had thrown all the bodies of those he'd killed including Gedalyah, had been dug by King Asa in defence against Yisrael's (Israel's) King Baesha. Now Netanyah's son Yishmael had filled it with dead bodies. 10 Next Yishmael captured the remaining people in Mitspah, including the king's daughters and all the others who the chief bodyguard Nevuzar-Adan had assigned to Ahikam's son Gedalyah. So Netanyah's son Yishmael captured them to hand over to the Amonim.
11 Meanwhile Kareah's son Yohanan and all the army commanders with him, heard about all the evil things that Netanyah's son Yishmael had done, 12 so they took all their men to fight against Yishmael. They came across him at the large pool near Giveon city 13 When all the people who'd been captured by Yishmael saw Yohanan and all the army commanders they were very relieved. 14 So all those people that Yishmael had captured were freed and went back with Kareah's son Yohanan. 15 Unfortunately, Netanyah's son Yishmael escaped from Yohanan, along with eight of his men, and they went to the Amonim.
16 Then Kareah's son Yohanan and all the army commanders with him, took all the people from Mitspah who'd been rescued from Netanyah's son Yishmael after he'd killed Ahikam's son Gedalyah. They took those warriors, and women and children and court-officials that they'd saved at Giveon, 17 and went and stayed at Gerut-Kimham near Beyt-Lehem (Bethlehem), getting ready to go to Mitsrayim (Egypt) 18 because of the Babylonians. (They worried about their response because Netanyah's son Yishmael had assassinated Ahikam's son Gedalyah who'd been appointed in the region by the Babylonian king.)

The people ask Yirmiyah to pray · Southern kingdom

42:1 Then all the army commanders, as well as Kareah's son Yohanan, Hoshayah's son Yezanyah, and all the people from the less prominent to the most important officials approached the prophet Yirmiyah (Jeremiah) 2 and asked him, "Please listen to our request. Please ask your god Yahweh our on behalf of all of us who are left here, because there's not very many of us left as you can see. 3 Ask your god Yahweh to tell us what we should do and where we should go."
4 "Sure, I've heard your concerns," the prophet Yirmiyah responded. "Listen, Ill pray to your god Yahweh as you've all requested. Whatever Yahweh answers, I'll tell you. I'll keep nothing back from you all."
5 "We promise to do everything that your god Yahweh tells us to do," they told Yirmiyah. "If we don't, then Yahweh can be a true and faithful witness against us.
6 Whether it's good or bad, we'll obey the instructions

88 **RV 40:13 · Parallel** 2 Kgs 25:25-26
89 **RV 41:1-3 · Cross-ref.** 2Ki 25:25.

Readers' Version

from our god Yahweh who we're asking you to speak to, so that it may be well with us when we obey his response."

Yahweh's answer to Yirmiyah's prayer · Southern kingdom

7 After ten days, Yahweh's response came to Yirmiyah (Jeremiah), **8** so he called Kareah's son Yohanan and all the army commanders, as well as all the people from the less prominent to the most important officials, **9** then he told them, "You all sent me to Yisrael's (Israel's) god Yahweh to pass on your requests and here's his reply: **10** If you all stay in this region, then I'll build you up and not tear you down. I'll plant you and not pull you all out, because I'm upset about the harm that I've done to you all. **11** Don't be afraid of the Babylonian king any more. This is Yahweh's declaration: Don't be afraid of him because I'm with you all to save you and to rescue you from his clutches, **12** because I'll give you all mercy. I'll have compassion on you, and I'll restore you all back to your country.

13 However, suppose that you all decide not to listen to the words of your god Yahweh, and decide not to stay in this region, **14** and if you all say that you'll go to Mitsrayim (Egypt) to live there where there's no war, and no trumpets signalling, and no shortage of food, **15** Now you remaining people listen to Yahweh's message: Yisrael's god, Commander-in-chief Yahweh says that if you all do decide to go and stay down in Mitsrayim, **16** then the war that you all fear will overtake you in Mitsrayim. The famine that you're anxious about will follow you all to Mitsrayim, and then you'll die there, **17** i.e., anyone who decides to go to live as foreigners in Mitsrayim, will die from war, famine, or deadly diseases. There won't be any survivors from the calamities that I'd send onto them.

18 Yes, Yisrael's god, Commander-in-chief Yahweh says this: Just as my anger and rage was poured out on Yerushalem's (Jerusalem's) inhabitants, in the same way my anger would be poured out on all of you if you go to Mitsrayim. You'd become an object of cursing and a horror, something to be used as a curse word, and something dishonourable, and you'd never see this place again.

19 Then Yirmiyah (Jeremiah) continued: Yahweh has spoken to you all, the remaining people of Yehudah (Judah). Don't go down to Mitsrayim as you know that I've definitely warned you all against that today. **20** Yes, you made a life and death mistake when you sent me to your god Yahweh, and asked me to ask him for instructions for you and when you all said that you'd do everything that he says, **21** because I've reported all that to you today. However, you haven't listened to your god Yahweh's message, or to anything that he sent me to tell you all about. **22** So now, you should definitely be aware that you'll die from war, famine, and deadly diseases where you all wanted to go and live as foreigners.

Yirmiyah gets taken to Mitsrayim · Southern kingdom

43:1 When Yirmiyah (Jeremiah) had finished passing on Yahweh's messages that their god Yahweh had told him to say, **2** Hoshayah's son Azaryah, Kareah's son Yohanan, and all the arrogant men told Yirmiyah, "You're lying to us. Our god Yahweh didn't send you to tell us not to go and live in Mitsrayim (Egypt). **3** It's because Neriyah's son Baruk is inciting you against us so that we'll stay here and get captured by the Babylonians to be either put to death or be taken as exiles to Bavel (Babylon)."

4 So Kareah's son Yohanan, all the army officers, and all the rest of the people, refused to take notice of Yahweh's instructions to remain living in the Yehudah (Judah) region. **5** Then Yohanan and all the army commanders gathered all those remaining Yehudi (Jew) people together, who'd come from all the other countries that they'd previously been driven away to and returned to live in Yehudah.[90] **6** That included men and women, children, the king's daughters, and all the people that Nevuzar-Adan, the king's chief bodyguard Nevuzar-Adan had left with Gedalyah (son of Ahikam, son of Shafan), and including the prophet Yirmiyah and Neriyah's son Baruk. **7** Then they went to Mitsrayim because they took no notice of Yahweh's instructions and they arrived at Tahfanhes.

8 In Tahfanhes, Yahweh gave Yirmiyah a message: **9** Get some large stones and while the people from Yehudah are watching, push them into the mortar in the pavement at the entrance to Par'oh's (Pharaoh's) palace at Tahfanhes. **10** Then tell the Yehudim (Jews) that Yisrael's (Israel's) god, Commander-in-chief says: Listen, I'm about to send messengers to my servant the Babylonian King Nevukadnetsar (Nebuchadnezzar), to summon him here. I'll place his throne over the top of those hidden stones, and he'll spread his royal tent over them. **11** He'll come here to attack Mitsrayim and he'll kill those that I've assigned to die, and similarly for those to be taken captive or run through with a sword. **12** Then he'll light a fire in the temples of Mitsrayim's gods. Nevukadnetsar will either burn them or carry them away. He'll clean Mitsrayim out just like shepherds pick lice off their clothes, and then he'll quietly leave **13** after smashing the stone pillars at Beyt-Shemesh (Heliopolis) and burning the temples of Mitsrayim's gods.

Yahweh's message to the Yehudim in Mitsrayim

44:1 Yahweh spoke to Yirmiyah (Jeremiah) about all the Yehudim (Jews) who lived in Migdol, Tahfanhes, and Nof (Memphis) in northern/lower Mitsrayim (Egypt), as well as those in Patros in southern/upper Mitsrayim: **2** Yisrael's (Israel's) god, Commander-in-chief Yahweh says that you yourselves have seen all the disasters that I sent to Yerushalem (Jerusalem) and Yehudah's (Judah's) other cities. See, they're just ruins today without anyone living in them. **3** That's because of the wicked things they did to provoke me to anger by going to burn incense and to worship other gods that neither they themselves, nor you, nor your ancestors had ever heard about before. **4** I repeatedly sent all my servants, the prophets, to them to tell the people to stop doing those detestable things that I hate, **5** but they didn't listen. They refused to

90 RV 43:5-7 · Cross-ref. 2Ki 25:26.

take any notice of it, or to stop their wicked activities like burning incense to other gods. **6** So my anger and rage was poured out and burnt in Yehudah's cities and Yerushalem's streets like a fire and they're still desolate ruins to this day.

7 So now Yisrael's god, Commander-in-chief Yahweh asks why you all insist on bringing this terrible harm onto yourselves that'll see men and women, children and babies from Yehudah, eliminated without even leaving a remnant. **8** You've provoked me to anger by what you've all done with your own two hands, by burning incense to other gods in Mitsrayim where you've all gone to live as foreigners. You've cut yourselves off so as to become a curse word and a reproach among all the nations in the world. **9** Have you all forgotten the wicked things done by your ancestors and also by Yehudah's kings and their wives? Have you forgotten the evil committed by yourselves and your wives in Yehudah and on Yerushalem's streets? **10** To this day, they still haven't humbled themselves. They don't respect the instructions or regulations that I gave them and their ancestors, and so they don't follow them.

11 Therefore Yisrael's god, Commander-in-chief says this: Listen, I'm about to start working against you all to bring disaster and destroy all Yehudah. **12** I'll eliminate the small group of Yehudim (Jews) that has made up their minds to go to live as foreigners in Mitsrayim. I'll do that so that they'll all die there Mitsrayim—from either war or famine, and from the least to the very prominent people they'll die and will become a curse word, a horror story, and something to ridicule and mock. **13** I will punish those living in Mitsrayim just like I punished Yerushalem with war, famine, and deadly diseases **14** so that none of the remaining people from Yehudah who've gone to live in Mitsrayim will escape or survive or be able to return to Yehudah when they want to return and live there. None of them will return except a few who escaped from there.

15 Then all the men who knew that their wives were burning incense to other gods, and all the women who were in the great assembly, and all the people who were living in Lower and Upper Mitsrayim, answered Yirmiyah (Jeremiah): **16** Concerning that message that you told us in Yahweh's name, we're not listening to you **17** because we'll certainly do everything that we said we'd do. We'll burn incense to the queen of the skies and pour out drink offerings to her just as we, our ancestors, our kings, and our leaders did in Yehudah's cities and on Yerushalem's streets. Then we'll have plenty of food and will prosper, and won't experience distress. **18** Whenever we didn't do those things—not offering incense to the queen of the skies and not pouring out drink offerings to her—we were all suffering from poverty and dying from by war and famine.

19 The women said, "When we were offering incense to the queen of the skies and pouring out drink offerings to her, and when we were making cakes in her image and pouring out drink offerings to her, did you think we were doing it behind our husbands' backs?"

20 Then Yirmiyah responded to all those who'd answered him including both men and women. He told them all this message: **21** Didn't Yahweh remember the incense that you all burned in Yehudah's cities and on Yerushalem's streets—you and your ancestors, your kings and leaders, and the people of the land, and didn't it come back to his mind? **22** Eventually, he could no longer bear it because of your wicked behaviour, i.e., because of the detestable things that you all did. Then your land became a deserted wasteland and a curse, without inhabitants as it is today. **23** Because you all burnt incense to other gods and sinned against Yahweh, and because you wouldn't listen to his voice, his instructions, his regulations, or his promises, this disaster has come against you as you all can see today.

24 Then Yirmiyah told all the people, including all those women, "Listen to Yahweh's message, all of you from Yehudah who are now here in Mitsrayim (Egypt). **25** Yisrael's (Israel's) god, Commander-in-chief Yahweh says that both you and your wives have said out loud and confirmed with your actions that you'll all certainly carry out your vows to worship the queen of the skies and to pour out drink offerings to her. So then, go ahead and do those things to fulfill your wows. **26** So then all of Yehudah who're staying Mitsrayim, listen to Yahweh's message: Yahweh says, listen, I've promised by my powerful name that none of the men from Yehudah who're living here in Mitsrayim will call on my name any more, i.e., you'll all no longer say, 'As our master Yahweh lives.' **27** Listen, I'm watching over them for disaster and not for good. Every Yehudi (Jew) person in Mitsrayim will meet their end through war or famine until they're all eliminated. **28** Then a few survivors from the battles will return from Mitsrayim to Yehudah region—only a small number of them. In that way, all the remaining Yehudim (Jews) who went to live in Mitsrayim will know whose word will stand—mine or theirs. **29** Yahweh declares that this will be the sign for you all: I'm going to punish you all in this place so that you'll know that what I've said will come to pass, resulting in harm for all of you. **30** Yahweh says: Listen, I'm about to hand the Mitsri (Egyptian) king, Par'oh (Pharaoh) Hofra over to his enemies and to those who want to kill him. It'll be the same as when I handed Yehudah's King Tsidkiyah (Zedekiah) king of Yehudah over to the Babylonian King Nevukadnetsar (Nebuchadnezzar)—his enemy who wanted him dead.[91]

Yahweh's promise to Baruk

45:1 This is the message that the prophet Yirmiyah (Jeremiah) dictated to Neriyah's son Baruk to have it written on a scroll in the fourth year of the reign of Yehudah's (Judah's) King Yehoyakim (son of Yoshiyah (Josiah)):[92] **2** Yisrael's (Israel's) god Yahweh says this to you Baruk: **3** You've said, 'I'm not

91 **RV 44:30 · Cross-ref.** 2Ki 25:1-7.

92 **RV 45:1 · Cross-ref.** 2Ki 24:1; 2Ch 36:5-7; Dan 1:1-2.

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doing well because Yahweh has piled sorrow on top of my pain. I'm exhausted from groaning and I can't find any peace.'

4 Yahweh says to tell Baruk, Listen, I'm about to tear down what I've built throughout the world, and to pull out what I've planted. **5** But maybe you're hoping for great things for yourself? Don't hope for that, because listen, disaster is coming for all humanity, but wherever you go, I'm giving you your life as your 'spoil of war'. That is Yahweh's declaration.

Judgement for Mitsrayim

46:1 These are the messages that Yahweh gave the prophet Yirmiyah (Jeremiah) about other nations: **2** This is about the army of the Mitsri (Egyptian) king Par'oh (Pharaoh) Nekoh who was at Karkemish by the Perat (Euphrates) river. That was the army that the Babylonian King Nevukadnetsar (Nebuchadnezzar) defeated in the fourth year of the reign of Yehudah's (Judah's) King Yehoyakim, son of Yoshiyah (Josiah):[93]

3 Get the small shield and the large shields ready,
and go out for battle.
4 Harness on the horses to the chariots
Mount up on the horses and take your stand with your helmets on.
Polish the spears and put on your armour.
5 What am I seeing here?
They're filled with terror and they're retreating,
because their warriors will be crushed.
They're fleeing for safety without looking back.
Terror is all around.
That is Yahweh's declaration.
6 Don't let the swift one flee,
and don't let the warrior escape.
They'll stumble and fall there
in the north by the Perat (Euphrates) River,
7 Who's this coming who rises like the Nile,
whose waters surge up and down like the rivers?
8 Mitsrayim (Egypt) rises like the Nile,
like rivers of water that rise and fall, saying,
'I'll go up and I will cover the earth.
I'll destroy cities and their inhabitants.
9 Go up, you horses.
Be angry, you chariots.
Let the soldiers go out,
Kush (Ethiopia) and Libya,
men skillful with a shield,
and Ludia, men skillful at using bows and arrows.'
10 That day will be the day of vengeance for the master, Commander-in-chief Yahweh, when he'll avenge himself on his enemies.
The sword will devour and be satisfied—it'll drink its fill of their blood
because there'll be a sacrifice to the master, Commander-in-chief Yahweh
in the northern land by the Perat (Euphrates) River.
11 Go up to Gilead and obtain medicine, you virgin daughter of Mitsrayim (Egypt).
It's vain to put that much medicine on yourself—there's no cure for you.
12 The nations have heard about your disgrace.
The world is filled with your wailing,
because warrior stumbles against warrior—
both of them fall together.

Nevukadnetsar's arrival

13 When the Babylonian King Nevukadnetsar (Nebuchadnezzar) was coming to attack Mitsrayim (Egypt), Yahweh gave the prophet Yirmiyah (Jeremiah) this message:[94]

14 Announce in Mitsrayim, and proclaim it in Migdol, Nof (Memphis), and Tahfanhes:
'Take your station and prepare to defend yourself,
because everyone around you will be killed.'
15 Why are your powerful warriors lying face down on the ground?
They can't stand against the enemy,
because I Yahweh, have pushed them to the ground.
16 He increases the numbers of those who stumble.
Each soldier falls against the next one.
They're saying, 'Get ready.
Let's go back to our own people, to our native land.
Let's leave this oppressive war.
17 There in Mitsrayim (Egypt) they'll call out,
'Our King Par'oh (Pharaoh) is all noise—
he's let his opportunity slip away.
18 The king whose name is Commander-in-chief Yahweh declares:
'As surely as I live
an invader is coming
who's as tall as Mt. Tavor among the mountains,
and like Mt. Karmel by the sea.
19 You inhabitants of Mitsrayim,
pack your own baggage to carry into exile,
because Nof (Memphis) will become a wasteland—
it will lie in ruins and no one will live there.
20 Mitsrayim is a very beautiful young cow,
but a stinging insect is coming from the north.
It's on its way.
21 Its hired soldiers are like calves that have been protected and well-fed,
but they'll also turn away and run away.
They won't stand together, because the day of their disaster is coming against them—
it's time for their punishment.
22 Mitsrayim hisses like a snake and crawls away,
because her enemies are coming with a show of strength.
They're coming toward her like woodcutters with axes.
23 Yahweh declares that they'll cut down the forest
so there'll be nowhere to hide
because their soldiers will be more numerous than lo-

93 **RV 46:2-26 · Cross-ref.** Isa 19:1-25; Eze 29:1–32:32.

94 **RV 46:13 · Cross-ref.** Jer 43:10-13.

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custs
and no one will even be able to count them.
24 Mitsrayim's inhabitants will be humiliated—
they'll be handed over to those northern people.
25 Yisrael's (Israel's) god, Commander-in-chief Yahweh says, "Listen, I'm about to punish Amon the god of No (Thebes) city, Mitsrayim (Egypt) and her other gods, its kings the Par'ohs (Pharaohs), and all those who trust in them. **26** I'll hand them over to those who want them dead, and over to Bavel's (Babylon's) King Nevukadnetsar (Nebuchadnezzar) and his servants. But after that, Mitsrayim will be inhabited as in past times. That is Yahweh's declaration.

Yahweh's rescue of Ya'akov's descendants

27 But you, my servant Ya'akov (Jacob) (meaning Yisrael (Israel)),
don't be afraid.
Don't be dismayed, Yisrael, because listen,
I'm about to bring you back from far away,
and your descendants from the land of their captivity.
Then Ya'akov will return, find peace, and be secure,
and there'll be no one to terrify him.[95]
28 This is Yahweh's declaration:
You, my servant Ya'akov, don't be afraid,
because I'm with you,
so I'll send complete destruction to all the nations that I drove you into.
But I won't completely destroy you,
although I'll discipline you fairly,
and I certainly won't leave you unpunished."

Yahweh's message to the Pelishtim

47:1 This is Yahweh's message that he gave to the prophet Yirmiyah (Jeremiah) concerning the Pelishtim before Par'oh (Pharaoh) attacked Azah (Gaza).[96] **2** Yahweh says this:
Listen, armies are rising in the north like floods of water.
They'll be like an overflowing river.
Then they'll overflow the land and everything in it—
its cities and its inhabitants.
So everyone will shout out for help,
and all the land's inhabitants will wail.
3 At the sound of the stamping of their powerful horses' hooves,
at the clattering of their chariots and the noise of their wheels,
fathers won't help their children because of their own helplessness.
4 The day is coming that will devastate all of the Pelishtim—
to cut every survivor off from Tsor (Tyre) and Tsidon (Sidon) who wants to help them,
because Yahweh is devastating the Pelishtim—
the remnant who originally came from the island of Kaftor.
5 The people of Azah (Gaza) will shave their heads in mourning.
The remnant in Ashkelon's valley will be silenced.
How much longer will you cut yourself in mourning for?
6 Oh no, sword of Yahweh, how long will it be until you stop?
Get back to your scabbard. Stop and be silent.
7 How can it stop when Yahweh has commanded it,
when he has ordered it to attack Ashkelon and the other cities along the coast?

Moav's punishment

48:1 Yisrael's (Israel's) god, Commander-in-chief Yahweh says to Moav (Moab):
Nevo won't end well because it'll be devastated.
Kiryatayim has been humiliated and captured.
Its fortress has been disgraced and shattered.[97]
2 No one will praise Moav again.
Their enemies in Heshbon plotted disaster against them, saying,
Let's go and destroy it as a nation.
Madmen will be silenced after the sword finishes with you.
3 Listen, a cry of distress is coming from Horonayim,
where there's ruin and terrible destruction.
4 Moav has been destroyed.
Its workers have made their cries heard.
5 They weeps as they climb Luhit hill,
because on the way down to Horonayim,
shouts of distress will heard because of the destruction.
6 Flee, save your lives
so you'll be like a juniper bush in the wilderness.
7 Because of your trust in your practices and your wealth,
you too will be captured.
Then Kemosh will go away into captivity, along with its priests and leaders.
8 The destroyer will come to every city—no city will escape.
The valley will perish and the plain will be devastated, as Yahweh has said.
9 Give wings to Moav (Moab), because it must certainly fly away.
Its cities will become a wasteland without anyone living in them.
10 Anyone who's slack doing Yahweh's work should be cursed.
Anyone who's afraid to use his sword to kill should be cursed.

Moav's cities destroyed

11 Moav (Moab) has felt secure since it was young.
It's like its wine that's never been poured from container to container.
It's never gone into captivity.
so it still tastes as good as ever—
its nice aroma hasn't changed.
12 But Yahweh declares that the time is coming

95 RV 46:27-28 · Cross-ref. Jer 30:10-11.

96 RV 47:1-7 · Cross-ref. Isa 14:29-31; Eze 25:15-17; Yoel 3:4-8; Amos 1:6-8; Zeph 2:4-7; Zech 9:5-7.

97 RV 48:1-47 · Cross-ref. Isa 15:1–16:14; 25:10-12; Eze 25:8-11; Amos 2:1-3; Zeph 2:8-11.

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when I'll send along those who'll tip it over
and empty out all its pots and smash its jars.
13 Then Moav will be ashamed of their god Kemosh
just as Yisrael's (Israel's) people were ashamed of the golden calf that they put their trust in at Beyt-El (Bethel).
14 How can you Moav soldiers say, 'We are warriors,
powerful fighting men'?
15 Moav will be devastated and its cities attacked.
Its finest young men have gone down to the place of slaughter.
That is the king's declaration—his name is Commander-in-chief Yahweh.
16 Moav's disaster is coming soon.
Calamity is rushing towards it.
17 You surrounding nations, wail,
and all you who know Moav's fame, shout
'Oh no, the strong staff, the splendid rod, has been broken.'
18 Come down from your place of honour
and sit on the ground that's dry and thirsty,
you daughter living in Divon city,
because the one who'll destroy Moav will attack you—
the one who'll destroy your fortifications.
19 You people who live in Aroer city,
stand on the road and watch.
Ask the escaping men and women what happened there.
20 Moav has been humiliated because it's been shattered.
Wail and cry out.
Tell the people at the Arnon river that Moav's been devastated.
21 Now punishment has come to Moav's (Moab's) high plateau:
to Holon, Yahats, Mofa'at, 22 Divon, Nevo, Beyt-Divlatayim, 23 Kiryatayim, Beyt-Gamul, Beyt-Me'on,
24 Keriyot, and Batserah, and all of Moav's towns, both near and far. 25 Moav's power will be terminated and its dominance will be broken.

Moav's humiliation

26 Make Moav (Moab) drunk, because it acted proudly against Yahweh.
Let Moav wallow in its vomit,
and let it be an object of ridicule.
27 Didn't Moav make Yisrael (Israel) an object of ridicule?
Weren't they thought of as thieves,
such that you shook your head when you spoke about them.
28 Abandon the cities and camp on the cliffs, you inhabitants of Moav,
and become like a dove that's nesting over the mouth of a hole in the rocks.
29 We've heard about Moav's pride,
about its arrogance, haughtiness, pride, boastfulness,
and the conceit in its heart.
30 This is Yahweh's declaration:
I myself know its arrogance
and their hollow boasting about things they haven't even done.
31 So I'll wail for Moav,
and I'll cry out for all of Moav.
I'll lament for the people of Kir-Heres.
32 I'll weep for you more than I did for Yazer, you vine of Sivmah.
Your tendrils passed across the Salt Sea and reached as far as Yazer.
A destroyer has attacked your summer fruit and your grape harvest,
33 so celebration and happiness have been taken away from the fruit trees and from Moav itself.
I've put an end to the wine from their wine-pressing pits.
They won't tread the grapes with happy shouts—
any shouts won't be shouts of celebration.
34 From the shouts at Heshbon as far as El'aleh, their sound is heard at Yahats, from Tsoar to Horonayim and Eglat-Shelishiyah, since even the water at Nimrim has dried up. 35 I will put an end to anyone in Moav who makes sacrifices on the hilltop shrines and burns incense to his gods. That is Yahweh's declaration.
36 Because of all that, I groan inwardly for Moav and Kir-Hareset, like a flute at a funeral, knowing that all the wealth that they acquired will be lost. 37 Yes, every head will be shaved and all their beards will be clipped. They'll all have cuts on their hands and be wearing sackcloth around their waists. 38 There's wailing coming from every flat roof and from all the plazas in Moav because I've destroyed Moav like pottery that no one wants. That is Yahweh's declaration. 39 How it's been shattered. How they keep wailing. Moav turns its back in shame—it will become an object of derision and a terror to all those who are around it 40 because Yahweh says this:
Listen, the enemy will swoop down like an eagle and spread out his wings against Moav.
41 Keriyot has been captured, and its fortresses have been seized,
because on that day, Moav's soldiers will be apprehensive like women in labour.
42 Then Moav will be destroyed and no longer be a people group,
because they thought they were better than Yahweh.
43 Terror, and pits and traps, are coming to you inhabitants of Moav.
That is Yahweh's declaration.
44 Anyone who flees because of terror will fall into a pit,
and anyone who climbs out of the pit will be caught in a trap,
because I will bring this on them in the year when I punish them.
That is Yahweh's declaration. 45 Those who flee will stand in the shadow of Heshbon city without any strength,
because will go out from Heshbon—flame from the middle of Sihon.
It'll devour Moav's forehead and the top of the heads of the rebellious people.
46 You won't end well Moav. You worshippers of Kemosh will be destroyed
because your sons and daughters will be captured and

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taken away.
47 However, in future years, Moav's judgement will end
and I will restore Moav from captivity.
That is Yahweh's declaration.

Yahweh's judgement for the Amonim

49:1 Yahweh says this about the Amonim:
Doesn't Yisrael (Israel) have any children of its own?
Is there no one to inherit anything in Yisrael?
Why does the god Molek occupy Gad,
and its people live in their cities?[98] 2 So listen, Yahweh declares that the time is coming
when I'll sound the signal for battle against Amon's capital city Rabah,
so it'll become a deserted heap and its villages will be set on fire,
because Yahweh says that Yisrael will drive out those who initially drove them out. 3 Wail, Heshbon, because Ay will be devastated.
Cry out and put on sackcloth, you daughters of Rabah.
Mourn and run back and forth trying to figure out what to do
because Molek is going into captivity along with its priests and leaders.
4 Why do you brag about your fertile valleys, you faithless daughter?
You who trust in your wealth and think that no one would ever attack you.
5 Listen, this is the declaration of my master, Commander-in-chief Yahweh:
I'm about to bring terror to you from all those who surround you.
You'll all be driven away ahead of it
and there won't be anyone to gather those running away.
6 However in future years, I'll restore Amon's people from captivity.
That is Amon's captivity.

Yahweh's judgement for Edom

7 Commander-in-chief Yahweh says this about Edom:[99]
Isn't there any wisdom left in Teyman district?
Has good advice disappeared from those who have understanding?
Has their wisdom become corrupted?
8 Turn and run away.
Stay in deep caves, you inhabitants of Dedan,
because I'm bringing Esav's (Esau's) disaster onto Edom when I punish it.
9 If grape harvesters came to you, wouldn't they at least leave a little bit behind?
If thieves came in the night, wouldn't they steal only as much as they needed?
10 However, I'll strip Esav (i.e., Edom) bare.
I've uncovered his secret places so he can't hide himself.
His descendants and other relatives and neighbours will be devastated and destroyed.
11 Leave your orphans behind.
I'll take care of their lives,
and your widows can rely on me.
12 Yes, Yahweh says this: Listen, even those who didn't deserve it, must certainly drink some of the cup of suffering. Did you think you yourself would escape being punished? You won't, because you'll certainly be included in it
13 because Yahweh declares that I've solemnly promised that Batserah will become a horror, a disgrace, a devastation, and an object for cursing. All its cities will be forever ruined.
14 I've heard a report from Yahweh,
and a messenger has been sent out to the nations,
'Gather together and attack Edom.
Get ready for battle.' 15 Yes, listen, I've made you minor compared to the other nations,
despised among humankind.
16 As for your fearsomeness, your arrogance has deceived you, inhabitants of places on the cliff—
you who've occupied the highest hills so that you may make your nest high like an eagle.
I'll bring you down from there.
That is Yahweh's declaration.
17 Edom will become a horror to everyone passing by it.
Those who do will be appalled and hiss about all its disasters.
18 Yahweh says that just like the overthrow of Sedom and Amorah (Gomorrah) and their neighbours,[100]
no one will live there—no human would want to stay there.
19 Listen, he'll go up like a lion from the forests along the Yarden (Jordan) river to the green pasturelands,
because I'll quickly make Edom flee from it,
and I'll chose someone to be charge of it.
Indeed, no one else is like me, and who can challenge my decision?
What shepherd can stand against me?
20 So listen to the plans that Yahweh has decided against Edom—
the intentions that he's formed against Teyman's inhabitants.
They'll be dragged away, even the smallest flock.
→Their pasturelands will be turned into ruined places.
21 The ground will shake at the sound of their falling.
The sound of distressed shouts will be heard right across at the Red Sea.
22 Listen, someone will ascend like an eagle, and swoop down and spread his wings over Batserah.
Then on that day, Edom's soldiers will be apprehensive like women in labour."

Yahweh's judgement for Damesek

23 Concerning Damesek (Damascus):

98 **RV 49:1-6 · Cross-ref.** Eze 21:28-32; 25:1-7; Amos 1:13-15; Zeph 2:8-11.

99 **RV 49:7-22 · Cross-ref.** Isa 34:5-17; 63:1-6; Eze 25:12-14; 35:1-15; Amos 1:11-12; Oba 1-14; Mal 1:2-5.

100 **RV 49:18 · Cross-ref.** Gen 19:24-25.

Readers' Version

Hamat and Arpad will be ashamed, because they've heard bad news.
They'll melt away—
they'll become as troubled as an ocean that cannot stay calm.[101]
24 Damesek will be disheartened.
It turns away to flee in panic.
Distress and pangs of pain seize it like a woman giving birth.
25 How has that widely praised city been abandoned—
the town that gave me happiness.
26 Therefore its young men will fall in its plazas,
and all the fighting men will perish on that day.
That is the declaration of Commander-in-chief Yahweh,
27 because I'll light a fire on the wall around Damesek (Damascus),
and it will burn up Ben-Hadad's fortresses.

Yahweh's judgement for Kidar and Hatsor

28 Concerning Kedar tribe and Hatsor's kingdoms (which were about to be attacked by Babylonian King Nevukadnetsar (Nebuchadnezzar)) Yahweh says this:
Take action and attack Kedar and destroy those eastern people.
29 Their tents and their flocks will be taken,
along with their tent curtains and all of their equipment.
Their camels will be led away from them,
and warriors surrounding them will call out things that terrify them.
30 Yahweh says to you inhabitants of Hatsor:
Quickly, flee, hide in deep caves,
because the Babylonian King Nevukadnetsar (Nebuchadnezzar) has made a plan
and plotted out his destiny for you all.
31 Yahweh says to the Babylonians:
Take action and attack that nation at ease—
that lives in safety.
They don't have gates with bars across them,
and its people live by themselves.
32 Their camels will become plunder,
and their many livestock will become war plunder.
Then those who cut the corners of their hair, I'll scatter to every wind
and I'll bring disaster on them from every direction.
That is Yahweh's declaration.
33 Hatsor will become a home for jackals—a permanent wasteland.
No one will live there—no human would want to stay there.

Yahweh's judgement for Eylam

34 At the beginning of the reign of Yehudah's (Judah's) King Tsidkiyah (Zedekiah), Yahweh gave this message about Eylam to the prophet Yirmiyah (Jeremiah). 35 Commander-in-chief Yahweh says this:
Listen, I'm about to break the power of Eylam's archers—
their main initial attack force.
36 Then I'll bring four winds against Eylam from four different directions,
and I will scatter them to all of those winds.
There's no nation that those banished from Eylam won't go to.
37 So I'll shatter Eylam in front of their enemies and those who want to see them dead.
In my furious anger, I'll send disaster against them,
and then I'll send war to follow them until I've annihilated them.
That is Yahweh's declaration.
38 Yahweh declares that I'll put my throne in Eylam,
and will destroy its king and leaders from there, 39 however in future years, I'll restore Eylam's people from captivity.
That is Yahweh's declaration.

Yahweh's judgement for Bavel

50:1 Yahweh gave the prophet Yirmiyah (Jeremiah) this message concerning Bavel (Babylon), the country of the Kasdim (Chaldeans):[102]
2 Make a report to the nations and get them to listen to it.
Raise a signal flag and cause them to listen—don't conceal it.
Tell them that Bavel will be captured and their 'god' Merodak (also called 'Bel') will be humiliated.
Merodak will be completely disgraced—
its replicas will be humiliated as its idols will be shattered.
3 A nation from the north will come against it, and make their land into ruins.
No one will live in it—people and animals will all flee away.

The return of Yisrael and Yehudah · Both kingdoms

4 Yahweh declares that at a future time, the people of Yisrael (Israel) and the people of Yehudah (Judah),
will join together to go to their god Yahweh with weeping and a desire to worship him. 5 They'll ask the way to Tsiyon (Zion) and will set off toward it
to join themselves to Yahweh with a permanent commitment that will never be forgotten.
6 My people have been a lost flock.
Their shepherds have led them astray in the mountains.
They've gone from hill to hill.
They went—they'd forgotten the place where they'd lived.
7 Everyone who found them devoured them
and their enemies told themselves that they weren't guilty
because the people they attacked had sinned against Yahweh who was their true home—
Yahweh, who their ancestors had placed their hope in.
8 You Yehudim (Jews), leave Bavel (Babylon).

101 RV 49:23-27 · Cross-ref. Isa 17:1-3; Amos 1:3-5; Zech 9:1.

102 RV 50:1–51:64 · Cross-ref. Isa 13:1–14:23; 47:1-15.

Readers' Version

Get out from the land of the Kasdim (Chaldeans).[103]
Be like male goats that leave ahead of the rest of the flock,
9 because listen, I'm about to set in motion and raise up a group of powerful nations from the north against Bavel.
They'll line up against her—Bavel will be captured from there.
Their arrows will be like a skilled warrior who always returns and never empty-handed.
10 The land of the Kasdim (Chaldeans) will become plunder.
Bavel's fall
All those who plunder it will take everything they want.
That is Yahweh's declaration
11 because you're so happy Bavel (Babylon)—your people celebrate the plundering of my inheritance.
You skip around like a calf stamping in its pasture.
You neigh like a powerful horse.
12 Your mother will be terribly ashamed—
the one who bore you will be embarrassed.
Listen, she'll become the least of nations—
a wilderness, a dry land, and a desert.
13 Due to Yahweh's severe anger, Bavel won't remain inhabited, but will become a complete ruin.
Everyone who passes by will be appalled, and will hiss because of all its wounds.
14 You armies, line yourselves up all around Bavel—
everyone who uses a bow and arrows must shoot at it.
Don't hold back any of your arrows, because it has disobeyed Yahweh.
15 Shout together all of you who are around the city.
It has surrendered—its towers have been taken over.
Its walls are torn down, because that is Yahweh's vengeance.
Avenge yourselves on Bavel—
do to it just like what it's done to others.
16 Destroy both the Babylonian farmer who sows seed
and the one who uses a sickle at harvest time.
Instead of the oppressor's sword, let each person return to their own people—
let everyone flee back to their own region.
17 Yisrael (Israel) is like sheep that
Yisrael's return
were scattered and driven away by lions.
Firstly, the Assyrian king devoured its meat,
then after that, the Babylonian King Nevukadnetsar (Nebuchadnezzar) chomped on its bones.
18 Therefore Yisrael's god, Commander-in-chief Yahweh, says this:
Listen, I'm about to punish the Babylonian king and his country,
just as I punished the Assyrian king.
19 Then I'll restore Yisrael to its homeland—
it will graze on Mt. Karmel and in the Bashan region.
then it will be satisfied in the hill country of Efrayim (Ephraim) and Gilead.
20 Yahweh says that at that time,
Yisrael's disobedience won't exist
and no wickedness will be found in Yehudah (Judah)
because I'll forgive those that I leave as a remnant.
21 Go up against the Meratayim region in Bavel (Babylon)
Yahweh's judgement for Bavel
as well as Pekod's inhabitants.
Attack them and ensure that they're eliminated.
That is Yahweh's declaration—make sure to do everything that I'm commanding you to do.
22 There's a sound of battle and terrible destruction across the land.
23 How the 'hammer' of all the lands has itself been cut apart and destroyed.
How Bavel has become an object of horror among the nations.
24 I set a trap for you and you were caught, Bavel, and you didn't even know it.
You were found and captured, because you went against Yahweh.
25 Yahweh has opened his armoury and is bringing out the weapons for carrying out his anger.
There's work for the master, Commander-in-chief Yahweh, in Bavel—the land of the Kasdim (Chaldeans).
26 Come to it from far away.
Open its store-houses full of grain.
Pile everything up in heaps.
Completely destroy everything—don't leave anyone alive.
27 Kill all its young bulls—send them off for slaughter.
They won't end well because their moment has come—the time for their punishment.
28 There's the sound of those fleeing—escaping from Bavel (Babylon)
to announce in Tsiyon (Zion) that our god Yahweh is taking vengeance—
vengeance for what was done to his temple.
29 Summon the archers against Bavel—all those who use bows and arrows.
Surround it completely and don't let anyone escape.
Repay it for what it's done.
Do to it what it did to others[104]
because it had defied Yahweh, Yisrael's (Israel's) holy one,
30 so their young men will fall in the town squares,
and all their fighting men will be killed on that day.
That is Yahweh's declaration.
31 Listen, Commander-in-chief Yahweh declares:
I'm against you, you proud nation
because your time is up, you proud one—
the time has come for me to punish you.
32 So the proud one will stumble and fall,
and no one will be there to help it up.
I'll light a fire in its cities and it will devour everything

103 RV 50:8 · Cross-ref. Rev 18:4.
104 RV 50:29 · Cross-ref. Rev 18:6.

Readers' Version

around it.
33 Commander-in-chief Yahweh says this:
The Yisrael's (Israel's) people are oppressed,
as are the people from Yehudah (Judah).
All those who captured them have kept hold of them—
they've refused to let them go.
34 The one who paid the price to free them is strong.
His name is Commander-in-chief Yahweh.
He'll successfully plead their case,
in order to bring peace and stability to the land,
and to cause turmoil for Bavel's (Babylon's) inhabitants.
35 Yahweh declares that war is coming to the Kasdim (Chaldeans)
including its inhabitants, leaders, and wise men.
36 War is coming for empty talkers and they'll become fools.
Battles are coming against its warriors, and they'll be terrified.
37 Attacks are coming against their horses,
their chariots and all of Bavel's foreign mercenaries,
so they'll become like women.
Armed raids are coming against its storerooms,
→and they'll all be looted.
38 A drought is coming on its water supplies so they'll dry up,
because it's a land full of idols,
and the people do mad things trying to appease them.
39 So jackals and other desert animals will live there,
along with ostriches that will breed there.[105]
People will never live there again—
future generations won't live there.
40 Just like the overthrow of Sedom and Amorah (Gomorrah) and its neighbours,[106]
Yahweh declares that no one will live there—no human would want to stay there.
41 Listen, a people group is coming from the north—
a powerful nation and many kings are being stirred up from the farthest parts of the world.
42 They'll be carrying bows and spears.
They're cruel and will show no mercy.
The sound of them coming will be like the roar of the sea
They'll be riding horses in formation,
organised for battle, against you, daughter of Bavel (Babylon).
43 The Babylonian king will hear their report
and his hands will fall limp in distress—
he'll be in anguish like a woman giving birth.
44 Listen, there'll be one who comes like a lion
from the thickets along the Yarden (Jordan), up to the watered pastureland
because I'll act quickly to cause them to run away from there,
and I'll appoint someone specially chosen for it,
because who is like me, and who can summon me to come?
What shepherd is able to resist me?
45 So listen to the plans that Yahweh has decided against Bavel (Babylon)—
the plans that he has planned against the land of the Kasdim (Chaldeans).
They'll definitely be dragged away—even the smallest flock.
Their pasturelands will be ruined.
46 The sound of Bavel being conquered Bavel will make the earth quake,
and their cry of distress will be heard right across the continent.

Yahweh says more against Bavel

51:1 Yahweh says this:
Listen, I'm about to stir up a destructive wind against Bavel (Babylon)
and against the Babylonian people.
2 I'll send foreigners into Bavel, and they'll shake it down and devastate its land,
because they'll come against it from all sides on that disastrous day.
3 Don't let the archers shoot their arrows
Don't let their soldiers put on their armour.
Don't spare their young men—
Destroy their army completely.
4 Their wounded will fall in the land of the Kasdim (Chaldeans).
Those who're stabbed will fall in its streets,
5 because Yisrael (Israel) and Yehudah (Judah) haven't been abandoned by their god, Commander-in-chief Yahweh,
even though their[107] own land is filled with offenses committed against Yisrael's holy one.
6 Escape quickly from out of Bavel (Babylon)—each person must save themself.
Don't die there because of their wickedness
because now is the time of Yahweh's vengeance.
He'll repay Bavel for everything they've done.
7 Bavel was like a golden cup in Yahweh's hand that made all the world drunk—
nations drank its wine and went mad.[108]
8 Suddenly Bavel will fall and be destroyed.
Wail for it—give it medicine for its pain—perhaps it can be healed?
9 We tried to heal Bavel, but it never recovered,
so leave it and let everyone go back to their own region,
because its guilt has reached up to the heavens—

105 RV 50:39 · Cross-ref. Rev 18:2.

106 RV 50:40 · Cross-ref. Gen 19:24-25.

107 RV 51:5 · Note This pronoun could refer either to Yisrael and Yehudah, or to Bavel, so other translations might take the alternative rendering here.

108 RV 51:7 · Cross-ref. Rev 17:2-4; 18:3.

Readers' Version

it's piled up to the clouds.[109]
10 Yahweh has now decided that we've served our time.
Let's go and tell everyone in Tsiyon (Zion) what our god Yahweh has done.
11 Sharpen your arrows and strap on your shields.
Yahweh is stirring up the spirit of the kings of the Madim (Medes) in his plan to destroy Bavel
because of Yahweh's vengeance—revenge for their destruction of his temple.
12 Lift up your banner over Bavel's walls.
Reinforce the guards. Assign watchmen.
Prepare your ambushes because Yahweh will do what he has said concerning Bavel's inhabitants.
13 You people who live by many water supplies[110] and who are rich with treasures, your end has come.
The thread of your life is now cut short. 14 Commander-in-chief Yahweh has made an oath by his own life:
'I'll fill you with men, like a swarm of locusts,
and they'll shout out against you.'

A song praising Yahweh

15 He has made the earth by his power.
He set the world in place by his wisdom.
By his understanding he stretched out the skies.
16 When he makes thunder, there's the roar of waters in the skies,
because he brings the mist up from the ends of the earth.
He makes lightning to go with the rain
and sends out wind from his storehouses.
17 All people have become ignorant—without knowledge.
Every metalworker is put to shame by his idols.
→because his cast images are lifeless frauds.
18 They are the worthless work of mockers
who'll perish at the time of their punishment.
19 Yisrael's (Israel's) god is not like those,
because he's the one who formed everything.
Yisrael is the tribe of his inheritance.
Commander-in-chief Yahweh is his name.

Yahweh's hammer

20 You are my sledge-hammer—my weapon for battle—
→With you I'll smash nations and destroy kingdoms.
21 With you I'll smash horses and their riders.
With you I'll smash chariots and their drivers.
22 With you I'll smash men and women.
With you I'll smash the old and the young.
With you I'll smash the young men and young women.
23 With you I'll smash the shepherds and their flocks.
With you I will smash the plowmen and their teams of cattle.
With you I'll smash the governors and officials.

Bavel's punishment

24 I'll repay Bavel (Babylon) and all the Kasdim (Chaldeans)
for all the evil they did in Tsiyon (Zion) as you watched.[111]
That is Yahweh's declaration.
25 Listen, Yahweh declares that I'm against you,
you mountain of destruction that destroys the whole earth.
I'll stretch my hand out against you, and roll you down from the cliffs,
and turn you into a charred mountain
26 so they won't quarry any stone from you to construct a building's corner or foundation.
because you'll become a permanent wasteland.
That is Yahweh's declaration.
27 Lift up a banner over the earth.
Blow the trumpet across the nations.
Call the nations to attack it: Ararat, Mini, and Ashkenaz.
Appoint a commander to attack it.
Bring in horses like swarming locusts.
28 Prepare the nations to attack it:
The kings of the Madim (Medes) and their governors,
all of their officials and all the land under their control.
29 The land will shake and writhe in agony,
since Yahweh's plans against Bavel (Babylon) will be fulfilled:
→to make Bavel into a deserted wasteland.
30 The Babylonian soldiers have given up the fight—they stay in their fortresses.
Their strength has run out—they've become like women.
The locking bars across its gates are broken and its homes are on fire.
31 A messenger runs across to pass the news onto another messenger,
and a runner tells another runner to report to the Babylonian king
that his city has been taken over from one end to the other.
32 The fords over the river have been seized
the reed marshes have been burnt off,
and Bavel's (Babylon's) soldiers are terrified
33 Yes, Yisrael's (Israel's) god, Commander-in-chief Yahweh, says this:
The daughter of Bavel is like a threshing floor—it's time to trample it down.
In a little while, the time will come for it to be harvested.
34 The Babylonian King Nevukadnetsar (Nebuchadnezzar) has devoured me.
He's driven me into confusion and made me into an empty pot.
Like a monster, he's swallowed me—filled his stomach with my delicacies,
→and then he spat me out.
35 The one who lives in Tsiyon (Zion) will say,
'May the violence done to me and to my flesh be on

109 RV 51:9 · Cross-ref. Rev 18:5.

110 RV 51:13 · Cross-ref. Rev 17:1.

111 RV 51:24 · Note The segment 'as you watch(ed)' could also apply to Bavel getting repaid, so other translations might choose differently here.

Readers' Version

Bavel.'
Yerushalem (Jerusalem) will say,
'May my blood be on Kasdim's inhabitants.'
36 Therefore Yahweh says this:
Yahweh's assistance to Yisrael
Listen, I'm about to plead your case and bring about vengeance for you
because I'll dry up Bavel's (Babylon's) river and make its springs run dry.
37 Bavel will become heaps of rubble without any inhabitants—
a den of jackals, a horror, and something to whistle at.
38 The Babylonians will roar together like young lions.
They will growl like lion cubs.
39 When they become hot with greed, I'll make a feast for them
and I'll get them drunk so they can celebrate.
→Then they'll enter into permanent sleep and not wake up.
That is Yahweh's declaration.
40 I'll send them down to the slaughter,
like lambs, rams, and male goats.
41 Wow, Bavel (Babylon) (Heb. Sheshak) has been captured.
Punishing Bavel and its god
The city praised by the whole world has been seized.
Wow, Bavel has become a horror among the nations.
42 The sea has come up over Bavel.
It's been covered by its violent waves.
43 Its cities have become a wasteland, a dry, wilderness region—
an area that no one lives in, and no human being even passes through.
44 I'll punish Bavel's god Bel
and I'll pull what he swallowed back out of his mouth,
Then the nations will no longer go streaming to him to placate him.
What's more, Bavel's walls will fall.
45 Come out from Bavel, my people.
Each of you should save their own life from Yahweh's furious anger.
46 Don't be discouraged or afraid due to the report that's heard in the land,
as there'll be a report one year and the again the year after.
There'll be violence will in the world—ruler will be against ruler.
47 Therefore, listen, the time is coming when I'll punish the Bavel's carved idols.
People across their country will be ashamed,
and their slaughtered soldiers will all fall right there in their country.
48 Then the heavens and the earth, and everyone in them will celebrate over Bavel's fall[112]
because destroyers from the north will come for it
That is Yahweh's declaration. **49** As Bavel has made Yisrael's (Israel's) slain warriors fall,
so too their slain will fall in Bavel.[113]
50 You all who escaped from being killed in war, go away—don't stay still.
Yahweh's message to Israelis in Bavel
Remember Yahweh even though you're all far away.
Start bringing Yerushalem (Jerusalem) to mind.
51 We're ashamed because we've heard insults—
our feeling of being disgraced can be seen on our faces,
because foreigners have entered the sacred places in Yahweh's house.
52 So Yahweh declares:
Listen, the time is coming when I'll punish Bavel's (Babylon's) carved idols,
and their wounded people will groan across that entire region.
53 Yes, even if Bavel built tall towers or fortified their highest fortresses,
destroyers that I've sent would still go there.
That is Yahweh's declaration.
54 A cry of distress came from Bavel (Babylon)—
More on Bavel's destruction
terrible destruction from the land of the Kasdim (Chaldeans)
55 because Yahweh is about to destroy Bavel.
He's causing its loud voice to die away.
Their enemies roar like violent ocean waves—
their noise becomes very prominent
56 because a destroyer has come against it, against Bavel,
and their soldiers have been captured.
Their weapons are shattered because Yahweh is a god of vengeance—
he'll definitely repay them fully.
57 I'll make its princes, advisors, officials, and its soldiers drunk,
and they will sleep in a permanent stupor and never wake up.
That is the king's declaration—Commander-in-chief Yahweh is his name.
58 Commander-in-chief Yahweh says this:
Bavel's (Babylon's) thick walls will be completely demolished,
and its tall gates will be set on fire.
The peoples coming to their aid will waste their time trying—
everything that the nations try to do for it will be burnt up.
59 This is the message that the prophet Yirmiyah (Jeremiah) commanded Serayah (son of Neriyah, son of Mahseyah)
Yirmiyah's message to be read out in Bavel
when he went with Yehudah's (Judah's) King Tsidkiyah (Zedekiah) to Bavel (Babylon) in the fourth year of his reign.

112 RV 51:48 · Cross-ref. Rev 18:20.

113 RV 51:49 · Cross-ref. Rev 18:24.

Readers' Version

Now Serayah was a chief officer,
60 and Yirmiyah had written on a scroll about all the disaster that was going to come to Bavel—
all these messages that were written about Bavel.
61 Then Yirmiyah told Serayah, "When you go to Bavel, ensure that you read these messages aloud 62 and then pray, 'Yahweh, you yourself have declared that you would destroy this place, and then that no man or animal will live in it and it'll be desolate forever.' 63 Then when you've finished reading out this scroll, tie a stone to it and throw it into the middle of the Perat (Euphrates) River.[114] 64 Say, 'Bavel will sink like that. It won't ever recover from the disaster that I'm sending against it, and they'll become irrelevant'
Yirmiyah's messages end here.

Yerushalem's fall and Tsidkiyah's end · Southern kingdom[115]

52:1 Tsidkiyah (Zedekiah) was twenty-one when he began to reign and he reigned from Yerushalem (Jerusalem) for eleven years. His mother's name was Hamutal. (She was the daughter of Yirmiyah (Jeremiah) from Livnah.) 2 He did what was evil in Yahweh's sight just as his father Yehoyakim had done. 3 All these events happened in Yerushalem and across the rest of Yehudah (Judah) because of Yahweh's anger, until he drove them out of his sight.

Then Tsidkiyah rebelled against the Babylonian king, 4 so on the 10th of the tenth month of the ninth year of King Tsidkiyah's reign, the Babylonian King Nevukadnetsar (Nebuchadnezzar) came and surrounded Yerushalem with all his army. They took action to put the city under siege[116] 5 and the it remained under siege until the eleventh year of King Tsidkiyah's reign. 6 By the 9th of the fourth month, the famine was so severe in the city that there was no more food for the residents. 7 Then the city was broken into,[117] and all the fighting men fled out of the city at night by the way of the gate that was between the two walls near the king's garden, even though the Kasdim (Chaldeans) were all around the city. So they went in the direction of the Aravah plain along the Yarden (Jordan) river. 8 But the Chaldean army chased after the king, and overtook Tsidkiyah in the Yarden river plains near Yeriho (Jericho). All his army was then scattered away from him. 9 They captured the king and brought him up to the Babylonian king at Rivlah in Hamat region, where he passed sentence on him. 10 Then the Babylonian king slaughtered Tsidkiyah's sons right there in front of his eyes, and he also slaughtered all of Yehudah's leaders there at Rivlah. 11 Then he had Tsidkiyah's eyes gouged out, shackled him with bronze chains, and took him to Bavel (Babylon) where the Babylonian king put him in prison until he died there.[118]

The Babylonians destroy the temple · Southern kingdom[119]

12 Then on the 10th of the fifth month in the nineteenth year of the Babylonian King Nevukadnetsar's (Nebuchadnezzar's) reign, Nevuzar-Adan came to Yerushalem (Jerusalem). He was the commander of the king's bodyguards and a servant of the Babylonian king. 13 He burnt down Yahweh's house,[120] the king's palace, and all the homes in Yerushalem, as well as every important building in the city. 14 As for the walls all around Yerushalem, they were pulled down by the Babylonian army who were with the commander of the bodyguards. 15 Some of the poorer people and the rest of the people who remained in the city, as well as those who'd defected to the Babylonian king, and the rest of the craftsmen were taken into exile by Nevuzar-Adan, 16 However, Nevuzar-Adan, the commander of the bodyguards, left some of the poorest people to work the vineyards and the fields.

17 As for the bronze pillars that were part of Yahweh's temple, and the large bronze basin called 'The Sea', and the stands that were in it, the Kasdim (Chaldeans) broke them into pieces and carried all the bronze back to Bavel (Babylon).[121] 18 The pots, shovels, lamp trimmers, bowls, and all the bronze utensils that the priests had used when serving in the temple, were all taken away by the Kasdim. 19 Also, the basins and incense burners, the bowls, pots, lampstands, pans, and basins that were made of gold or silver, were taken away by the commander of the king's bodyguards. 20 The two pillars, the large bronze basin known as 'The Sea', and the twelve bronze bulls that were under the stands, things that Shelomoh (Solomon) had made for Yahweh's temple, contained too much bronze to weigh. 21 (Each pillar was eight metres high with a circumference of nearly six metres. Each pillar was hollow with a 8cm thick wall 22 with a bronze capital on the top. Each capital was over two metres high, with bronze latticework and bronze pomegranates all around. 23 There were ninety-six pomegranates on the sides of each capital, and another hundred pomegranates above the surrounding latticework.)

114 RV 51:63-64 · Cross-ref. Rev 18:21.
115 RV 52:1 · Parallel 2 Kgs 24:18–25:7
116 RV 52:4 · Cross-ref. Eze 24:2.
117 RV 52:7 · Cross-ref. Eze 33:21.
118 RV 52:11 · Cross-ref. Eze 12:13.
119 RV 52:12 · Parallel 2 Kgs 25:8-17
120 RV 52:13 · Cross-ref. 1Ki 9:8.
121 RV 52:17-23 · Cross-ref. 1Ki 7:15-47.

Readers' Version

The people of Yehudah are exiled to Bavel · Southern kingdom[122]

24 The commander of the bodyguards took the high priest Serayah prisoner, along with the second-level priest Tsefanyah (Zephaniah), and the three gatekeepers. **25** From the city, he took an army commander prisoner, as well as seven of the king's advisers who were still in the city. He also took prisoner the king's army recruitment officer, along with sixty important men from the country who were in the city.
26 Then Nevuzar-Adan, the commander of the bodyguards, took them to the Babylonian king at Rivlah, **27** and the king put them to death there at Rivlah in the Hamat region.

So Yehudah's (Judah's) people were taken out of their country and into exile. **28** These were the people who Nevukadnetsar (Nebuchadnezzar) exiled:

In Nevukadnetsar's seventh year, 3,023 Yehudim (Jews).

29 In his eighteenth year, he took 832 people from Yerushalem (Jerusalem).

30 In his twenty-third year, Nevuzar-Adan, the commander of the king's bodyguards, exiled 745 Yehudi (Jew) people.

All those exiles totalled 4,600 people.

31 Some time later on the 25th of the twelfth month of the thirty-seventh year of the exile of Yehudah's (Judah's) King Yehoyakin, Bavel's (Babylon's) King Evil-Merodak (in the first year of his reign) released King Yehoyakin from prison. **32** He spoke kindly to him and gave him a seat more honourable than that of the other exiled kings who were with him in Bavel. **33** Evil-Merodak supplied new clothes for Yehoyakin to wear, and he ate regularly at the king's table for the rest of his life. **34** He was also given a daily allowance by the king for the rest of his life.

JER · OET-RV v0.2.6

122 RV 52:24 · Parallel 2 Kgs 25:18-21, 27-30

Sorrows

commonly called
Lamentations

Introduction

The document named *Sorrows* (or in older English *Lamentations*) is this collection of poems or sad songs describing the people's sorrow at the terrible destruction that had happened to Yerushalem, and the capture of its inhabitants 586 years before Yeshua (B.C.). However, despite the sadness displayed by these compositions, it's also possible to see hope shown through trusting Yahweh God and the hope of a better future. These poems were used by Yehudim[1] there in worship at time of fasting and sorrow each year, until today, in order to mourn Yerushalem's destruction.
Several of these sorrowful chapters are acrostic poems, i.e., the first verse starts with the first Hebrew letter (alef) and the second with the second Hebrew letter (beyt), etc. We have chosen to display those Hebrew letters to help the English reader understand that there is that acrostic background to the poem.

Main components of this document

Yerushalem's sorrows *1:1-22*
Yerushalem's punishment *2:1-22*
The punishment and the hope *3:1-66*
Yerushalem's demolition *4:1-22*
A prayer requesting help *5:1-22*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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1 **RV 1:0 · Note** The Yehudim were the descendants of Ya'akov (Jacob) who was later named 'Israel'. They were named Yehudim because they had lived in Yehudah (Judea) long ago.

Readers' Version

Yerushalem's sorrows

א (Alef)

1:1 Oh dear, how she sits alone, that city, a mighty people.
Once powerful among the nations, she's become like a widow.
From being a princess among the provinces, she became a slave.

ב (Beyt)

2 She weeps excessively in the night, and her tears are on her cheeks.
Despite having many lovers, no one brings her comfort.
All her friends betrayed her—they've become her enemies instead.

ג (Gimel)

3 Yehudah (Judah) is exiled and made to experience suffering and harsh slavery.
She sits among the nations but finds no rest.
All who pursue her, overtake her in the midst of distress.

ד (Dalet)

4 The roads of Tsiyon (Zion) mourn—no one's coming to the scheduled festivals.
All her gates are desolate. Her priests are groaning.
Her young women are grieving and she makes herself bitter.

ה (He)

5 Her enemies have become her masters—her enemies prosper
because Yahweh has made her suffer due to her frequent disobedience.
Her children get taken away as captives by the enemy.

ו (Vav)

6 All her splendour was sent out from the daughter that's Tsiyon (Zion).
Her leaders have become like deer—they can't find a pasture
so they have very little strength as they flee from the pursuer.

ז (Zayin)

7 Yerushalem (Jerusalem) remembers the days of her suffering and her homelessness,
all her treasures which were from former days.
When her people fell into the hand of the enemy and there was no one to help her,
her enemies saw her—they laughed over her destruction.

ח (Het)

8 Yerushalem disobeyed terribly, therefore, she became filth.
All her glory is scorned, because they've seen her nakedness.
Again, she groans and turns away.

ט (Tet)

9 Her uncleanness is in her skirt.
She didn't remember her end and her descent was marvellous.
There wasn't any comforter for her.
"Oh, Yahweh, see my suffering, because the enemy is powerful."

י (Yod)

10 The enemy spread his hand over all her treasures.
So, she saw the nations; they entered her sanctuary—
those who you had forbidden to enter into your gathering place.

כ (Kaf)

11 All her people are groaning, searching for bread.
They give their treasures to restore life with food.
"Look and see, Yahweh, because I've become worthless.

ל (Lamed)

12 Is it nothing to you, all those going past on the road?
Look and see if there is any sorrow like my sorrow, which has been forced on me,
which Yahweh inflicted on the day of his fierce anger.

מ (Mem)

13 He sent fire down from on high into my bones.
He spread a net for my feet and turned me away.
He made me desolate—feeling faint every day.

נ (Nun)

14 The yoke of my disobedience is bound.
With his hand it's assembled together and placed on my neck.
My strength is gone so now I stumble.
My master arranged for me to be captured and I couldn't defend myself.

ס (Samek)

15 My master has rejected all my mighty warriors protecting me.
He has told us exactly when he plans to destroy my young men.
My master has stomped on the grapes for Yehudah's (Judah's) virgin daughter.

ע (Ayin)

16 As a result of those things, I weep.
My eyes, oh dear, my eyes overflow with water
because the comforter is far from me—one who restores my life.
My sons have become desolate, because the enemy is made mighty."

פ (Pe)

17 Tsiyon (Zion) has spread her hands wide—there is no comforter for her.
Yahweh commanded that those surrounding Ya'akov (Jacob) become his enemies.
Yerushalem (Jerusalem) has become filth in the middle of them.

צ (Tsade)

18 "Yahweh is surely righteous, but I disobeyed his command.
Hear, all peoples, and see my sorrow.
My young men and women have been taken into captivity.

ק (Qof)

19 I called to my lovers but they deceived me.
My priests and my elders perished in the city,
while they searched for food to stay alive.

ר (Resh)

Readers' Version

20 Look, Yahweh, because I'm engulfed—my stomach churns.
My heart is undone within me, because I've disobeyed grievously.
Out in the street, the sword bereaves.
Inside the house, there's death.
ש (Sin/Shin)
21 Take notice because I'm groaning.
There's no comforter for me.
All my enemies heard my trouble—they rejoiced that you did it.
You brought about the day of punishment that you declared,
yet may those persecutors become like me.
ת (Tav)
22 May all their evil be noticed by you,
and deal with them just as you have dealt with me because of all my disobedience,
because my groans are many and my heart is faint."

Yahweh's punishment of Yerushalem

א (Alef)
2:1 Oh dear, how my master engulfed the daughter that's Tsiyon (Zion) in his anger.
He's thrown Yisrael's (Israel's) splendour down from heaven to earth.
And he hasn't remembered the footstool of his feet on the day of his anger.
ב (Beyt)
2 My master devoured—he didn't show compassion on all the pastures of Ya'akov (Jacob).
In his fury, he knocked down the fortifications of the daughter of Yehudah (Judah).
He struck the earth with disgrace—the kingdom and its leaders.
ג (Gimel)
3 With fierce anger he cut off all of Yisrael's power.
He stopped using his strength to protect her from the enemy.
And he has burnt Ya'akov—it consumed the surroundings like a fire.
ד (Dalet)
4 He's bent his bow like an enemy.
His sword hand is posed like an adversary.
And he has slain all those precious to the eye in the tent of the daughter that's Tsiyon (Zion).
He has poured out his rage like fire.
ה (He)
5 My master has become like an enemy—he's swallowed up Yisrael (Israel).
He has swallowed up all her palaces—he's destroyed its fortifications.
And he has multiplied mourning and lamentation within the daughter of Yehudah (Judah).
ו (Vav)
6 And he was violent with his garden tent—he ruined his appointed place.
Yahweh has caused the appointed festival and Sabbath to be forgotten in Tsiyon (Zion).
And he has despised the king and priest in his indignant anger.
ז (Zayin)
7 My master has rejected his altar—he abandoned his sanctuary.
He has allowed the enemy to enter via the walls of her palaces.
They raised a shout in Yahweh's house, like on an appointed festival day.
ח (Het)
8 Yahweh planned to destroy the wall of the daughter that's Tsiyon.
He stretched out the measuring line.
He didn't withhold his hand from devouring,
and he's brought the ramparts and wall to mourning. Together they wasted away.
י (Yod)
9 Her gates sank into the ground.
He has destroyed and shattered their locking bars.
Her king and her leaders are among the nations. There's no law.
Also, her prophets don't receive any visions from Yahweh.
י (Yod)
10 They sit on the ground.
The elders of the daughter that's Tsiyon (Zion) are silenced.
They have thrown up dust on their heads and put on sackcloth.
Yerushalem's (Jerusalem's) young women have bowed their heads to the ground.
כ (Kaf)
11 My eyes have failed with tears.
My stomach churns.
My inner parts are poured out to the ground, because of the destruction of the daughter of my people,
when child and infant faint in the streets of the town.
ל (Lamed)
12 They ask their mothers, "Where's our food and drink?"
when they faint like the slain in the streets of the city,
when they die slowly in their mothers' laps.
מ (Mem)
13 What can I testify to you?
To what can I compare you, daughter of Yerushalem (Jerusalem)?
To what can I liken you, that I may comfort you, virgin daughter that's Tsiyon (Zion)?
Because your brokenness is as great as the sea.
Who can heal you?
נ (Nun)
14 Your prophets have 'seen' false and worthless visions for you,
and they didn't expose your disobedience, to restore your fortunes,
but they have 'received' false and enticing messages for you.

Readers' Version

ס (Samek)
15 All those passing on the road clap their hands at you.
They hiss and shake their heads at the daughter of Yerushalem (Jerusalem).
"Is this the city that they called 'the fullness of beauty that makes the whole world happy'?"
ע (Ayin)
16 All your enemies spoke out against you.
They hiss and grind their teeth.
They say, "We have devoured.
Surely this is the time we'd longed for.
We have found, we have seen."
פ (Pe)
17 Yahweh has done what he planned.
He's fulfilled the message that he commanded in ancient times.
He has overthrown and shown no compassion,
and the enemy rejoiced over you.
He has enabled your enemies to get stronger.
צ (Tsade)
18 Their heart cried out to my master,
"You walls of the daughter that's Tsiyon (Zion)."
Like a tearful river, let your tears flow down day and night.
Don't allow yourself any relief from it.
Don't rest your eyes from the tears.
ק (Qof)
19 Arise, shout in the night at the beginning of the night watches.
Pour out your heart like water in front of my master.
Lift up your hands to him for the life of your children who are fainting with hunger at the end of every street.
ר (Resh)
20 Look, Yahweh, and see those you have dealt with in this way.
Should women eat their own newborn children?
Should priests and prophets be slaughtered in my master's sanctuary?
ש (Sin/Shin)
21 The young and the old lie down in the dirt in the streets.
My young men and women have fallen by the sword.
You've had them struck down—at the time of your anger you slaughtered.
You showed no compassion.
ת (Tav)
22 You've summoned terrors to surround me like summoning people to a festival day,
and there wasn't anyone who escaped or survived on the day of Yahweh's anger.
Those who I birthed and multiplied, my enemy has ended.
א (Alef)

Yahweh's love

3:1 I am the man made to suffer from the rod of his fury.
2 He led me and took me into darkness—not light.
3 He certainly turned against me—he put the screws on me all day.
ב (Beyt)
4 He made my skin and my flesh waste away.
He shattered my bones.
5 He built a ramp up against me
and besieged me with bitterness and hardship.
6 He makes me live in darkness
like the dead of long ago.
ג (Gimel)
7 He built a wall around me so I can't escape.
He made my chains heavy.
8 Even though I call out and cry for help,
he shuts out my prayer.
9 He made roadblocks with large cut stones.
He made it difficult to get anywhere.
ד (Dalet)
10 He's a bear lying in wait for me—
a lion hiding ready to attack.
11 He obstructed my paths and tore me apart.
He's isolated me.
12 He bent his bow back
and set me up like a target for an arrow.
ה (He)
13 He pierced my kidneys
with the arrows from his quiver.
14 I became a joke to all the people groups—
the one they mocked all day long.
15 He filled me with bitterness.
He stuffed me with bitter herbs.
ו (Vav)
16 He made my teeth grind with gravel.
He made me cower in the dust.
17 Now I can't find any inner peace.
I've forgotten what prosperity is.
18 Then I said, "My endurance has come to an end,
as has my hope in Yahweh."
ז (Zayin)
19 Remember my suffering and my wanderings,
the wormwood and bitterness.
20 It continually remembers
and my insides turn to butter.
21 I bring that to mind,
therefore I have hope.
ח (Het)
22 Yahweh's loyal commitment doesn't cease.
His mercy doesn't end.
23 His loyal commitment and his mercy are new morning by morning.
He is very faithful.
24 "Yahweh is my portion," I told myself,
"therefore, I'll place my hope in him."
ט (Tet)
25 Yahweh is good to those who depend on him—
to anyone sincerely wanting to follow him.
26 It is good to be silent and wait
for Yahweh to rescue us.
27 It's good for people to experience hardship while they're young.

Readers' Version

י (Yod)
28 A person should sit alone and stay quiet
when they've been disciplined by Yahweh.
29 Let him put his mouth in the dust—
perhaps there's hope.
30 Let him offer his cheek to the person striking him.
Let him be filled with shame.
כ (Kaf)
31 My master won't reject his people forever.
32 Though he brings grief,
he will be merciful due to the strength of his loyal commitment,
33 because he doesn't enjoy making people suffer
or delight in making humanity grieve.
ל (Lamed)
34 Crushing all the prisoners of the earth under his feet,
35 denying a person justice before the highest one,
36 subverting a person's lawsuit—the master approves none of those.
מ (Mem)
37 Who said that and made it happen, if it wasn't my master?
38 Didn't both trouble and good come from the command of the highest one?
39 How can any living person complain when it's their disobedience that they're getting punished for?
נ (Nun)
40 Let's examine our behaviour
and then strive to return to Yahweh.
41 Let us lift up our hearts
with our hands lifted to God in heaven.
42 We've certainly broken your rules and disobeyed you.
You haven't forgiven us.
ס (Samek)
43 You wrapped yourself with anger and chased after us.
You killed without showing any pity.
44 You enveloped yourself in a cloud,
so that no prayers could get through.
45 You cause us to be considered as outcasts
and as garbage among the nations.
ע (Ayin)
46 All our enemies spoke out against us.
47 Panic and pitfall have come for us—
devastation and destruction.
48 My eyes run with streams of water
because my people have been destroyed.
פ (Pe)
49 My tears flowed continually without any relief,
50 until Yahweh looked down from heaven and saw.
51 What I see grieves my insides,
because of the suffering of the city's daughters.
צ (Tsade)
52 My enemies certainly hunted me without cause—
like hunting a bird.
53 They shut down my life by throwing me into a pit,
and then heaving a rock onto the top.
54 They made water flow over my head.
I said, 'This must be my end!'
ק (Qof)
55 I called out your name, Yahweh, from the depths of the pit.
56 You heard my voice.
'Don't ignore my cry for help
and my need for relief.'
57 You approached me when I called you
and told me not to be afraid.
ר (Resh)
58 My master, you helped with my internal conflict.
You paid out to save my life.
59 Yes, Yahweh, you saw my suffering.
Judge my case.
60 You've seen all their insults—
all their plots against me.
ש (Sin/Shin)
61 You've heard their scorn, Yahweh—
all their plots against me.
62 Those harassing me spend all day speaking out against me
and singing songs against me.
63 See how, whether they're sitting or rising,
they have their mocking song.
ת (Tav)
64 You, Yahweh, will pay them back for what they've done.
65 Give them over to shamelessness.
May your curse be on them.
66 Chase after them in your anger,
and wipe them off the face of the earth, Yahweh.

Tsiyon's punishment

א (Alef)
4:1 Wow, how the gold is tarnished—the pure gold has changed.
The holy stones are scattered on the corners of every street.
ב (Beyt)
2 The precious sons of Tsiyon (Zion) were once comparable with fine gold.
Now they're regarded as clay jars—the work of a potter's hands.
ג (Gimel)
3 Even the jackals offer their teats to suckle their cubs,
but my people are fierce like the ostriches in the wilderness.
ד (Dalet)
4 The tongue of the breast-feeding baby sticks to the roof of his mouth with thirst.
The children ask for food from those distributing it, but there's none for them.
ה (He)
5 Those used to eating the finest food are now desolate in the streets.
Those once attended by servants wearing scarlet now embrace piles of rubbish.
ו (Vav)
6 The guilt of my people is greater than Sedom's sin.

Readers' Version

That city was overthrown in an instant,[2] but no one shed any tears about it.
ז (Zayin)
7 Her religious leaders were purer than snow—whiter than milk.
Their bones were redder than coral—their parts were sapphire.
ח (Het)
8 Blackness has darkened their form—they're not even recognised in the streets.
Their skin has shrivelled on their bones—it's become as dry and stiff as bark.
ט (Tet)
9 Those slain by the sword were happier than those who died from hunger—
those who slowly wasted away as if they were pierced through by the lack of produce from the countryside.
י (Yod)
10 The hands of compassionate women boiled their children.
They became a meal for them during the destruction of my people.[3]
כ (Kaf)
11 Yahweh brought his rage to completion.
He poured out his fierce anger
and he kindled a fire in Tsiyon (Zion) that consumed its foundations.
ל (Lamed)
12 None of the kings of the earth, and none of the world's inhabitants, ever believed
that the adversary and enemy would get through Yerushalem's (Jerusalem's) gates.
מ (Mem)
13 However, the sins of her prophets were even more than the disobedience of her priests.
They had poured the blood of godly people out right there in the middle of the city.
נ (Nun)
14 They stumble blind in the streets.
They're defiled with blood.
No one even dares to touch their clothes.
ס (Samek)
15 "Away! Unclean!" they shouted at them. "Away! Away! Don't touch!"
So they fled Yisrael (Israel), wandering around,
but it was said among the nations, "They can't stay here any longer."
ע (Ayin)
16 Yahweh's presence scattered them—he won't continue to watch over them.
The people no longer honoured the priests.
They showed no favour to the elders.
פ (Pe)
17 Our eyes failed as we waited uselessly for help.
From our watchtowers, we expected to see other nations come to rescue us, but no.
צ (Tsade)
18 They tracked our steps,
walking in our paths.
Our end was coming closer.
Our days had been numbered, because our end had come.
ק (Qof)
19 The ones chasing after us were faster than the eagles in the sky.
They chased us over the mountains,
then they ambushed us in the wilderness.
ר (Resh)
20 A breath of our nostrils, Yahweh's anointed one was captured in their pits—
the one we'd spoken about, saying, "We'll live among the nations under his protection."
ש (Sin/Shin)
21 Celebrate and be glad, Edom, living there in the Uts (Uz) region.
The cup of suffering will also pass to you.
You'll get drunk and go around naked.
ת (Tav)
22 People of Tsiyon (Zion), your guilt will finish—he won't extend your exile.
^He'll deal with your guilt, people of Edom—he'll uncover your sins.

The mercy of Yisrael

5:1 Yahweh, take notice of what's happened to us.
Look and see our disgrace.
2 The land that was our inheritance has been turned over to strangers—
our houses to foreigners.
3 We have become orphans, without a father,
and our mothers are like widows.
4 We pay to drink water.
We bring in our firewood for a price.
5 We're driven hard with the yoke on our necks.
We work hard, yet never get any rest.
6 We've made a treaty with Mitsrayim (Egypt),
and with Ashur (Assyria) to get food.
7 Our ancestors sinned but they're gone now.
→We ourselves bear the results of their disobedience.
8 Babylonian slaves rule over us.
There's no one to rescue us from their control.
9 We bring in our food at the cost of our lives,
due to the sword blades out there in the wilderness.
10 Our skin grows as hot as an oven
from the burning heat of hunger.
11 Women are raped in Tsiyon (Zion)—
young women in Yehudah's (Judah's) cities.
12 Princes were hung by their hands.
The city elders were treated with no respect.
13 Young men lift the grind stone

2 **RV 4:6 · Cross-ref.** Gen 19:24.
3 **RV 4:10 · Cross-ref.** Deu 28:57; Eze 5:10.

Readers' Version

and boys stagger under loads of wood.
14 The elders no longer make decisions at the city gate,
The young men have stopped their music.
15 We're no longer happy and contented.
Our dancing has turned to mourning.
16 The crown has fallen off our head.
We won't end well, because we've sinned.
17 As a result of that, we've become depressed.
On account of those things, our eyes grow dim.
18 On account of Mt. Tsiyon (Zion),
which is desolate with jackals roaming over it.
19 You, Yahweh, exist forever.
You'll sit on your throne throughout the generations.
20 Why do you forget us for so long?
Why do you abandon us for many days?
21 Bring us back to yourself, Yahweh, and we'll be restored.
Renew our life back to what it was before
22 unless you've totally rejected us—
unless you're angry with us beyond measure.

Yonah (Jonah)

Introduction

This account tells about a prophet named Yonah (commonly known as 'Jonah') who lived in northern Yisrael/Israel around 250 years after David became king, i.e., in the eighth century BC, perhaps around 785 BC. This account is not like other prophetic accounts because it tells us about the fate of a prophet who *didn't* obey God when he was commanded by God to go to the city of Nineveh in Ashur/Assyria. He didn't obey because knew that God would be merciful and not carry out his threat of punishing that city if the people decided to turn away from their sins. However, due to a miracle when he was swallowed by a large fish after being tossed overboard from a ship in a storm, Yonah was spat out on the beach and forced to go to Nineveh. His missionary work there was very successful as the king led a movement of turning back towards God. That upset Yonah when God indeed didn't punish the people of Nineveh by destroying their city.
This account also indicates how the author believes that Yahweh is in control of everything he made, including the ocean, fish, the wind, etc. But most of all, we're told here how loving and merciful God is, because even the enemies of his chosen people were forgiven and saved after they turned away from their sins.

Main components of this account

Yonah disobeys Yahweh's command *1:1-17*
Yonah's prayer *2:1-10*
Yonah goes to Nineveh *3:1-10*
Yonah's anger at God's mercy towards Nineveh *4:1-11*

Lighter type marks additions. Underscores join parts of a single source word.
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Readers' Version

Yonah tries to run from God · Northern kingdom

1:1 Now Yahweh told Yonah (Jonah) (Yonah, Amitay's son),[1] **2** "Go now to the major city of Nineveh, and speak out against it because I've noticed how evil they are."

3 But Yonah decided to run away from Yahweh so he went down to Yafo (Joppa) and found a ship about to go to Tarshish. He paid the fare and went aboard to go with them to Tarshish to get away from Yahweh.

4 However Yahweh caused a strong wind on the sea and it became a such big storm that they all thought the ship would disintegrate. **5** The sailors were afraid and they each cried to their own gods for help, and they threw the cargo overboard to make the ship lighter. But Yonah had gone down into the hold where he had laid down and fallen fast asleep.

6 So the ship's captain approached him and said, "Why are you sleeping? Come on, pray to your god and perhaps he will take notice of us so we won't die."

7 Then the sailors said to each other, "Let's draw straws to find out whose fault it is that we are in this predicament." So they drew straws and Yonah was indicated. **8** So they said to him, "Hey, tell us why this disaster is happening to us. What's your occupation? Where are you from? What country? What nationality are you?"

9 And he said to them, "I'm a Ivri (Hebrew) and I fear Yahweh the god of the heavens who made the sea and the land."

10 And the men became really scared and asked him what he had done, because he had told them that he was running from Yahweh.

11 So they asked him what they should do to him so that the sea would calm, because the storm was getting worse.

12 And he said to them, "Pick me up and throw me into the sea so that the sea will calm down because I know that this terrible storm came because of me."

13 However, the men tried to row but they were not able to return to the land because the sea was very rough and getting worse. **14** So they called to Yahweh and said, "We beg you Yahweh: please don't let us die because of this man, and don't consider us guilty because you yourself have made this happen." **15** And then they picked up Yonah and threw him into the sea, and the sea became calm. **16** The men felt really scared of Yahweh and they sacrificed to him and made vows.

17 Then Yahweh commanded a huge fish to swallow Yonah (Jonah) and he stayed in the belly of the fish for three days and three nights.[2]

Yonah's prayer

2:1 And Yonah (Jonah) prayed to Yahweh his god from the belly of the fish. **2** And he said,

"I called to you Yahweh in my distress and you answered me. I cried for help from the valley of death and you heard my voice. **3** You have thrown me right into the deep—the heart of the sea; and a flood surrounds me. All your waves are crashing over me.

4 And I said, 'I have been driven out of your sight however I will look again towards your holy temple.'

5 I was up to my neck in the waters; it was deep all around me. There were reeds wrapped around my head.

6 I went down to the foundations of the mountains; barred from returning to the land. But you saved my life from the grave, Yahweh my god.

7 When my life was draining away from me, I remembered you, Yahweh, and my prayer reached you in your holy temple.

8 Those who worship lifeless gods abandon their allegiance to you.

9 But I'll speak out my gratitude as I sacrifice to you. I've vowed this and I'll do it, because Yahweh is my rescuer."

10 Then Yahweh spoke to the fish and it vomited Yonah (Jonah) up onto the land.

Yonah goes to Nineveh

3:1 And Yahweh spoke to Yonah (Jonah) a second time saying, **2** "Go now to the major city, Nineveh, and announce this declaration which I've told you."

3 So Yonah went directly to Nineveh. It was a large city, taking three days to travel across. **4** Yonah went one day's travel into the city and publicly announced, "Nineveh is going to be destroyed in forty days!"[3]

5 The people of Nineveh believed in God and announced a time of fasting, and from the least to the most important people, they just wore sackcloth as a sign of contrition.

6 The king of Nineveh also heard about it and he got down from his throne, took off his robe and put on sackcloth, then sat in a pile of ashes. **7** And he had a statement written out and publicly read throughout Nineveh, saying, "The king and his advisors declare that people and livestock, be it herds or flocks, are prohibited from grazing or eating anything, and even from drinking water. **8** Both people and livestock should just wear sacks, and they should use their strength to cry out to God and they should turn away from the evil and violent things they have been doing. **9** And maybe God will turn and change his mind and stop his fierce anger, and maybe we won't die."

10 And God saw their actions in turning away from their evil ways and he changed his mind about the destruction which he had said he would send to them and he didn't proceed with it.

Yonah gets upset

4:1 But Yonah (Jonah) was very upset and the situation made him angry. **2** And he said to Yahweh, "Please Yahweh, wasn't this what I said would happen when I was still in my own country? That's why I fled to Tarshish the first time, because I knew that you are a caring forgiving god, who doesn't get angry quickly; full of kindness and not wanting to cause distress.[4] **3** So there-

1 **RV 1:1 · Cross-ref.** 2Ki 14:25.

2 **RV 1:17 · Cross-ref.** Mat 12:40.

3 **RV 3:4-5 · Cross-ref.** Mat 12:41; Luk 11:32.

4 **RV 4:2 · Cross-ref.** Exo 34:6.

Readers' Version

fore Yahweh, please kill me because I'd rather die than live like this."[5]

4 But Yahweh said, "Do you think it's right to be angry like that?"

5 And Yonah went outside the city to the east and made himself a shelter and sat there in the shade to see what would happen to the city. **6** And Yahweh God commanded a plant and it grew up over Yonah to shade his head and to relieve him from his distress. Yonah was very pleased about the plant. **7** Then at dawn the next day God commanded a grub and it attacked the plant which then shrivelled up. **8** And when the sun came up, God sent a hot east wind and the sun beat on Yonah's head. He became faint and asked for his life to end and said, "It's better for me to die than to live."

9 And God said to Yonah, "Do you think it's right to be angry about the plant?"

And Yonah replied, "Yes, I'm angry enough to die!"

10 Then Yahweh said, "You felt sorry for the plant which you didn't even plant or work for. It came up in a day and died again in a day **11** so shouldn't I feel sorry for the huge city of Nineveh which has so many people in it who don't know right from wrong—over 120,000 people, not to mention all the livestock!"

5 **RV 4:3 · Cross-ref.** 1Ki 19:4.

Nahum

Introduction

This document is about the destruction of Nineveh, the capital city of Ashur/Assyria—an ancient enemy of Yisrael/Israel, and was written between 663 and 612 B.C. The prophet Nahum was pleased that Yahweh destroyed Nineveh, because that was a sign that God does indeed punish sinners.
A large portion of the document is poetry, with some narrative portions also included. Unlike English poetry which can often focus on rhyme, Hebrew poetry often includes parallelism where the same thought is repeated or extended using different words. The *OET Readers' Version* tries to assist the reader by starting the second line in a parallel set with the symbol ≈.
It can take a little bit of effort to decipher this message—to see who's being spoken to—because it's often alternating between Yahweh declaring good news to his people, and declaring bad news to Nineveh.

Main components of this document

Yahweh's punishment of Nineveh *1:1-15*
The destruction of Nineveh *2:1–3:19*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This document is a declaration about Nineveh city[1]
which was given to Nahum from Elkosh as a vision.

Yahweh's anger at Nineveh

2 Yahweh is a jealous[2] God who avenges.
Yahweh avenges and is full of anger.
He takes vengeance on his opponents,
and he continues to be angry with his enemies.
3 Yahweh is slow to get angry, but very powerful.
He certainly won't allow guilty people to go unpunished.
He walks among whirlwinds and storms,
and clouds are like dust stirred up by his feet.
4 He scolds the ocean and makes it sand.
He dries up all the rivers.
Bashan and Karmel wither up.
He makes the flowers wilt in Levanon.
5 The mountains shake when he appears,
and the hills melt.
The ground heaves at his presence—
actually the entire world and all its residents.
6 What can withstand his indignation?
Who can resist his fierce anger?
His anger is poured out like fire,
and rocks shatter in front of him.
7 Yahweh is good at sheltering us when trouble comes.
He recognises those go to him for protection.
8 He'll completely destroy his opponents with a rushing flood.
He will chase his enemies into the darkness.
9 Whatever is plotted against Yahweh,
he'll completely destroy it.
Trouble won't return a second time.
10 They'll get tangled up as if in thorns,
and they'll walk like drunks.
They'll be burnt up completely like dry stubble.
11 Someone in Nineveh made a decision,
to plot evil against Yahweh.
Someone with wicked plans.
12 This is what Yahweh says:
Even though the Assyrians are numerous and well equipped.
they'll be destroyed anyway and will be no more.
Although I've afflicted you my people,
I won't afflict you any more.
13 I'll free your neck from their harness.
I'll snap their chains that are holding you.
14 Yahweh has given instructions about you, Nineveh.
You'll have no more descendants to carry on your name.
I'll destroy your idols and images in your temples.
I'll dig your grave because you're despised.
15 My people, look, a messenger is running across the hills.
He'll be bringing good news—announcing peace.[3]
So celebrate your festivals Yehudah (Judah), and keep your promises,
because that wicked country won't invade you again—it'll be destroyed.

Nineveh's coming destruction

2:1 The ones who'll scatter you are getting ready to attack you.
Guard the city walls.
Watch the roads.
Be dressed for battle.
Gather your troops together.
2 Yahweh is restoring Ya'akov's (Jacob's) greatness,
like Yisrael's (Israel's) greatness before,
even though the invaders took their valuables and destroyed their vineyards.
3 The enemy's powerful warriors hold red shields,
and his soldiers are dressed in scarlet.
The metal on their chariots gleams
as they get them ready that day,
and their cypress spears are held ready.
4 Their chariots drive madly through the streets,
and rush back and forth across the town squares.
They look like flaming torches,
and dart across like lightning.
5 He calls his officers—
They stumble as they march.
They hurry to attack the city wall,
and to set up the movable roof for protection.
6 The river gates are forced open,
and the palace collapses in the flood.
7 She's[4] stripped ready to be taken away.
Her slave girls moan like doves as they beat their chests.
8 In the good days, Nineveh was like a refreshing pool of water.
but now they're fleeing from it.
"Stop, stop," they say, but no one comes back.
9 "Grab the gold, seize the silver."
There's no end to the treasure.
Plenty of valuable things.
10 Nineveh's all emptiness and desolation,
devastation and hearts melting.
Knees trembling and aching stomachs.
Their faces all gone very pale.
11 What happened to that 'lion's den'—
the place where young cubs were fed?
The place where the lion and lioness walked—
where the cubs were safe with nothing to terrify them.
12 The lion tore apart enough for the cubs,
and strangled prey for his lionesses.
He filled his lairs with prey
and his dens with torn flesh.

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1 **RV 1:1–3:19 · Cross-ref.** Isa 10:5-34; 14:24-27; Zeph 2:13-15.

2 **RV 1:2 · Note** Throughout the Hebrew Scriptures, Yahweh often compares peoples who worship idols (instead of him, the creator) similar to a spouse that has an affair.

3 **RV 1:15 · Cross-ref.** Isa 52:7.

4 **RV 2:7 · Note** Possibly referring to the city of Nineveh itself, or possibly to its queen.

Readers' Version

13 Commander-in-chief Yahweh declares that he's
against you.
He'll burn your chariots up in smoke,
and your young men will be killed with swords.
He'll take your prey away from you,
and the voices of your messengers won't be heard anymore.
3:1 The city of bloodshed will have a bad end.
It's full of lies and stolen property.
Always taking plunder—never letting go.
2 The sound of whips and the rattling of wheels.
Horses galloping and chariots jolting.
3 Charging horsemen, flashing swords, glittering spears.
Many slain—heaps of corpses.
Uncountable bodies—people trip over them.
4 That will happen because the beautiful prostitute had
so much business.
She's the mistress of witchcraft.
She attracts other countries with her prostitution.
She attracts other peoples with her sorceries.
5 Commander-in-chief Yahweh declares that he's against
you.
He'll lift your skirt up over your head,
and show your nakedness to the other countries.
Show your shame to the various kingdoms.
6 I throw disgusting filth at you
and treat you with contempt.
I'll make a spectacle of you.
7 Everyone who sees you will run away
and say, 'Nineveh is destroyed.'
Who will weep for her?
Where can I find someone who'll comfort her?
8 Are you better than No city[5] was,
where the Nile surrounded and protected her?
Where the water was one of her secure walls.
9 Kush (Ethiopia) and Mitsrayim (Egypt) were her
strength,
and her strength had no limit.
Put and Libya were her allies.
10 Yet No was taken as an exile—
taken into captivity.
Her young children were dashed to pieces at the top of
every street.
Her captors threw dice for her leading citizens.
All her leading men were bound in chains.
11 You, too, will become drunk.
You'll look for places to hide.
You'll try to find somewhere to be safe from your enemies.
12 All your fortresses will be like fig trees
with the early fruit now ready.
When they're shaken
the fruit falls right into the mouth of the eater.
13 See, your troops are like weak women.
Your city gates will be opened wide to your enemies—
their cross-bars will be destroyed by fire.
14 Get water from the wells to store for the siege.
Strengthen your fortifications.
Fetch clay and start working it.
Get the molds ready to make bricks.
15 Even so, fire will devour you.
The sword will cut you down.
They'll chew you up like locusts.
You need to multiply like locusts and grasshoppers.
16 You have so many merchants—
more than the stars in the sky.
Like locusts, they strip valuables and then fly away.
17 Your many guards are like locusts,
and you have a swarm of officials.
On a cold morning they settle on the walls,
but when the sun rises they fly away
to some place that nobody knows about.
18 You, king of Ashur (Assyria),
your shepherds have fallen asleep.
Your leading citizens have settled down for a break.
Your people will be scattered across the hills,
with no one to gather them again.
19 Your pain will get no relief—
your wound is too severe.
Everyone who hears the news about you will do a high-five,
because there's no one who hasn't experienced your cruelty.

NAH · OET-RV v0.2.3

5 **RV 3:8 · Note** Ancient No-Amon—modern Luxor in Mitsrayim.

Ovadyah

(Obadiah)

Introduction

This short document was written by the prophet Ovadyah (three syllables, traditionally spelt as 'Obadiah') and is about God's judgement and punishment of Edom—the nation made up of Esav's descendants. Esav was Ya'akov's twin-brother—the sons of Yitshak ('Isaac'), however the two sets of descendants ended up as enemies. So that's why Edom's people were very glad when the Babylonian army destroyed Yerushalem in 586 before Yeshua/Jesus (B.C.), and not just that, they took advantage of the invasion to join in looting the city and help the invaders. Here, God passes on through Ovadyah the declaration that Edom will be punished and defeated and their warriors would be slaughtered without any survivors, thus allowing Yisrael/Israel to recapture their lands.

Main components of this document

The punishment of Edom *1-14*
The day of the Master God *15-21*

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Readers' Version

1:1 This is the vision of Ovadyah (Obadiah) given by the master Yahweh concerning the Edom region:

Coming punishment for Edom

We have heard from Yahweh and a messenger has been sent to the nations, telling them:
Get everything ready then go into battle against Edom.
2 And Yahweh says to Edom:
Listen,
I will make you into an insignificant nation.
You'll become utterly despised.
3 Your inner pride has deceived you,
you who live on the rocky cliffs,
with your homes up there so high.
You say to yourselves that
no one can bring you down to the ground.
4 If you go up high like an eagle,
even if your nest was up between the stars,
Yahweh declares that his command can bring you down from there.
5 If it was thieves who came to destroy you in the night,
(and yes, you're going to be destroyed)
they would only steal what they wanted.
Or if it was grape-pickers who came to you,
at least they'd leave behind the smaller grapes.
6 How Esav's (Esau's) descendants will be looted.
Their hidden treasures will be found and taken.
7 Those who have treaties with you will force you to the border.
Those who talk about peace will deceive you.
Those who eat meals with you will set a trap for you.
You have no idea what's about to hit you.
8 Yahweh will make a declaration on that day.
The wise people of Edom will be destroyed.
Understanding will disappear from Esav's (Esau's) hill.
9 And you the city of Teyman, your warriors will be shattered,
so that everyone from Esav's hill country will be slaughtered.

The charges against Edom

10 Because of your violence against your brother Ya'akov's (Jacob's) descendants,
shame will overcome you,
and you'll be destroyed forever.
11 You just stood and watched on that day when strangers carried away their wealth.
When foreigners entered their gates and took possession of Yerushalem (Jerusalem), you wished it was you doing that.
12 You shouldn't have gloated over your cousins on the day of their misfortune.
And you shouldn't have celebrated about the destruction of the people of Yehudah (Judah).
You shouldn't have bragged in their time of distress.
13 You shouldn't have gone into their city at the time of their calamity.
You shouldn't have gloated—yes, you—over their misery in their time of disaster.
And you women shouldn't have grabbed their wealth on the day of their catastrophe.
14 You shouldn't have stood at the crossroads to kill those trying to escape,
And you shouldn't have handed-over any survivors that you'd captured in their time of trouble.[1]

The punishment of nations

15 For all the nations, Yahweh's day is near,
Just as you've done, the same will be done to you.
Your actions will return onto your own head.
16 Because just like how all you Israelis[2] drank suffering on my holy mountain,
all the nations will drink continually.
They will drink and swallow it down.
They'll become as if they'd never even existed.

Yisrael's victory · Both kingdoms

17 But on Mt. Tsiyon (Zion), there'll be deliverance,
and it will be holy,
Yisrael's (Israel's) people will reclaim their possessions.
18 Yisrael's people will be a fire,
and Yosef's (Joseph's) descendants will be a flame.
None of Esav's (Esau's) descendants will survive,
because Yahweh has spoken.
19 The people from the Negev will take ownership of Esav's mountain,
and the people from the Shefelah will take ownership of the Pelishtim' land.
They will recapture the Efrayim (Ephraim) and Shomroni (Samaritan) countrysides,
and the people of Benyamin will recapture Gilead.
20 Yisrael's (Israel's) exiles will take ownership of the Kena'anim' (Canaanites') land as far as Tserefat,
and the exiles from Yerushalem (Jerusalem) (who are in Sefarad) will take ownership of the cities of the Negev.
21 The rescuers will go up Mt. Tsiyon (Zion) to judge Esav's mountain.
and Yahweh will be their king.

1 **RV 1:1-14 · Cross-ref.** Isa 34:5-17; 63:1-6; Jer 49:7-22; Eze 25:12-14; 35:1-15; Amos 1:11-12; Mal 1:2-5.

2 **RV 1:16 · Note** It's not actually clear from the Hebrew who 'you all' refers to, so the addition of 'Israelis' is clearly an interpretive decision and other translations might differ.

Daniyel

(or Daniyel)

Introduction

This document is about *Daniyel* (originally spelt as 'Daniyyel'). He was captured as a young man in Yehudah (Judah) and taken to serve in Bavel (Babylonia). He wrote this at a time when the Jewish people were suffering a lot of mocking and persecution by those who worshipped false gods. Daniyel became one of the highest officials in Bavel and we learn here about his obedience in serving God during the reigns of King Nevukadnetsar (Nebuchadnezzar), Belshatsar (Belshazzar), Dareyavesh (Darius), and Koresh (Cyrus). This document also has some brief but important sections telling about his three friends Hananyah, Meyshak, and Azaryah (perhaps better known as Shadrak, Meyshak, and Aved-Nego).
God's revelations which Daniyel prophesied are also included here, concerning the strengthening or destruction of other nations starting with Bavel. It's also prophesied here about what would happen in the 'end-times'.
One of the themes of this document is about how God determines everything that happens in this world. He's the one who forms nations, and he's the one who determines their end. He also looks after his people.
This document about Daniyel was written with around 44% written in Hebrew (1:1–2:4a; 8:1–12:13) and the middle 56% in Aramaic (2:4b–7:28). (Modern Syria is in the former Aram region. Aramaic is most closely related to Hebrew, Syriac, and Phoenician, and was written in a script derived from the Phoenician alphabet.)

Main components of this account

God's help for Daniyel and his friends *1:1–6:28*
God's revelations to Daniyel through visions *7:1–12:13*
a. The four creatures *7:1-28*
b. The ram and the goat *8:1–9:27*
c. The heavenly messenger *10:1–11:45*
d. The time of the end *12:1-13*

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Readers' Version

The account about Daniyel and his friends[1] · Daniyel and his friends in Bavel

1:1 In the third year of Yehudah's (Judah's) King Yehoyakim's reign, Bavel's (Babylon's) King Nevukadnetsar (Nebuchadnezzar) came to Yerushalem (Jerusalem) and besieged the city.[2] **2** After two years, the master allowed King Yehoyakim to be defeated by Nevukadnetsar who then took some of the items out of the temple and took them to Shin'ar where he placed them in his god's temple storerooms.[3]

3 Some time later, King Nevukadnetsar commanded his chief official Ashpenaz to bring him some of the young Israeli men, from both their royal family and from some of the prominent families. **4** They had to be good-looking young men without obvious defects, wise and well-educated, who would be competent for future work in the palace. They would be taught the language and literature of the Kasdim (Chaldeans), **5** and the king assigned a daily portion of food and wine for them from his own table. They would be trained for three years before entering the king's service. **6** Among the young men from Yehudah who were chosen were Daniyel, Hananyah, Mishael, and Azaryah, **7** but Ashpenaz named them Belteshatsar (Belteshazzar), Shadrak, Meyshak, and Aved-Nego respectively.

8 However Daniyel decided that he wouldn't eat the king's fancy food or drink his wine because it wasn't all 'kosher', so he requested permission from Ashpenaz to eat an alternative diet. **9** Now God had caused the chief official to like and respect Daniyel, **10** but he queried, "I'm afraid of my master the king, who's assigned your food and drink—if he saw you guys looking worse than the others of your own age then I'd risk losing my head if the king got angry."

11 So Daniyel asked the steward that Ashpenaz had assigned over the four of them, **12** "Please test your servants for ten days: let us be given some vegetables to eat and water to drink, **13** then after that, see how we look compared to the other young men who eat the king's choice food. Then you can make the best decision from the evidence."

14 So the steward agreed to that and started the ten-day trial. **15** At the end of the ten days, they looked better and healthier than all the young men who'd been eating the king's fancy food, **16** so after that, the steward just gave them vegetables to eat instead of the choice food and wine.

17 So God gave those four young men knowledge and insight into all literature, and wisdom, and Daniyel was able to interpret any dreams and visions.

18 At the end of the three years[4] when the king ordered them to be brought in, the chief official Ashpenaz brought them in to King Nevukadnetsar (Nebuchadnezzar). **19** The king talked with each of them and realised that none of the others were as capable as Daniyel, Hananyah, Mishael, and Azaryah, so they ended up in the king's service— **20** in every matter of wisdom and understanding which the king asked them about, he found them ten times better than all the magicians and astrologers from throughout his entire kingdom. **21** Daniyel continued serving there through to the first year of the reign of King Koresh (Cyrus).

Nevukadnetsar's dream

2:1 Back in the second year of King Nevukadnetsar's (Nebuchadnezzar's) reign, the king had had some dreams that troubled him—leaving him unable to sleep. **2** He summoned the magicians, fortune-tellers, sorcerers, and astrologers to explain the dreams to him, so they came in and stood in front of the king. **3** "I've had a dream," the king told them, "and my spirit is anxious to understand it." **4** The astrologers spoke to the king in Aramit,[5] "Long live King Nevukadnetsar. Tell us what you dreamt, and then we'll give you the interpretation."

5 "I've already made my decision," the king replied. "If you all can't tell me the dream and then give its interpretation, you'll all be torn limb from limb and your houses made into a rubbish heap. **6** But if you all explain the dream and its interpretation, you'll receive gifts from me, and a reward and great honour. So tell me the dream and its interpretation."

7 "Let the king tell his servants the dream," they insisted, "and we'll give the interpretation."

8 "I know for certain that you're all trying to gain time," the king answered. "However, I've made up my mind **9** that if you all don't tell me what my dream was, then your fate is already clear because you've obviously agreed together to keep feeding me with lies and made-up stories until I give in. So then, tell me what my dream was, and then I'll be confident that you can give me its interpretation."

10 "There's no one in the whole world who could tell the king that," the astrologers answered the king. "No great and powerful king has asked any magician or enchanter or astrologer to do that before! **11** What you're requesting, your majesty, is difficult, and no human can tell you what you dreamt—only the gods." **12** That angered the king, and he got so furious that he ordered for all the Babylonian wise men to be executed.

13 When the decree went out that all the wise men were to be rounded up to be executed, Daniyel and his friends were included. **14** Areyok was the captain of the king's guards who'd been sent to execute the Babylonian wise men, but Daniyel spoke to him with wise and prudent caution.

15 He asked the king's commander Areyok, "Why did the

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1 **RV 1:1 · Parallel** 1:1–6:28

2 **RV 1:1 · Cross-ref.** 2Ki 24:1; 2Ch 36:5-7.

3 **RV 1:2-4 · Cross-ref.** 2Ki 20:17-18; 24:10-16; 2Ch 36:10; Isa 39:7-8.

4 **RV 1:18 · Cross-ref.** 1:5.

5 **RV 8:1 · Note** At this point, the original text switches from Hebrew to Aramaic (right through until the end of chapter 7—around 56% of this document).

king come to that sudden decision?" Areyok explained what had happened, 16 so Daniyel went to the king and requested some time so he would be able to give the interpretation to him.

17 Then Daniyel went back to his house and told his companions Hananyah, Mishael, and Azaryah 18 so they might beg for mercy from the god of the heavens concerning the mystery of the dream, so that all of them might not be executed along with the rest of the Babylonian wise men. 19 Then the mystery was revealed to Daniyel in a vision during the night. Afterwards, Daniyel blessed the god of the heavens 20 saying, "Let God's name be blessed forever and ever, because all wisdom and power belong to him. 21 He moves the times and seasons forwards. He removes some kings and gives power to others. It's him who gives wisdom to the wise and knowledge to those who have understanding. 22 He reveals the deep and hidden things—he knows what is in the darkness, and the light lives with him. 23 Oh God of my ancestors, I thank you and praise you for the wisdom and power you have given to me. Now you've revealed to me what we asked you about because you've told us what the king is wanting to know."

Daniyel explains the king's dream

24 So Daniyel went to Areyok, the man that the king had appointed to execute Bavel's (Babylon's) wise men, and told him, "Don't hurt the wise men in Bavel. Take me in to the king and I'll tell him the dream and its interpretation."

25 Areyok quickly took Daniyel in to the king and told him, "I've found a man among the exiles from Yehudah (Judah) who will reveal the interpretation of your dream."

26 "Are you able to tell me the dream that I saw, and its interpretation?" the king asked Daniyel (also called Belteshatsar (Belteshazzar)).

27 "No wise men, enchanters, magicians, or astrologers are able to do what the king has demanded," replied Daniyel. 28 "However, there is a god in the heavens who reveals mysteries, and he's the one who's shown you, King Nevukadnetsar (Nebuchadnezzar), what will happen in the days to come. This was your dream and the visions in your mind while you were in your bed: 29 Oh king, as you lay there your thoughts turned to what would happen in the future, and the one who reveals mysteries showed you what is going to happen. 30 As for me, this mystery was revealed to me, not because I'm wiser than anyone else, but so that the interpretation could be revealed to the king, and so that you can understand what you saw in your mind.

31 "What you were looking at, your majesty, was an incredible, huge statue. It was heavy and shone brightly as it stood there in front of you—a terrifying sight. 32 The statue's head was made of pure gold, its chest and arms were silver, its belly and thighs were bronze, 33 its legs were made of iron, and its feet were a combination of iron and clay. 34 You continued looking until a stone was supernaturally cut out from a mountain, and it tumbled down and struck the statue on its feet of iron and clay, and it smashed them to pieces. 35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at the same time and became like the small pieces of dry straw at harvest time in the summer. Then the wind carried them away so that no trace of them could be found, but the stone that struck the statue became a huge mountain that then filled the whole world.

36 "That was the dream, and now we'll tell the king its meaning: 37 You, your majesty, are the king of kings who has been given the kingdom, the power, the strength, and the splendour by the god of the heavens. 38 Wherever people live, he's placed you in charge of them, and he's even put you over the animals in the countryside and the birds in the skies, so you're the statue's gold head. 39 But another less prominent kingdom will follow yours, then another kingdom of bronze to rule over all the earth after that. 40 Then there'll be a fourth kingdom that's strong as iron—because iron crushes and shatters all things. Like an iron sledge-hammer that smashes things into pieces, it will smash all those others into broken pieces. 41 And as you saw the feet and toes, a mixture of iron and potter's clay, it will be a divided kingdom—some of the iron's strength will be in it, just as you saw iron mixed with the soft clay. 42 As the feet were partly iron and partly clay, so that kingdom will be partly strong and partly weak. 43 As you saw the iron mixed with soft clay, so various peoples will make alliances with each other, but they won't stick together just as iron doesn't integrate with clay. 44 In the days of those kings, the god of the heavens will establish a kingdom that will never be destroyed or taken over by others. It will crush all those kingdoms and put an end to them, but it will stand forever. 45 Just as you saw that a stone was supernaturally cut out of the mountain, and that it crushed the iron, the bronze, the clay, the silver, and the gold, the powerful God has revealed to the king what will happen in the future. The dream is true, and its interpretation is trustworthy."

Daniyel is rewarded by the king

46 Then King Nevukadnetsar (Nebuchadnezzar) fell to his knees with his face to the ground to worship Daniyel, and he commanded that a burnt offering and incense be offered up to him. 47 The king said to Daniyel, "It's true that your god is the god of gods and the master of masters, and the one who reveals mysteries, because you've been able to reveal this mystery." 48 Then the king gave Daniyel high honours and gave him many great gifts, and he made him ruler over the whole province of Bavel (Babylon) and chief supervisor over all of Bavel's wise men. 49 Daniyel asked the king to appoint Shadrak, Meyshak, and Aved-Nego over the administration of the Babylonian province, but Daniyel remained at the king's court.

The command to worship the statue

3:1 King Nevukadnetsar (Nebuchadnezzar) had a gold statue made that stood nearly thirty metres high and was almost three metres wide, and it was erected on the Dura plain in the Babylonian province. 2 Then King Nevukadnetsar sent for the various levels of governors, the counsellors, the treasurers, the judges, the magistrates, and all the provincial officials,

Readers' Version

to all come to the dedication of the statue that he'd erected. 3 So all those officials assembled in front of the statue that the king had set up, ready for the dedication.
4 Then the herald loudly proclaimed, "You peoples, nations, and languages are commanded 5 that any time you hear the sound of the horn, flute, lyre, harps, pipes, and other instruments, you all must bow down and worship the gold statue that King Nevukadnetsar has erected.
6 Anyone who refuses to bow down and worship it at that time, will be thrown into a blazing furnace." 7 So when all those people who had gathered heard the sounds made by the musical instruments, they all bowed down to worship the gold statue.

Daniyel's three friends get tattled on

8 But some Chaldean astrologers went to the king to make trouble for the Yehudim (Jews). 9 They reported to King Nevukadnetsar (Nebuchadnezzar), "Long live the king. 10 Oh king, you've made a decree that every man who hears the sound of the musical instruments, must bow down and worship the gold statue, 11 but anyone who doesn't bow and worship will be thrown into a fiery furnace. 12 Now, there are certain Yehudim who you've appointed over the administration of the province of Bavel (Babylon): Shadrak, Meyshak, and Aved-Nego. These men, your majesty, don't take any notice of you: they don't serve your gods, or worship the gold statue that you've set up."
13 Then Nevukadnetsar in a furious rage commanded that Shadrak, Meyshak, and Aved-Nego be arrested. Then they were brought to the king 14 who questioned them, "Shadrak, Meyshak, and Aved-Nego, is it true that you won't serve my gods or worship the gold statue that I set up? 15 Now if you're ready, as soon as you hear the musical instruments of music, if you all bow down and worship the statue I erected, everything will be okay. But if you don't, you'll immediately be thrown into a blazing hot furnace. Then what god could rescue you from my punishment?"
16 "Oh Nevukadnetsar," the three of them answered the king, "we don't need to answer that last question. 17 If that's what happens to us, the god that we serve is able to rescue us from the blazing fire and from your punishment. He will save us, your majesty. 18 But just so it's clear your majesty, even if he doesn't, we won't serve your gods or worship that gold statue."

Shadrak, Meyshak, and Aved-Nego thrown into the fire

19 That made Nevukadnetsar (Nebuchadnezzar) absolutely furious and it could be seen in his face. He ordered that the furnace be made seven times hotter than usual 20 and commanded some of his top warriors to tie up Shadrak, Meyshak, and Aved-Nego and then to throw them into the blazing furnace. 21 So while still fully dressed even with their turbans still on, they were tied up and thrown into the middle of the furnace where the fire was blazing.
22 Unfortunately, because of the king's insistent command, the furnace was extremely hot and the flames killed the men who threw them in, 23 but Shadrak, Meyshak, and Aved-Nego fell into the roaring flames while still securely tied up.
24 Then King Nevukadnetsar was startled and jumped up and asked his counsellors, "Wasn't it three who were tied up that were thrown there into the middle of the fire?
"Certainly, your majesty," they replied.
25 "Look there, then!" he responded. "I can see *four* men walking in the middle of the fire, and they're not tied up and they're not hurt, and the fourth one looks like a young god."
26 Then Nevukadnetsar went over by the furnace door and called out, "Shadrak, Meyshak, and Aved-Nego, servants of the Most High God, come out, and come over here!" Then the three men walked out from the middle of the fire. 27 All the king's officials gathered around them and saw that the fire hadn't harmed them—their hair wasn't even singed, their cloaks weren't damaged, and they didn't even smell like smoke.
28 Nevukadnetsar spoke, "Praise the god of Shadrak, Meyshak, and Aved-Nego. He sent his angel and rescued his servants who had put their trust in him. They took objection to the king's command at the cost of their own lives, rather than serve or worship any god except their god. 29 I hereby make a decree that any people, nation, or language that speaks anything offensive against the god of Shadrak, Meyshak, and Aved-Nego will have their houses made into rubbish heaps and they'll be torn limb from limb, because there's no other god who's able to save people like that."
30 Then the king gave Shadrak, Meyshak, and Aved-Nego more important positions in Bavel (Babylon) province than they had before.

Nevukadnetsar's second dream

4:1 King Nevukadnetsar (Nebuchadnezzar) sent this message to all people groups, nations, and languages that live all over the world:

May you have peace and prosperity. 2 It seemed good to me to let you all know about the amazing miracles that the supreme God has done for me.

3 The miracles he does are incredible,
and his acts of creation are powerful.
His kingdom will last forever,
and his authority goes from one generation to another.

4 I, Nevukadnetsar, was doing well at home, and prospering at my work in my palace, 5 but one night as I lay in bed, I had a dream that scared me—the images and visions in my head terrified me. 6 So I summoned all of Bavel's (Babylon's) wise men to come and tell me the interpretation of the dream. 7 When those magicians, fortune-tellers, sorcerers and astrologers arrived, I told them the dream, but they didn't know the interpretation.
8 Finally, Daniyel came in—he'd been named Belteshatsar (Belteshazzar) after my god's name. The spirit of the holy gods is in him, and I told him the dream: 9 "Oh Belteshatsar, chief of the magicians, since I know that the spirit of the holy gods is in you and that no mystery is too difficult for you, go through the visions of my dream and tell me their interpretation.

Readers' Version

10 This is the vision that was in my mind as a lay in bed: I
was looking and was surprised to see a very tall tree grow-
ing in the middle of a field. 11 The tree kept growing taller
and stronger until its top reached the sky and it could be
seen from all over the world. 12 It had beautiful leaves were
beautiful and lots of fruit on it. It provided food for every-
thing, the animals in the countryside found shade under it,
and the birds of the sky lived in its branches. Every living
thing benefitted from it.
13 I was looking at the visions in my mind as I lay in bed,
and then, wow, a holy sentinel came down from the heav-
ens. 14 He shouted loudly, 'Chop that tree down and cut its
branches off, strip off its leaves, and scatter its fruit. Let
the animals run away from under it and the birds from its
branches. 15 But leave the stump with its roots in the
ground, and bind it with a band of iron and bronze. Let it
become wet with the dew in the tender grass of the field,
accompanied only by those animals that live in the grass.
16 Let his mind[6] be changed from a man to an animal as
seven periods pass over him. 17 That sentence is by the de-
cree of the sentinels, and the decision is a command of the
holy ones, so that the living may know that the highest
one is ruler over human kingdoms and gives them to who-
ever he wants—even to those who seem unimportant.'
18 I, King Nevukadnetsar (Nebuchadnezzar), had this
dream. Now you, Belteshatsar (Belteshazzar), tell me the
interpretation, because none of the wise men in my king-
dom can tell me the interpretation. But you can, because
the spirit of the holy gods is in you."

The saving/explaining of Daniyel of dream of King

19 Daniyel (also known as Belte-
shatsar (Belteshazzar)) was appalled
for a while at the meaning of the
dream, and worried how to present
it. The king saw this and said, Belteshatsar, don't hold back
on being honest about the dream its interpretation."
"My master," he answered, "If only the dream was for
those who hate you, and its interpretation was for your en-
emies. 20 You saw that tree that grew and became strong,
and whose top reached the sky and was visible all over the
world, 21 with its beautiful leaves and plentiful fruit. It pro-
vided food for everyone, and the animals from the coun-
tryside lived under it, and the birds lived in its branches.
22 That was you, your majesty. You've grown and become
strong—your greatness has grown and reaches to heaven,
and your dominion to the ends of the earth. 23 Then the
king saw a holy sentinel coming down from heaven and
saying, 'Chop down the tree and destroy it, but leave the
stump and the roots in the ground, bound with a band of
iron and bronze, in the tender grass of the countryside,
and let him be wet with the dew, and let him live with the
animals of the fields until seven periods of time pass over
him.'
24 "Your majesty, this is the interpretation: It's actually
the decree of what the supreme God has declared will hap-
pen to you, my master the king. 25 You will be driven away
from society and you'll live with the animals in the coun-
tryside. You'll be forced to eat grass like a bull, and you'll
sleep on the ground and be wet with dew in the morning
for seven years until you acknowledge that the highest one
is ruler over humankind and learn that he gives kingdoms
to whoever he wants. 26 But just as it was commanded to
leave the stump of the tree with its roots, so too your king-
dom will be restored to you from the time you recognise
that heaven rules over earth. 27 Therefore, your majesty,
please consider my advice: stop sinning and do what is
right, and stop disobeying God by starting to show mercy
to the oppressed, so that perhaps your prosperity might be
prolonged."
28 But all of that did happen to King Nevukadnetsar (Neb-
uchadnezzar). 29 Twelve months later, he was walking on
the upper terrace of the royal palace in Bavel (Babylon)
30 when he looked across and said, "Isn't that the great
Bavel, which I've built as a royal residence by the strength
of my power and for the glory of my majesty?"
31 He'd only just finished saying that when he heard a
voice in the sky, "It's now decreed to you, King Nevukad-
netsar: you've just lost your kingdom. 32 You'll be driven
away from other people, and you'll live will be with the an-
imals out in the countryside where you'll have to eat grass
like a cow. Seven years will pass before you acknowledge
that the highest one is ruler over mankind and he gives
kingdoms to whoever he wants."
33 Immediately what had been said in advance happened
to Nevukadnetsar. He was driven away from society. He ate
grass like a cow, and his body was wet with dew each
morning after sleeping on the ground. Eventually his hair
had grown long like eagles' feathers, and his nails were
long like birds' claws.

Nevukadnetsar praises God

34 "After the seven years, I, Ne-
vukadnetsar (Nebuchadnezzar)
looked up toward heaven and my reason returned to me.
Then I praised and honoured the highest one who lives
forever, because his authority is everlasting and his king-
dom endures through the generations. 35 Compared to
him, all the inhabitants of the earth are insignificant like
ants—he issues his commands to the heavenly army and to
earth's inhabitants. No one can hold back his hand or has
any right to ask him, 'What have you done?' "
36 "At that time my sanity returned to me, and I was
reestablished in my kingdom. My majesty and my splen-
dour was restored to me as I became again the respected
leader of my kingdom. My counsellors and my leading citi-
zens wanted to be in my company, and I became even
more powerful than I was before. 37 Now I, Nevukadnetsar,
praise, extol, and honour the king of the heavens, because
everything he does is, and his methods are just, and he's
able to humble those who become proud.

The writing on the wall

5:1 Several years later when
Belshatsar (Belshazzar) was king, he
put on a feast for a thousand of his leading citizens, and he

6 **RV 4:16 · Note** It seems now that the tree represented a man.

Readers' Version

was drinking wine with them all. 2 As Belshatsar was drinking the wine, he remembered the gold and silver cups that his father Nevukadnetsar (Nebuchadnezzar) had taken from the temple in Yerushalem (Jerusalem), and ordered that they be brought in so that the king and his leading citizens, and his wives and his concubines, could drink from them. 3 So they brought in the gold cups that had been taken out of God's residence in Yerushalem, then the king and his leading citizens, his wives and his concubines, drank from them. 4 They drank the wine and praised the gods of gold and silver, bronze, iron, wood, and stone.

5 Suddenly, the fingers of a human hand appeared and started writing on the plaster on the king's palace wall, opposite the lampstand. When the king saw the back of the hand that was writing, 6 he was very frightened and the colour drained from his face. His legs felt weak and his knees started knocking together, 7 and he called out for the enchanters, the Kasdim (Chaldeans), and the astrologers to be brought in. The king told those Babylonian wise men, "Anyone who can read this writing and tell me its interpretation will be dressed in royal robes and will have a chain of gold placed around his neck, and he'll become the third ruler in the kingdom." 8 When all the king's wise men of the king got there, none of them could read the writing or tell the king what it meant. 9 Then King Belshatsar became more afraid, his face went whiter still, and his leading citizens also had no idea what to do.

10 My now the queen[7] had heard about what the king and his leading citizens had been saying, so she came into the banquet house and said, "Long live the king. Don't let this get under your skin. Don't let it drain you. 11 There's a man in your kingdom who has the spirit of the holy gods in him. In the days of your father, this man has illumination and insight and wisdom like the wisdom of the gods. Your father King Nevukadnetsar (Nebuchadnezzar) appointed him chief of the magicians, sorcerers, Kasdim, and astrologers, 12 because this Daniyel had an excellent spirit, knowledge, and insight for interpreting dreams, explaining riddles, and solving problems. So summon Daniyel who the king named Belteshatsar (Belteshazzar) and he'll tell you the interpretation."

13 So Daniyel was brought in to the king who said to him, "So, you're that Daniyel—one of the exiles that my father the king brought from Yehudah (Judah). 14 I've heard about you—heard that the spirit of the gods is in you, and that you have illumination and insight and excellent wisdom. 15 Now the wise men and enchanters were brought in here to read this writing on the wall and tell me its interpretation, but they couldn't interpret it. 16 But I've heard about you—that you're able to give interpretations and solve problems. Now, if you're able to read that writing and tell me what it means, you'll be clothed with kingly robes and have a chain of gold placed around your neck, and you'll be made the thirdhighest ruler in the kingdom."

17 "I'm not after your gifts, and your rewards can be given to someone else," Daniyel responded. "But, I'll read the writing to the king and I'll tell you the interpretation.

18 "As for you, your majesty, the highest god gave the kingship, power, honour, and majesty, to your father Nevukadnetsar (Nebuchadnezzar). 19 Because of that power, all peoples, nations, and ethnic groups trembled and were afraid when his army approached. He killed whoever he wanted, and he kept alive those he wanted. He promoted whoever he wanted, and he humiliated others when he wanted to. 20 But when he became proud and stubborn and started acting presumptuously, he was disqualified from the throne, and his splendid reputation was deflated. 21 He was driven right out of the community, and he started behaving like an animal—he ended up living with wild donkeys and eating grass like a cow. He slept on the ground, and in the morning his body was wet with dew, until he finally recognized that the highest god is ruler over all mankind and that he appoints whoever he wants as leaders over the kingdoms.

22 "Yet you, Belshatsar (Belshazzar), his son, haven't humbled yourself despite already knowing all that. 23 On the contrary, you've proudly promoted yourself as being greater than the master of the heavens. You brought the temple cups in here and you and your leading citizens, your wives and your concubines, have drunk wine from them. You praised the gods made from silver and gold, bronze, iron, wood, and stone, which can't see, or hear, or know anything, yet you haven't honoured the god who decides your future and every breath that you take.

24 "So then it's from his presence that the palm of a hand was sent, and this message was written. 25 This is how it reads, 'Numbered, numbered, weighed, and divided,' 26 and this is what it means:

Numbered: God has numbered your days of leadership and brought them to an end,

27 **Weighed**: You've been weighed on the scales and found deficient, and

28 **Divided**: Your kingdom has been divided and given to the Madim (Medes) and the Persians."

29 Then Belshatsar (Belshazzar) gave an order, and they placed a purple robe over Daniyel's shoulders and a gold chain was placed around his neck, and an official announcement was made that he would now be the thirdhighest ruler in the kingdom.

30 However, the Chaldean King Belshatsar was killed that very night, 31 and Dareyavesh (Darius) the Madi (Mede) became the new ruler at an age of around sixty-two.

Daniyel gets fed to the lions

6:1 The new King Dareyavesh (Darius) decided to divide the kingdom into 120 provinces with a governor over each one. 2 Over them were three higher officials (Daniyel was one of them) that those governors were accountable to so that the king wouldn't be ripped off, 3 but because Daniyel was exceptionally talented, he became noticed above the other high officials and governors, and the king decided to appoint

7 **RV 5:10 · Note** Possibly 'the previous queen', i.e., the queen mother (as the next verse displays her knowledge of past events).

Readers' Version

him over the whole kingdom. 4 That led the high officials and the governors to try to find some fault with Daniyel with regard to his administrative duties. However, they weren't able to find any misdemeanours or corruption that he could be accused of because he was honest, reliable, and diligent. 5 Then these men concluded, "We won't find any grounds for making an accusation against this Daniyel unless we find something against him to do with the laws of his god."

6 So those high officials and governors made a plan and went as a group to the king and made this suggestion, "Long live your majesty, King Dareyavesh. 7 All the high officials of the kingdom, the various leaders, the counsellors, and the governors have consulted together that the king should establish and enforce a law that for thirty days, anyone who makes a request of any god or of any man other than you, your majesty, shall be thrown into the lions' den. 8 Now, your majesty, sign the document and establish this law so that it can't then be revoked according to the law of the Madim (Medes) and Persians." 9 So King Dareyavesh signed the document and it became law.

10 However although Daniyel knew that that law had been passed, he still went into his house (with the windows in his upper room open toward Yerushalem (Jerusalem)), and he continued to kneel three times a day to pray and give thanks to God, just as he'd always done.

11 Then those officials went as a group and found Daniyel praying to his god and presenting him with his requests. 12 Then they approached the king and reminded him about the law, "Didn't you introduce a law that within thirty days, any man who makes a petition to any god or man, except to you, your majesty, must be thrown into the lions' den?"

"Yes, that's correct," answered the king. "It can't be revoked now according to the law of the Madim and Persians."

13 Then they informed the king, "Daniyel who was exiled from Yehudah (Judah), pays no attention to you, your majesty, or to the law that you introduced, because he petitions his god three times a day."

14 When the king heard that, was very upset and for that entire day, he actively tried to think of a way to get Daniyel out of it. 15 However, the group of men returned to the king and said, "You know, your majesty, that it's a law of the Madim and Persians, that no rule or law that the king establishes can be changed."

16 So the king gave an order, and Daniyel was brought in and the king responded and told him, "May your god, who you serve continually, save you." Then Daniyel was thrown down into the lions' den. 17 A stone was brought and laid over the opening of the den, and the king sealed it with his own signet ring and with the signet rings of his leading citizens so that no one could sneak Daniyel out. 18 Then the king went to his palace and spent the night without eating. He refused all entertainment, and he couldn't sleep.

Daniyel's saved from the lions

19 Then the king got up at dawn, and hurried out to the lions' den. 20 As he approached the den, he called out in a worried voice, "Daniyel, Daniyel, servant of the living god. Has your god, who you serve continually, been able to save you from the lions?"

21 "Long live the king," Daniyel called back. 22 "My god sent his angel and shut the lions' mouths, and they haven't hurt me, because he saw that I wasn't guilty of anything. Also, your majesty, I haven't wronged you in any way."

23 Then the king was very happy, and ordered that Daniyel be pulled up out of the den. So Daniyel was lifted out of the den, and he didn't even have a scratch on him, because he had trusted in his god. 24 Then the king ordered the arrest of the men who had maliciously accused Daniyel, and had them and their wives and children thrown into the lions' den—they didn't even reach the bottom of the den before the lions overpowered them and tore them to pieces.

25 Then King Dareyavesh (Darius) wrote to all the peoples, nations, and ethnic groups right across his kingdom: "May you all be enjoying peace and prosperity. 26 I decree that everyone throughout my kingdom is to obey and respect Daniyel's god, because he is the eternal, living God. His kingdom will never be destroyed, and his rule will continue forever. 27 He delivers and rescues, and he does all kinds of miracles in the heavens and on earth. He's rescued Daniyel from the strength and power of the lions."

28 So Daniyel prospered during the reign of Dareyavesh and during the reign of Koresh (Cyrus) the Persian.

Daniyel's visions[8] · Daniyel's vision of four creatures

7:1 Previously, in Babylonian King Belshatsar's (Belshazzar's) first year, Daniyel had seen a dream and visions in his mind while lying on his bed. Then he wrote the dream down and gave a summary of it. 2 He explained:

In my vision at night I was looking, and suddenly, the four winds were stirring up the massive ocean, 3 and four huge creatures, each one different from the other, were coming up out of it.[9]

4 The first one was like a lion[10] but had the wings of an eagle. But as I watched, its wings were torn off, and it was lifted up and made to stand on two feet like a man, and then it was given a human mind.

5 The second creature resembled a bear with one arm raised. It was chomping on three ribs and it was told to go and gorge itself on more meat.

6 Next I saw another creature that resembled a leopard, but with four wings (like birds' wings) attached to its back, and with four heads. It was given the authority to rule people.

7 The final creature that I saw in the vision was dreadful

8 **RV 7:1 · Parallel** 7:1–12:13

9 **RV 7:3 · Cross-ref.** Rev 13:1; 17:8.

10 **RV 7:4-6 · Cross-ref.** Rev 13:2.

Readers' Version

and terrifying. It was extremely strong with large iron teeth and it was devouring things then trampling and crushing the remainder. Another difference from the other creatures was that it had ten horns on its head.[11]

8 While I was considering the horns, suddenly another horn, a little one, came up among the others and three of the first horns that were in its way got pulled completely out. Incredibly, this new had eyes like a person and a mouth that had a lot of incredible things to say.[12]

9 I kept looking in the vision while thrones were set up[13] and the ancient one took his seat. His clothing was as white as snow, and his hair looked like pure wool.[14] His throne was flaming with fire, and its wheels were burning fire. **10** A river of fire was coming out and flowing along in front of him. Thousands and thousands served him, and myriads upon myriads were standing in front of him.[15] The court sat in session and the documents were opened.[16]

11 Then I continued looking because of the amazing things that the horn was saying. I kept looking until that final creature was killed and its body destroyed in the fire. **12** As for the other creatures, their authority to rule was taken away, but an extension of life was given to them for a season and a time.

13 I was looking in the visions of the night, and suddenly, someone like a human male was coming with the clouds,[17] and he came to the ancient one and was presented to him. **14** He was given authority to rule and splendour and a kingdom, so that all the peoples, nations, and ethnic groups will serve him. His authority will never end, and his kingdom will never be destroyed.[18]

The meaning of the visions

15 As for me, Daniyel, my spirit was distressed inside me, and the visions in my mind kept alarming me. **16** I approached one of those who were standing there and asked him what was going on, so he told me, and then he revealed the interpretation of those things to me:

17 Those four large creatures, they represent four kingdoms that will come to be in the world, **18** but the dedicated followers of the highest one will receive the kingdom, and they will take possession of the kingdom forever.

19 But I still wanted to know more about the fourth creature that was different from all the others, absolutely dreadful, with its iron teeth and bronze claws, and which devoured, then crushed and trampled down with its feet what was left. **20** I also wanted to know about the ten horns on its head, and the other horn that came up later, with three other horns falling. That horn had eyes and a mouth that said amazing things, and it looked stronger than the others. **21** I kept watching, and that horn was waging war with those followers and gaining over them[19] **22** until the ancient one arrived and judged in favour of his followers. Then the time arrived when they took possession of the kingdom.[20]

23 Then he said:

The fourth creature will be a fourth kingdom in the world which will be different from all the other kingdoms. It will devour the whole world, and trample it down and crush it. **24** As for the ten horns, ten kings will become prominent in that kingdom,[21] and then another king will appear. He will be different from the previous kings, and he will overcome three of them. **25** He will speak out against the highest one and will wear out the highest one's followers. He will intend to change the times and the law, and indeed he'll be allowed to for a two times and a half.[22] **26** But the court will sit, and then his authority to rule will be taken away—to perish and be forever destroyed. **27** Then the kingdom and the authority to rule and the greatness of the kingdoms under all the heavens will be given to the people who are the followers of the highest one.[23] His kingdom will continue forever,[24] and all earthly rulers will serve and obey him.

28 That's everything that I saw in my visions. As for me, Daniyel, my thoughts made me very upset and my face turned pale, but I kept the matter to myself.

Daniyel's sheep and goat vision

8:1 In[25] the third year of King Belshatsar's (Belshazzar's) reign, I, Daniyel, had another vision—different from the previous one. **2** In the vision, I saw that I was at the fortress in Shushan (Susa) (often called Shushan, in Eylam province), beside the Ulay Canal. **3** Then I looked up, and to my surprise, there was a ram standing beside the canal. It had two horns and both horns were long, but one was longer

11 **RV 7:7 · Cross-ref.** Rev 12:3; 13:1; 17:3.

12 **RV 7:8,11 · Cross-ref.** Rev 13:5.

13 **RV 7:9 · Cross-ref.** Rev 20:4.

14 **RV 7:9 · Cross-ref.** Rev 1:14.

15 **RV 7:10 · Cross-ref.** Rev 5:11.

16 **RV 7:10 · Cross-ref.** Rev 20:12.

17 **RV 7:13 · Cross-ref.** Mat 24:30; 26:64; Mrk 13:26; 14:62; Luk 21:27; Rev 1:7,13; 14:14.

18 **RV 7:14 · Cross-ref.** Rev 11:15.

19 **RV 7:21 · Cross-ref.** Rev 13:7.

20 **RV 7:22 · Cross-ref.** Rev 20:4.

21 **RV 7:24 · Cross-ref.** Rev 17:12.

22 **RV 7:25 · Cross-ref.** Rev 12:14; 13:5-6.

23 **RV 7:27 · Cross-ref.** Rev 20:4.

24 **RV 7:27 · Cross-ref.** Rev 22:5.

25 **RV 8:1 · Note** Now the text has switched back from Aramaic to Hebrew.

than the other, and the longer one had grown last. 4 I saw the ram charging westward, and northward, and southward—no animal could stand against it—there was no one to rescue anything from it. The ram did whatever it wanted, and it became very powerful.

5 As I was observing, suddenly a billy goat was coming from the west, crossing the entire world without touching the ground. The goat had a prominent horn between its eyes. 6 In a powerful rage, it charged at the two-horned ram that I had seen standing in front of the canal. 7 I saw the furious goat reach the ram and strike it, shattering the ram's two horns. The ram wasn't strong enough to stay standing so it was knocked to the ground and trampled on—there was no one who could rescue the ram from the goat's power.

8 Then the billy goat became even more powerful, but at its peak, the large horn was broken, and in its place, four prominent horns came up facing in the four different compass directions. 9 Then a small horn grew out of one of them—it grew very long towards the south, towards the east, and towards the beautiful land of Yisrael (Israel). 10 It grew up to the army in the heavens, but it threw some of the army and some of the stars down to the earth and trampled on them.[26] 11 It became as powerful as the general leading the heavenly army. It took the regular burnt offering away from him, and his sanctuary place was overthrown. 12 Because of sinfulness, it will be allowed to take control of the army, along with the regular burnt offering. It will overthrow truth, but it will be active and will prosper.

13 Then I heard a holy one[27] speaking, and another holy one said to that particular one who was speaking, "How long until this vision about the regular burnt offering will be fulfilled, and about the transgression that makes desolate, the giving over of the sanctuary and the army to be trampled on?"

14 "For 2,300 evenings and mornings," he said to me, "Then the sanctuary will be restored."

Gavriel explains Daniyel's vision

15 While I, Daniyel, was still trying to make sense of the vision that I'd seen, suddenly someone who looked like a man was standing in front of me. 16 Then I heard a human voice call out from the Ulay canal, "Gavriel (Gabriel),[28] help that man to be able to understand the vision." 17 So he came over near where I stood, but I was frightened and fell to my knees with my face to the ground. However, he said to me, "You, human male, that vision concerns the end of the world."

18 While he was speaking with me, I fell into a trance with my face still on the ground. Then he touched me and made me stand up 19 and he said, "Listen, I'm going to tell you what will happen towards the end of God's indignation, because it refers to the appointed time of the end.

20 The ram that you saw with the two horns represents the kings of Maday (Media) and Paras (Persia), 21 and the shaggy goat is the Yavan's (Greece's) king, and the large horn between his eyes is their first king. 22 The horn that was broken, and the four that grew in its place, represent four kingdoms that will rise from his nation, but not with the same power that he had.

23 At the latter end of their rule, when the transgressors have reached their limit, a defiant king who understands riddles, will come to power. 24 His power will increase, but it won't be his own power. He bring about horrific destruction, and he'll succeed in what he does. He'll destroy powerful men and some of God's people. 25 Using his cunning, he'll prosper by being deceitful. He'll be proud of himself, and will destroy many while they're living peacefully. He will even attack the prince of princes, but it's him who'll be broken, but not by human strength. 26 That vision of the evenings and mornings that has been told is true. But lock the vision away for now, because it refers to the distant future."

27 Then I, Daniyel, was overwhelmed and lay sick for days. Then I got up, and went about the king's business, but I was appalled at the vision and didn't really understand it.

Daniyel prays for his people

9:1 It was when Dareyavesh (Darius) (Dareyavesh, the son of Ahashverosh (Ahasuerus), a descendant of the Madim (Medes)) was made king over the realm of the Kasdim (Chaldeans) (perhaps better known by Westerners as Babylonians), 2 and during that first year of his reign that I, Daniyel, understood from the sacred books that Yahweh had told the prophet Yirmiyah (Jeremiah) that Yerushalem (Jerusalem) city would be destroyed and remain in ruins for seventy years.[29]

3 Then I turned my focus to the Lord God, to make my requests known to him, as I fasted, wore sackcloth, and sprinkled myself with ashes. 4 I prayed to my god Yahweh, and I confessed to him, "My master, the powerful and awe-inspiring God, who keeps his agreement and shows loyal commitment to those who love him and keep his commands. 5 We Israelis have sinned and done wrong. We have done wicked things and rebelled against you, not wanting to obey your rules and instructions. 6 We ignored the challenges from your servants the prophets who spoke to our kings, our generals, and our ancestors on your behalf, and to all the people of the land. 7 Perfect goodness can only be found in you, my master, but we have shame on our faces, as we have today. Yes, the men of Yehudah (Judah), the inhabitants of Yerushalem, and all Yisrael (Israel) whether near or far away, in all the countries where you've driven them because of their treachery against you. 8 We've sinned against you, Yahweh, and we deserve the

26 RV 8:10 · Cross-ref. Rev 12:4.

27 RV 8:13 · Note Presumably these 'holy ones' are angels in the heavens (not 'saints' like in 7:27)???

28 RV 8:16 · Cross-ref. Luk 1:19,26.

29 RV 9:2 · Cross-ref. Jer 25:11; 29:10.

Readers' Version

shame that's on our kings, our generals, and our ancestors.
9 "Yet you, our god and master, continue to show compassion and forgiveness, even though we've rebelled against you **10** and haven't obeyed your words, Yahweh our god, by following the instructions that you gave us through your servants the prophets. **11** All Yisrael has broken your law and turned away—not obeying your words. The curse and oath that are written in the law given through your servant Mosheh (Moses), have been applied to us, because we have sinned against you. **12** You have confirmed your words, which warned both us and our rulers about the potential of a great calamity. Yes, what has happened to Yerushalem hasn't happened anywhere else in the world. **13** As it's written in the Mosheh's law, we've undergone all that calamity, yet we haven't tried to earn our god Yahweh'a favour our god by turning away from our disobedience and giving attention to your truth. **14** Therefore Yahweh kept pondering the need for calamity and then eventually brought it on us, because our god Yahweh is always does what is right and yet we haven't obeyed what he said.
15 "Now, my master, our god, who used his amazing power to bring his people out of Mitsrayim (Egypt), and have made a reputation for yourself which stands until today, we have sinned against you and been wicked. **16** My master, because you always do what is right, turn your anger from your city Yerushalem—your holy mountain, because Yerushalem and your people have become an object of scorn to all those around us due to our own sins, as well as those of our predecessors. **17** So now, our god, listen to the prayer of your servant and to his pleas for mercy. For your sake, my master, show favour to your devastated sanctuary. **18** My god, turn your ear and listen. Open your eyes and see our terrible state here in exile, and the state of the city that is called by your name. We aren't asking all this because we're good enough to deserve it, but because of your extensive mercy. **19** Master, master, listen to us and forgive us. Master, pay attention and take action. Don't delay, my god, for your own sake, because your city and your people are called by your name."

Gavriel explains God's revelation

20 While I was speaking and praying, and confessing my sin and the sin of my people Yisrael (Israel), and presenting my requests to my god Yahweh on behalf of his holy mountain, **21** while I was still speaking in prayer, God's man Gavriel (Gabriel)[30] who I had seen in the earlier vision, came speedily flying to me at the time of the evening sacrifice. **22** He told me, "Daniyel, I've come here now to give you insight and to help you understand. **23** An order was given right at the beginning of your prayer and fasting, and I've come personally to tell you, because you're highly valued, so then consider the message and understand the vision:
24 It's been decreed that there'll be 490 years for your people and your holy city, to stop the transgression, to put an end to sin, to pay the price for disobedience, to bring in righteousness that will then last forever, to seal up vision and prophecy, and to anoint the most holy place. NEEDS MORE WORK **25** Know and understand that from the issuing of the command to restore and build Yerushalem (Jerusalem) until an anointed one (a prince) comes, there will be 49 years and 434 years. It'll be built again with a plaza and a moat, but in distressing times. **26** After those 434 years, the anointed one will be killed and be left with nothing. The followers of that coming prince will destroy the city and the sanctuary. Its end will come with a flood, and then there'll be war until the end with much destruction having been decreed. **27** He'll make a firm agreement with many people for seven years. In the middle of that time, he'll put an end to sacrifices and offerings. On the wing of abominations will come one who makes desolate,[31] until the complete destruction that is decreed is poured out on the desolator." NEEDS MORE WORK

God's terrifying revelation to Daniyel

10:1 In the third year of the reign of Persian King Koresh (Cyrus), a message was revealed to Daniyel (also named Belteshatsar (Belteshazzar)). The message was true, and it concerned was a large conflict. He understood the message and had an understanding of the vision.
2 At that time, I, Daniyel, had been mourning for three weeks. **3** I hadn't eaten any tasty food or meat, and no wine had been near my lips. I hadn't even put any perfumed oil on my hair or face during those three weeks.
4 Then on that day in late April, I was standing on the bank of the great river, i.e., the Hidekel. **5** When I looked up, to my surprise there was a man there dressed in linen with a belt of pure gold from Ufaz around his waist.[32] **6** His body sparkled like a jewel, his face was brilliant like lightning, his eyes were like flaming torches, his arms and his feet were like the gleam of polished bronze, and his voice was loud like the sound of a huge crowd.
7 I, Daniyel, alone saw the vision, because the men with me didn't see anything. However, they started trembling and ran away to hide, **8** so I was left alone and saw this incredible vision. My strength deserted me and my face went deathly pale, and I couldn't move. **9** Then I heard the man start speaking, and as he did I fell to my knees then laid with my face to the ground in a deep sleep. **10** Then suddenly, a hand touched me and set me trembling back on my hands and knees.
11 The man spoke to me, "Daniyel, you're a man who's greatly valued. I've been sent to you, so stand up and listen to what I'm about to tell you." When he said that, I stood up trembling **12** and he told me, "Don't be afraid, Daniyel, because your prayer was heard from the very first day that you started investigating these matters. You humbled yourself before your god, so I've come in response to your

30 **RV 9:21 · Cross-ref.** Luk 1:19,26.
31 **RV 9:27 · Cross-ref.** Dan 11:31; 12:11; Mat 24:15; Mrk 13:14.
32 **RV 10:5-6 · Cross-ref.** Rev 1:13-15; 2:18; 19:12.

words. 13 But the protector of the Persian kingdom held me back for twenty-one days. Then wow, Mika'el (Michael), one of God's chief protectors,[33] came to help me, because I'd been stuck there with the kings of Paras (Persia).
14 "Now I've come to make you understand what will happen to your people in the days near the end, because this vision is for the future."
15 While he was telling me all that, I faced the ground and wasn't able to speak. 16 Then suddenly, someone who resembled a human touched my lips and I opened my mouth and was able to speak. I said to the one standing in front of me: "My master, that vision gave me an anxiety attack and I feel weak. 17 How can a servant of my master like me be able to talk to someone like you, my master? As for me, I've got no energy left, and I can barely breathe."
18 Then the one who looked like a human touched me again and strengthened me, 19 then he said, "Don't be afraid, you human who's greatly valued. May peace be to you! Be strong and be strong!"
While he was speaking to me, I felt stronger and said, "Go ahead and speak, my master, because you've given me some energy again."
20 Then he asked, "Do you know why I've come to you? But now I will return to fight against the protector of Paras (Persia). When I go out, the protector of Yavan (Greece) will come. 21 But I'll tell you what's inscribed in the Book of Truth. There's no one standing strong with me against them, except your protector Mika'el (Michael)."
11:1 As for me, in the first year of King Dareyavesh (Darius) the Madi (Mede), I stood up to support and protect him.

The kings of Mitsrayim and Aram

2 Now I'll tell you the truth: Three more kings will reign in Paras (Persia), then a fourth one will gain far more riches than all the others. When he becomes strong through his wealth, he'll stir up everyone against the kingdom of Yavan (Greece).
3 Then a powerful king will come to the throne, and he'll rule with great authority and do whatever he wants. 4 But as soon as he's reached his peak, his kingdom will be uprooted, then broken and divided into the four compass directions. But it won't be his descendants reigning but those kingdoms will be given to others, and they won't rule with that same authority.
5 Then the southern (Egyptian) king will become strong, but one of his generals will become stronger than him and will take over—he will rule a larger region. 6 After some years, they'll forge an alliance—the daughter of the southern king will come to the northern (Syrian) king to make an agreement. But she won't be able to retain her power, and he won't be able to continue in his strength. She'll be handed over, along with her attendants and her child, and the man who supported her in those times. 7 But one of her relatives will step up to become the southern king. He will attack the army of the northern king and invade his fortress, defeating them. 8 He'll also take their gods away to Mitsrayim (Egypt) as plunder, along with their cast metal images and their precious gold and silver utensils. Then he'll stay away from the northern king for several years. 9 Then that northern king will come into the southern king's region, but will return again to his own land.
10 However, his sons will assemble a huge army and wage war. It will keep coming and overflow like a flood and pass through, and will carry the war as far as his fortress again. 11 Then the southern (Mitsri (Egyptian)) king will be furious and go out and fight against the northern (Syrian) king who'll assemble a large army, but that large army will be defeated. 12 Defeating all of them will result in that southern king becoming proud and he'll be responsible for the death of tens of thousands, but he won't triumph.
13 Then the northern (Syrian) king will again assemble a huge army, even larger than previously. After a few years, he'll certainly want to attack with a huge well-equipped army. 14 In those times, many will try to rebel against the southern (Mitsri) king. Men of violence from among your people (Yisrael (Israel)) will also rebel in order to fulfill the vision, but they'll all fail. 15 Then the northern king will come, heap up siege ramps, and capture a fortified city. The forces of the south, not even their best troops, will have enough strength to be able to resist them. 16 So the invader will be able to do whatever he wants—no one will stand against him. The northern king will stand in the beautiful land of Yisrael, ready to destroy it.
17 He'll make the decision to use the strength of his entire kingdom to invade. He'll forge an agreement, yet he'll give him a daughter as a wife in order to ruin it, but it won't work or be to his advantage. 18 After that, he'll focus on the coastlands and will capture many, but a commander will end his insolence against him—in fact he'll cause his insolence to bounce back onto him. 19 Then he'll focus his attention on the fortresses in his own land, but he'll stumble and fall and drop off the scene.
20 Then another man will succeed the northern king and he'll send a tax collector to Yerushalem (Jerusalem) so he can make his kingdom more prosperous, but in a few days he will be broken, although not in anger or in battle.

The evil Arami king

21 In his place, a despicable person without any royal lineage will come to power. He'll come unexpectedly and will seize the northern (Arami (Syrian)) kingdom by intrigue. 22 The overflowing forces will be swept away before him and broken, and also the prince of the agreement. 23 After an alliance is made with him, he'll act deceitfully then he'll go up and become powerful with a small number of people. 24 He'll come into the richest parts of the province in a time of peace, and he'll do what neither his fathers nor his fathers' fathers did. He will distribute plunder, booty, and possessions among them. He'll make plans against fortresses, but only for a time.
25 He'll use his courage and power to raise a large army against the southern (Egyptian) king. The southern king will amass an exceedingly large, powerful army to respond in battle, but he won't be able to make headway because

33 **RV 10:13,21 · Cross-ref.** Rev 12:7.

Readers' Version

plots will be devised against him. 26 Even those who sit at his table and eat his fine food will work against him. His army will be swept away with large numbers of casualties. 27 The two kings with their evil intentions, will sit at the same table but tell each other lies. However, it won't succeed, because the end won't come until the time appointed by God. 28 Then the northern king will return to his own country with valuable plunder, but his heart will be set against the holy agreement. He'll take action, and then return to his own country.

29 At the appointed time the northern (Arami (Syrian)) king will come back into the south, but he won't be successful like he had been the previous time. 30 Ships will come against him from Kitim, and he'll withdraw in fear. He'll be angry about the holy agreement and will take action. He'll come back and take the advice of those who forsake the holy agreement. 31 Some of his forces will attack and defile the sanctuary fortress. They'll prevent the regular burnt offerings, and they'll set up something revolting that causes people to be appalled.[34] 32 Using flattery, he will corrupt others who oppose the agreement, But the people who know their god will be strong and will take action. 33 Those among the people and have insight will teach others, But they'll be killed in battle or burnt during the attacks, or be plundered for several days or taken captive. 34 When they fall, they'll receive a little help. Many will join themselves with them in hypocrisy. 35 Some of those who have insight will fall but the others will be refined, purified, and cleaned until the time of the end, because it'll continue until the appointed time.

36 The northern (Arami) king will do whatever he wants. He'll boast and claim to be greater than any god,[35] and he'll say terrible things against the god of gods,[36] . He'll be successful until the indignation is accomplished, because everything will happen just as it's already been determined. 37 He won't pay any attention to his ancestors' gods, or to the one desired by women, or for that matter, to any other god, because he'll think he's better than everyone and everything else. 38 Instead of those, he'll honour the god of fortresses—a god his ancestors had never even heard of. He'll honour that god with gold and silver, and with precious stones and treasures. 39 He'll take action against the strongest fortresses with the help of a foreign god. He'll increasingly honour those who acknowledge him and will make them influential leaders, and he'll divide up the land for a price.

40 At the time of the end, the southern (Mitsri (Egyptian)) king will attack the northern king, but that northern (Syrian) king will fight back aggressively with chariots and horsemen, and with many ships. He'll invade several countries like how a flood overflows then passes through. 41 He will come into the beautiful land of Yisrael (Israel), killing many, but Edom, Moav (Moab), and the bulk of the Amonim will escape from his power. 42 That northern king will invade other countries, and even Mitsrayim (Egypt) won't miss out. 43 He'll accumulate the treasures of gold and of silver, and everything in Mitsrayim that's valuable, and then the Luvim (Libyans) and the Kushim will be in his footsteps. 44 But reports coming in from the east and the north will terrify him, and he'll go out to fight furiously and kill many. 45 He'll erect his royal tents between the seas and the beautiful holy mountain, but that northern king will come to his end, and no one will help him.

The ending of time

12:1 The one who looked like a human also told me: At that time Mika'el (Michael), the powerful prince who stands guard over your people, will become active.[37] There'll be a time of distress such as never has been since there was a nation until that time,[38] but at that time your people will be rescued—everyone whose name is found written in the book. 2 Many of those who've already been buried will come back to life—some to go on and live forever, and some to endure shame and everlasting contempt.[39] 3 Those who have insight will shine like the brightness of the Milky Way, and those who lead many people to righteousness, like the stars shining forever.

4 But you, Daniyel, keep these words secret, and seal up the book until the time of the end.[40] Many will rush back and forth, and knowledge will increase.

5 Then I, Daniyel, looked, and to my surprise, two others were standing there—one on this side of the river and one on the opposite bank. 6 One of them asked the man dressed in linen, who was above the river itself, "How long will it be until the end of those incredible events?"

7 I heard the man dressed in linen, who was above the river—he raised both arms and promised in the name of him who lives forever[41] that it would be for a time, times, and half a time.[42] When the destruction of the power of the holy people has come to an end, all those things will have been completed.

8 I heard, but I didn't understand, so I asked, "My master, what will be the outcome of all those things?"

9 "Just carry on, Daniyel," he responded, "because those matters are closed and sealed until the time of the end. 10 Many people will be purified, cleaned, and refined, but

34 **RV 11:31 · Cross-ref.** Dan 9:27; 12:11; Mat 24:15; Mrk 13:14.

35 **RV 11:36 · Cross-ref.** 2Th 2:3-4.

36 **RV 11:36 · Cross-ref.** Rev 13:5-6.

37 **RV 12:1 · Cross-ref.** Rev 12:7.

38 **RV 12:1 · Cross-ref.** Mat 24:21; Mrk 13:19; Rev 7:14; 12:7.

39 **RV 12:2 · Cross-ref.** Isa 26:19; Mat 25:46; Yhn 5:29.

40 **RV 12:4 · Cross-ref.** Rev 22:10.

41 **RV 12:7 · Cross-ref.** Rev 10:5.

42 **RV 12:7 · Cross-ref.** Rev 12:14.

Readers' Version

the wicked will behave wickedly.[43] None of the wicked will understand these things, but those who have insight will understand.

11 From the time that the regular burnt offerings are taken away and the revolting thing that causes people to be appalled is set up,[44] there will be 1,290 days. **12** Blessed is any person who's patient and arrives at the 1,335 days.

13 But as for you, carry on with your life until the end. Then you'll be able to relax and receive your allocated inheritance at the end of the days."

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43 RV 12:10 · Cross-ref. Rev 22:11.

44 RV 12:11 · Cross-ref. Dan 9:27; 11:31; Mat 24:15; Mrk 13:14.

Yehezkel
(Ezekiel)

Introduction

Yehezkel (or more properly 'Yehezkel' which means 'God/El will strengthen', but called 'Ezekiel' in older English translations because Greek has no 'y' or 'h') was a priest in Yerushalem (Jerusalem). He was one of the many people who were captured by the Babylonian army and marched off to Bavel before Yerushalem was defeated in 586 B.C. So he lived in Bavel and became a prophet five years after he'd been exiled. His message was directed to the people exiled to Bavel as well as those back in Yerushalem. Yehezkel's account can be divided into six parts: 1. God's calling Yehezkel as a prophet; 2. warnings to the people there about God's coming punishment of them, and of the coming destruction of Yerushalem; 3. God's messages about the punishment of various nations who'd attacked Yisrael; 4. comforting Yisrael when enemies defeated Yerushalem, and a promise of a future, better life; 5. the defeat of all of Yisrael's enemies; 6. Yehezkel's description of a restored temple and of a nation that would return to living there.
Yehezkel demonstrated a lot of faith, and his messages came as visions—many of which he had to act out. Yehezkel explained the importance of a new heart and spirit, and how it's necessary for each person to individually repent from their sins. He reveals Yisrael's hope of a new life. Then as prophet and priest, he greatly looks forward to a new temple with all the rooms that are necessary for the sacred services.

Main components of this document

The calling of Yehezkel as a prophet *1:1–3:27*
The speeches concerning the destruction of Yerushalem *4:1–24:27*
God's judgement of nations *25:1–32:32*
God's promise to his people *33:1–37:27*
The bad prophecies concerning Gog *38:1–39:29*
The revelation concerning the coming temple and nation *40:1–48:35*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Yehezkel's calling to be a prophet[1] · Yahweh reveals himself

1:1 When I was thirty years old, on July 5th, as I was living with the other captives by the Kevar Canal, the skies opened[2] and I saw visions from God.

2 That was the fifth year since King Yehoyakin had been taken captive.[3] **3** Yahweh gave me, the priest Yehezkel (Ezekiel) (son of Buzi), this message in the land of the Kasdim (Chaldeans) (often known better as Babylonians) by the Kevar Canal, and Yahweh revealed his strength to me there. **4** Then I looked, and there was a windstorm coming from the north—a huge cloud with lightning flashing inside it and brilliant light inside it and surrounding it, and fire inside the cloud made it look amber coloured. **5** In the middle was what seemed to be four living creatures resembling humans,[4] **6** but each of them had four faces and four wings. **7** Their legs were straight, but they had hooves like calves' hooves that gleamed like polished bronze. **8** They had human hands under their wings on each of their four sides. For each of the four of them, **9** their wings were touching the wings of the next creature, and they didn't turn as they went—rather each one went straight forward.

10 Each one's front face was like a human face, then they each had a lion's face on the right, a calf's face on the left, and the fourth face was an eagle's face.[5] **11** Their faces were like that, and their wings were spread out above, so that each creature had a pair of wings that touched another creature's wings, and also a pair that covered their bodies. **12** Each went straight forward, so that wherever the spirit directed them to go, they went without turning.

13 The living creatures resembled burning coals or torches.[6] Bright fire also moved around among the creatures, and there were flashes of lightning. **14** The living creatures moved rapidly swiftly back and forth, and they looked a bit like lightning.

15 Then I looked more closely and saw a wheel on the ground beside each of the living creatures with its four faces.[7] **16** Each of the wheels was the same, and they all shone like chrysolite. Each wheel seemed to have one wheel inside another wheel. **17** When they moved, they didn't have to turn to change direction. **18** The rims of the wheels were awesomely tall, and all four of them were full of eyes around the rim.[8] **19** Whenever the living creatures moved, the wheels moved beside them. When the living creatures went upwards, the wheels also went up. **20** Wherever the spirit would go, they went, and the wheels went up beside them, because the spirit of the living creature was in the wheels. **21** Whenever the creatures moved, the wheels also moved, and when the creatures stood still, the wheels stood still. When the creatures went upwards, the wheels went up beside them, because the spirit of the living creature was in the wheels.

22 Above the living creatures was something like an awesome crystal dome stretched out over their heads.[9] **23** Beneath the dome, each of the creatures' wings stretched out straight and touched another creature's wings. Each one also had a pair to cover their own body with. **24** Then I heard the sound of their wings, which was like the noise of a lot of water. When they moved, it was like the voice of the powerful one—like the sound of a rainstorm or an army. Whenever they stood still, they lowered their wings.[10] **25** Whenever they stopped and lowered their wings, a voice came from under the dome that was above their heads.

God's throne

26 Above the dome over their heads was what looked like a sapphire stone that had been made into a throne, and on the thing like a throne was something that looked like a man.[11] **27** I saw a figure that appeared to have glowing metal with fire in it from his hips upwards, and looking downwards from his hips, I saw the appearance of fire and brightness all around.[12] **28** The bright light surrounding the throne looked like a rainbow in the clouds on a rainy day—it was the appearance of the likeness of Yahweh's splendour. When I saw it, I quickly knelt down and bowed my head to the ground, and I heard a voice speaking.

Yehezkel sent as a prophet to Yisrael

2:1 He said to me, "Son of humanity, stand up and then I'll speak to you." **2** Then as he spoke to me, the spirit entered into me and stood me up, and I heard him speaking to me. **3** He told me, "Son of humanity, I'm sending you to Yisrael's (Israel's) people—two rebellious nations that have rebelled against me. Both they and their ancestors have been sinning against me right up to this very moment. **4** Their descendants are very stubborn and hardheaded. I'm sending you to them, and you'll tell them that this is what the master Yahweh is saying to them. **5** They might listen or might not. They're a rebellious bunch, but they'll at least know

1 **RV 1:1 · Parallel** 1:1–3:27

2 **RV 1:1 · Cross-ref.** Rev 19:11.

3 **RV 1:2 · Cross-ref.** 2Ki 24:10-16; 2Ch 36:9-10.

4 **RV 1:5 · Cross-ref.** Rev 4:6.

5 **RV 1:10 · Cross-ref.** Eze 1:5,10; 10:4; Eze 10:14; Rev 4:7.

6 **RV 1:13 · Cross-ref.** Rev 4:5.

7 **RV 1:15-21 · Cross-ref.** Eze 10:9-13.

8 **RV 1:18 · Cross-ref.** Rev 4:8.

9 **RV 1:22 · Cross-ref.** Rev 4:6.

10 **RV 1:24 · Cross-ref.** Rev 1:4-15; 19:6.

11 **RV 1:26 · Cross-ref.** Eze 10:1; Rev 4:2-3.

12 **RV 1:27 · Cross-ref.** Eze 8:2.

Readers' Version

that a prophet's been among them.
6 And you, son of humanity, don't be afraid of them or
their words. Don't be afraid, even though you're among
briers and thorns, and although you live with scorpions.
Don't fear their words or be dismayed by their faces, since
they're a rebellious bunch. **7** Pass my messages on to them,
whether they listen or not, because they're quite rebel-
lious. **8** But you, son of humanity, listen to what I'm telling
you. Don't become rebellious like that rebellious bunch.
Open your mouth and eat what I'm about to give you."
9 Then I looked and saw a hand extended out to me, and it
was holding a scroll with writing on it.[13] **10** He spread it out
in front of me—there was writing on both the front and
the back, and it was full of messages about grief, mourn-
ing, and sad endings.
3:1 He said to me, "Son of humanity, eat what you've
found. Eat this scroll,[14] then go speak to the Israeli people."
2 So I opened my mouth, and he gave me the scroll to eat.
3 He told me, "Son of humanity, feed your belly and fill
your stomach with this scroll that I've given you." So I ate
it, and it tasted as sweet as honey.
4 Then he told me, "Son of humanity, go to the people of
Yisrael (Israel) and pass my messages on to them, **5** be-
cause you aren't being sent to a people group who speak a
strange or difficult language, but to the Israeli people—
6 not to many people groups who speak strange or difficult
languages whose words you wouldn't be able to under-
stand. I'm sure that if it was them that I sent you to, they
would've listened to you. **7** But the Israeli people won't be
willing to listen to you, because they're not willing to lis-
ten to me. All the Israeli people are hardheaded and hard-
hearted. **8** Listen, I'll enable you to be as stubborn and
tough as they are. **9** I'll make you hard like a dia-
mond—harder than flint. Don't be scared by them or dis-
couraged by the looks they give you, because they're rebel-
lious people."
10 He also told me, "Son of humanity, listen very carefully
to what I say, and keep thinking about it. **11** Then go to any
of your people who were brought here as captives, and tell
them, 'This is what the master Yahweh says,' whether
they'll listen or not."
12 Then the spirit lifted me up, and I heard rumbling like
a large earthquake behind me. (May Yahweh's honour in
his place be blessed.) **13** It was the sound of the living crea-
tures' wings as they touched one another, and the sound of
the wheels that were with them, and the sound of a large
earthquake. **14** Then the spirit lifted me up and took me
away, and I went with bitterness and rage in my spirit, be-
cause Yahweh's hand was pressing down firmly on me.
15 Then I went to the captives at Tel-Aviv who lived along
the Kevar Canal, and I stayed among them there for seven
days, overwhelmed in amazement.
16 After those seven days were over, Yahweh gave me this
message:[15] **17** "Son of humanity, I've made you a guard over
the Israeli people, so listen to this message of mine and
give them my warning. **18** When I tell the wicked, 'You'll
certainly die' and you don't warn them about that or give
them a warning about their evil actions so they might
live—the wicked will die for their sin, but I'll hold you re-
sponsible for their death. **19** But if you do warn the wicked,
and they don't turn from their wickedness or from their
wicked actions, then they'll die for their sin, but you will
have saved your own life.
20 If a godly person turns from their righteousness and
behaves unjustly, and I put a stumbling block in front of
that person, they'll die. Because you didn't warn them,
they'll die in their sin, and I won't consider the righteous
things they did, but I'll hold you responsible for their
death. **21** But if you do warn the godly person to stop sinning
so that they no longer sin, that person will surely live,
since they were warned, and you will have saved your own
life."
22 Then Yahweh's hand was on me **Yehezkel's calling**
there, and he told me, "Get ready and go out into the plain,
and I'll speak with you there."
23 I got up and went out into the plain where Yahweh's
glory was staying, like the glory I'd seen beside the Kevar
Canal, so I fell to my knees and bowed low to the ground.
24 Then the spirit entered me and stood me up on my feet,
and spoke with me, telling me: Go and shut yourself up in
your house. **25** Son of humanity, people will tie you up with
ropes so that you'll be unable to go outside. **26** Then I'll
make your tongue stick to the roof of your mouth, so you'll
become mute, and although they're rebellious people, you
won't be able to tell them off. **27** But when I speak to you,
I'll open your mouth so you'll be able to tell them, 'This is
what the master Yahweh says.' The ones who will hear will
hear, but the ones who won't listen won't listen, because
they're rebellious people.
4:1 But you, son of humanity, get **Messages about Yerushalem's destruction[16] · Yehezkel models Yerushalem's invasion**
yourself a brick and place it in front
of you and carve Yerushalem
(Jerusalem) City on it. **2** Then lay
siege against it, and build forts
against it. Build an assault ramp up
against it and make camps around it. Place battering rams
all around it. **3** After that, get yourself an iron pan and use
it as an iron wall between yourself and your representation
of the city, and keep looking in that direction, because it'll
be under siege and you're to put the siege against it. That
will be a sign to the Israeli people.
4 Then lie on your left side and put the sin of the Israeli
people on it. You'll carry their sin for the number of days
you lie down as a sign against them. **5** I myself am assign-

13 **RV 2:9-10 · Cross-ref.** Rev 5:1.

14 **RV 3:1-3 · Cross-ref.** Rev 10:9-10.

15 **RV 3:16 · Note** This formula occurs around fifty times in Yehezkel's account.

16 **RV 4:1 · Parallel** 4:1–24:27

ing to you one day to represent each year of their punishment: 390 days lying on your left side. In that way, you'll carry the Israeli people's sin. **6** When that period is over, then lie down a second time on your right side, because you'll carry the sin of Yehudah's (Judah's) people for forty days. I'm assigning one day to you for each year.

7 Keep looking towards Yerushalem, which is under siege, and with your arm bared like a warrior, prophesy against it. **8** Listen, I'll have you tied with ropes so you won't be able to turn from one side to the other until the days representing the years of your siege are over.

9 Take wheat, barley, beans, lentils, millet, and spelt for yourself, and put them into a single container, and make bread for yourself according to the number of days you'll lie on your side—yes, you'll eat it for 390 days. **10** You'll measure 250g by weight to eat each day, and you'll eat it during the day at set times. **11** Then you'll measure out half a litre of water to drink each day, and you'll drink it at set times. **12** You'll cook and eat that bread as barley cakes, but burn sun-dried human excrement to bake it over while they're watching.

13 Yahweh says that that means that the bread that the Israeli people will eat there among the other nations that I'll banish them to will be ceremonially unclean. **14** But I protested, "Oh no, master Yahweh. I've never broken our dietary laws. Ever since I was young, and right up till now, I've never eaten either anything that died or anything killed by animals, and foul meat has never entered my mouth."

15 So Yahweh answered me, "Listen, I'll give you cow manure instead of human excrement, so you can bake your bread over that."

16 Then he told me, "Son of humanity, listen. I'm breaking the cycle of food supply in Yerushalem (Jerusalem), and they'll eat bread while anxiously rationing it, and drink water while fearfully rationing it, **17** because they'll lack both food and water, and everyone will be appalled by their neighbours' actions, and they'll waste away because they disobeyed God.

Yehezkel's Yerushalem model

5:1 Then you, son of humanity, take a sharp sword as a barber's razor for yourself, and use it to shave your head and beard, then get some scales so you can weigh your hair and divide it equally into three piles. **2** Burn a third of it in the middle of the city when the days representing the siege have finished, and take the second pile of hair and hit it with the sword all around the city. Then scatter the final third to the wind, and I'll draw out a sword to chase after the people. **3** But take a few hairs from them and tie them into the folds of your robe. **4** Then take a bit more of the hair and throw it into the middle of the fire to be burnt up—from there a fire will spread out to all the Israeli people."

5 My master Yahweh says, "That brick model is Yerushalem (Jerusalem) where I've placed her in the middle of the nations, and where I've surrounded her with other countries. **6** But due to her wickedness, she's rejected my decrees more than other nations have, and avoided my regulations more than the countries that surround her. Her people have rejected my judgements and haven't followed my regulations." **7** Therefore my master Yahweh says this, "Because you're more troublesome than the nations that surround you, and haven't followed my statutes or obeyed my regulations, or even acted according to the surrounding nations' regulations," **8** therefore my master Yahweh says this, "Listen, I myself will work against you. I'll execute judgements among you for the other nations to see. **9** Because of your detestable actions, I'll do things to you that I've never done before, and which I'll never do again: **10** Fathers will eat children among you,[17] and sons will eat their fathers, since I'll execute judgement on you and scatter all of you who are left in every direction."

11 This is my master Yahweh's declaration: As surely as I live, it's certainly because you've defiled my sanctuary with all your hateful things, and with all the disgusting things you've done, that I myself will reduce you in number—I won't have pity on you, and I won't spare you. **12** A third of you will die from deadly diseases, plus they'll be consumed by a famine that comes to you. A third will die by violence in the area surrounding you. Then I'll scatter a third in every direction, and draw out a sword to chase after them as well.

13 Then my rage will be over, and I'll end my fury at them. I'll be satisfied, and they'll know that I, Yahweh, have spoken in my rage and I've completed my furious punishment of them. **14** I'll make you into a city of ruins so that those from other nations will mock you as they pass by. **15** So Yerushalem (Jerusalem) will become something for other people to condemn and to mock—a warning and a horror to the nations that surround you. I'll execute judgements against you in rage and fury, and with an angry rebuke. I, Yahweh have declared that. **16** I'll send out harsh arrows of famine against you that'll become my way of destroying you, because I'll make the famine more severe and destroy your food supply. **17** I'll send a famine and disasters against you so you'll be childless. Plague and bloodshed will pass through you, and I'll bring a sword against you.[18] I, Yahweh, have declared that.

Yahweh's judgement on false gods

6:1 Yahweh gave me this message: **2** "Son of humanity, look towards Yisrael's (Israel's) mountains and prophesy to them. **3** Say, 'Mountains of Yisrael, listen to this message from the master Yahweh. My master Yahweh says this to the mountains and to the hills, to the streambeds, and to the valleys: Listen, I'm bringing a sword against you all, and I'll destroy your hilltop shrines. **4** Then your altars will become desolate and your pillars will be destroyed, and I'll throw your dead people down in front of their idols. **5** I'll lay the dead bodies of Yisrael's people right there in front of their idols,

17 **RV 5:10 · Cross-ref.** Lam 4:10.

18 **RV 5:17 · Cross-ref.** Rev 6:8.

Readers' Version

and scatter your bones around your altars. 6 Everywhere
you people live, cities will be turned to rubble and the hill-
top shrines ruined, so that your altars will be broken down
and left idle. Then they'll be broken and disappear, your
pillars will be cut down, and everything you people have
built will be wiped away. 7 The dead will fall down right
there among you, and you'll know that I am Yahweh.
8 " 'But I'll preserve a remnant among you, and there'll
be some who escape the sword among the nations, when
you're scattered throughout the countries. 9 Then those
who escape will think about me among the nations where
they'll be held captive. They'll remember that I was
grieved by their promiscuous heart that turned away from
me, and by their eyes that lusted after their idols. Then the
loathing for the wickedness that they've committed with
all their disgusting activities will show on their faces,
10 and they'll know that I am Yahweh. It was for a reason
that I said I'd bring this evil onto them.' "

Yahweh's punishment of the Israelis

11 My master Yahweh says this:
"Clap your hands and stamp your
feet. Say, 'Oh dear,' because of all the
disgustingly evil things done by the Israeli people, because
now they'll fall by sword, famine, and deadly diseases.
12 Those who are far from Yerushalem (Jerusalem) will die
from deadly diseases, and those who are near will fall by
the sword. Those who remain and survive will die by
famine. That's the way that I'll put my fury against them
into action. 13 Then you'll know that I am Yahweh, when
their dead lie among their idols, around their altars, on ev-
ery high hill—on all the mountain peaks, and under every
flourishing tree and thick oak—the places where they
burnt incense to all their idols. 14 I'll strike the land with
my hand and make it bare and deserted from the wilder-
ness to Develah, throughout all the places where they live.
Then they'll know that I am Yahweh."

Yisrael's end is coming

7:1 Yahweh gave me this message:
2 "You, son of humanity, the master
Yahweh says this to the country of Yisrael (Israel).
" 'An end. An end has come to the four borders of the
country.
3 Now your end has come, because I'm sending out my
rage onto you, and I'll judge you according to your be-
haviour,
then I'll bring all your disgusting habits back onto you. 4 I
won't pity you, and I won't spare you. Instead, I'll bring
your ways back onto you,
and your disgusting actions will come back on you so
you'll know that I am Yahweh.' "
5 My master Yahweh says this:
"Disaster. A unique disaster. Listen, it's coming. 6 An end
of an era is definitely coming. The end has woken up and is
starting to work against you—yes it's coming. 7 Your doom
is coming to you who inhabit the land. The time has come.
The day of destruction is near, and the mountains will no
longer be cheerful.
8 "Now before long I'll pour out my fury against you and
expend my rage on you when I judge you according to
what you do and bring all your disgusting actions back on
you, 9 because I won't be compassionate and I won't spare
you. Whatever you've done in the past, I'll do to you now,
and your disgusting actions will bounce back on you so
you'll know that it's me, Yahweh, who's punishing you.
10 Look here, the day—yes, it's coming. Doom has gone out.
The wooden stick has blossomed. Arrogance has budded.
11 Violence has grown up into a wooden stick of wicked-
ness, but none of them (even though there's many of
them), and none of their wealth, and none of their impor-
tance will continue.
12 "The time is coming—the day has come close. Don't let
a buyer be happy or a seller be sad, because my anger is di-
rected at the entire large group. 13 No, the seller won't re-
turn to the land he sold as long as they both live, because
the vision concerning the entire group won't be reversed,
and because of their disobedience, none of them will be
able to save themselves. 14 They've blown the trumpet and
gotten everything ready, but there's no one marching to
battle, since my anger is on the entire large group.
15 "The sword is on the outside, and deadly diseases and
famine are inside the building. People who are in the coun-
tryside will die by the sword, while famine and deadly dis-
eases will consume those in the city. 16 But some survivors
will escape from among them, and will go up into the hills.
Like the doves that live in the valleys, all of them will
moan—each person for their own disobedience. 17 They
won't be able to use their trembling hands, and their knees
will feel like liquid. 18 They'll wear sackcloth, but will be
covered in terror. Their faces will display their shame, and
they'll shave their heads as a sign of sorrow. 19 They'll
throw their silver into the streets, and their gold will be
like rubbish. Their silver and gold won't be able to rescue
them in the day of Yahweh's rage. Their lives won't be
saved, and their hunger won't be satisfied, because their
disobedience has become a stumbling block. 20 In their
pride they took his beautiful jewelled ornaments and made
them into their idolatrous figures and detestable things.
Therefore, I'm going to defile those things. 21 I'll hand
those things over to strangers and to the earth's wicked
people as plunder, and they'll defile them. 22 Then I'll put
my hand over my eyes when they defile my cherished
place—bandits will enter it and defile it.
23 "Make a chain, because the country is filled with
judgement for murder, and now the city is full of violence.
24 I'll bring the most wicked foreigners here, and they'll
take over the people's houses, and I'll bring the pride of
the powerful people to an end, because their sacred places
will be defiled. 25 Anguish will be the order of the day, and
they'll wish for peace, but there won't be any. 26 Disaster
will follow disaster and there'll be rumour after rumour.
Then they'll be wanting a vision from the prophet, but the
priest will no longer teach God's instructions, and advice
from the elders will be useless. 27 The king will mourn and
the prince will be overcome by despair, while the hands of
the country's people will tremble in fear. I'll do that to
them just like they did to others. I'll judge them by their

Readers' Version

own standards until they know that I am Yahweh."

Yahweh's second revelation to Yehezkel[19] · Yerushalem's disgusting idol worship

8:1 Then in the middle of the sixth year,[20] as I sat in my house, and Yehudah's (Judah's) elders sat in front of me, my master Yahweh's hands fell on me there again. **2** I looked, and wow—there was something that looked a bit like a man. From his hips downward there appeared to be fire, and from his hips upward there appeared to be something shining like glowing metal.[21] **3** Then he reached out something in the shape of a hand and took me by my hair—the Spirit lifted me up between earth and the heavens, and in visions from God, he took me to Yerushalem (Jerusalem), to the entrance of the inner northern gate, where the idol was that made Yahweh very jealous.

4 Then wow, the brilliant light of Yisrael's (Israel's) god was there, just like the vision that I'd seen on the plain.[22] **5** Then he told me, "Son of humanity, look towards the north." So I looked towards the north, and to the north of the gate leading to the altar—there in the entrance—was the idol that caused the jealousy.

6 So he told me, "Son of humanity, do you see what they're doing? Those are horribly disgusting things that the Israeli people are doing here to drive me far from my own sanctuary. But you'll see even more disgusting things soon."

7 Then he took me to the courtyard doorway, and I looked, and there was a hole in the wall. **8** He told me, "Son of humanity, dig into this wall." So I dug into the wall, and discovered a doorway. **9** Then he told me, "Go and see the disgustingly wicked things that they're doing there." **10** So I went through and looked, and oh dear, there were shapes of every creeping thing and detestable creature. Pictures of all the Israeli people's idols were carved into the wall all around. **11** Seventy elders from the Israeli people were there, and Shafan's son Ya'azanyah was standing in the middle of them. They were standing in front of the images, and each man was holding his incense burner so that the smell of the cloud of incense went up. **12** Then he asked me, "Son of humanity, do you see what the Israeli elders are doing in the dark? Each one does this in his idol's hidden room, because they say, 'Yahweh doesn't even notice us. Yahweh's abandoned this country.' "

13 Then he told me, "Turn again and see the other terribly disgusting things that they're doing," **14** and he took me to the gate at the northern entrance of Yahweh's temple, and oh dear—there were some women sitting there mourning for the Babylonian Tamuz deity. **15** Then he said to me, "Son of humanity, do you see that? Turn again, and you'll see even more disgusting things than those."

16 Then he took me into the inner courtyard of Yahweh's house, and oh no—at the entrance of Yahweh's temple between the porch and the altar, there were about twenty-five men with their backs toward the temple and their faces toward the east where they were worshipping the sun.

17 He asked me, "Son of humanity, do you see that? Is it insignificant that Yehudah's (Judah's) people do those disgusting things that they're doing here? They've filled the land with violence and keep provoking me to anger and mocking me. **18** So I will also do something to them—I won't have compassion and I won't spare them. Even if they cry loudly in my ears, I won't hear them."

Yehezkel is shown Yerushalem's coming punishment

9:1 Then I heard Yahweh call out with a loud voice, saying, "Guards, come up to the city, and each one is to bring his destructive weapon." **2** Then wow, six men came out from the pathway from the upper gate that faces north, each carrying his weapon of slaughter. There was a man among them dressed in linen with writing equipment at his side. Then they went in and stood beside the bronze altar.

3 Then the bright light representing Yisrael's (Israel's) god went from the winged creature, where it had been, up to the threshold of the temple. Yahweh called to the man dressed in linen who had the writing equipment at his side. **4** Yahweh told him, "Go through the middle of Yerushalem (Jerusalem) City, and make a mark on the foreheads of those who complain and despair about all the disgusting things being done there in the middle of the city."[23]

5 Then he spoke to the others within my hearing, "Go through the city after him and kill. Don't let yourselves have compassion, and don't show any pity. **6** Slaughter all the old men, young adults, little children, and women, but don't approach anyone who has the mark on their head. Begin at my sacred place." So they began with the elders who were in front of the temple.

7 Yahweh told them, "Defile the temple, and fill its courtyards with the corpses. Now go." So they went out and started attacking the city.

8 As they were attacking it, I found myself alone, and I fell to my knees with my head bowed down to the ground, and cried out, and said, "Ah, master Yahweh, will you destroy the entire remnant of Yisrael by pouring out your rage on Yerushalem?"

9 "The disobedience of the people of Yisrael and Yehudah (Judah) has been extremely bad," he answered. "The land is full of blood, and the city full of perversions, since they say, 'Yahweh has forgotten this country,' and 'Yahweh won't take any notice.' **10** So then, I won't show compas-

19 RV 8:1 · Parallel 8:1–10:22

20 RV 8:1 · Note About fourteen months later—around mid-September 592 B.C.

21 RV 8:2 · Cross-ref. Eze 1:27.

22 RV 8:4 · Cross-ref. Eze 1:28.

23 RV 9:4 · Cross-ref. Rev 7:1-8; 9:4; 14:1.

sion, and I won't spare them, rather I'll bring it all on their heads."

11 Then wow, the man dressed in linen who had the writing equipment by his side came back to report, saying, "I've done everything you commanded."

God's splendour leaves the temple

10:1 As I looked toward the dome that was over the heads of the winged creatures, something appeared above them that looked like a sapphire stone that had been made into a throne.[24] **2** Then Yahweh spoke to the man dressed in linen and said, "Go between the wheels underneath the winged creatures, and fill both your hands with fiery coals from between the winged creatures and scatter them over the city."[25]

Then the man went in as I watched. **3** The winged creatures stood on the right side of the temple when the man went in, and a cloud filled the inner courtyard. **4** Yahweh's brilliant light rose up from the winged creature and stood over the threshold of the temple. It filled the temple with the cloud, and the courtyard was full of the brightness of Yahweh's splendour. **5** The sound of the creatures' wings could be heard as far as the outer courtyard, like the voice of the powerful God when he speaks.

6 When Yahweh had commanded the man dressed in linen, "Take fire from between the wheels that are between the winged creatures," the man went in and stood beside a wheel. **7** A winged creature reached out his hand between the winged creatures to the fire that was among them, and lifted it up and placed it into the hands of the one dressed in linen. The man took it and went back out.

8 I noticed that the winged creatures had something like a human hand under their wings, **9** then I looked, and wow, four wheels were beside the winged creatures—one wheel beside each one—and the wheels seemed like shining chrysolite.[26] **10** They all appeared to be the same, like having a wheel within a wheel. **11** When they moved, they went in any of their four directions, without turning as they went, because whatever direction the head faced, they went in that direction without turning as they went. **12** Their whole body (including their backs, their hands, and their wings) was covered with eyes, and there were eyes all around the four wheels, covering them as well.[27] **13** I heard someone call them 'the whirling wheels'.

14 Each one had four faces: the first face was a winged creature's face, the second was a human face, the third was a lion's face, and the fourth was an eagle's face.[28] **15** Then the living creatures (they were the same ones I'd seen by the Kevar Canal) rose up in the air. **16** Whenever the winged creatures moved, the wheels would go beside them, and whenever the winged creatures lifted up their wings to take off from the earth, the wheels didn't turn—they still stayed beside them. **17** When the winged creatures stood still, the wheels stood still, and when they went up, the wheels went up with them, because the spirit of the living creature was in the wheels.

18 Then Yahweh's brilliant light moved out over the temple threshold and stayed over the winged creatures. **19** The winged creatures lifted up their wings and rose from the ground in my sight when they travelled, and the wheels did the same beside them. They stood at the eastern entrance to Yahweh's residence, and the brilliant light of Yisrael's (Israel's) god came onto them from above. **20** Those were the living creatures that I'd seen below Yisrael's god by the Kevar Canal, so I knew that they were winged creatures.

21 They each had four faces and four wings, and had something like human hands under their wings, **22** and their faces resembled the faces that I'd seen in the vision at the Kevar Canal, and each of them went straight ahead.

Yahweh's punishment for Yerushalem

11:1 Then the spirit lifted me up and brought me to the eastern gate of Yahweh's temple, facing east, and wow, in the doorway of the gate there were twenty-five men. Among them I saw Azur's son Ya'azanyah and Benayah's son Pelatyah, who were leaders of the people.

2 Yahweh told me, "Son of humanity, these are the men who plan to do evil things and who make wicked plans in this city. **3** They're saying, 'This isn't yet the time to build houses. This city is like a cooking pot, and we're the meat.' **4** So, prophesy against them, son of humanity, start prophesying."

5 Then Yahweh's spirit came on me and told me to say: This is what Yahweh says, "That's what you Israeli people are saying, because I know what goes through your mind. **6** You've killed many people in this city, and filled its streets with them.

7 Therefore the master Yahweh says: The people you've killed, whose bodies you've laid in the middle of Yerushalem (Jerusalem), are the meat, and this city is the pot. But you people are going to be brought out from the centre of this city. **8** You've feared the sword, so I'm bringing the sword against you. That's my master Yahweh's declaration. **9** I'll bring you out from the city, and put you into the hands of foreigners, because I'll bring judgement against you people. **10** You'll be killed by the sword. I'll judge you within Yisrael's (Israel's) borders so that you people will know that I am Yahweh. **11** This city won't be your cooking pot, nor will you be the meat inside it. I'll judge you people within Yisrael's borders. **12** Then you'll know that I am Yahweh, the one whose instructions you haven't obeyed and whose regulations you haven't followed. Instead, you people have imitated the wicked cus-

24 **RV 10:1 · Cross-ref.** Eze 1:26; Rev 4:2.

25 **RV 10:2 · Cross-ref.** Rev 8:5.

26 **RV 10:9-13 · Cross-ref.** Eze 1:15-21.

27 **RV 10:12 · Cross-ref.** Rev 4:8.

28 **RV 10:14 · Cross-ref.** Eze 1:10; Rev 4:7.

toms of the nations that surround you."

13 Then as I was prophesying, Benayah's son Pelatyah died. So I fell to my knees with my face bowed low to the ground and cried out with a loud voice, "Oh no, my master Yahweh, will you completely eliminate the Israeli people?"

Yahweh's promise to the exiles

14 Then Yahweh gave me this message: 15 "Your brothers, son of humanity, your brothers and all the Israeli people who were exiled—the ones living in Yerushalem (Jerusalem) say about them all, 'They're far away from Yahweh. *This land* was given to us as ours to own.'

16 So tell them, 'My master Yahweh says this: 'Although I've removed them far away to other nations, and though I've scattered them among those lands, I myself have been a place of security for them for a little while in the lands where they were taken.'

17 So explain to them, 'My master Yahweh says this: 'I'll gather you from the people groups, and assemble you from the lands where you were scattered, and I'll give you back the country of Yisrael (Israel).' 18 Then they'll go there and remove every detestable and disgusting thing from there, 19 and I'll give them one heart, and I'll put a new spirit in them. I'll take the rock-hard heart out of them and give them a tender heart,[29] 20 so that they'll follow my instructions and obey my regulations. Then they'll be my people, and I'll be their god. 21 But to those who would rather happily choose their detestable and disgusting ways, I'll make their actions bounce back onto their own heads. That's the master Yahweh's declaration."

God's glory leaves Yerushalem

22 Then the winged creatures lifted up their wings and the wheels that were beside them, and the brilliant light of Yisrael's (Israel's) god was up high over them.[30] 23 Then it went up from the centre of the city and sat above the mountain to the east of the city. 24 The spirit lifted me up and brought me into the land of the Kasdim (Chaldeans) to the exiles, in the vision from God's spirit, and the vision that I'd been seeing left me, 25 and I told the exiles everything Yahweh had shown me.

Portraying the future exile

12:1 Then Yahweh gave me this message: 2 "Son of humanity, you live among a rebellious people group who have eyes to see, yet they don't see, and who have ears to hear, but don't listen,[31] because they're a rebellious people group.

3 "Therefore, son of humanity, pack up your stuff ready to go into exile, and each day while they're watching, start going out somewhere, because while they're watching, I'll exile you from your place to another place. Perhaps they'll begin to see, even though they're such rebellious people. 4 Each day while they're watching, bring out your things for an exile, then as they watch in the evening, go out in the way that people do when going into exile. 5 Dig a hole through the city wall where they'll see you do it, and go out through it. 6 While they're watching, lift your things up onto your shoulder, and bring them out in the darkness. Cover your face, because you mustn't see this land, since I've made you into a sign for the Israeli people."

7 So I did just as I was instructed: I brought my things for an exile out in the daytime, and in the evening I dug a hole through the wall by hand. I brought my things out in the dark, and lifted them up onto my shoulder as they watched.

8 The next morning, Yahweh gave me this message: 9 "Son of humanity, haven't those rebellious Israeli people asked you what you're doing? 10 Tell them that the master Yahweh says this: 'this prophetic action concerns the ruler in Yerushalem (Jerusalem) and all the other Israeli people who are there.' 11 Tell them that you're a sign to them, and that everything you've done will happen to them—they'll be captured and taken into exile in another country. 12 Their leader will lift his things up onto his shoulder in the dark, and will go out through the wall. They'll dig through the wall and take their things out. He'll cover his face, so he won't see the place he's leaving. 13 I'll spread my net out over him and he'll be caught in my trap, then I'll take him away to Bavel (Babylon) (the land of the Kasdim (Chaldeans)), but he won't see it, and he'll die there.[32] 14 I'll also scatter all of his assistants in every direction, and I'll send out a sword after his entire army. 15 When I scatter them among the nations and disperse them throughout the lands, then they'll know that I am Yahweh. 16 But I'll spare a few of them from the sword, famine, and deadly diseases, so they'll be able to record all their hardships and ungodly practices in the countries that I take them to, so they'll know that I am Yahweh."

Portraying the peoples' trembling

17 Then Yahweh gave me another message: 18 "Son of humanity, eat your food while trembling with fear, and drink your water while shaking anxiously, 19 and tell the people in this country, 'My master Yahweh says this about the inhabitants of Yerushalem (Jerusalem), and the country of Yisrael (Israel), "They'll anxiously eat their food and fearfully drink their water, since all the abundance from the land will be devastated because of the violence of all the people who live there. 20 The inhabited cities will become desolate, and the land itself will become a wasteland. Then you'll know that I am Yahweh." ' "

Just because it never came true before...

21 Then Yahweh gave me another message: 22 "Son of humanity, what's that saying that you have in Yisrael (Israel)? It goes, 'The days seem to go on and on, yet no prophecy ever comes true.' 23 So tell them, 'This is what the master Yahweh says: I'm going to prove that what they say isn't correct, then they'll never say it again in Yisrael.'

29 **RV 11:19-20 · Cross-ref.** Eze 36:26-28.

30 **RV 11:22-23 · Cross-ref.** Eze 43:2-5.

31 **RV 12:2 · Cross-ref.** Isa 6:9-10; Jer 5:21; Mrk 8:18.

32 **RV 12:13 · Cross-ref.** 2Ki 25:7; Jer 52:11.

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Tell them, 'It'll soon be the time when everything that the prophets have predicted will happen, 24 because there'll no longer be any false visions or people-pleasing prophecies within Yisrael. 25 I speak, and I put the words that I speak into action, because I am Yahweh. The matter will no longer be delayed, because I'll speak this message in your lifetimes, you rebellious people, and then I'll carry it out!' That's the master Yahweh's declaration."

26 Then Yahweh gave me another message: 27 "Listen, son of humanity, the Israeli people have said, 'The vision that the prophet sees is for many years from now, and he prophesies about far-off times,' 28 so tell them, 'The master Yahweh says this: 'My words won't be delayed any longer, but the message that I've given will be put into effect. That's the master Yahweh's declaration.' "

Condemning the false prophets

13:1 Then Yahweh gave me another message: 2 "Son of humanity, prophesy against the prophets who are prophesying in Yisrael (Israel), and tell those who are prophesying out of their own imaginations, 'Listen to Yahweh's message. 3 My master Yahweh says this: 'Foolish prophets who follow their own spirit and haven't actually seen any vision won't end well. 4 Yisrael, your prophets have been like jackals in the wastelands. 5 You haven't gone to the breaks in the walls around the Israeli cities and repaired them, in order to be able to defend yourselves well during the battle on Yahweh's chosen day. 6 The people have false visions and make false predictions. Yahweh hasn't sent those who say that they're bringing Yahweh's declaration, but nevertheless they've made people hope that their messages would come true. 7 Haven't you had false visions and made false predictions—all of you who say that you're bringing Yahweh's declaration when I myself haven't spoken?'

8 Therefore the master Yahweh says this, 'Because you people have presented false visions and have told lies, this is the master Yahweh's declaration against you: 9 I'll punish the prophets who have lying visions and who make false predictions. They won't be allowed in the assembly of my people, or enrolled in the record of Yisrael's descendants. They mustn't go to the land of Yisrael—that's how you people will know that I am the master Yahweh.

10 Also because they led my people astray and said, "Peace," when there's no peace,[33] it's as if they're building a wall and then whitewashing it.' 11 Tell the ones who are whitewashing the wall that it'll fall down. There'll be a downpour, then I'll send hailstones to make it fall down, and a strong wind to break it down. 12 See, the wall will fall down. Haven't others asked you where the white coating went that you put on it?

13 Therefore my master Yahweh says this: 'In my rage, I'll bring a storm, and in my anger, there'll be heavy rain causing floods. In my rage, hailstones will completely destroy Yerushalem (Jerusalem). 14 I'll tear down the wall that you covered with whitewash, and I'll demolish it to ground level and expose its foundations. So it'll fall, and you'll be annihilated in the middle of it all. Then you people will know that I am Yahweh.

15 In my rage I'll annihilate the wall and those who whitewashed it. I'll tell you, "The wall doesn't exist anymore, nor do the people who whitewashed it— 16 those Israeli prophets who prophesied about Yerushalem and had visions of peace for it. But there isn't any peace! That's the master Yahweh's declaration." '

17 So, son of humanity, turn your attention to your people's daughters and prophesy against them because they invented prophecies in their own imaginations. 18 Tell them that the master Yahweh says this: 'The women won't end well who sew magic charms onto every part of their hands, and make headbands for people of every walk of life that are used to deceive people and hunt them down. Do you people really think you can get away with hunting down my people, but then save your own lives? 19 You've profaned me among my people for handfuls of barley and crumbs of bread. You people have killed people who shouldn't have died, and saved the lives of those who shouldn't have continued to live, because of your lies to my people who heard you.

20 Therefore my master Yahweh says this: 'I'm against the magic charms that you've used to lure the people in as if they were birds. Indeed, I'll tear them from your arms, and I'll let the people you've trapped like birds go free. 21 I'll tear away your headbands and rescue my people from your control so they'll no longer be trapped in your system. Then you people will know that I am Yahweh.

22 Because you've discouraged the righteous people with lies (even though I didn't desire their discouragement), and because you people encouraged the actions of the wicked people instead so they won't change their ways to save their lives, 23 because of that, you'll no longer have false visions or continue to make predictions, because I'll rescue my people out of your control. Then you'll know that I am Yahweh.' "

Yahweh's hate for idols

14:1 One day some of the Israeli elders came and sat down to talk, 2 and Yahweh gave me this message: 3 "Son of humanity, these men have taken their idols to be their gods, and their choice to disobey makes it very difficult for them to relate to me. Should I even let them ask me anything?

4 Therefore tell them that the master Yahweh says this: 'Every Israeli person who makes their idols their priority, or who allows their disobedience to separate them from me, and who then comes to a prophet, I, Yahweh, will answer them according to how many idols they have. 5 I'll do that so that I can reclaim the Israeli people whose values are now far from mine due to their idols.

6 Therefore tell the Israeli people that the master Yahweh says this: 'Change your behaviour and turn away from your idols. Make a decision to stop disobeying me by doing those evil things.

7 Any Israeli person or any foreigner residing in Yisrael

33 **RV 13:10 · Cross-ref.** Jer 6:14; 8:11.

(Israel) who deserts me, who takes idols to be their gods and allows their disobedience to separate them from me, and who then comes to a prophet to request my guidance, I, Yahweh, will answer that person myself. **8** I'll clearly show my disapproval and make that person into a sign for others and into a talking point, and they'll be isolated from the rest of my people, and you people will know that I am Yahweh.

9 If a prophet is deceived and speaks a message, then I, Yahweh, will deceive that prophet. I'll take action against him and destroy him to remove him from among the Israeli people. **10** Both the prophet and the one who asks him for advice will be guilty, and I'll punish both of them for their disobedience. **11** Because of that, the Israeli people will no longer wander away from following me, nor defile themselves any longer through all their disobedience. They'll be my people, and I'll be their god. That's the master Yahweh's declaration.' "

Turning the country into wasteland

12 Then Yahweh gave me another message: **13** "Son of humanity, when a country sins against me by choosing to worship other gods, so that I decide to take action against it, then I'll break the cycle of food production and send a famine out over it. I'll punish both people and animals from that land **14** in such a way that even if Noah, Daniyel, and Iyov (Job) lived in that place, they could only rescue their own lives by being blameless in my sight. That's the master Yahweh's declaration.

15 If I send vicious wild animals through the country and make it barren so that it becomes a wasteland where no one can pass through because of those animals, **16** then even if those same three men were in it, as I live, declares the master Yahweh, they wouldn't be able to rescue even their own children—only their own lives would be saved, but the land itself would become a wasteland.

17 Or if I bring a sword against that country and say, 'Sword, go through the land and eliminate both the people and domestic animals from it', **18** then even if those three men were in it, as I live, declares the master Yahweh, they wouldn't be able to rescue even their own sons or daughters—only their own lives would be saved.

19 Or if I send deadly diseases against that country and pour out my rage against it through bloodshed, in order to eliminate both the people and the domestic animals, **20** as surely as I live, even if Noah, Daniyel, and Iyov were in that country, they wouldn't be able to rescue even their sons and daughters. They'd save only themselves by being blameless in my sight. That's the master Yahweh's declaration.

21 The master Yahweh says this: 'I'll certainly make things worse by sending my four punishments against Yerushalem (Jerusalem) to eliminate both the people and the domestic animals from it: famine, sword, wild animals, and deadly diseases.[34] **22** But listen! Despite that, a remnant will be left in the city—survivors who'll go out with sons and daughters. Yes, they'll go out to you, and you'll see their behaviour and actions and understand why they deserved the punishment that I sent to Yerushalem, and about everything else that I've sent against the country. **23** The survivors will relieve you people when you see their behaviour and their actions, because you'll know that all those things that I've done against Yerushalem, I didn't do them without good reason. That's the master Yahweh's declaration."

The vine stem is useless as wood

15:1 Then Yahweh gave me another message: **2** "Son of humanity, how is a vine better than any tree with branches in a forest? **3** Do people take wood from a vine to make anything? Would anyone use vine wood even to make something to hang a mug on? **4** If it's used as firewood, and if the fire burns both ends, and even the middle, is it good wood, or indeed good for anything? **5** Originally, the vine wood couldn't be used to make anything, so surely, when the fire's burnt it, it still can't do anything useful.

6 Therefore the master Yahweh says this: 'Unlike the trees in the forests, I've given the vine as fuel for fires. I'll act in the same way toward Yerushalem's (Jerusalem's) inhabitants, **7** and I'll start to take action against them. Even if they get out of the fire, the fire will still consume them, so you people will know that I am Yahweh, when I take action against them. **8** Then I'll make the land into an abandoned wasteland because they chose to worship other gods. That's the master Yahweh's declaration."

Unfaithful Yerushalem's vile practices

16:1 Then Yahweh gave me another message: **2** "Son of humanity, inform Yerushalem (Jerusalem) about their detestable behaviour, **3** and declare that the master Yahweh says this to Yerushalem: Your beginning and your birth took place in the land of Kena'an (Canaan), your father was an Amori, and your mother was a Hiti.[35] **4** When you were born, your mother didn't cut your cord, nor did she clean you with water or rub you down with salt, or wrap cloth around you. **5** No one cared enough about you to do any of these things for you—to be compassionate toward you. Your life was despised and you were thrown out into the open field on the very day that you were born.

6 But I went past, and I saw you, Yerushalem, writhing in your own blood, so I said to you as you lay there in your blood, "Live!"[36] **7** I made you grow like a plant in the countryside. You grew up and became tall, and you became the most precious jewel. Your breasts became firm, and your hair grew thick, even though you'd been naked and bare.

8 I went past again and saw you. Wow, the time of love came for you, so I spread my robe out over you and covered your nakedness. Then I made a promise to you and brought you into a contract and you became mine. That's

34 RV 14:21 · Cross-ref. Rev 6:8.

35 RV 16:3 · Note A bunch of insults to the proud Israelis.

36 RV 16:6 · Note The last part of the verse is repeated in the Hebrew.

Readers' Version

the master Yahweh's declaration.

9 I washed you, Yerushalem, with water, and rinsed your
blood off you, and I put lotion on your skin. 10 Then I
dressed you in embroidered clothes and put leather san-
dals on your feet. I wrapped you in fine linen, then covered
you with silk. 11 Next I adorned you with jewellery, and I
put bracelets on your hands and a chain around your neck.
12 I put a ring in your nose and earrings in your ears, and a
beautiful crown on your head. 13 So you were adorned with
gold and silver, and you were dressed in fine linen, silk,
and embroidered clothes. You ate good food made from
fine flour, honey, and oil, and you were very beautiful, and
you became a queen. 14 Your reputation, Yerushalem,
spread among the nations because of your beauty, because
it was perfect in the majesty I'd given you. That's the mas-
ter Yahweh's declaration.

15 But Yerushalem, you trusted in your own beauty, and
you acted like a prostitute because of your reputation. You
flirted with everyone going past, and prostituted yourself,
so that your beauty became theirs. 16 Then you took your
clothes and made hilltop shrines for yourself with them,
decorated in various colours, and there you acted like a
prostitute. This shouldn't have happened, nor should such
a thing exist. 17 You took the fine gold and silver jewellery
that I gave you, and you made male sculptures for your-
selves, and you behaved with them like a prostitute would.
18 You took your embroidered garments and covered those
idols, and you offered my oils and perfumes to them.
19 The high-quality bread that I gave you (made with fine
flour, oil, and honey), you placed in front of them to be a
fragrant aroma, and indeed it was. That's the master Yah-
weh's declaration.

20 Then you took your sons and daughters that you bore
for me, and you sacrificed them to those idols to be de-
voured as food. Are your acts of prostitution a small mat-
ter? 21 You slaughtered my children for the idols and made
them pass through the fire. 22 In all your evil goings on
and your acts of prostitution, you never thought back to
the days when you were young, when you were naked and
bare as you thrashed about in your own blood. 23 After all
your wickedness, you won't end well. That's the master
Yahweh's declaration.

Yahweh's anger at Yerushalem

24 You made yourself a mound and
built a raised shrine in every public
square. 25 You built your raised platform at the top of ev-
ery street and made your beauty a disgrace, and you
spread your legs for anyone who passed by, and you multi-
plied your acts of prostitution. 26 You've acted like a prosti-
tute with your lusty neighbours the Mitsrim (Egyptians),
and you committed many more acts of prostitution, pro-
voking me to anger.

27 Listen, I'll hit you with my hand and cut off your food
supply. I'll hand your life over to your enemies, the daugh-
ters of the Pelishtim, who were ashamed of your obscene
behaviour.

28 You've acted like a prostitute with the Assyrians be-
cause you couldn't be satisfied. You acted like a prostitute
and still you weren't satisfied. 29 So you performed many
more acts of prostitution in Bavel (Babylon) (the country
of the Chaldean merchants), and even that didn't satisfy
you. 30 Your heart is so sick that you would do things like
that—things that only a shameless prostitute would do.
That's the master Yahweh's declaration.

31 You made your mounds at the top of every street and
built your tall shrines in every public square, yet you
weren't like a prostitute, in the sense that you scoffed at
taking payment. 32 You adulterous woman, you prefer
strangers over your husband. 33 It's normal for clients to
pay the prostitute, but you do the opposite: you give your
wages to all your lovers and bribe them to come to you
from all around for your acts of prostitution. 34 Yes, there's
a difference between you and other women. No one offers
payment for you to act as a prostitute. You're the very op-
posite—you paid them but nothing was given to you.

Yahweh's punishment of Yerushalem

35 Therefore, Yerushalem
(Jerusalem), you prostitute, listen to
Yahweh's message. 36 The master
Yahweh says this: 'Because you've poured out your lust and
uncovered your nakedness through your acts of prostitu-
tion with your lovers and with all your detestable idols,
and because you gave them your children's blood, 37 then
listen: I'll gather all your lovers that you've met, including
the ones you loved and the ones you hated—I'll gather
them against you on every side. I'll uncover your naked-
ness for them so they see all your nakedness. 38 Then I'll
punish you for your adultery and the shedding of blood,
and I'll bring on you the bloodshed of my anger and pas-
sion. 39 I'll allow them to conquer you so they'll tear apart
your mounds and break down your tall shrines, and they'll
strip your clothes off you and take all your jewellery—leav-
ing you naked and bare.

40 Then they'll bring a crowd up against you and throw
heavy stones at you, and they'll cut you apart with their
swords. 41 They'll burn down your houses and punish you
in several ways in the sight of many women, because I'll
put a stop to your prostitution, and you'll no longer pay
your lovers. 42 Then I'll calm my rage against you. My
anger will leave you, because I'll be satisfied and won't be
angry at you any longer.

43 Because you didn't call to mind your younger days,
and made me shake with anger because of all those things,
therefore, listen: I myself will bring the punishment for
what you've done down onto your own head. That's the
master Yahweh's declaration.

Like mother, like daughter

Haven't you added prostitution to
all your other detestable practices?
44 Listen, everyone who speaks proverbs about you will say,
"Like mother, like daughter." 45 You are the daughter of
your mother, who detested her husband and her children,
and you are the sister of your sisters, who detested their
husbands and their children. Your mother was a Hiti, and
your father was an Amori.

46 Your older sister was Shomron (Samaria), and her
daughters were the ones living in the north, while your

younger sister was the one living south of you, that is, Sedom and her daughters. **47** Not only did you follow their customs and copy their behaviour and practices, but in everything you did, you've been *worse* than they were.

48 This is the master Yahweh's declaration: As I live, your sister Sedom and her daughters didn't do as much evil as you and your daughters have done. **49** Listen, your sister Sedom's sin was that she was arrogant in her leisure, careless and unconcerned about anything. She didn't assist the poor and needy people. **50** She was arrogant and performed disgusting actions in front of me, so I took them away, just as you've seen.

51 As for Shomron, they didn't commit even half of your sins. No, you've done many more disgusting things than they did, and you've shown that your sisters were better than you, because of all the disgusting things you do. **52** Also how you display your own shame—you've shown that your sisters were better than you by the sins you committed in all those disgusting ways. Your sisters now seem better than you.

53 From their captivity, I'll restore the fortunes of Sedom and her daughters, and of Shomron and her daughters, and your fortunes will be similar,[37] **54** so that you'll display your shame. You'll be humiliated because of everything you've done, and in that way you'll be a consolation to Sedom and Shomron. **55** Your sister Sedom and her daughters will be restored to their former condition, and Shomron and her daughters will be restored similarly. Then you and your daughters will be restored to your former condition. **56** You never even mentioned your sister Sedom in the period when you were proud, **57** before your wickedness was revealed. But now you're an object of scorn to the daughters of Aram (Syria) and to all the daughters of the Pelishtim around her. People all around despise you. **58** You'll display your shame and your disgusting actions. That's Yahweh's declaration.

The permanent agreement

59 The master Yahweh says this: 'I'll deal with you as you deserve—you who've despised your oath by breaking our agreement. **60** But I myself will call to mind my agreement with you that was made when you were younger, and I'll establish a never-ending agreement with you. **61** Then you'll call to mind your behaviour and be ashamed when you adopt your older and younger sisters. I'll give them to you as daughters, but not because of your agreement. **62** I myself will establish my agreement with you, and you'll know that I am Yahweh, **63** so that you'll call everything to mind and be ashamed. Then you'll no longer open your mouth to speak, because of your shame, when I've forgiven you for everything you've done. That's the master Yahweh's declaration.' "

Two eagles and the vine

17:1 Then Yahweh gave me another message: **2** "Son of humanity, present a riddle and tell a parable to the Israeli people. **3** Tell them, 'The master Yahweh says this: 'A large eagle, with large wings full of multi-coloured feathers, and long pinions, went to Levanon and grabbed hold of the top of a cedar tree. **4** He broke off the top shoot of the tree and took it to Kena'an (Canaan) where he placed it in a city full of merchants. **5** He also took some of the land's seed and planted it in fertile soil, beside a large body of water where a willow might grow. **6** Then the seed sprouted and became a spreading vine low to the ground. Its branches turned toward him, and its roots grew down below, so it became a vine and produced branches and sent out shoots.

7 But there was another large eagle with large wings and many feathers. Oh wow, that vine turned its roots toward this eagle, and it spread out its branches toward the eagle from the place it had been planted so it might get watered. **8** It had been planted in good soil beside a large body of water so it would grow branches and produce fruit, to become a magnificent vine.'

9 Ask the people: 'The master Yahweh wants to know if it'll prosper. Won't it be uprooted and stripped of its fruit so that it withers, and all its fresh growth will dry out? You wouldn't have to be very strong or get lots of people to help to pull it out by its roots. **10** So listen. After it had been planted, would it thrive? Wouldn't it wither up when the eastern wind touches it? Yes, it would wither right up in the garden plot where it sprouted.' "

The vine part of the parable explained

11 Then Yahweh gave me another message: **12** "Ask those rebellious people, 'Don't you know what those things mean? Listen, the king of Bavel (Babylon) came to Yerushalem (Jerusalem) and captured its king and its princes and took them with him to Bavel.[38] **13** Then he took a member of the royal family, made an agreement with him—forcing him to make various commitments. Then he took away the country's former powerful people, **14** so the kingdom would remain subjected and not be able to become powerful again. However, by keeping the agreement, the country would at least survive. **15** But the king of Yerushalem rebelled against him by sending his ambassadors to Mitsrayim (Egypt) to acquire horses and an army. Will he succeed? Will the one doing these things escape? If he breaks the agreement, will he survive? **16** This is the master Yahweh's declaration: As I live, he'll definitely die in the land of the king who made him king, the king whose promises he despised, and whose agreement he broke. He'll die in the middle of Bavel. **17** Mitsrayim's Par'oh (Pharaoh) with his mighty army and huge horde won't help him in battle, when ramps are constructed and siege walls are built up to cut off many lives, **18** because the king despised his promise by breaking the agreement. Wow, he reached out to make a promise, and yet afterwards he did all those things. He won't escape. **19** Therefore the master Yahweh says this: 'As I live, wasn't it my promise that he despised and my agreement that he broke? Therefore I'll cause him

37 RV 16:53 · Note i.e., to go into captivity, but then after a time, to be restored.

38 RV 17:12-15 · Cross-ref. 2Ki 24:15-20; 2Ch 36:10.

to be punished for what he did. 20 I'll spread my net out
over him, and he'll be caught in my trap, and I'll take him
to Bavel and handle his judgement there for the treason he
committed when he betrayed me. 21 All of his refugees in
his armies will be killed by the sword, and the ones who
remain will be scattered in every direction. Then you people will know that I am Yahweh, because I've declared that that will happen."

The tree-tip part of the parable explained

22 The master Yahweh says this, 'So I myself will take away the highest part of the cedar tree, and I'll plant it away from its tender branches. I'll break it off, and I myself will plant it on a very high mountain. 23 I'll plant it on Yisrael's (Israel's) highest mountain so it'll grow branches and produce fruit, and it'll become a majestic cedar so that every winged bird will live under it. They'll nest in the shade of its branches, 24 then all the trees in the countryside will know that I am Yahweh. I bring down the high trees and I raise up the low trees. I wither the watered tree and I cause the wilted tree to bloom. I am Yahweh. I've declared that that will happen, and I will do it.' "

Individual responsibility

18:1 Then Yahweh gave me another message: 2 "What do you mean, you people who use this proverb about Yisrael (Israel)? You say, 'Fathers eat sour grapes, but it's the children's teeth that are set on edge'.

3 This is the master Yahweh's declaration: as I live, there'll certainly no longer be any occasion for you to use this proverb in Yisrael. 4 Listen, every life belongs to me: the father's life as well as the son's—they belong to me. The one who disobeys is the one who'll die.

The godly man

5 If there's a godly man who does what's fair and right, 6 who doesn't eat at the hilltop shrines, who doesn't request help from Yisrael's (Israel's) idols, who doesn't mess with someone else's wife or a menstruating woman, 7 who doesn't oppress anyone, who gives back to debtors what they put up as security for loans, who doesn't steal but rather gives his food to the hungry and gives clothes to those without them, 8 who doesn't charge too much interest if he lends money, and doesn't take too much profit for what he sells, who promotes true justice within the community, 9 who follows my instructions and faithfully obeys my regulations, that man will be acquitted and will definitely live.[39] That's the master Yahweh's declaration.

The wayward son of the godly man

10 But suppose that godly man has a violent son who kills and sadly goes against all those things above, 11 not following the example of his godly father, but rather who's eaten at the hilltop shrines and slept with someone else's wife, 12 who oppresses the poor and needy, who steals and robs, who doesn't return something given as a pledge, who requests help from idols and does disgusting things, 13 who lends out money at too high interest, and who makes too much profit on what he sells. Should that man live? He certainly won't! He'll definitely die, and his blood will be on his own head.

The peace/prosperity of child righteous/honest/sensible

14 But listen, suppose he has a son, and his son sees all the sins that his father's committed, and though he sees them, he doesn't do those things. 15 He hasn't eaten at the hilltop shrines, and hasn't requested help from the Israeli people's idols, and hasn't slept with someone else's wife, 16 he doesn't oppress anyone, or keep things given as a pledge, or accept stolen things, but instead gives his food to the hungry and gives clothes to those without them, 17 he's turned his back on crime, and doesn't charge high interest, he follows my instructions and obeys my regulations—he won't die for his father's evil actions, but he'll certainly live. 18 His father, since he oppressed others by extortion and robbed people, and did evil things among his people—listen, he'll die in his sin.

19 But you people ask, 'Why doesn't the son also have to pay the cost for his family's crimes?' Well it's because the son promotes justice and godliness and follows all my instructions. He'll definitely live. 20 The one who sins is the one who'll die. The children won't have to be responsible for their parents' sin, and the parents won't be responsible for their children's sins—the righteousness of those who act rightly will be on themselves, and the wickedness of the wicked will be on themselves.[40]

Turning away from disobedience

21 But if the wicked person turns away from all their disobedience, and follows all my instructions and does what's right and fair, then that person will certainly live and not die. 22 All their acts of disobedience won't be called to mind against them. They'll live by the right things they do. 23 That's the master Yahweh's declaration.

Do I celebrate happily about the death of wicked people, and not about them turning away from their evil behaviour so that they can live? 24 But if a righteous person turns away from their righteousness, and disobeys and does disgusting things like the wicked people do, then will they live? All the good things that had been done won't be called to mind when they betray me in their treason, so they'll die in the sins that they committed.

25 But you people complain that the master's way isn't correct. Please listen, you Israeli people: is it my ways that aren't correct, or is it *your* ways? 26 When the righteous person turns away from their righteousness, and commits injustice and dies because of it, then that person will die in the injustice that they've done. 27 But when a wicked person turns away from the wicked things they've done and does what's fair and what's right, then that person will preserve their life— 28 they've become aware of all their disobedient behaviours and turned away from them. That person certainly won't die, but will live. 29 But the Israeli people insist, 'The master's way isn't fair!' How is my way

39 **RV 18:9 · Cross-ref.** Lev 18:5.

40 **RV 18:20 · Cross-ref.** Deu 24:16.

Readers' Version

not fair, you Israeli people? It's *your* ways that aren't fair.
30 Therefore I'll judge each person among you according to
their ways, you Israeli people. That's the master Yahweh's
declaration.
Change your direction and turn away from all your dis-
obedient behaviours so that they won't be stumbling
blocks of evil for you. 31 Throw off all the disobedient
things you people have done. Work towards a new heart
and a new spirit for yourselves. Why should you die, you
Israeli people? 32 I take no pleasure in the death of some-
one who dies. That's the master Yahweh's declaration, so
turn away from your evil behaviour and live.

A song of mourning for Yisrael's final kings

19:1 Now sing a mournful song for
Yisrael's (Israel's) leaders, 2 saying:
'Who was your mother? A li-
oness—she lived with a lion's son.
There among the young lions, she reared her cubs.
3 She's the one who raised one of her cubs to become a
young lion—
a lion who learned to tear apart his victims,
and then he devoured people.
4 Then the nations heard about him.
He got caught in their trap,
and they took him to Mitsrayim (Egypt) with hooks.
5 The mother lion waited for his return,
but eventually she realised that he wasn't coming back,
so she took another one of her cubs and made him into a
young lion.
6 This young lion roamed around amongst the other li-
ons.
He was a young lion and learned to tear his victims—
he devoured people.
7 He seized their fortresses and ruined their cities.
The land and its produce were abandoned
because of the sound of his roaring.
8 But the nations came against him from the surrounding
provinces.
They spread their nets over him—
he was caught in their pit.
9 With hooks in him, they put him in a cage,
and then they took him to the Babylonian king.
They took him to the fortresses
so that his voice would no longer be heard in Yisrael's
(Israel's) hills.
10 Your mother was like a vine planted in your vineyard
beside the water.
It was fruitful and full of branches because there was
plenty of water.
11 It had strong branches that were used for making
rulers' scepters,
and it towered above the branches,
and its height could be seen due to the mass of its foliage.
12 But the vine was uprooted in fury and thrown down
onto the ground,
and an eastern wind dried out its fruit.
Its strong branches were broken off and withered,
and then burnt in a fire.
13 So now it's planted in the wilderness—
in a land of drought and thirst.
14 Fire went out from its large branches and consumed its
fruit.
There's no strong branches left on it—no scepter for rul-
ing with.'
That's a song for mourning, and should be sung as such."

Israeli rebellion

20:1 Seven years after we'd been
taken to Bavel (Babylon), some Israeli elders came to get
me to ask Yahweh for advice for them. 2 Then Yahweh gave
me this message: 3 "Son of humanity, tell the Israeli elders
that the master Yahweh says this: 'Have you people come
to get advice from me? As I live, I won't allow you to ask
for my advice. That's the master Yahweh's declaration.'
4 Will you judge them? Will you judge, son of humanity?
Let them know about their ancestors' disgusting be-
haviour. 5 Tell them that the master Yahweh says this: 'On
the day that I chose Yisrael (Israel) and made myself
known to them in Mitsrayim (Egypt), I raised my hand to
make a promise to Ya'akov's (Jacob's) descendants. I told
them, "I am Yahweh your god"[41]— 6 on that day I raised
my hand to make a promise to them that I would bring
them out of Mitsrayim into a land that I'd carefully se-
lected for them. It was flowing with milk and honey—it
was the most beautiful of all the lands. 7 I told them, "Let
each family throw away their Mitsri (Egyptian) idols, plus
any other detestable things they have. Don't defile your-
selves. I am Yahweh your god." 8 But they rebelled against
me and were unwilling to listen to me. They didn't throw
away the detestable things they had or abandon their Mit-
sri idols, so I determined to pour my fury out on them to
satisfy my rage among them right there in Mitsrayim. 9 I
did that to protect my reputation so it wouldn't be tar-
nished in the eyes of the nations where they were staying.
I made myself clearly known to them[42] by bringing them
out of Mitsrayim.
10 So I led them out of Mitsrayim and took them into the
wilderness. 11 Then I gave them my instructions and regu-
lations—anyone who follows them will live.[43] 12 I also es-
tablished rest days as a sign between myself and them—for
them to know that I am Yahweh who declares them differ-
ent from others.[44] 13 But the Israeli people rebelled against
me in the wilderness. They wouldn't follow my instruc-
tions, and they rejected my regulations, even though any-
one who obeys them will live. They severely disrespected
my rest days, so I said I'd pour my fury out on them in the
wilderness in order to end them. 14 But I did that to pro-

41 **RV 20:5-6 · Cross-ref.** Exo 6:2-8.

42 **RV 20:9 · Note** them: Probably referring to those countries, but some translations interpret it to refer to the ones being brought out.

43 **RV 20:11-13 · Cross-ref.** Lev 18:5.

44 **RV 20:12 · Cross-ref.** Exo 31:13-17.

tect my reputation so it wouldn't be tarnished in the eyes of the nations, in whose sight I had brought them out of Mitsrayim. 15 So I myself took action by making a promise to them in the wilderness not to bring them into the land that I'd been going to give them—a land flowing with milk and honey, which was the most beautiful out of all the lands.[45] 16 I promised that because they'd rejected my instructions and not followed my regulations, and they disrespected my rest days, because what they really wanted was their idols. 17 But I pitied them, so I didn't wipe them out in the wilderness.

18 I told their children in the wilderness, "Don't follow your parents' habits or behaviour, and don't defile yourselves with their idols. 19 I am Yahweh your god—follow my instructions, obey my regulations, 20 and keep my rest days different from other days so that they'll be a sign between me and you. That way you'll all know that I am Yahweh your god."

21 However, their sons and daughters rebelled against me. They didn't keep my instructions or follow my regulations, even though anyone who obeys them will live. They disrespected my rest days, so I determined to pour my fury out on them to satisfy my rage against them in the wilderness. 22 But I didn't proceed, for the sake of my reputation, so it wouldn't be mocked by the nations who saw me bring the Israelis out of Mitsrayim (Egypt). 23 So I took action in the wilderness, promising that instead I would scatter them among the nations and disperse them into other countries.[46] 24 I decided to do that since they hadn't obeyed my instructions, and since they'd rejected my regulations and disrespected my rest days—they really wanted their ancestors' idols.

25 Then I even gave them instructions that weren't good, and regulations that they couldn't live by. 26 I declared them to be defiled because of the gifts they gave (they sacrificed every woman's firstborn child in the fire) so that I could fill them with horror so they would know that I am Yahweh.'

27 Therefore, son of humanity, speak to the Israeli people and tell them that the master Yahweh says this: 'That was also how your ancestors blasphemed me when they were unfaithful to me. 28 When I brought them into the land that I'd promised to give them, then whenever they saw any high hill and leafy tree, they offered their sacrifices. They provoked me with their offerings, and also burnt their fragrant incense there and poured out their drink offerings. 29 Then I asked them, "What's this high place where you present your offerings?" so the place is called Bamah (meaning 'High place') to this day.'

30 Therefore tell the Israeli people that the master Yahweh asks this: 'Why do you defile yourselves with your ancestors' customs? Why do you act like prostitutes, searching for disgusting things? 31 To this day, when you offer up your gifts (offering your sons as burnt sacrifices), you defile yourselves with all your idols. So why should I let you try to find me, you Israeli people? As I live, I won't allow you people to request my help or advice. That's the master Yahweh's declaration. 32 The thought that's forming in your mind will never happen. You people say, "Let's be like the other nations—like the clans in other countries who worship wood and stone."

Punishment and forgiveness

33 This is the master Yahweh's declaration: As I live, I'll certainly reign over you people with strict control, and with fury that'll be poured out on you. 34 I'll bring you out from the other people groups and will gather you out of the countries where you've been scattered. I'll do this with power, pouring out fury. 35 Then I'll bring you into the wilderness of the people groups, and there I'll judge you face to face— 36 just like I judged your ancestors in the Mitsri (Egyptian) wilderness, that's how I'll judge you people. That's the master Yahweh's declaration.

37 I'll cause you people to pass under my staff to be counted, and I'll make you obey the requirements of our agreement. 38 I'll purge the rebels from among you, as well as those who revolt against me. I'll send them out from the land where they're staying as foreigners, but they won't enter Yisrael (Israel). Then you people will know that I am Yahweh.

39 So to you Israeli people, the master Yahweh says this: 'Each of you should go to his own idols. Worship them if you refuse to listen to me, but you must no longer desecrate my sacred name with your gifts and your idols, 40 because this is the master Yahweh's declaration: all the Israeli people will worship me there on my sacred mountain in Yisrael. I'll be happy to accept your offerings there, along with your choice gifts dedicated to me. 41 I'll accept you like a soothing aroma when I bring you out from the people groups and gather you out of the countries where you've been scattered. I'll display my holiness among you for the nations to see. 42 You'll know that I am Yahweh when I bring you back to Yisrael—to the land that I promised to give to your ancestors. 43 There you'll call to mind your conduct and everything you defiled yourselves by doing, and you'll despise yourselves for all the evil things you've done. 44 Then you'll know that I am Yahweh, when I do this to you for the sake of my reputation, not because of your evil practices, and not because of your corrupt actions, you Israeli people. That's the master Yahweh's declaration.' "

The burnt forest

45 Then Yahweh gave me another message: 46 "Son of humanity, look towards the southern lands, and speak against the south—prophesy against the Negev forest. 47 Tell the forest that this is the master Yahweh's declaration: See, I'll set a fire among you. It'll burn up every tree among you, whether living or dead. The fiery flame won't be able to be put out—every area from the north to the south will be burnt. 48 Then everyone will see

45 **RV 20:15 · Cross-ref.** Num 14:26-35.

46 **RV 20:23 · Cross-ref.** Lev 26:33.

Readers' Version

that I am Yahweh, when I light the fire, and it can't be extinguished.' "

49 Then I said, "Oh no, my master Yahweh, now they're wondering if I'm just someone who tells cute parables."

Yahweh's piercing sword

21:1 Then Yahweh gave me another message: **2** "Son of humanity, look towards Yerushalem (Jerusalem), and speak against the sacred places and prophesy against Yisrael (Israel). **3** Tell Yisrael that Yahweh says this: Listen, I'm against you. I'll draw my sword from its sheath to kill both the righteous and the wicked among you. **4** Yes, in order for me to eliminate both the righteous and the wicked from you, my sword will go out from its sheath against everyone from the south to the north, **5** then everyone will know that I, Yahweh, have drawn my sword from its sheath. It will no longer hold back.'

6 As for you, son of humanity, groan as if your pelvis has cracked. Groan bitterly in front of them. **7** That'll get the people asking you, 'What are you groaning about?' Then you'll tell them, 'Because of the news that's coming, because every stomach will go tense and every hand will tremble. Breathing will become difficult, and every knee will turn to jelly. Listen, it's coming, and that's what it'll be like. That's the master Yahweh's declaration.' "

8 Then Yahweh gave me another message: **9** "Son of humanity, prophesy and tell them that the master says this:

"A sword! A sword!
It will be sharpened and polished.
10 It will be sharpened in order to engage in great slaughter!
It will be polished in order to be like lightning!
Should we rejoice in my son's scepter?
The coming sword hates every such rod.
11 So the sword will be given to be polished,
and then to be grasped by the hand.
The sword is sharpened and polished
and will be handed to the one who kills!" ' "
12 Call for help and wail, son of humanity,
because that sword has come against my people.
It's against all of Yisrael's (Israel's) leaders—
they're thrown against the sword along with my people.
Therefore, hammer your fists against the wall,
13 because testing will come,
but what if the scepter doesn't last?
That's the master Yahweh's declaration.
14 Now, son of humanity, prophesy and clap your two hands together loudly,
because the sword will attack even a third time.
A sword for the ones to be slaughtered.
It's a sword for the many to be slaughtered,
piercing them wherever they run.
15 In order to melt their hearts and to multiply their fallen,
I've placed the sword for slaughter at all their gates.
Ah, it flashes like lightning.
It's held tightly for slaughter.
16 You, sword, strike to the right.
Strike to the left.
Go in whichever direction you're facing,
17 because I will also clap my two hands together,
and then I'll cease my fury.
I, Yahweh, declare it."

The sword of Bavel's king

18 Then Yahweh gave me another message: **19** "Now, son of humanity, assign two roads for Bavel's (Babylon's) king's sword to come on. The two roads will start in the same land, and a signpost will mark one of them as leading to a city. **20** Markos one road for the Babylonian army to come to Rabah, the Amoni city. Markos the other to lead the army to Yehudah (Judah) and the fortified city of Yerushalem (Jerusalem), **21** because the Babylonian king will stop at the crossroads, at the junction, in order to practice divination. He'll shake some arrows and ask direction from some idols, and he'll examine a liver. **22** With his right hand he'll take the sign for Yerushalem: to set battering rams against it, to open his mouth to order the slaughter, to sound a war cry, to set battering rams against the gates, to build a ramp, and to erect siege towers. **23** From the perspective of those in Yerushalem, it would seem to be a pointless sign, since they'd made a treaty with the Babylonians, but the king will accuse them of violating their treaty so he can besiege them.

24 Therefore the master Yahweh says this: You've caused your guilt to be noticed by revealing your disobedience, so that your sins will be obvious through all your actions. Because you've done that, you'll be taken by force. **25** As for you, Yisrael's (Israel's) profane and wicked ruler, your time of going against me has now ended and your day of punishment has come. **26** The master Yahweh instructs you: Remove the turban and take off the crown. Things will no longer be the same. I'll give power to those who had none, and disgrace those who had power. **27** A ruin. A ruin. Yes, I'll make it a ruin. It won't be restored until the person comes who's assigned to execute judgement.

Yahweh warns the Amonim

28 So you, son of humanity, prophesy and say, 'The master Yahweh says this to the Amonim concerning their coming disgrace: A sword, a sword is drawn. It's sharpened for the slaughter in order to devour, so it'll be like lightning.[47] **29** While prophets see empty visions for you and perform rituals to come up with lies for you, this sword will lie on the necks of the wicked who are about to be killed, whose day of punishment has come and whose time of disobedience is about to end.

30 Return the sword to its sheath. I'll judge you in the place where you were created. In your native land **31** I'll pour my indignation out on you! I'll fan the fire of my rage against you and hand you over to cruel men—craftsmen of destruction. **32** You'll become fuel for the fire. Your blood will be spilled right there in your own land. You won't be

47 RV 21:28-32 · Cross-ref. Jer 49:1-6; Eze 25:1-7; Amos 1:3-15; Zeph 2:8-11; Gen 19:36-38; Jdg 3:12-13; 10:6-11.

remembered, because I, Yahweh have declared it.' "

Yerushalem's evil ways

22:1 Then Yahweh gave me another message: 2 "Now you, son of humanity, will you judge the city of blood? Will you judge Yerushalem (Jerusalem)? Make it understand all its disgusting behaviour. 3 Tell them that the master Yahweh says this: You're a city that sheds blood right there in your centre, forcing your time of judgement to come—a city that makes idols to defile yourself. 4 You've become guilty because of the blood you've poured out, and you've become defiled by the idols you've made. You've brought your days to a close, and the end of your years has come, so I'll allow the other nations to laugh at you and mock you. 5 You unclean city full of confusion, both people who are near and those who are far away will deride you.

6 Listen, each of Yisrael's (Israel's) rulers has used their own resources to go to you, Yerushalem, to shed blood. 7 They've dishonoured the fathers and mothers within you,[48] and they've oppressed the foreigners there among you. They've mistreated the orphans and the widows within you.[49] 8 You've despised my sacred things and disrespected my rest days.[50] 9 Slanderous men have come into you in order to pour out blood, and they eat at the hilltop shrines. They do wicked things right there in your centre. 10 Within you, men uncover their fathers' nakedness. Within you they've violated women during their 'unclean' menstrual period.[51] 11 Men who sleep with their neighbours' wives, and men who sleep with their own daughters-in-law, even men who abuse their own sisters or half-sisters. All these are done within you. 12 Those men are involved in paid assassinations within you, plus you've taken interest and gained too much profit,[52] you've harmfully oppressed your neighbours, and you've forgotten me. That's the master Yahweh's declaration.

13 Listen, Yerushalem. I've reached out and taken away the dishonest gain that you've made, and the bloodshed that's done in your centre. 14 Will your heart keep beating when I personally deal with you? Will your hands be able to resist trembling? I, Yahweh, am declaring this, and I will do it. 15 I'll scatter you among the nations and disperse you through the lands—that's how I'll purge your uncleanness from you, 16 and you'll become unclean in the eyes of the nations. Then you'll know that I am Yahweh.' "

Yahweh's separating out the rubble

17 Then Yahweh gave me another message: 18 "Son of humanity, the Israeli people have become like dross to me. They're all just the leftovers of bronze, tin, iron, and lead among you—they'll be like the dross from silver in your furnace. 19 Therefore the master Yahweh says this, 'Because you people have become like dross, then listen: I'm about to gather you into the centre of Yerushalem (Jerusalem). 20 Just like men gather silver, bronze, iron, lead, and tin, and put it into a furnace to melt it, then blast the fire onto it in order to melt it, that's how I'll gather you in my anger and my rage, and I'll put you in there and melt you. 21 Yes, I'll gather you and blow my fire of fury onto you, and you'll be melted in the middle of it. 22 Just like silver's melted in a furnace, you'll be melted in it, and you'll know that I, Yahweh, have poured my wrath out onto you!' "

The sins of Yisrael's teachers

23 Then Yahweh gave me another message: 24 "Son of humanity, tell the land, 'You're a land that hasn't been cleansed. When you're judged, there won't be any rain. 25 There's a conspiracy among the prophets within the land, like a roaring lion tearing apart a victim. They consume life and take precious wealth—making many widows within it. 26 Its priests do violence to my law, and they profane my sacred things. They don't distinguish between sacred and profane things, and don't teach the difference between what God approved and what he didn't.[53] They ignore my rest days so I end up getting mocked among them. 27 Its leaders within it are like wolves tearing apart their victims. They pour out blood and destroy life, just to make a dishonest profit, 28 but its prophets have painted them over with whitewash. They see false visions and predict falsehoods to them, saying 'The master Yahweh says this' when Yahweh hasn't spoken. 29 The land's people have oppressed others through extortion and robbery, they mistreat the poor and needy, and they oppress foreigners by denying them justice. 30 Then I searched for an advocate from among them who'd build up a wall of righteousness and who'd admit the breaches made by the country and make an appeal on its behalf so I wouldn't destroy it, but I didn't find anyone. 31 So I'll pour my indignation out onto them. I'll finish them off with the fire of my indignation, and their own actions will seal their fate. That's the master Yahweh's declaration.' "

The parable of two prostitutes

23:1 Then Yahweh gave me another message: 2 "Son of humanity, once there was a woman who had two daughters 3 who, as young women, prostituted themselves in Mitsrayim (Egypt). Their breasts were squeezed and their virgin nipples were fondled there. 4 The older one was Oholah (referring to Shomron (Samaria) or Shomron) and her younger sister was Oholivah (referring to Yerushalem (Jerusalem)). Then they became my wives and had sons and daughters.

The sin and punishment of Shomron/Samaria

5 But Oholah prostituted herself even when she was mine. She lusted for her lovers: for the Assyrian warriors, 6 princes and captains dressed in fine clothes. They

48 **RV 22:7 · Cross-ref.** Exo 20:12; Deu 5:16.

49 **RV 22:7 · Cross-ref.** Exo 22:21-22; Deu 24:17.

50 **RV 22:8 · Cross-ref.** Lev 19:30; 26:2.

51 **RV 22:10-11 · Cross-ref.** Lev 18:7-20.

52 **RV 22:12 · Cross-ref.** Exo 23:8; Deu 16:19; Exo 22:25; Lev 25:36-37; Deu 23:19.

53 **RV 22:26 · Cross-ref.** Lev 10:10.

were attractive young men riding their horses, 7 and she gave them sexual favours. They were all the best of Ashur's (Assyria's) men, and she defiled herself with everyone she lusted for, and with all their idols. 8 She hadn't left her prostitute behaviour behind in Mitsrayim (Egypt), where they'd slept with her when she was young—caressing her virgin nipples and pouring their lust out on her.

9 That's why I handed her over to her lovers—those Assyrians that she lusted for. 10 They uncovered her nakedness, took her sons and daughters, and killed her with the sword. She'd become notorious among women, so they executed judgement on her.

Yerushalem's sin

11 Her sister Oholivah saw that, but she lusted more passionately and prostituted herself even more wildly than her sister. 12 She also lusted for the Assyrians, the governors and the dominating officials who rode horses and dressed impressively. All of them were strong, handsome men. 13 I saw that she'd defiled herself just like her older sister.

14 Then she increased her prostitution even more. She saw men carved on walls, figures of Kasdim (Chaldeans) painted in red, 15 wearing belts around their waists, with flowing turbans on their heads. All of them looked like chariot troop officers, similar to Babylonians (whose native land is the land of the Kasdim). 16 As soon as she saw those pictures, she lusted for those men, so she sent messengers out to them in the land of the Kasdim. 17 The Babylonians came to her and to her bed of lust, and they defiled her with their promiscuity. Yes, she'd defiled herself by what she'd done, so she turned herself away from them in disgust. 18 When she'd exposed her nakedness and openly been involved in prostitution, I turned away from her just like I'd turned away in disgust from her sister. 19 Then she increased her prostitution as she remembered when she was a young prostitute in Mitsrayim (Egypt), 20 and she lusted for her lovers whose private parts were long like those of donkeys, and whose emissions of semen were huge like those of stallions. 21 That's how you did those shameful things when you were young, when the Mitsrim (Egyptians) fondled your nipples and squeezed your young breasts.

Yahweh's judgement of Yerushalem

22 Therefore, Oholivah, the master Yahweh says this, 'Listen, I'll turn your lovers against you. I'll bring those that you rejected against you from every side: 23 the Babylonians and all the Kasdim (Chaldeans), Pekod, Shoa, and Koa, and all the Assyrians with them—strong, handsome men, governors and commanders, all of them officers and famous men, all of them riding on horses. 24 They'll bring many people against you with weapons, as well as chariots and wagons. They'll surround you with units with large shields, small shields, and helmets. I'll get them to punish you, and they'll punish you with their actions. 25 I'll direct my jealous anger at you, and they'll deal with you in fury. They'll cut off your noses and your ears, and even the survivors will be killed by the sword. They'll take away your sons and your daughters, and the remainder will be burnt. 26 They'll strip off your clothes and take away all your jewellery. 27 I'll remove your shameful behaviour from you, including your acts of prostitution with Mitsrayim (Egypt). You'll give up your longing looks towards them, and you won't think about Mitsrayim any more,' 28 because the master Yahweh says this, Listen, I'll hand you over to the ones you hate—back into the control of the ones you'd turned away from. 29 They'll show their hate for you as they take all your possessions and abandon you naked and bare—yes, your nakedness will be uncovered just like when you engaged in promiscuity and prostitution. 30 These things will be done to you because you acted like a prostitute—lusting after nations whose idols defiled you.

31 You followed a similar path to that of your older sister, so I'll give you the same punishment that I gave her.' 32 The master Yahweh says this, 'You'll suffer the same extreme suffering that your sister suffered. You'll become a laughingstock and a subject for derision—there's a lot of pain coming your way. 33 You'll be filled with drunkenness and sorrow, horror and devastation—the same suffering that your sister Shomron (Samaria) was made to drink. 34 You'll drink that cup of suffering and drain it empty, then you'll shatter it and tear your breasts with the pieces. That's the master Yahweh's declaration.'

35 So the master Yahweh says this, 'Because you've forgotten me and thrown me away behind your back, you'll bear the consequences of your shameful behaviour and your prostitution.' "

Revealing the disgusting actions of the sisters

36 Yahweh said to me, "Son of humanity, will you judge Oholah and Oholivah? Present them a list of their disgusting actions, 37 since they've committed adultery, and also have blood on their hands. They've committed adultery by worshipping their idols, and they've even caused their sons to pass through the fire to be considered as food for their idols. 38 Then on top of that, they defile my sanctuary, and at the same time, they disrespect my rest days. 39 When they'd slaughtered their children for their idols, then they came to my sanctuary on the same day to desecrate it. So listen, that's what they've done right there in my residence.

40 You sent messengers to go and bring men from far away. Now look, they indeed came—those who you prepared for by bathing, painting your eyes, and adorning yourself with jewellery. 41 You sat on a lovely couch bed with a table arranged in front of you where you placed my incense and my olive oil. 42 Then the sound of a noisy crowd was around her as all kinds of men, even Sava, were brought in from the wilderness, and they put bracelets on their hands and beautiful crowns on their heads. 43 Then I said about that experienced adulterer, 'Now they'll treat her as a prostitute, and she'll fornicate with them.' 44 They had sex with her like men do with a prostitute. In that way they had sex with the two immoral women, Oholah and Oholivah. 45 But righteous men will judge and punish them as adulteresses, and they'll punish them with the appropriate sentence for those who've shed blood, because they're

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adulteresses plus they have blood on their hands.
46 So the master Yahweh says this: I'll bring a group to attack Shomron (Samaria) and Yerushalem (Jerusalem) and give them up to be terrorized and plundered. 47 Then that group will stone them with stones and cut them down with their swords. They'll kill their children and burn down their houses. 48 That's how I'll remove shameful behaviour from the land, and discipline all the women so they'll no longer act like prostitutes. 49 They'll use your shameful behaviour against you. You'll all bear the guilt of the sins you did with your idols, and in that way you'll know that I am the master Yahweh."

The rusty cooking pot

24:1 Then Yahweh gave me another message on the 15th of January of the ninth year since King Yehoyakin had been taken captive. 2 "Son of humanity, write down the day and month for yourself, because on this exact day, the Babylonian king started his siege of Yerushalem (Jerusalem).[54] 3 So tell this parable to the rebellious Israeli people and explain that it comes from the master Yahweh:

Pour water into the cooking pot and place it on the fire.
4 Put in the leg and shoulder of a good sheep,
then fill it up with the best bones.
5 Yes, take the best one from the flock
and pile up the fuel underneath it—
keeping it boiling to make sure the bones in it cook well.

6 Now the master Yahweh says this: The city of blood won't end well—it's like a cooking pot that has rust in it, and that rust won't come out of it. Take piece after piece out of it, but don't be choosy about which pieces, 7 because the blood the city shed is all the way through its centre. It displayed the blood on a flat rock to be easily seen, rather than pouring it out on the ground where it could be covered over with dust, 8 so it makes me angry enough to get revenge: I placed *the city's* blood on the smooth rock, so it couldn't be covered.
9 Therefore, the master Yahweh says this: The city of blood won't end well. I'll also enlarge the pile of firewood to put underneath it. 10 Stack up the wood and kindle the fire. Cook the meat well and mix in the spices and let the bones be charred. 11 Then put the empty pot onto the hot coals in order to heat and scorch its bronze, so the impurities in it will be melted—its corrosion eaten away.' 12 That was a lot of work, but the fire didn't remove the corrosion from it. 13 Your shameful behaviour is in your uncleanness. Because you wouldn't accept it when I tried to cleanse you, you won't be purified anymore until I've satisfied my fury against you. 14 I, Yahweh, have declared it, and I will do it. I won't relent, nor will I rest from it. You'll be judged by your own practices and your own behaviour. That's the master Yahweh's declaration."

The death of Yehezkel's wife

15 Then Yahweh gave me another message: 16 "Listen, son of humanity, I'm taking your cherished wife from you with a deadly disease, but you mustn't mourn or weep, or let any tears show. 17 You must groan silently. Don't organise a funeral when she's dead. Put on your turban and your sandals, but don't veil your beard, or eat the bread of men who mourn who've lost their wives."
18 So I spoke to the people in the morning, and then my wife died in the evening. In the morning I did what I'd been commanded to do. 19 Then the people asked me, "Won't you tell us what these things mean—the way that you're behaving?"
20 "Yahweh gave me a message," I answered them, 21 "to tell the Israeli people that the master Yahweh says this to them: Listen, I'll desecrate my sanctuary—the pride of your power, the delight of your eyes, and the yearning of your soul—and also your sons and daughters who you left behind there in Yerushalem (Jerusalem) will be killed by the sword. 22 When that happens, you people will do exactly as I've done: you won't veil your beards, or eat the bread of mourning men, 23 but instead your turbans will be on your heads, and your sandals on your feet. You won't mourn or weep, because you'll melt away due to your disobedience, and everyone will groan for their relatives.
24 So Yehezkel (Ezekiel) will be a sign for you, because when that time comes, you'll do exactly the same as he's doing. Then you people will know that I am the master Yahweh.' "
25 "But you, son of humanity, on the day that I capture their temple, (which is their joy, their pride, and what they see and desire), and when I take away their sons and daughters, 26 a refugee will come to you here on that day to give you the news. 27 At that time, your mouth will be opened up to that refugee and you'll speak again—you'll no longer be silent. You'll be a sign for them so that they'll know that I am Yahweh."

Yahweh's judgement of nations[55] · Amon's punishment

25:1 Then Yahweh gave me another message: 2 "Son of humanity, keep looking towards the Amonim[56] and prophesy against them. 3 Tell them to listen to this message because this is what the master Yahweh says: You celebrated my sanctuary being desecrated, and the land of Yisrael (Israel) being desolate, and the kingdom of Yehudah (Judah) going into exile, 4 so because of that, listen: I'm giving you to a people in the east as their possession. They'll set up camp against you and set up their tents among you. They'll eat your fruit and drink your milk. 5 I'll make the Amoni capital city, Rabah,[57] into a camel pasture, and the Amoni people into a resting place for flocks. Then you people will know that I am Yahweh.
6 Because the master Yahweh says this: You clapped your

54 **RV 24:2 · Cross-ref.** 2Ki 25:1.
55 **RV 25:1 · Parallel** 25:1–32:32
56 **RV 25:2 · Cross-ref.** Jer 49:1-6; Eze 21:28-32; Amos 1:13-15; Zeph 2:8-11.
57 **RV 25:5 · Note** Now the modern city of Amman (in Jordan) has been built on Rabah's ruins.

hands and stamped your feet and celebrated with all the contempt within you against the Israeli nation, 7 therefore, listen Amon. I'll strike you down and give you as plunder to the other nations. I'll cut you off from the people groups and make you perish from among the countries. I'll destroy you, and you'll know that I am Yahweh.'

Moav's punishment

8 The master Yahweh says this, 'Because Moav (Moab)[58] and Se'ir say that the kingdom of Yehudah (Judah) is just like every other nation, 9 well listen, I'll destroy the border cities protecting Moav, starting with the splendour of Beyt-Hayeshimot, Ba'al-Me'on, and Kiryatayim. 10 I'll hand them over to the people in the east who've already been against the Amonim—I'll give them up as a possession so that the Amonim won't be remembered among the nations. 11 Yes, I'll execute judgements against Moav, then they'll know that I am Yahweh.'

Edom's punishment

12 The master Yahweh also says, 'Edom has taken vengeance against the kingdom of Yehudah (Judah) and has done wrong by doing that.[59] 13 Therefore, the master Yahweh says: I'll hit Edom with my hand and destroy every person and animal there. I'll make it a ruined, abandoned place, from Teyman all the way to Dedan—they'll be killed by the sword. 14 I'll use my people Yisrael (Israel) to place my vengeance on Edom, and they'll apply my anger and fury to Edom so they'll know my vengeance. That's the master Yahweh's declaration.'

Peleshet's punishment

15 The master Yahweh says this, 'The Pelishtim have chosen hateful vengeance and have put much effort into trying to destroy Yehudah (Judah).[60] 16 So this is what the master Yahweh says: Listen, I'll take action against the Pelishtim, and I'll cut off the Kereti and destroy the remnant along the coast. 17 I'll take severe vengeance against them with furious acts to punish them—they'll know that I am Yahweh, when I take my vengeance on them.' "

Tsor's punishment

26:1 At the beginning of the month in the eleventh year since King Yehoyakin had been taken captive, Yahweh gave me a message: 2 "Son of humanity, Tsor (Tyre)[61] has said against Yerushalem (Jerusalem), 'Nice one! Yerushalem's gates are broken. It's going my way—I can take advantage because it's been destroyed.'

3 Because of that, the master Yahweh says this: 'Listen, I'm opposed to you, Tsor, and I'll raise up many nations against you, just like the sea raises its waves. 4 They'll destroy Tsor's walls and tear down its towers, then I'll sweep its dust away and make it like a bare rock. 5 It'll become a place in the middle of the sea for people to spread their nets out to dry them, since I've declared it, and it'll become plunder for the nations. That's the master Yahweh's declaration. 6 Its young women who are in the countryside will be slaughtered by swords, and then they'll know that I am Yahweh.'

7 Yes, this is what Yahweh says: Listen, I'm bringing the Babylonian King Nevukadnetsar (Nebuchadnezzar), king of kings, from the north, against Tsor, with horses and chariots, and with horsemen and a large army. 8 He'll kill your daughters in the countryside. He'll set up a siege program and build a ramp against your walls and lift up shields against you. 9 He'll use his battering rams to smash down your walls, and he'll tear down your towers with his axes. 10 They'll have so many horses that their dust will cover you. Your walls will shake with the noise of their horsemen, wagons, and chariots. When he rides through your gates, he'll pick his way over the stones like men do when entering a city whose walls have been broken down. 11 The hooves of his horses will trample all of your streets. He'll slaughter your people with the sword and your mighty stone pillars will be knocked to the ground. 12 They'll tear down your walls and destroy your nice homes—plundering your riches and looting your merchandise. Then they'll throw your building stones, wood, and rubble into the ocean. 13 I'll stop the sound of your songs, and the music from your harps won't be heard anymore. 14 I'll make you back into a bare rock—you'll become a place where nets are spread out to dry. You'll never be built again, because I, master Yahweh, have spoken. That's the master Yahweh's declaration.

15 The master Yahweh says this to Tsor (Tyre), 'Won't the islands shake with the sound of your downfall, and with the groans of the wounded when the terrible slaughter is happening in you? 16 Then all the leaders of the coastal kingdoms will step down from their thrones and remove their robes and take off their embroidered clothes. Instead, they'll clothe themselves in fear, they'll sit on the ground and tremble every moment, and they'll be appalled because of you. 17 Then they'll sing this song of mourning for you and say to you,

How you, who were inhabited by sailors, have been destroyed.

The famous city that was so strong, it's now gone from the sea.

The ones living in her once spread terror around themselves on everyone who lived nearby.

18 Now the coastal kingdoms tremble on the day of your downfall.

The islands in the sea are terrified by your passing.'

19 Yes, the master Yahweh says this: When I make you a desolate city, like the other cities that are uninhabited, when I raise up the deep seas against you, and when the great waters cover you, 20 then I'll take you down to the pit that ancient people went down to, because I'll make you live in the lowest realms of the earth like ancient ruins. Because of that, you won't come back and be splendid in the land of the living. 21 I'll send disaster onto you, and you

58 **RV 25:8-11 · Cross-ref.** Gen 19:36-37; Isa 25:10-12; Jer 48:1-47; Amos 2:1-3; Zeph 2:8-11.

59 **RV 25:12-14 · Cross-ref.** Gen 25:24-34; 36:39; Jer 49:7-22; Eze 35:1-15; Oba 1-14; Mal 1:2-5.

60 **RV 25:15-17 · Cross-ref.** Yoel 3:4-8; Amos 1:6-8; Jdg 13:1; 1Sam 4:1.

61 **RV 26:2 · Cross-ref.** Yoel 3:4-8; Amos 1:9-10.

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won't exist anymore. Then people will look for you, but you'll never be found again.[62] That's the master Yahweh's declaration."

The end of the city of Tsor

27:1 Then Yahweh gave me another message: **2** "Now you, son of humanity, begin a funeral song about Tsor (Tyre), **3** and tell Tsor (which is on a coastal island—merchants to people groups on many other islands) that the master Yahweh says this to you:

Tsor, you've said, 'My beauty has reached perfection.'

4 Your borders are surrounded by the ocean.

Your builders have perfected your beauty.[63]

5 They made all your planks with cypress from Mt. Hermon (Senir).

They got a cedar from Levanon to make a mast for you.

6 They made your oars from the oak trees in Bashan.

They made your decks out of cypress wood from Kupros (Cyprus), and overlaid them with ivory.

7 Your sails were made from colourful linen from Mitsrayim (Egypt) that served as your banner.

The colours of blue and purple from the coasts of Elishah are used for the awning on your boat.

8 Those who were living in Tsidon (Sidon) and Arvad were your rowers.

The wise men of Tsor (Tyre) were within you—they were your pilots.

9 Experienced craftsmen from Geval sealed your seams.

All the ships and their sailors among you were carrying your merchandise for trade.

10 Warriors from Paras (Persia), Ludia, and Libya were in your army.

They hung their shields and helmets within you.

They displayed your splendour.

11 The men of Arvad and Helek in your army were on your walls surrounding you,

and the people from Gamadim were in your towers.

They hung up their shields on your walls all around you.

They completed your beauty.

12 "Tarshish was a trading partner with you because of your abundant wealth of goods. They traded silver, iron, tin, and lead for your wares. **13** Yavan (Greece), Tuval, and Meshek traded slaves, as well as bronze items, for your merchandise. **14** Beyt-Togarmah provided horses, stallions, and mules in exchange for your products. **15** People from Dedan were your traders on many coasts. You sent the merchandise and they sent back ivory tusks and ebony wood as payment. **16** Aram (Syria) was a dealer in your many products—they provided emeralds, purple dye, coloured cloth, fine fabric, pearls, and rubies for your merchandise. **17** Yehudah (Judah) and Yisrael (Israel) were trading with you. They provided wheat from Minit, cakes, honey, oil, and balsam for your merchandise. **18** Damesek (Damascus) was a trader of all your products, of all your enormous wealth, and of the wine from Helbon and the wool from Tsahar.[64] **19** Dan and Yavan from Uzal provided you with merchandise of wrought iron, cinnamon, and fragrant calamus seeds which became your merchandise. **20** Dedan was your dealer in woven saddle blankets. **21** Arav and all of Kedar's leaders were traders with you—they provided you with lambs, rams, and goats. **22** Traders from Sheva and Ramah came to sell you the best of every spice and all kinds of precious gems—they traded gold for your goods. **23** Haran, Kaneh, and Eden were traders with you, along with Sheva, Ashur (Assyria), and Kilmad. **24** Those were your traders in fancy robes made of violet cloth with woven colours, and in blankets of multicoloured, embroidered, and well-woven cloth in your marketplaces.

25 Tarshish's ships were the transporters of your merchandise.

So you were filled up—heavily laden with cargo there in the heart of the seas.

26 Your rowers have brought you into vast seas.

The east wind has wrecked you in the middle of them.

27 Your wealth, merchandise, and trade goods,

your sailors, pilots, and ship-builders,

your traders of merchandise and all the men of war who are in you, and all your crew—

they will sink into the depths of the sea at the time of your destruction.

28 The surroundings will shake

when they hear your pilot's cry of distress.

29 All the oarsmen will come down off their ships.

Mariners and all the pilots on the sea will stand on the land,

30 then they'll raise their voices towards you and will wail bitterly.

They'll throw dust up onto their heads. They'll roll around to get covered in ashes.

31 They'll shave their heads bald for you and dress in rough sackcloth,[65]

and they'll weep bitterly over you and they will cry out with loud moans.

32 They will wail loudly for you and sing funeral songs about you.

Who is like the city of Tsor (Tyre), which has now been brought to silence in the middle of the sea?

33 When your merchandise went ashore from the sea, it pleased many people groups.

You enriched kings across the world with your great wealth and merchandise.

34 But when you were shattered by the seas, by deep waters,

your merchandise and all your crew sank.

35 All the inhabitants of the coastal kingdoms were ap-

62 **RV 26:21 · Cross-ref.** Rev 18:21.

63 **RV 27:4 · Note** Here, the island city of Tsor is imagined as a ship in the ocean.

64 **RV 27:18 · Note** Possibly, Tsahar (used only once in the Hebrew scriptures) could refer to the white colour of the wool.

65 **RV 27:30 · Note** All of these (dust, ashes, shaving, sackcloth) are traditional signs of mourning.

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palled at you,
and their kings shuddered in horror—their faces trembled.
36 The merchants of the people hiss at you.
You've become a horror, and you won't exist anymore."

Against the pride of Tsor's king

28:1 Then Yahweh gave me another message: 2 "Son of humanity, tell Tsor's (Tyre's) ruler that the master Yahweh says this:
Your heart is proud and you've said, "I'm a god. I'll sit in the seat of gods in the vital centre of the oceans." Even though you're a man and not a god, you tell yourself that you're a god.
3 Listen, you king of Tsor, are you wiser than Daniyel was? Are there any secrets that you don't already know?
4 You've used your wisdom and skill to make yourself wealthy, and amassed gold and silver in your treasuries.
5 By great wisdom and by your trading, you've multiplied your wealth, but now you've become arrogant because of your wealth.
6 Therefore, the master Yahweh says this: Because you've convinced yourself that you're invincible like a god, 7 I'll bring foreigners against you—terrifying warriors from other nations. They'll bring their swords against the beauty of your wisdom, and they'll defile your splendour.
8 They'll send you down to the pit, and you'll die violently like those who die at sea. 9 Will you really say, "I'm a god" to the face of one who's about to kill you? You're a man and not God, and you'll be at the mercy of the one who runs you through. 10 You'll die like an ungodly person killed by foreigners, because I've declared it. That's the master Yahweh's declaration.' "

The fall of Tsor's king

11 Then Yahweh gave me another message: 12 "Son of humanity, sing a mourning song for the king of Tsor (Tyre) and tell him that the master Yahweh says this:
You were the model of perfection,
full of wisdom and perfect in beauty.
13 You were in Eden—God's garden.
Every precious stone covered you:
ruby, topaz, emerald, chrysolite,
onyx, jasper, sapphire, turquoise, and beryl.
Your settings and mountings were made from gold.
They were prepared on the very day that you were created.
14 I placed you on God's sacred mountain
like the winged creatures that I appointed to guard humanity.
You were among the fiery stones where you walked around.
15 You had integrity in your ways from the day you were created
until injustice was found within you.
16 Through your great trade you were filled with violence, and so you sinned.
Then I threw you out of God's mountain, like someone who was defiled,
and I destroyed you, guardian winged creature,
and drove you from among the fiery stones.
17 Your heart was arrogant due to your beauty.
You ruined your wisdom because of your splendour.
I threw you down to the earth.
I put you in front of kings so they can see you.
18 Because of all your disobedience and your dishonest trade,
you've defiled your sacred places,
so I've made fire come out from you to consume you.
I'll turn you into ashes on the earth
in the sight of everyone who looks at you.
19 Everyone who knew you among the people groups
will shudder to look at you now—
they will be horrified, and you won't exist any longer.' "

Tsidon's punishment

20 Then Yahweh gave me another message:
21 "Son of humanity, look towards Tsidon (Sidon)[66] and prophesy against it. 22 Tell them that the master Yahweh says this: 'Listen, I'm against you, Tsidon, because I intend to be praised by you, so your people will know that I am Yahweh, when I execute justice within you and demonstrate my holiness to you. 23 I'll send a deadly disease to afflict you, and there'll be blood in your streets, and people will fall dead all around you. When the sword comes against you from all around, then you'll know that I am Yahweh.

The blessing for Yisrael

24 Then there'll no longer be pricking briars and painful thorns for the Israeli people from all those around her who despise her, so then they'll know that I am the master Yahweh.'
25 The master Yahweh says that when I gather the Jewish people from the nations that they were scattered among, and when they properly honour me so the nations may see, then they'll make their homes in the land I gave to my servant Ya'akov (Jacob). 26 Then they'll live securely within the land and build houses, plant vineyards, and live securely. When I execute justice on all the people all around who now despise them, then they'll know that I am their god Yahweh.' "

Mitsrayim's punishment

29:1 At the beginning of January in the twelfth year since King Yehoyakin had been taken captive, Yahweh gave me a message:
2 "Son of humanity, stand firmly against Mitsrayim's (Egypt's) king Par'oh (Pharaoh).[67] Prophesy against him and against all of Mitsrayim, 3 telling them that the master Yahweh says this: Listen, I'm against you, Par'oh, king of Mitsrayim—you, the great sea monster that lurks in the middle of the river, who says, "My river is my own. I've made it for myself." 4 I'll put hooks into your jaw, and the fish from your streams will cling to the scales on your side. I'll lift you up from the middle of your river, along with all

66 **RV 28:21 · Cross-ref.** Yoel 3:4-8; 1Ki 11:4-5; 1Ki 16:30-33.
67 **RV 29:2 · Cross-ref.** Isa 19:1-25; Jer 46:2-26.

Readers' Version

the river's fish that cling to your scales. 5 I'll fling you into the wilderness—you and all the fish from your river. You'll fall on the open countryside—your corpse won't be taken or moved, but rather I'll give you as food to the birds and wild animals. 6 Then all of Mitsrayim's inhabitants will know that I am Yahweh, because they've been like a brittle reed to the kingdom of Yisrael (Israel).[68] 7 When Yisrael grabbed you, you broke and tore open their shoulder, and when they leaned on you, you broke and made their legs unsteady. 8 Therefore the master Yahweh says this: Listen, I'll send an army against you that will cut short both people's and animals' lives, 9 and Mitsrayim will become a desolate ruin. Then they'll know that I am Yahweh.

Because the sea monster said, "The river is mine, because I made it," 10 listen: I'm against you and against your river, so I'll give Mitsrayim over to desolation and waste, and you'll become a wasteland from the Migdol to Seveneh and the borders of Kush (Ethiopia). 11 No person or domestic animal will pass through it, and it won't be inhabited for forty years. 12 I'll make Mitsrayim a desolation in the middle of uninhabited lands, and its cities will become a desolation in the middle of wasted cities for forty years, then I'll scatter the Mitsri (Egyptian) people among the nations, and I'll disperse them through the lands.

13 But the master Yahweh says this: At the end of forty years I'll gather Mitsrayim from the people groups they were scattered among, 14 and I'll restore Mitsrayim's fortunes and bring them back to the region of Patros, to their native land. Then they'll become an insignificant kingdom there. 15 It'll be the least significant kingdom, and it won't become prominent again among the nations. I'll diminish them so that they'll no longer dominate other nations. 16 Requesting help from Mitsrayim will no longer be a reason for the kingdom of Yisrael (Israel) to be confident, instead, Mitsrayim will be a reminder of Yisrael's disobedience when they turned to Mitsrayim for help. Then they'll know that I am the master Yahweh."

Nevukadnetsar's defeat of Mitsrayim

17 At the beginning of May in the 27th year since King Yehoyakin had been taken captive,[69] Yahweh gave me a message: 18 "Son of humanity, the Babylonian King Nevukadnetsar (Nebuchadnezzar) stationed his army to do hard work against the fortified island city of Tsor (Tyre). Every head was rubbed until it was made bald, and every shoulder was made raw. Yet he and his army received no payment from Tsor for the hard work that he carried out against it, 19 therefore the master Yahweh says this, 'Listen, I'm giving Mitsrayim (Egypt) to the Babylonian King Nevukadnetsar and he'll take away its wealth, plunder its possessions, and carry off everything he finds there—that will be his army's wages. 20 I've given him the land of Mitsrayim as the wages for the work they did for me. That's the master Yahweh's declaration.

21 On that day I'll make power sprout up for the kingdom of Yisrael (Israel), and I'll put you among them to speak out so they'll know that I am Yahweh.' "

Yahweh's punishment of Mitsrayim

30:1 Then Yahweh gave me another message:

2 "Son of humanity, prophesy and say that the master Yahweh says this:

'Wail now because the coming days won't go well.
3 The day is near—the day is near for Yahweh.
It'll be a day of clouds—a time of doom for nations.
4 Then an army will come against Mitsrayim (Egypt),
and there'll be anguish in Kush (Ethiopia) when the people are killed in Mitsrayim—
when they take its wealth,
and when its foundations get torn apart.
5 Kush and Put, Ludia, all Arav, and Libya, together with the people belonging to the agreement—they'll all be killed by the sword. 6 Yahweh says this: The ones who support Mitsrayim militarily will fall, and the pride of Mitsrayim's strength will collapse. From Migdol to Seveneh their combined warriors will be killed by the sword. That's the master Yahweh's declaration. 7 Those allies will be appalled there among the abandoned lands, and their cities will be among all the other ruined cities. 8 Then they'll know that I am Yahweh, when I set fire to Mitsrayim, and when all its helpers are destroyed.

9 At that time, messengers will go out from in front of me in ships to terrorise Kush when they think they're secure, and there'll be anguish among them on the day of Mitsrayim's doom. Yes, take notice, it's coming. 10 The master Yahweh says this: I'll use the Babylonian King Nevukadnetsar (Nebuchadnezzar) to bring Mitsrayim's multitudes to an end. 11 He and his army with him, the terror of nations, will be brought in to destroy the land. They'll draw out their swords against Mitsrayim and fill the land with those they kill. 12 I'll make the rivers into dry ground, and I'll sell the land into the hands of wicked men. I'll make the land and its abundant produce desolate by the actions of strangers. I, Yahweh, have spoken.

13 The master Yahweh says this: I'll destroy idols, and I'll bring an end to the worthless idols in Nof (Memphis). There won't be a prince in the land of Mitsrayim any longer, and I'll put terror into Mitsrayim. 14 Then I'll make the Patros region desolate and set fire to Tsoan city, and I'll execute judgement against No (Thebes) (the capital of southern Mitsrayim). 15 I'll pour out my fury on Mitsrayim's fortress Sin, and cut off the crowd at No. 16 Then I'll set fire to Mitsrayim: Sin will be in great agony, No will be broken up, and Nof will face enemies every day. 17 The young men of Aven and Pi-Beset cities will be killed by the sword, and their populations will be taken into captivity. 18 In Mitsrayim's Tahfanhes, the day will hold back its light when I break Mitsrayim's power and control there, and its pride in its strength will be finished. There'll be a cloud covering it, and its daughters will be taken away into cap-

68 **RV 29:6 · Cross-ref.** Isa 36:6.

69 **RV 29:17 · Note** 571 B.C.

tivity. 19 I'll execute acts of judgement in Mitsrayim, then they'll know that I am Yahweh.' "

Yahweh breaks Mitsrayim's power

20 At the beginning of May in the eleventh year since King Yehoyakin had been taken captive,[70] Yahweh gave me a message: 21 "Son of humanity, I've broken the Mitsri (Egyptian) king Par'oh's (Pharaoh's) arm. Listen, it hasn't been put in a splint, or set to heal with a bandage, so that it'll become strong enough again to hold a sword. 22 Therefore the master Yahweh says this, 'Listen, I'm against the Mitsri king Par'oh and I'll break both his strong arm and the previously broken one, and I'll make the sword fall from his grip. 23 Then I'll scatter Mitsrayim (Egypt) among the other nations and disperse their people among the lands. 24 I'll strengthen the Babylonian king's arms and place my sword in his hand so that I can destroy Par'oh's arms. He'll groan in front of the Babylonian king with the groans of a dying man. 25 I'll strengthen the arms of the Babylonian king, while Par'oh's arms will fall. Then they'll know that I am Yahweh, when I put my sword into the hand of the king of Bavel (Babylon) and he uses it against Mitsrayim. 26 I'll scatter Mitsrayim among the other nations and disperse their people through the lands. Then they'll know that I am Yahweh."

Mitsrayim gets compared to fallen Ashur

31:1 At the end of June in the eleventh year since King Yehoyakin had been taken captive,[71] Yahweh gave me a message: 2 "Son of humanity, ask the Mitsri (Egyptian) king Par'oh (Pharaoh) and his multitudes around him, 'Who else is as powerful as you and your people? 3 Listen, Ashur (Assyria) was like a cedar in Levanon with beautiful branches, giving shade to the forest—extremely tall, and the branches formed its treetop. 4 A deep water supply made it grow tall. Rivers flowed all around its area, because their channels stretched out to all the trees in the countryside. 5 It grew taller than any of the other trees in the countryside, and its branches grew long and thick because of having plenty of water in its shoots. 6 Every kind of bird nested in its branches, while every living thing in the countryside gave birth to its young under the foliage of that tree. All the powerful nations lived under its shade. 7 It was beautiful in its greatness and due to the length of its branches, because its roots had access to many water sources. 8 Cedar trees in God's garden[72] couldn't equal it. None of the cypress trees matched its branches, nor could its branches be equalled by the plane tree. There was no other tree in God's garden that could compare to its beauty. 9 I made it beautiful with its many branches, and all the trees in God's garden in Eden envied it.

10 Therefore the master Yahweh says this: Because it was so tall, and it set its treetop between its branches, and because it grew proud of its height, 11 I handed it over to a powerful nation to deal with it according to what its wickedness deserves. I've thrown it out, 12 and foreigners who were the terror of all the nations cut it off and left it to die. Its branches fell onto the mountains and all the valleys, and lay broken in all the land's ravines. Then all the nations on earth came out from under its shade and went away from it. 13 All the various kinds of birds rested on the trunk of the fallen tree, and every kind of animal in the countryside came to its branches. 14 That happened so that no other trees that grow by the waters will raise up their foliage to the height of the tallest trees, and that no other trees that grow beside the waters will reach up to that height. They've all been assigned to death, to the earth below, among humanity's children, with those that go down into the pit.

15 The master Yahweh says this: On the day when the cedar went down to the place of the dead, I brought mourning to the earth. I covered the deep waters over it, and I held back the oceans. I held back the great waters, and I brought mourning to Levanon for it. So all the trees in the countryside mourned because of it. 16 I brought shuddering to the nations at the sound of its downfall, when I threw it down to the place of the dead, along with those who went down into the pit. So I comforted all the trees from Eden in the lowest parts of the earth. Those had been the choicest and best trees from Levanon—the trees that drank the waters. 17 They also went down with the big tree to the place of the dead, to the ones who'd been killed by the sword. Those were its strong arm—those nations who'd lived in its shade.

18 Mitsrayim (Egypt), which of the trees in Eden was your equal in glory and greatness? You'll be brought down with Eden's trees to the lowest parts of the earth among the uncircumcised. You'll live there with those who were killed by the sword.'
That's the fate of Par'oh (Pharaoh) and all his multitudes. That's the master Yahweh's declaration."

Mourning over Mitsrayim and its king

32:1 At the beginning of March in the twelfth year since King Yehoyakin had been taken captive,[73] Yahweh gave me a message: 2 "Son of humanity, sing a loud mourning song about the Mitsri (Egyptian) King Par'oh (Pharaoh) and tell him,

'You're like a young lion among the nations,
but you're like the sea monster in the oceans—
you churn up the water—
you stir up the waters with your feet, making them muddy.

3 The master Yahweh says this:
I'll spread my net over you in the assembly of many people groups,

70 **RV 30:20 · Note** (Back in time to) 587 B.C.

71 **RV 31:1 · Note** 587 B.C.

72 **RV 31:8 · Cross-ref.** Gen 2:9.

73 **RV 32:1 · Note** 585 B.C.

Readers' Version

and they'll haul you up in my net.
4 I'll abandon you in the land.
I'll throw you into the countryside
and cause every kind of bird to settle on you,
and animals of every kind of will gorge themselves on you.
5 I'll dump your flesh on the hills,
and fill the valleys with your corpse.
6 Then I'll drench your land with your blood across to the hills,
and the ravines will be filled with your blood.
7 Then when I eliminate you, I'll cover the heavens and darken their stars.
I'll cover the sun with clouds, and the moon won't shine its light.[74]
8 I'll darken all the shining lights in the skies over you,
and I'll put darkness over your land. That's the master Yahweh's declaration.
9 I'll disturb the hearts of many people groups in lands that you don't know about
when I bring about your destruction among the nations—among lands you haven't known.
10 I'll shock many people groups with what I'll do to you.
Their kings will shudder in horror concerning you when I swing my sword towards them.
On the day of your downfall they'll be trembling continuously because of you.
11 Yes, the master Yahweh says this to you, Mitsrayim (Egypt):
The Babylonian king's sword will come against you.
12 I'll cause large numbers of you to be killed by warriors' swords—each warrior a terror of nations.
Those warriors will devastate the pride of Mitsrayim and destroy all its many people.
13 I'll destroy all the livestock from beside the plentiful waters.
No human foot will stir the waters up again,
nor will cattle hooves disturb them.
14 Then I'll calm their waters and make their rivers run like oil.
That's the master Yahweh's declaration.
15 When I make Mitsrayim's territory into an abandoned place,
when the land is stripped of all its produce,
when I attack all its inhabitants, they'll know that I am Yahweh.
16 There'll be a funeral song—the daughters of the nations will sing mournful songs about it.
They'll sing sadly about Mitsrayim—over all its multitudes they'll sing dirges.
That's the master Yahweh's declaration.' "
17 In the middle of that same month,[75] Yahweh gave me a message: 18 "Son of humanity, weep for the numerous Mitsrim (Egyptians) and bring them down to the lowest parts of the earth. Bring Mitsrayim (Egypt) and the daughters of majestic nations down along with those who've already gone down into the pit. 19 Ask them: Mitsrayim, are you really more beautiful than anyone else? Go down and lie down with the uncircumcised.

Those in the place of the dead

20 They'll fall among those who were killed by the sword. The sword has been drawn. Mitsrayim has been handed over to the sword—its enemies will seize it and its multitudes. 21 The strongest of the warriors in the place of the dead will declare about Mitsrayim and its allies, 'They've come down here. They'll lie with the uncircumcised—with those who were killed by the sword.'
22 Ashur (Assyria) is there with all its people, with its graves all around it—all of them were killed by the sword. 23 Those whose graves are set in the pit's recesses[76] are there, along with all its people. Its graves surround all of those who were killed by the sword—those who brought terror onto the land of the living.
24 Eylam is there with all its multitudes, with its graves all around it—all of them were killed. That's the place for those who were killed by the sword, who've gone down uncircumcised to the lowest parts of the earth, who brought their terrors onto the land of the living, and who carry their own shame, together with the ones going down into the pit. 25 They prepared a bed for Eylam and all its multitudes among those who were slain—its graves surround it. All of them are uncircumcised, pierced by the sword, because they brought their terrors onto the land of the living. So they carry their own shame, together with the ones going down into the pit among all those who've been killed, those who are going down into the pit. Eylam is among all those who were killed.
26 Meshek, Tuval, and all their multitudes are there with their graves all around them. All of them are uncircumcised, killed by the sword, because they brought their terrors onto the land of the living. 27 They don't lie with the fallen warriors of the uncircumcised who've gone down to the place of the dead with all their weapons of war, and with their swords placed under their heads and their iniquities over their bones, because they were the terror of warriors in the land of the living.
28 So you, Mitsrayim (Egypt), will be broken amongst the uncircumcised. You'll lie alongside those who were pierced by the sword.
29 Edom is also there with its kings and all its leaders. Despite their strength, they've been placed with those killed by the sword. They lie there along with the uncircumcised—with those who've gone down into the pit.
30 All the northern leaders are there, along with all the Tsidonim (Sidonians) who went down with the ones who'd been pierced. They were powerful and made others afraid,

74 **RV 32:7 · Cross-ref.** Mat 24:29; Rev 6:12-13; 8:12.
75 **RV 32:17 · Note** 585 B.C.
76 **RV 32:23 · Cross-ref.** Isa 14:15.

but now they're there in shame—uncircumcised along with those who were pierced by the sword. They carry their own shame, together with the ones going down into the pit.

31 Par'oh (Pharaoh) will look and be comforted about all his multitudes who were pierced by the sword—Par'oh and all his army. That's the master Yahweh's declaration.

32 Yes, I put him there as my agent to terrify those in the land of the living, but Par'oh and all his multitudes will be laid down among the uncircumcised—among those pierced by the sword. That's the master Yahweh's declaration."

The promise of God of his people[77] · Yehezkel as Yisrael's watchman[78]

33:1 Then Yahweh gave me another message: **2** "Son of humanity, tell this to your people: 'When I send an army against any country, then the people of that country choose one of their men to become a watchman for them. **3** He looks for any attacker coming onto the land, and then he blows his horn to warn the people. **4** If the people hear the sound of the horn but don't take any notice, and if the attacker comes and kills them, then each one's blood is on their own head. **5** Yes, if someone heard the horn but paid no attention, that person's blood is on them, but if those people do pay attention, they'll save their own lives. **6** However, if the watchman sees the attacker coming, but doesn't blow the horn, that is, if the people weren't warned, and if the attacker approaches and takes anyone's life, then that person dies in their own sin, but I'll require their blood from the watchman.'

7 Now, talking to you, son of humanity: I've made you a watchman for the Israeli people. You'll hear the words from my mouth and then warn them on my behalf. **8** If I say to a wicked person, 'You wicked person, you're certainly about to die,' and if you don't announce it so as to warn that wicked person about their behaviour, then that wicked person will die in their sin, but it'll be you that I hold responsible for their death. **9** But if you warn the wicked person about their behaviour, so that they might turn back from it, and if that person doesn't turn back from their behaviour, then they'll die in their sin, but you yourself will have saved your own life.

Each person is responsible for their own actions

10 So, son of humanity, you tell the Israeli people, 'You're saying this, "Our errors and our disobedience have come back on us and they're hurting us. How can we go on living like this?" ' **11** Tell them that this is the master Yahweh's declaration: 'As I live, I don't delight in the death of wicked people. If they turn away from their wicked behaviour, then they'll live! So turn back, yes turn away from your wicked behaviour. Why should you Israeli people die?'

12 So now, son of humanity, you tell your people, 'Righteous people's righteousness won't save them if they sin. Wicked people's wickedness won't cause them to die if they turn away from their sin. No, the righteous person won't be able to live because of his righteousness if he sins. **13** If I say that a righteous person will surely live, and if they trust in their righteousness and then commit injustice, I won't call to mind any of the good things they did—that person will die for the wickedness they committed. **14** Again, if I say to the wicked, "You will surely die," but if they then turn away from their sins and do what's just and right, **15** like returning loan guarantees that were wickedly demanded, or like making restitution for what they've stolen, and then if they obey the instructions that give life and no longer disobey, then those formerly wicked people will surely live—they won't die. **16** None of the sins that they've committed will be called to mind against them. Those who've acted justly and rightly, will certainly live.

17 But your people say, "The master's way isn't fair!" but it's your ways that aren't fair. **18** When the righteous person turns away from doing what's right and becomes disobedient, then they'll die in their sin. **19** When the wicked person turns away from doing evil and does what's just and right, they'll live because of those things. **20** Yes, you people say, "The master's way isn't fair!" but I'll judge each of you Israeli people according to your behaviour."

The demolition of Yerushalem

21 In mid-January of the twelfth year of our captivity in Bavel (Babylon), someone who'd escaped from Yerushalem (Jerusalem) came to me and told me that the city had been captured.[79] **22** Yahweh had held me in a vision the evening before the fugitive came, but my mouth was opened by the time he came to me at dawn, so by then, I was able to speak again.

More desolation to come

23 Then Yahweh gave me another message: **24** "Son of humanity, the people inhabiting those ruins back in Yisrael (Israel) are saying, 'Avraham was only one person, and he inherited the land, but there's lots of us now. The land has been given to us as an inheritance.'

25 Therefore tell them that the master Yahweh says this: You eat blood, and you pay your respect to your idols, then you pour out people's blood. Should you then inherit that land? **26** You people rely on your swords for protection, and you've done disgusting things—each man defiles his neighbour's wife. Should you really possess that land?'

27 Tell them that the master Yahweh says this: As I live, surely the ones in the ruins will be killed by swords, and I'll give those in the countryside to the wild animals as food, and those in fortresses and in caves will die from deadly diseases. **28** Then I'll turn the country into a desolation and a horror, and the pride that came from its power will end, because Yisrael's mountains will be deserted, and there'll be no one to walk through them.' **29** Then they'll know that I am Yahweh, when I make the country a desolation and a wasteland because of all the disgusting things

77 **RV 33:1 · Parallel** 33:1–37:27

78 **RV 33:1 · Parallel** Eze. 3:16-21

79 **RV 33:21 · Cross-ref.** 2Ki 25:3-10; Jer 39:2-8; 52:4-14.

Readers' Version

they've done.

Listening but not obeying

30 So now son of humanity, your people are out beside the walls and the gates of their houses talking about you, and they're all telling each other, 'Let's go and listen to the prophet's message that comes from Yahweh.' 31 So my people will come to you, as they often do, and will sit in front of you and listen to your words, but they won't obey them. The right words are on their lips, but their hearts are going after unjust profit. 32 Yes, you're like a lovely song to them, a beautiful sound that's played well on a stringed instrument, so they'll listen to your words, but none of them will obey them. 33 So when all that happens, watch out, because it will indeed happen. Then they'll realise that a prophet's been among them."

The 'shepherds' of Yisrael (Israel)

34:1 Then Yahweh gave me another message: 2 "Son of humanity, prophesy against Yisrael's (Israel's) shepherds. Prophesy and tell them that the master Yahweh says this to the shepherds: Yisrael's shepherds who are shepherding themselves won't end well. Shouldn't shepherds guard the flock? 3 You eat the best sheep meat and dress in woollen clothes. You slaughter the fat lambs. You don't shepherd at all. 4 You haven't taken care of those with diseases, nor do you heal those who are ill. You don't bandage up the ones with broken limbs, and you don't restore the outcasts or search for those who've gone missing. Instead, you use strength and violence to rule over them. 5 Then they were scattered without a shepherd,[80] and after they were scattered, they became food for all the wild animals in the countryside. 6 My flock has strayed across all the mountains and onto every high hill, and it's dispersed over the entire surface of the earth, yet no one is searching for them.

7 Therefore, you shepherds, listen to Yahweh's message to you: 8 This is the master Yahweh's declaration: As I live, my flock has become plunder and food for all the wild animals in the countryside, because there wasn't any shepherd and because none of my shepherds tried to find any of my flock that had gotten lost. Instead it was themselves that the shepherds looked after, and they didn't shepherd my flock. 9 Therefore, you so-called 'shepherds', listen to Yahweh's message: 10 The master Yahweh says this: Listen, I'm against those shepherds. I'll require compensation from them for my flock, and then I'll dismiss them from shepherding the flock. Those shepherds won't shepherd themselves any longer either, because I'll take my flock away from their mouths, so that my flock won't become food for them any longer.

The evil shepherds

11 So the master Yahweh says this: Listen, I myself will search for those lost from my flock, and I myself will look after them, 12 like a shepherd searches for his sheep when he's among his scattered flock. So I'll look for my flock and I'll rescue them from all the places where they were scattered during the dark times. 13 I'll bring my people out from among the nations. I'll gather them from foreign lands and bring them back to their land. I'll put them in pastures on Yisrael's (Israel's) mountainsides, by the streams, and in every settlement in the land. 14 I'll put them in good pastures—Yisrael's high mountains will be their grazing places. They'll lie down there in places good for grazing, in abundant pastures, and they'll graze on Yisrael's hills. 15 I myself will shepherd my flock, and I myself will give them rest. That's the master Yahweh's declaration.

16 I'll search out the lost and restore the outcast. I'll bandage up those who are broken and heal those who are sick, but I'll destroy those who are fat and well. I will shepherd with justice.

17 So now this is what the master Yahweh says, You, my flock, listen, I'll be a judge between one sheep and another, and between rams and billy goats. 18 Isn't it enough to feed on the good pasture? Do you have to trample down any remaining grass? Or drink from clear waters, then muddy the streams with your feet? 19 Must my flock eat what you've trampled and drink what you've muddied with your feet?

20 Therefore the master Yahweh says this to them: Listen, I myself will judge between the fat sheep and the thin ones, 21 because you shepherds have pushed them with your sides and shoulders, and you've gored all the weak ones with your horns until you succeeded in scattering them away from the land. 22 I'll save my flock and they'll no longer be taken as plunder, and I'll judge between one sheep and the next. 23 I'll set one shepherd over them—my servant David. He'll look after them, and he'll be their shepherd.[81] 24 Then I, Yahweh, will be their god, and my servant David will be a leader among them.[82] I, Yahweh, have declared that.

25 Then I'll make a peace treaty with them and remove the wild animals from the land, so that they'll be able to live securely in the wilderness and sleep safely in the forests.

26 I'll also bless both them and the places around my hill, and send out showers in the right season—they'll be showers of blessing. 27 Then the trees in the countryside will produce their fruit, the soil will yield its produce, and my sheep will be secure in their land. When I break off the ties holding the yoke onto their necks, and when I rescue them from the control of those who enslaved them, then they'll know that I am Yahweh. 28 They'll no longer be plunder for the other nations, and the wild animals on the land will no longer devour them. Then they'll live securely, and no one will make them afraid. 29 I'll provide a land for them that's known for its crops, so they won't be victims of famine, and they won't be mocked by other nations. 30 Then they'll know that I, Yahweh their god, am with them. The Israeli

80 **RV 34:5 · Cross-ref.** Num 27:17; 1Ki 22:17; Mat 9:36; Mrk 6:34.

81 **RV 34:23 · Cross-ref.** Rev 7:17.

82 **RV 34:24 · Cross-ref.** Eze 37:24.

Readers' Version

people are my people. That's the master Yahweh's declaration.

31 You are my sheep, the flock of my pasture, and my people, and I am your god. That's the master Yahweh's declaration.' "

Edom's coming punishment

35:1 Then Yahweh gave me another message: 2 "Son of humanity, look out towards Mt. Se'ir[83] and prophesy against it. 3 Tell it that the master Yahweh says this: Listen, I'm against you Edom, represented by Mt. Se'ir, and I'll work against you to make you a desolation and a waste. 4 I'll turn your cities into ruins, and you yourself will become desolate. Then you'll know that I am Yahweh.

5 You've always been hostile to the Israeli people, and when they were distressed you decided to attack them with swords—at the time their punishment was coming to an end. 6 Therefore, this is the master Yahweh's declaration: As I live, I'll prepare you for bloodshed, and bloodshed will chase after you. Since you didn't hate bloodshed, bloodshed will come to you. 7 I'll make Edom completely desolate when I cut it off so that no one will want to pass through it. 8 I'll fill its mountain ranges with people who were killed—those killed by the sword will fall on your high hills and valleys and in all your streams. 9 I'll make your land perpetually desolate. Your cities won't be inhabited, and then you'll know that I am Yahweh.

10 You've said, "These two nations and these two lands will become mine, and we'll possess them," even when Yahweh was there with them. 11 Therefore, this is the master Yahweh's declaration: As I live, I'll act according to your anger and according to your jealousy that you had in your hatred of Yisrael (Israel), and I'll show myself to them when I judge you— 12 then you'll know that I am Yahweh. I've heard all the insults you spoke against Yisrael's hill country, when you said, "They've been destroyed—they've been given over to us to devour." 13 You raised yourselves up against me with what you said, and you multiplied the words you said against me, and I heard all of them.

14 The master Yahweh says this: I'll make you into a desolate place while the rest of the world cheers. 15 Just like you rejoiced over the Israeli people's inheritance when it was made desolate, I'll do the same to you. You'll become a desolation, Mt. Se'ir and all of Edom—all of it. Then they'll know that I am Yahweh."

God's blessing for Yisrael (Israel)

36:1 "Now, son of humanity, prophesy to Yisrael's (Israel's) mountains and say, 'Mountains of Yisrael, listen to Yahweh's message. 2 The master Yahweh says this: The enemy has said, "Aha," when talking about you, and "The ancient hilltop shrines have become ours." '

3 Therefore prophesy and tell them that the master Yahweh says this: Because of your desolation and because of the attacks that came on you from all sides, you've ended up belonging to other nations—you've been the subject of slanderous lips and tongues, and of people's stories.

4 Therefore, mountains of Yisrael, listen to the message from the master Yahweh: The master Yahweh says this to the mountains and the high hills, to the streambeds and valleys, to the places that have been destroyed and are now uninhabited, and to the forsaken cities that have become plunder and a subject of mocking for the other nations that surround them— 5 the master Yahweh says this: I've certainly spoken in the heat of my anger against the other nations, against Edom and everyone who took my land for themselves as a possession—against all those who had both celebration in their heart and disdain in their spirit as they seized my land so they could claim its pasturelands for themselves.'

6 Therefore, prophesy to Yisrael and tell the mountains and the high hills, the streambeds and the valleys, that the master Yahweh says this: Listen, in my fury and in my anger I'm declaring this because you've endured insults from other nations. 7 Therefore, the master Yahweh says this: I myself will take action and promise that the nations that surround you will certainly be made to carry their own shame. 8 But you Israeli mountains, you'll grow branches and bear fruit for my Israeli people, since they'll soon come back to you, 9 because, listen, I'm for you, and I'll treat you favourably—you'll be ploughed and sown with seed. 10 I'll multiply your population—all the Israeli people. The cities will be inhabited again and the ruins rebuilt. 11 I'll increase both people and animals on you mountains so that they'll multiply and be fruitful. Then I'll cause you to be inhabited like you were previously, and I'll make you prosper more than you did in the past so that you'll know that I am Yahweh. 12 I'll bring my Israeli people to walk on you. They'll possess you, and you'll be their inheritance, and you'll no longer cause their children to die.

13 The master Yahweh says this: They're telling you, "You mountains devour people, bereaving your nation of children," 14 therefore you won't consume people any longer, and you'll no longer make your nation mourn their deaths. That's the master Yahweh's declaration. 15 I won't allow you to hear the insults from the other nations any longer—you'll no longer have to bear the people groups shaming you, and you won't cause your nation to stumble. That's the master Yahweh's declaration."

16 Then Yahweh gave me another message: 17 "Son of humanity, when the Israeli people inhabited their land, they defiled it with their customs and their activities. In my eyes, their customs were like the uncleanness of a woman's menstruation, 18 so I poured out my fury against them for the blood that they'd poured out on the land, and for how they'd polluted it with their idols. 19 I scattered them among the nations—they were dispersed through the lands. I judged them according to their customs and their actions. 20 Then they went to those other nations, and wherever they went, they profaned my holy name when people asked about them, 'Are these really Yahweh's people? After all, they've been thrown out of his land.' 21 But I

83 **RV 35:2 · Cross-ref.** Isa 34:5-17; 63:1-6; Jer 49:7-22; Eze 25:12-14; Amos 1:11-12; Oba 1-14; Mal 1:2-5.

Readers' Version

had compassion for my holy name that the Israeli people had defiled among the other nations, when they went there.

22 Therefore tell the Israeli people that the master Yahweh says this: I'm not doing this for the sake of you Israeli people, but for my sacred name, which you've profaned among the nations everywhere you've gone. 23 My great name, which you people have profaned among the nations, I'll make holy even among the nations where you profaned it. Then the nations will know that I am Yahweh, when they see you recognise my holiness. That's the master Yahweh's declaration. 24 I'll take you back out of those nations and gather you from every land, and I'll bring you into your land. 25 Then I'll sprinkle pure water on you so you'll be cleaned from all of your impurities, and I'll purify you from all your idols. 26 I'll give you people a new heart and a new spirit in your innermost parts, and I'll take the stony heart away from your bodies and replace it with a heart of flesh.[84] 27 I'll put my spirit in you and enable you Israelis to follow my instructions and keep my regulations. 28 Then you'll inhabit the land that I gave to your ancestors—you'll be my people and I'll be your god. 29 I'll save you from all of your uncleanness, and then I'll summon the grain and multiply it—I'll no longer assign famine to you. 30 I'll multiply the fruit on the trees and the produce from the soil so that you'll no longer be shamed by other nations seeing you suffering famine. 31 Then you'll think about your wicked customs and your activities that weren't good, and your faces will display your loathing of your own sins and your disgusting habits. 32 But make sure you know this: I'm not doing all that for *your* sake, so you Israeli people should be ashamed and disgraced because of your behaviour. That's the master Yahweh's declaration.

33 The master Yahweh says this: When I purify you from all your disobedience, I'll enable you to inhabit the cities again and to rebuild the ruined places, 34 and the idle land will be tilled until it's no longer a wasteland for everyone to see as they go past. 35 Then instead they'll say, "This land was desolate, but it's become like the garden of Eden—the abandoned cities and the uninhabited ruins that were torn down are now fortified and inhabited." 36 Then the other nations around you will know that I am Yahweh, because I built up the ruins and replanted the abandoned places. I, Yahweh, have declared it and I will do it.

37 The master Yahweh also says this: The Israeli people will again ask me to do this for them: to increase their population like sheep. 38 Just like the flock that's kept separate to be used for sacrifices (like the flock in Yerushalem (Jerusalem) at its scheduled feasts), so too the ruined cities will be filled with flocks of people and they will know that I am Yahweh."

The valley with bleached bones

37:1 One day Yahweh gave me another vision, and he took me out by his spirit and put me down in the middle of a valley that was full of bones. 2 Then he led me all around them, and wow, there were so many bones in the valley, and they were totally dried out! 3 "Son of humanity," he asked me, "can these bones become living people again?"

"My master Yahweh," I replied, "only you would know that."

4 Then he told me, "Prophesy over these bones and tell them, 'Dry bones. Listen to Yahweh's message. 5 The master Yahweh says this to these bones: Listen, I'm about to put breath into you, and you'll live. 6 I'll connect sinews to you and put flesh onto you. I'll cover you with skin and put breath into you so you'll live. Then you'll know that I am Yahweh.' "

7 So I prophesied as I was instructed, and wow, a sound like something rattling started as the bones moved together—bone against bone! 8 I looked and, wow, the bones now had sinews on them, and flesh grew up over that, and then skin covered them! But there was still no breath in them.

9 Then Yahweh told me, "Prophesy to the wind, son of humanity, prophesy and tell the air, 'The master Yahweh commands this: Breath, come from the four compass points, and breathe into these who've been killed, so they'll come to life.' "

10 So I prophesied just like I was commanded. Then breath came into them and they came to life. Then they stood on their feet—a very large army.

11 Then Yahweh informed me, "Son of humanity, these bones are the entire Israeli population. Listen, they're saying, 'Our bones have dried up and our hope is gone. We've been cut off.' 12 Therefore prophesy and tell them, 'The master Yahweh says this: Listen, I'll open your graves and lift you, my people, out from them, then I'll bring you back to Yisrael (Israel). 13 Then, my people, when I open your graves and bring you out of them, you'll know that I am Yahweh. 14 I'll place my spirit within you so you'll live, and I'll cause you to rest in your land when you know that I am Yahweh. I declare it, and I will do it. That is Yahweh's declaration.' "

The two sticks indicating unity of Yisrael and Yehudah

15 Then Yahweh gave me another message: 16 "So now, son of humanity, take a stick for yourself and write on it, 'For Yehudah (Judah) and for all their associated people.' Then take another stick and write on it, 'For Yosef (Joseph), the branch of Yisrael (Israel; Heb. Efrayim), and for all their associated people.' 17 Then hold both of them together so that they seem like one stick in your hand. 18 When your people ask you and insist, 'Aren't you going to tell us what these props of yours mean?' 19 then tell them, 'The master Yahweh says this: Look, I'm taking Yosef's branch that's in Yisrael's hand along with the tribes of Yisrael his companions, and joining it to Yehudah's branch, so that they'll make one branch, and they'll become one in my hand.'

20 Hold the branches in your hand that you wrote on while they watched. 21 Tell the people, 'The master Yah-

84 **RV 36:26-28 · Cross-ref.** Eze 11:19-20.

weh says this: Look, I'm about to take the Israeli people out
from the nations where they went. I'll gather them from
the surrounding lands and bring them back to their land.
22 I'll unite them as a single nation in the land, on the
mountains of Yisrael, and there'll be one king as king over
all of them, and they'll no longer be two nations—they'll
no longer be divided into two kingdoms. 23 Then they'll no
longer defile themselves with their idols, with their dis-
gusting things, or with any of their other sins. I'll save
them from all of their faithless actions[85] with which
they've sinned, and I'll purify them so they'll be my people
and I'll be their god. 24 My servant David will be king over
them, so there'll be one shepherd over them all,[86] and
they'll follow my instructions and keep my regulations and
obey them. 25 They'll live in the land that I've given to my
servant Ya'akov (Jacob) (also called Yisrael), where your
ancestors had stayed. They'll live in it forever—they, their
children, and their grandchildren, and my servant David
will be their permanent leader. 26 I'll establish a peace
treaty with them—a never-ending agreement with them.
I'll establish them and multiply them and put my sacred
place among them forever. 27 My residence will be with
them—I'll be their god, and they'll be my people.[87] 28 Then
the other nations will know that I am Yahweh who sets
Yisrael apart, when my sacred place is permanently among
them.' "

The defeat of all of Yisrael's opponents[88] · Invasion by Gog and his army

38:1 Then Yahweh gave me another
message: 2 "Son of humanity, look
toward the land of Magog where
King Gog is the main leader of
Meshek and Tuval,[89] and prophesy
against him. 3 Tell him that the master Yahweh says this:
Listen, I'm against you, Gog, leader of Meshek and Tuval,
4 so I'll turn you around and put hooks into your jaws.
Then I'll bring you out with all your army, horses, and
horsemen, all of them dressed in full armour—a huge
group with large and small shields, all of them holding
swords. 5 Paras (Persia), Kush (Ethiopia) (Kush), and Libya
are with them, all of them with shields and helmets, 6 as
well as Gomer and all its troops, and Beyt-Togarmah, from
the far parts of the north, and all its troops. Many people
groups are with you. 7 Tell Gog to get ready as commander,
and to assemble and prepare his troops. 8 You'll be sum-
moned many days later, then after some years you'll go to
a land that's recovered from war and where the people
have come back from many nations—gathered back to Yis-
rael's (Israel's) mountains that had continuously been a
ruin. But the land's people will indeed be brought out of
the nations, and they'll all live there safely again. 9 Then
you'll go in like a storm with your large army—you'll all be
like a cloud covering the land.

10 The master Yahweh says this: But plans will start to
form in your heart on that day and you'll devise wicked
schemes. 11 Then you'll think, 'I'll take my army up onto
the open ground—we'll attack the people living quietly
and peacefully—all of them living where there are no walls
or barriers, and no city gates. 12 I'll capture booty and steal
plunder and use my forces against those ruins that have
been newly inhabited, and against those people who've re-
turned from the nations—people who are gaining livestock
and property, and who are living at the centre of the
world.' 13 People from Sheva and Dedan, and traders from
Tarshish and its villages will ask you, 'Have you come to
plunder? Have you assembled your armies to take away
spoil, to carry off gold and silver, to take their livestock
and property and to haul away plenty of plunder?'

14 Therefore, son of humanity, prophesy and tell Gog that
the master Yahweh says this: On that day, when my people
Yisrael are living securely—but you won't take notice of
that— 15 you'll come from your place far away in the north
with a large army—all of them riding on horses, yes, a very
numerous force. 16 Then you'll attack my Israeli people like
a cloud that covers the land. I'll send you against my land
near the end of the era, so that the nations might know me
when I show myself through you, Gog—they'll see with
their own eyes that I always demand what's right. 17 The
master Yahweh says this: Aren't you the one that I spoke
about in the past through my servants, the Israeli prophets
who prophesied for years in their own times, that I would
bring you against them?

Yahweh's punishment of Gog

18 This is the master Yahweh's dec-
laration: When Gog attacks Yisrael
(Israel), my fury will mount up into a rage. 19 In my zeal
and in the fire of my anger, I declare that on that day
there'll be a terrible earthquake in Yisrael, 20 and the fish
in the sea and the birds in the skies, the wild animals in
the countryside including all the creatures that crawl on
the earth, and every person who's on the surface of the
land will tremble in front of me. The mountains will be
thrown down and the cliffs will fall, until every wall falls to
the ground. 21 I'll summon an army against Gog on all my
mountains. Every man's sword will be against his brother.
That's the master Yahweh's declaration. 22 Then I'll punish
Gog with deadly diseases and bloodshed, as well as over-
whelming rain and hailstones and burning sulfur that I'll
rain down on him and his troops and the many nations
that joined with him. 23 Yes, I'll display my greatness and
purity, and I'll make myself known to those many nations,
so they'll know that I am Yahweh.

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85 RV 37:23 · Note The Hebrew text has 'living places' rather than 'faithless actions' (from the Septuagint), but it's difficult to make sense of the Hebrew.

86 RV 37:24 · Cross-ref. Eze 34:24.

87 RV 37:27 · Cross-ref. 2Cor 6:16; Rev 21:3.

88 RV 38:1 · Parallel 38:1–39:29

89 RV 38:2 · Cross-ref. Rev 20:8.

Readers' Version

The defeat of Gog

39:1 "Now, son of humanity, prophesy against Gog and say that the master Yahweh says this: Listen, I'm against you, Gog, leader of Meshek and Tuval. **2** I'll turn you around and drag you along—I'll bring you from the far north and take you up to Yisrael's (Israel's) mountains, **3** Then I'll knock your bow out of your left hand and make the arrows fall out of your right hand. **4** You and all your troops and soldiers who are with you will die on Yisrael's mountains. I'll give you to the birds of prey and the wild animals in the countryside for food. **5** You'll die there in the countryside, because I myself declare it. That's the master Yahweh's declaration. **6** Then I'll send fire out onto Magog and on those living in safety in the coastal regions, and then they'll know that I am Yahweh. **7** I'll make my holy name known among my people Yisrael, and I'll no longer allow my holy name to be profaned—the nations will know that I am Yahweh, the holy One in Yisrael.

8 Listen, the day is coming, and all that will take place. That's the master Yahweh's declaration. **9** The people living in Yisrael's cities will go out and they'll use those weapons to kindle and make fires and burn them—small shields, large shields, bows, arrows, the clubs and spears—they'll make fires with them for seven years. **10** They won't need to gather firewood from the countryside or cut down trees from the forests, since they'll burn the weapons. They'll take from those invaders who wanted to take from them, and plunder those who wanted to plunder them. That's the master Yahweh's declaration."

Gog's burial

11 Then at that time, I'll make a grave for Gog there in Yisrael (Israel)—a valley for those who journey to the east of the sea. They'll bury Gog there with all his multitudes, and they'll call it the 'Hamon-Gog' (or, 'Gog's horde') valley. That mass grave will block people who want to cross over. **12** It'll take seven months for the Israelis to bury them to make the area clean— **13** all the land's people will bury them. It'll be a memorable day for them when I'm honoured. That's the master Yahweh's declaration. **14** At the end of the seven months, they'll designate men to continually go through the region to find people who were travelling through, but who died and their bodies remained above the ground, so that they can bury them to make the land clean. **15** As those men pass through the land, when they see any human bone, they'll put a marker by it, until gravediggers come and bury it in the Hamon-Gog valley. **16** There'll even be a city there named 'Hamonah' (which means, 'horde' or 'multitude'). In that way, they'll make the land clean again.

17 Now, son of humanity, the master Yahweh says this to you: Tell all the winged birds and all the wild animals in the countryside, 'Gather together and come. Gather from all around to the sacrifice that I myself am making for you—a large sacrifice on Yisrael's mountains, so that you can eat human flesh and drink blood.[90] **18** You'll eat warriors' flesh and drink the blood of the world's leaders as if they were rams, lambs, goats, and bulls that were all fattened in Bashan. **19** Then you'll eat fat until you're full and drink blood until you're drunk—that'll be the sacrifice that I'll slaughter for you birds and animals. **20** You'll be satisfied at my table with horses, chariot drivers, warriors, and every man of war. That's the master Yahweh's declaration.'

Yisrael's restoration

21 I'll display my power among the nations, and all the nations will see my judgement that I'll put into process and how I'll put that into action against them. **22** Then from that time onwards, the Israeli people will know that I am their god Yahweh. **23** The nations will know that the Israeli people went into captivity because of how they betrayed me with their disobedience, so I distanced myself from them and handed them over to their adversaries so that they all died in the battle. **24** When I distanced myself from them, I treated them exactly as their defilement and rebellion deserved.

25 Therefore the master Yahweh says this: Now I'll restore Ya'akov's (Jacob's) fortunes, and I'll have compassion on all of Yisrael's (Israel's) descendants, when I act with zeal to protect my pure reputation. **26** Then they'll bear their shame and all the treason in which they betrayed me. They'll forget all that when they rest in their land in safety, with no one to terrify them **27** when I restore them from the people groups and gather them from their enemies' lands, and I show myself in the sight of many nations to always do what's right. **28** Then they'll know that I am Yahweh their god, because I sent them into captivity among the other nations, but then I'll gather them back to their own land. I won't leave any of them among the nations. **29** I'll no longer distance myself from them when I pour out my spirit on the Israeli people. That's the master Yahweh's declaration."

The revelation concerning the coming temple and nation[91] · Yehezkel is taken to Yerushalem

40:1 In mid-April of the twenty-fifth year of our captivity (the fourteenth year after Yerushalem (Jerusalem) was captured), Yahweh used his power to take me there, **2** yes, God took me to Yisrael (Israel) in visions. He put me on a very high mountain where there seemed to be city buildings towards the south,[92] **3** and he took me there. Then wow, there was a man standing in the city gateway who looked like bronze! He was holding a linen cord and a measuring rod.[93]

4 The man told me, "Son of humanity, look with your eyes and listen with your ears, and fix your mind on everything that I'm revealing to you, because you were brought here so I could reveal them to you. Report everything you see here to the Israeli people."

90 RV 39:17-20 · Cross-ref. Rev 19:17-18.

91 RV 40:1 · Parallel 40:1–48:35

92 RV 40:2 · Cross-ref. Rev 21:10.

93 RV 40:3 · Cross-ref. Rev 11:1; 21:15.

Readers' Version

The eastern gateway

5 There was a wall surrounding the temple area. The measuring rod in the man's hand was just over three metres long. (It was six long cubits—each long cubit was a cubit long plus a handbreadth.) So he measured the wall, and it was one measuring rod thick and one high.[94] 6 Then he went to the temple gate that faced east. He went up its steps and measured the gate's threshold—one rod across. 7 The guard chambers were each one rod long and deep, and just under three metres wide. The temple gate threshold by the temple porch was one rod across. 8 He measured the porch inside the gate and it was one rod long, 9 and the porch over the gate was one rod deep. The doorposts were each a metre wide. (This was the porch at the gate facing the temple.) 10 There were three guard chambers on either side of the east gate, and each of them was the same size, and the walls that separated them were the same size.

11 Then the man measured the width of the gateway entrance and it was five metres, and the length of the gateway entrance was almost seven metres. 12 He measured the wall that ran along the front of the chambers at half a metre high. The chambers measured three metres on each side. 13 Then he measured the gateway from the roof of one chamber to that of the next chamber, and it was thirteen metres from the entrance of the first chamber to that of the second. 14 Then he measured the wall that went between the guard chambers, and it was over thirty metres long as far as the gate's porch. 15 The entrance from the front of the gate to the other end of the gate's porch was twenty-seven metres. 16 There were closed windows facing the chambers and toward their pillars within the gates all around, and likewise for the porches. There were windows all around the inside, and each of the door jambs was decorated with carvings of palm trees.

The temple courtyard

17 Then the man brought me to the outer courtyard of the temple. Look, there were rooms, and the courtyard was paved, with thirty rooms next to the pavement. 18 The pavement reached to the side of the gates, and its width was the same as the gates' length. That was the lower pavement. 19 Then the man measured the distance from the front of the lower gate to the front of the inner gate: it was just over fifty metres on the eastern side, and the same on the northern side.

The northern gateway

20 Then he measured the length and width of the gate that was at the northern end of the outer courtyard. 21 There were three chambers on each side of that gate, and the gate with its porch measured the same as the main gate: twenty-seven metres long and thirteen metres wide. 22 Its windows, porch, chambers, and its palm trees matched the eastern gate. Seven steps went up to it and to its porch. 23 There was a gate to the inner courtyard in front of the northern gate, just as there was at the eastern gate. The man measured from one gate to the other gate, and it was fifty-four metres.

The southern gateway

24 Next the man took me to the gateway at the southern entrance, and its walls and porch measured the same as the other outer gates. 25 There were closed windows in the gateway and its porch just like the other gates. The southern gate with its porch was twenty-seven metres long and thirteen metres wide. 26 There were seven steps up to the gate and its porch, and carvings of palm trees on the walls on each side. 27 There was a gate to the inner courtyard on the southern side, and the man measured fifty-four metres from that gate to the gate at the southern entrance.

The gateways to the inner courtyard

28 Then the man brought me to the inner courtyard by way of its southern gate, which had the same measurements as the other gates. 29 Its chambers, walls, and porches measured the same as the other gates—there were windows all around in the porch. The inner gate with its porch was twenty-seven metres long and thirteen metres wide. 30 There were also porches all around the inner wall—they were all thirteen metres long and almost three metres wide. 31 The porch facing the outer courtyard had carved palm trees on its walls, and eight steps going up to it.

The eastern gate to the inner courtyard

32 Then the man brought me to the inner courtyard by the eastern side and measured the gate, which had the same measurements as the other gates. 33 Its chambers, walls, and porches measured the same as the other gates, and there were windows all around. The inner gate with its porch was twenty-seven metres long and thirteen metres wide. 34 Its porch that faced the outer courtyard had carved palm trees on each side of it, and eight steps going up it.

The northern gate to the inner courtyard

35 Next the man brought me to the northern gate and measured it, and it measured the same as the other gates. 36 Its chambers, walls, and porch measured the same as the other gates, and there were windows all around. The gateway with its porch was twenty-seven metres long and thirteen metres wide. 37 Its porch that faced the outer courtyard had carved palm trees on each side of it, and eight steps going up it.

Rooms for preparing sacrifices

38 There was a room with a door by each of the inner gateways which was where they rinsed the burnt offerings. 39 There were two tables on each side of each porch, which were for slaughtering the offerings: the burnt offering, the sin offering, and the guilt offering. 40 By the wall of the courtyard, going up to the gate to the north, there were two tables. Also on the other side there were two tables at the gate's porch. 41 There were four tables by the gate on each side—they slaughtered animals on those eight tables. 42 There were four cut-stone tables for the burnt offerings, each just under a metre long and wide, and standing half a metre tall. They kept the tools which they used to slaughter the burnt offerings for the sacrifices on those stone ta-

94 **RV 40:5–42:20 · Cross-ref.** 1Ki 6:1-38; 2Ch 3:1-9.

Readers' Version

bles. 43 Some two-pronged hooks a handbreadth in length were fastened all around in the porch, and the flesh of the offerings would be put on the tables.

The priests' rooms

44 Within the inner courtyard but on the outside of the inner gate were singers' rooms—one on the northern side facing south, and the other on the southern side facing north. 45 Then the man told me, "This room facing south is for the priests who are on duty in the temple. 46 The room facing north is for the priests on duty at the altar, that is, for Tsadok's descendants—they're the only Levites who approach Yahweh to serve him."

The inner courtyard

47 Next he measured the square courtyard at fifty-four metres long and wide, with the altar in front of the temple.

The temple entrance

48 Then the man took me to the temple porch and measured its doorposts—they were each two and a half metres thick. The entryway itself was seven metres wide,[95] and the walls on each side of it were one and a half metres wide. 49 The porch was eleven metres wide and six metres deep, with steps going up to it and pillars standing on each side of it.

Inside the temple

41:1 Then the man took me into the temple's holy place and measured the doorposts at three metres thick on each side. 2 The doorway was five metres wide and the wall on each side was two and a half metres long. Then the man measured the dimensions of the holy place—twenty-one metres long and eleven metres wide. 3 Then the man went into the very sacred inner place and measured the door at one metre wide, and the doorway was three metres wide. The walls on either side were nearly four metres wide. 4 Then he measured the square room's length and width of eleven metres, measuring to the temple hallway. Then he said to me, "This is the most sacred area."

The temple rooms

5 Then the man measured the wall of the house at three metres thick. The width of each side room around the house was two metres. 6 There were side rooms on three levels, one room above another, thirty rooms on each level. There were ledges around the temple wall to support all the side rooms, as the supports weren't built into the temple wall. 7 So the side rooms widened and went around going up, because the house went around higher and higher all around—the rooms widened on each higher level, and a stairway went up through the middle level to the highest level. 8 Then I saw a raised part all around the temple, the foundation for the side rooms. It measured a full rod in height—just over three metres. 9 The width of the wall of the side rooms on the outside was two and a half metres. There was an open space outside those rooms in the temple. 10 On the other side of that open space were the priests' outer side rooms. That space was eleven metres wide all around the temple. 11 There were doors into the side rooms from another open space with one doorway on the north side, and the other on the south. The width of that open area was two and a half metres all around.

The western side

12 The building that faced the courtyard on the western side was thirty-six metres wide. Its wall was two and a half metres thick all around, and it was forty-seven metres long.

The temple building measurements

13 Then the man measured the temple as being fifty-four metres long. The separate building, its wall, and the courtyard combined also measured fifty-four metres across. 14 The width of the front of the courtyard in front of the temple was also fifty-four metres.

15 Then the man measured the length of the building behind the temple, to its west, and including the galleries on either side, it came to fifty-four metres.

The sacred inner place and the porch, 16 the inner walls and the windows, including the narrow windows, and the galleries all around on three levels, were all panelled in wood. 17 Above the entryway to the inner sanctuary and spaced along the walls there was a repeating pattern. 18 It was decorated with winged creatures and palm trees—with a palm tree between each winged creature, and each winged creature had two faces: 19 the human face looked toward a palm tree on one side, and the young lion face looked toward a palm tree on the other side. They were carved all around the entire temple. 20 From the ground to above the doorway, winged creatures and palm trees were carved on the outer wall of the temple. 21 The door posts of the main temple room were square, all with the same appearance. 22 The wooden altar was one metre on each side and stood one and a half metres high. Its corner posts, base, and frame were all made of wood.

Then the man said to me, "This is the table that stands in Yahweh's presence."

The temple doorways

23 Both the main room and the sacred place had double doors—24 each consisting of two parts that swung on hinges. 25 There were carvings of winged creatures and palm trees on the doors, just like on the walls, and there was a wooden roof over the front porch. 26 There were narrow windows and palm trees on either side of the porch, like the side rooms of the temple, and they also had overhanging roofs.

Two buildings near the temple

42:1 Next the man sent me out to the outer courtyard on the northern side, and he brought me to rooms in front of the outer courtyard and the northern outer wall. 2 That building with a north-facing entrance was fifty-four metres long and twenty-seven metres wide. 3 Some of those rooms faced the inner courtyard and were eleven metres away from the sanctuary. There were three levels of rooms, and the ones above looked down on the ones below and were open to them, having a walkway. Some of the rooms looked out onto the outer courtyard. 4 A five metre wide passage

95 **RV 40:48 · Note** Following the LXX, as the 1.5m (three cubits) in the Hebrew appears likely to be a copying mistake.

ran in front of the rooms and was fifty-four[96] metres long. The rooms' doors faced north. 5 But the upper halls were smaller, because the walkways there used more space than they did in the bottom and middle levels of the building. 6 The third storey halls had no pillars (unlike the courtyards), so the rooms at the highest level were smaller than those on the bottom and middle levels. 7 The outside wall ran along the rooms toward the outer courtyard that was in front of the rooms, and was twenty-seven metres long. 8 The row of rooms along the outer courtyard was twenty-seven metres long, and the row of rooms facing the sanctuary was fifty-four metres long. 9 There was an entrance to the lowest rooms from the eastern side, coming from the outer courtyard. 10 There was also a set of rooms along the outer courtyard wall on the eastern side of the outer courtyard, in front of the sanctuary's inner courtyard, 11 with a walkway in front of them. They looked similar to the rooms on the northern side and had the same measurements, as well as the same exits and arrangements and doors. 12 There were also doorways into rooms on the south side that were similar to what was on the north side. There was an inside passage with an outer door—the passage had doors into all the rooms. At the eastern end of the passage there was a door from the outside.

13 Then the man told me, "The northern rooms and the southern rooms that are in front of the outer courtyard are sacred rooms where the priests who work nearest to Yahweh may eat the very sacred food. They'll put the very sacred things there—the food offering, the sin offering, and the guilt offering—because it's a very sacred area. 14 When the priests enter it, they must not go back out of the sacred area to the outer courtyard, without laying aside the clothes in which they served, since those clothes are sacred. So they must dress in other clothes before going back into the public areas."

Measuring outside the temple

15 The man completed measuring the temple interior and then took me out to the eastern gate and measured all the surrounding area there. 16–19 He measured each side of the wall with his measuring rod, and it was 270m[97] long on each of the eastern, northern, southern, and western sides. 20 So the four sides that were measured (and thus the wall around it) was 270m on each side, and the wall separated the sacred area from the public area.

God's powerful splendour of God at the temple

43:1 Then the man took me to the gate that opened to the east. 2 Wow! The splendour of Yisrael's (Israel's) god appeared towards the east. His voice was like the roar of rushing water, and the land shone with his brilliance.[98] 3 What I saw in this vision was like what I'd seen in my earlier visions, first by the Kevar Canal, then later when he[99] came to destroy Yerushalem (Jerusalem). I fell to my knees with my face to the ground. 4 So Yahweh's brightness entered into the temple via the eastern entrance.

5 Then the spirit lifted me up and brought me into the inner court, and wow, Yahweh's brilliance was filling the temple. 6 Then as the man was standing there beside me, I heard someone speak to me from inside the temple, 7 and the voice told me, "Son of humanity, this is the place where I'll sit on my throne and rest my feet—where I'll live in the middle of the Israeli people forever. Yisrael's descendants and their kings will no longer profane my sacred name with their faithlessness or with the corpses of their kings at their hilltop shrines. 8 They'll no longer profane my sacred name by putting their entrance next to my entrance, and their doorposts next to my doorposts, with nothing but a wall between me and them. They profaned my sacred name with their disgusting actions, so I destroyed them with my anger. 9 Now they're to remove their prostitution and their kings' corpses from in front of me, and I'll live among them forever.

10 "Son of humanity, describe that temple to the Israeli people so they'll be ashamed of their disobedience and think about those plans. 11 If they're ashamed of everything they've done, then reveal the design of that temple to them—its details, its entrances and exits, its complete design, and all its decrees and rules. Then right in front of them, write that down so they'll see its complete design and all its rules, and then obey them. 12 This is the regulation for the temple: From the peak of the hill to all the surrounding border around it, it'll be very sacred. Listen, that's the regulation for the temple.

The altar dimensions

13 These are the altar's measurements, using the same kind of measuring rod that was used for the temple area: There's a gutter around the altar that's both half a metre deep and wide. There's a rim around it that's 23cm wide. That'll be the base for the rest of the altar.[100] 14 The lower part of the gutter is one metre high to the lower ledge that surrounds the altar. The lower ledge is half a metre wide. From that ledge to the upper ledge, it's two metres. That ledge is also half a metre wide. 15 The altar body at the top is another two metres high and has a hornlike projection jutting up from each of its corners. 16 The sides of the square body are six metres long. 17 The upper ledge that borders the altar body is also a square, eight metres long on each side, and has a rim all around that's 27cm wide. There's a gutter measuring half a metre at the bottom of the altar. There are steps leading up to the east side of the altar."

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96 RV 42:4 · Note The Hebrew text seemed to be missing a word here (as it didn't make sense), so the word from the (approx. 300 B.C.) Septuagint translation was used.

97 RV 42:16 · Note Following the Septuagint here, which seems more accurate (unless he now has a shorter measuring rod).

98 RV 43:2 · Cross-ref. Eze 10:3-4,18-19; 11:22-23; Rev 1:15.

99 RV 43:3 · Note It's only one letter difference, but the Hebrew has 'I' here which seems wrong and is adjusted in some later manuscripts.

100 RV 43:13-17 · Cross-ref. Exo 27:1-2; 2Ch 4:1.

Readers' Version

The purification of the new altar

18 Then the man told me, "Son of humanity, the master Yahweh says that those are the dimensions for when they make the altar for presenting the burnt offering on, and for sprinkling blood onto.[101] 19 You must give a bull from the cattle as a sin offering for the Levitical priests who are Tsadok's descendants—those who approach me to serve me. That's the master Yahweh's declaration. 20 Then you'll take some of the bull's blood and place it on the altar's 'horns' and on the four top edges and the surrounding rim. You'll purify it and make it allowable in my presence. 21 Then take that sin offering bull and burn it in the designated part of the temple area outside the sanctuary. 22 Then on the second day, you'll get from the goats a male goat without any blemishes, and offer it as a sin offering—the priests will purify the altar just as they purified it with the bull. 23 When you finish that purification, offer an unblemished bull from the cattle and an unblemished ram from the flock, 24 and offer them to me, Yahweh. The priests will throw salt onto them and present them as a burnt offering to Yahweh. 25 Then every day for the next seven days you must bring a billy goat to the priest to be sacrificed for an offering, so I'll accept the altar. You must also sacrifice a young bull and a ram, each without any defect, that the priests will provide. 26 They must atone for the altar for seven days and purify it, and in that way they must consecrate it to me. 27 After doing all that, from the eighth day onward the priests will prepare you people's burnt offerings and your peace offerings on the altar, and I'll accept you. That's the master Yahweh's declaration."

The locked gate

44:1 Then the man took me back to the outer sanctuary gate facing east, but it was shut, 2 and Yahweh told me, "This gate has been sealed shut—it won't be opened. No person will go through it, because Yisrael's (Israel's) god Yahweh entered through it, so it's now closed. 3 Only Yisrael's ruler will sit by it to eat food in front of Yahweh, but he'll enter via the gate's porch, and leave the same way."

Foreigners disallowed in the temple

4 Then he took me to the front of the temple by way of the northern gate, and I looked, and wow, Yahweh's brilliance filled his temple, and I fell to my knees with my face bowed towards the ground. 5 Then Yahweh told me, "Son of humanity, pay attention and look with your eyes and listen with your ears to everything that I'm declaring to you: all the instructions about Yahweh's temple and all its regulations. Take special note of the temple's entrance and exits. 6 Then tell the rebellious Israelis that the master Yahweh says this: Let all your disgusting actions be enough for you Israeli people— 7 that you brought foreigners with uncircumcised hearts and uncircumcised flesh to be in my sanctuary, profaning my temple, while you people were offering me food, fat, and blood. You people have broken my agreement with all your disgusting actions. 8 You haven't carried out your duties regarding my sacred things, but instead, you people appointed others to take up your duties, and you assigned them to care for my sacred place.

9 "The master Yahweh says this: No foreigner, from any of those who live among the Israeli people, may enter my sacred place if they're not physically circumcised or if they haven't declared themself to be one of my people.

Demotion of the Levites

10 The Levites went far from me—wandering away from me and going after their idols, but they'll be punished. 11 They're still servants in my sanctuary, watching the temple gates and serving inside, and they slaughter the burnt offerings and the people's sacrifices, and they'll stand in front of the people and serve them. 12 However, because they sacrificed to their idols, they became sinful stumbling blocks for the Israeli people, therefore I've promised to take action against them, and they'll pay for their disobedience. That's the master Yahweh's declaration. 13 They mustn't come near to me to act as my priests or to approach any of my sacred things, the most sacred things. Instead, they'll bear their shame and their guilt for the disgusting things they've done, 14 but I'll place them as housekeepers in the temple—for all its mundane duties and all the menial work that's done in it.

Tsadok's descendants as priests

15 Then the Levitical priests, those descendants of Tsadok who fulfilled the duties of my sanctuary when the Israeli people were wandering away from me, they'll approach me to worship me. They'll stand in front of me to offer me the fat and the blood. That's the master Yahweh's declaration. 16 They'll come to my sanctuary and approach my table to worship me and to fulfill their duties to me. 17 When they come to the gates of the inner courtyard, they'll have to dress in linen clothing,[102] because they mustn't wear wool inside the courtyard gates or in the temple. 18 They must wear linen turbans on their heads and linen underclothes around their waists. They mustn't dress in clothing that makes them sweat. 19 When they go back out to the outer courtyard to go back again to the people, they must take off the clothes they wore when they served—they must take them off and lay them down in a sacred room,[103] so they don't make other people sacred by contact with their special clothing.

20 The priests mustn't shave their heads or allow their hair to hang loosely, but they must keep the hair on their heads neatly trimmed. 21 No priest should drink wine before he comes to the inner court.[104] 22 Also, priests can't marry widows of men who weren't priests, or women who've been divorced—they're permitted to marry only Is-

101 **RV 43:18-27 · Cross-ref.** Exo 29:35-37.

102 **RV 44:17-18 · Cross-ref.** Exo 28:39-43; Lev 16:4.

103 **RV 44:19 · Cross-ref.** Lev 16:23.

104 **RV 44:21 · Cross-ref.** Lev 10:9.

raeli women who've never been married, or widows of other priests.

23 They must teach the people the difference between things that are sacred and things that are not, and teach them how to know what things are acceptable to me and what things are not.[105] 24 In a dispute they must judge in accordance with my instructions and regulations. They must keep my law and my statutes at every religious celebration, and they must observe my sacred rest days.

25 Priests mustn't defile themselves by going near a person's dead body. However, if the dead person was his father or mother, son or daughter, or brother or unmarried sister, then they can defile themselves, 26 and after they've been purified, they must wait for seven days. 27 Then after that, when he goes into the inner courtyard to serve in the sacred place, he must bring a sin offering for himself. That's the master Yahweh's declaration.

28 The priests must not own any land—I am their inheritance and I'll be their property.[106] 29 They'll have the food offerings, the sin offerings, and the guilt offerings to eat, plus everything in Yisrael (Israel) that's devoted to Yahweh will be theirs.[107] 30 The best of the firstfruits from every harvest and every contribution from the people will belong to the priests, and you Israelis will give the first of your bread dough[108] to the priests so that blessing may rest on your home. 31 Priests must not eat the meat of any bird or animal that's found dead or that's been killed by any other animal.[109]

Yahweh's section of land

45:1 When you throw dice to divide up the land as an inheritance for the tribes, you must make an offering of land to Yahweh. That offering will become a sacred part of the land: thirteen kilometres by ten kilometres in size.[110] That entire area will become sacred. 2 Within that area, a 270m wide square area that'll surround the sacred place will be left empty, with a further border around it twenty-seven metres wide. 3 Inside that first, larger area, measure a rectangle thirteen kilometres by five kilometres for the sanctuary—the most sacred place. 4 It'll be a sacred place in the nation for the priests who serve Yahweh, who come near Yahweh to serve him. It'll be a place for their houses and a sacred area for the sacred place. 5 The other half, which is also thirteen kilometres long and five kilometres wide, will be for towns for the Levites who serve in the temple.

6 You'll designate an area thirteen kilometres long by half a kilometre wide for the city that will be next to the area reserved for the holy place. This city will belong to all the Israeli people.

The leader's section of land

7 The leader's land will be on both sides of the area reserved for the holy place and the city—on the west and the east. Its length will be the same as those portions that it's parallel to. 8 That area will belong to Yisrael's (Israel's) leader so the leaders won't keep oppressing my people, but rather they'll give the rest of the land to be divided among the tribes. 9 The master Yahweh says this: That's plenty for you, leaders of Yisrael! Replace your violence and strife with justice and righteousness. Quit your evictions of my people. That's the master Yahweh's declaration.

Dealing with produce and animals

10 You Israelis must use accurate scales and measuring containers.[111] 11 The baskets for measuring dry things and containers for measuring liquids (called an 'efah' for dry things and a 'bath' for liquids, both a tenth of the large 220 litre 'homer') must be the same volume—each must hold twenty-two litres. 12 For weights, the shekel weight must be ten grams. (Twenty 'gerahs' makes one shekel, then sixty shekels makes one 'mina'.)

13 You Israelis must present to the leader one measure of wheat or barley for every sixty measures that you harvest, 14 one measure of olive oil for every one hundred measures that you produce, 15 plus one sheep or goat from the flock for every two hundred animals from the watered regions of Yisrael (Israel), to be used for any burnt offering or peace offering to make atonement for the people. That's the master Yahweh's declaration.

16 All the people in the country will give that contribution to Yisrael's leader. 17 It'll be the leader's responsibility to supply the animals for the burnt offerings, the grain offerings, and the drink offerings at the festivals and the new moon celebrations, and on the rest days—all the Israeli people's scheduled festivals. He'll provide for the sin offerings, the grain offerings, the burnt offerings, and the peace offerings to make the Israeli people right with God.

The festivals[112]

18 The master Yahweh says this: On the first day of the first month of the year, you must take an unblemished bull from the herd and perform a sin offering to purify the temple. 19 The priest will take some of the blood of that sin offering and place it on the doorposts of the temple and on the four corners of the border of the altar, and on the doorposts of the gate to the inner court. 20 You'll do this again on the seventh day of that month for each person's accidental sin, or sin by ignorance. In that way you'll make the temple pure in God's sight.

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105 RV 44:23 · Cross-ref. Lev 10:10.

106 RV 44:28 · Cross-ref. Num 18:20.

107 RV 44:29-30 · Cross-ref. Num 18:8-19.

108 RV 44:30 · Note Probably after it's cooked???

109 RV 44:31 · Cross-ref. Lev 22:8.

110 RV 45:1 · Note The 'ten kilometres' (twenty thousand cubits) from the Septuagint appears to correct the Hebrew which has half of that, but then v3 and v4 wouldn't make sense.

111 RV 45:10 · Cross-ref. Lev 19:36.

112 RV 45:18 · Parallel Exo. 12:1-20; Lev. 23:33-43

Readers' Version

21 Then on the fourteenth day of that first month, you Israelis will have a seven-day celebration, when you'll eat bread made without any raising agent.[113] 22 That same day, the leader will prepare a bull as a sin offering for himself and for all the people in the country. 23 For the seven days of the celebration, the leader will prepare a burnt offering for Yahweh: Seven bulls and seven unblemished rams each day for seven days, and a male goat each day as a sin offering. 24 Then the leader will perform a food offering of twenty-two litres of flour with seven litres of olive oil for each bull and each ram.

25 On the fifteenth day of the seventh month of the year, at the 'temporary shelters' celebration, the leader will perform offerings on those seven days: Sin offerings, burnt offerings, food offerings, and offerings of oil.[114]

The leader and the festivals

46:1 The master Yahweh says this: The eastern gate of the inner courtyard will be shut for the six days of work, but it'll be opened on rest days and on the day of the new moon. 2 The leader will enter the outer courtyard by the path to that gate and its outside porch, and he'll stand at the doorposts of the inner gate while the priests perform his burnt offering and peace offering. Then he'll worship right there at the inner gate and then leave again, but the gate won't be shut until evening. 3 The people will also worship in front of Yahweh at the entrance to that gate on rest days and new moons. 4 The burnt offering that the leader offers to Yahweh on the rest day will be six unblemished lambs and an unblemished ram. 5 The grain offering that he gives with the ram is twenty-two litres of flour, and with the lambs it should be as much as he pleases, along with one litre of olive oil for every twenty-two litres of flour. 6 On the day of the new moon he must offer a bull, six lambs, and a ram—all without any defects. 7 He must also provide a grain offering of twenty-two litres of flour with the bull, the same with the ram, and as much as he wants with the lambs, along with a litre of olive oil with every twenty-two litres of flour. 8 The leader enters by the path to the gate and its porch, and he must leave by the same path.

9 But when the land's people come in front of Yahweh at the scheduled festivals, anyone entering through the north gate to worship must leave through the south gate, and anyone entering through the south gate must leave through the north gate. No one is allowed to turn back to the gate through which they entered, because everyone must keep going straight ahead until they get out. 10 The leader must be amongst them in their midst—when they go in, he must go in, and when they leave, he must leave. 11 During the festivals that you hold for me, the king must present twenty-two litres of flour along with a bull or a ram, and as much flour as he wants to with the lambs, along with a litre of olive oil with every twenty-two litres of flour.

12 When the leader gives a voluntary offering to Yahweh (either a burnt offering or a peace offering), the eastern gate will be opened for him. He'll offer his burnt offering or his peace offering just like he does on the rest day. Then he must go out, and after he's gone out, the gate will be shut.

The daily sacrifice

13 In addition, every morning someone[115] must provide a one year old lamb with no defects to be completely burnt up as an offering to Yahweh. 14 Also every morning someone must provide an offering of four litres of flour mixed with a litre of olive oil, and that's a permanent requirement. 15 They'll prepare the lamb, the grain offering, and the oil, every morning—a permanent daily burnt offering.

The leader and the country

16 The master Yahweh says this: If the leader gives a gift to any of his sons, it becomes his inheritance—that is, it'll become his sons' property because it's an inheritance. 17 But if he gives a gift from his inheritance to one of his servants, then it'll belong to that servant until the year of liberty, and then it'll return to the leader.[116] His inheritance must definitely be for his own sons. 18 The leader mustn't take the people's inheritance away from them, evicting them from their own property—he must provide for his sons from his own property so that my people won't be forced off their own inherited land."

The temple kitchens

19 Next the man brought me through the entrance at the gate to the sacred rooms for the priests which were north-facing, and what's more, there was a place toward the west. 20 He told me, "That's the place where the priests must boil the guilt offering and the sin offering and where they must bake the grain offering. They mustn't bring the offerings into the outer courtyard, because then the people would become sacred (and not be able to leave)."

21 Then he brought me to the outer courtyard and led me past the four corners of that courtyard, and I saw that in every corner of the courtyard there was another enclosed area, 22 and each was twenty-two metres long and sixteen metres wide. 23 Around the inside of each of those enclosed areas was a stone ledge, with cooking hearths all around under the ledge. 24 The man told me, "Those are the places where the temple workers will boil the people's sacrifices."

The healing river

47:1 Then the man took me back to the temple entrance, and there was water flowing out from under the front edge of the building toward the east, and the water was flowing down the south side of the temple, to the right of the altar.[117] 2 So he took me out through the

113 **RV 45:21 · Cross-ref.** Exo 12:1-20; Num 28:16-25.

114 **RV 45:25 · Cross-ref.** Lev 23:33-36; Num 29:12-38.

115 **RV 46:13 · Note** Some of the earliest translations (the Septuagint and the Vulgate) have 'he' here, suggesting it must be the leader.

116 **RV 46:17 · Cross-ref.** Lev 25:10.

117 **RV 47:1 · Cross-ref.** Zech 14:8; Yhn 7:38; Rev 22:1.

northern gate and led me around the outside to the eastern gate, and look, the water was flowing from this gate on its south side. 3 As the man started walking toward the east holding his measuring line in his hand, he measured off five hundred metres and led me through the water, which was ankle-deep. 4 Then he measured another five hundred metres and led me through the water, which was now knee-deep, and then after another five hundred metres it was up to the waist. 5 Finally he measured off another five hundred metres, but the water had become deep enough to swim in and too deep to cross—it was now a river that couldn't be walked through. 6 The man asked me, "Son of humanity, have you taken note of all this?"

Then he led me out and had me return along the riverbank. 7 As I walked back, wow, now the riverbank had many trees on each side. 8 The man told me, "This water flows eastward and down into the Rift Valley. It'll flow into the Dead Sea and will make it into fresh water. 9 As a result, every kind of living creature that swarms will live where that water flows. There'll be lots of fish when that water flows into the Dead Sea as it causes the salty water to become fresh water—everything will live wherever that river goes. 10 Then the fishermen from Eyn-Gedi will stand there by the water, and there'll be a place to dry out the fishing nets near Eyn-Eglayim. There'll be many kinds of fish in the Dead Sea—plentiful just like the fish in the Mediterranean Sea. 11 However, the Dead Sea's swamps and marshes won't be made fresh—they'll be for providing salt. 12 Beside that river on both banks, all kinds of fruit trees will grow. Their leaves will never wilt, and they'll never fail to fruit—in fact they'll bear fruit every month because that water from the temple flows to them. Their fruit will be good to eat, and their leaves will help with healing.[118]

Land boundaries

13 The master Yahweh says that this will be the way that you divide the land up for Yisrael's (Israel's) twelve tribes: Yosef (Joseph) will have a double allocation. 14 You're to equally divide the land that I took action to give to your ancestors—from now on that land will come to you Israelis as an inheritance.

15 These will be the land boundaries: On the north side, it'll extend from the Mediterranean Sea east along the road towards Hetlon, and then on to Tsedad, 16 to Berotah, and then on to Sivrayim, which is on the border between Damesek (Damascus) and Hamat. The boundary will run as far as Hatsar-Hatikon, which is on the border of the Havran region. 17 So the boundary will extend from the Mediterranean Sea to Hatsar-Eynan on the border between Hamat to the north and Damesek to the south. That'll be the northern boundary.

18 On the eastern side, the boundary will extend between Havran and Damesek, south along the Yarden (Jordan) River between the Gilead region and Yisrael's territory, along the Dead Sea as far as Tamar.[119] That'll be the eastern boundary.

19 On the southern side, the boundary will extend from Tamar to the springs near Merivah-Kadesh. Then it'll extend west along the brook of Mitsrayim (Egypt) to the Mediterranean Sea. That'll be the southern boundary.

20 On the western side, the boundary will be the Mediterranean Sea, north to a point near Levo-Hamat.

21 This is how you'll divide this land for yourselves among Yisrael's tribes: 22 You must assign the land as a permanent possession for yourselves and also for any foreigners who are living and raising their children among you. You must consider them to be like native born Israelis, and they must be assigned land among Yisrael's tribes. 23 Wherever foreigners are living, you must give them some land to belong to them permanently. That's the master Yahweh's declaration."

Land allocated to Yisrael's tribes

48:1 Here's a list of Yisrael's (Israel's) tribes and the territory that each tribe is to receive. The northern boundary of Yisrael will start at the Mediterranean Sea and go east to Hetlon city, then to Levo-Hamat, and farther on to Hatsar-Eynan, which is south of Damesek (Damascus), and it'll continue to Hamat. Each tribe will receive land that will extend from the eastern boundary of Yisrael west to the Mediterranean Sea.

The tribe of Dan will receive land alongside Yisrael's northern border. 2 South of their area will be the territory for the tribe of Asher. 3 South of Asher's land will be territory for the tribe of Naftali (Naphtali). 4 South of Naftali's land will be territory for the tribe of Menasheh (Manasseh). 5 South of Menasheh's land will be territory for the tribe of Efrayim (Ephraim). 6 South of Efrayim's land will be territory for the tribe of Re'uven. 7 South of Re'uven's land will be territory for the tribe of Yehudah (Judah).

The chosen place

8 South of Yehudah's (Judah's) land will be an area that the entire nation will give to me—you Israelis will set it apart for special use. The temple will be in the middle of the area that's thirteen kilometres wide and as long as the other land allocations.

9 The special area that you Israelis will give to Yahweh will be thirteen kilometres long and five kilometres wide. 10 This special area will be allocated to the priests: you'll assign them an area of land measuring thirteen kilometres on the northern and southern sides, and five kilometres on the western and eastern sides. Yahweh's temple will be in the middle of that special area. 11 The temple area will be for the priests, Tsadok's descendants, who are dedicated to serving me. (They're the ones who served me faithfully and didn't turn away from me like the Levites and the others did.) 12 The priests' allocation will be a portion of that very sacred land, extending to the Levites' border. 13 The land assigned to the Levites will be the same size as the land that the priests will receive. (So together, these two portions of land will be thirteen kilometres long and about

118 **RV 47:12 · Cross-ref.** Rev 22:2.

119 **RV 47:18 · Note** Tamar: the Hebrew has 'the Eastern Sea'.

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ten kilometres wide.) 14 They mustn't sell or barter it—none of this best part of Yisrael's (Israel's) land must ever be used for any other purpose, because it's all sacred to Yahweh.

15 Another strip of land thirteen kilometres long and almost three kilometres wide will be allotted for other people living in the special area to use. They may build homes and have pasturelands there, and there'll be a city in the middle of that area. 16 The city will be square, over two kilometres long on each side, 17 with an open area around it, within the special area, that will be about 130m wide in each direction. 18 Outside the city, there'll be two strips that'll extend five kilometres on each of the east and west sides, and the produce from those strips will be food for the people working in the city. 19 Those who come from the various tribes to work in the city may also work in this farmland. 20 That entire special area, including the land given for Yahweh's use and the city, will be a square that's thirteen kilometres long on each side.

21 The tracts of land to the east and to the west of Yahweh's area and the city will belong to the leader. One area will extend thirteen kilometres east to Yisrael's eastern boundary, and the other will extend thirteen kilometres west to the Mediterranean Sea. Yahweh's area, which contains the temple, will be in the middle. 22 The area that belongs to the leader (that surrounds the Levites' property and the city in the middle of it) will be between the tribe of Yehudah (Judah) to the north and the tribe of Benyamin to the south.

23 South of Yahweh's area, each of the other tribes will receive one section of land that extends from the eastern boundary of Yisrael west all the way to the Mediterranean Sea.

Just south of Yahweh's area will be territory for the tribe of Benyamin. 24 South of Benyamin's land will be the land for the tribe of Shim'on (Simeon). 25 South of Shim'on's land will be the land for the tribe of Yisakar (Issachar). 26 South of Yisakar's land will be the land for the tribe of Zevulun. 27 South of Zevulun's land will be the land for the tribe of Gad. 28 Gad's southern boundary will extend from Tamar south to the waters of Merivah-Kadesh, and farther west to the brook of Mitsrayim (Egypt), and then on to the Mediterranean Sea.

29 That describes the territory you'll allocate to Yisrael's tribes to become their permanent inheritance. That's the master Yahweh's declaration.

The city gateways

30 These will be the exits from the city: On the northern side (which will be just over two kilometres long), 31 there'll be three gates named after the tribes of Re'uven, Yehudah (Judah), and Levi. 32 On the eastern side (the same length) there'll be three gates named after the tribes of Yosef (Joseph), Benyamin, and Dan. 33 On the southern side (the same length) there'll be three gates named after the tribes of Shim'on (Simeon), Yisakar (Issachar), and Zevulun. 34 On the western side (the same length) there'll be three gates named after the tribes of Gad, Asher, and Naftali (Naphtali).[120] 35 The distance around the city will be nine kilometres.

From that time onwards, the city's name will be 'Yahweh is there'.

120 **RV 48:30-34 · Cross-ref.** Rev 21:12-13.

Ezra

Introduction

The account of Ezra, is like a continuation of *The Chronicles*—it tells us about the returning home of other Yehudim who had been taken to Bavel as captives, and the restoration of daily life in Yerushalem (Jerusalem) and of worshipping at the temple.
It's divided into three main sections: 1. The declaration of King Koresh (Cyrus) of Paras/Persia to allow a group of exiled Yehudim to return to Yerushalem from Bavel. 2. The rebuilding of the temple and its dedication, and the return to worshipping Yahweh there in Yerushalem. 3. The return of a different group of Jewish descendants to Yerushalem under the leadership of Ezra—the one knowledgeable about God's instructions. He assisted the Israelis to return to their beliefs and customs, so that their worshipping of the true God wouldn't be forgotten.

Main components of this account

The first group of exiled Yehudim return home *1:1–2:70*
The rebuilding of the temple and its dedication *3:1–6:22*
Ezra leads other exiles to return to Yehudah (Judah) *7:1–10:44*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Koresh returns some Yehudim

1:1 In the first year that Koresh (Cyrus) was king of Paras (Persia), Yahweh stirred up his spirit in order to fulfil what he'd spoken through the prophet Yirmiyah (Jeremiah).[1] So the king distributed an official written notice throughout his kingdom, saying, **2** "Koresh, king of Paras, declares this: Yahweh, the god of heaven, has given me all the kingdoms in the world, and he's appointed me to build a residence for him in Yerushalem (Jerusalem) in Yehudah (Judah).[2] **3** Anyone among you who's one of his followers is free to go to Yerushalem (in Yehudah) to help build a temple there for Yisrael's (Israel's) god Yahweh—the god of Yerushalem. May God go with you. **4** Those who live near these people but who are not going themselves, should donate gold and silver, and goods and livestock, plus cash as a voluntary offering for God's temple in Yerushalem.

5 Then some of the leaders of Benyamin and Yehudah, and some priests and Levites—all of whom had had their spirits stirred up by God—left to go and build Yahweh's residence in Yerushalem. **6** Their neighbours had helped them by donating gold and silver utensils, goods and livestock, and expensive gifts, as well as the voluntary offerings of cash.

7 Then King Koresh brought out the equipment from Yahweh's temple that Nevukadnetsar (Nebuchadnezzar) had brought all the way from Yerushalem and had put in the house of his gods. **8** He put the treasurer Mitredat in charge of bringing them out and Sheshebatsar, the ruler of Yehudah, in charge of accepting them and listing them. **9** There were: thirty gold basins, one thousand silver basins, twenty-nine knives, **10** thirty gold bowls, 410 silver bowls, and a thousand other utensils, **11** coming to a total of 5,400 gold and silver utensils. Sheshebatsar took all of that with the group of exiles going from Bavel (Babylon) to Yerushalem.

The list of returning exiles[3]

2:1 Out of the captives that Babylonian King Nevukadnetsar (Nebuchadnezzar) had brought as slaves to Bavel (Babylon), these are their descendants who returned to Yerushalem (Jerusalem) in Yehudah (Judah)—each person returning to their own ancestral town. **2** The ones who went with Zerubavel were: Yeshua, Nehemyah (Nehemiah), Serayah, Re'elayah, Mordekai, Bilshan, Mispar, Bigvay, Rehum, and Ba'anah.

Their numbers were:
3 2,172 descendants of Par'osh,
4 372 descendants of Shefatyah,
5 775 descendants of Arah,
6 2,812 descendants of Pahat-Moav, from the families of Yeshua and Yoav (Joab),
7 1,254 descendants of Eylam,
8 945 descendants of Zatu,
9 760 descendants of Zakay,
10 642 descendants of Bani,
11 623 descendants of Bevay,
12 1,222 descendants of Azgad,
13 666 descendants of Adonikam,
14 2,056 descendants of Bigvay,
15 454 descendants of Adin,
16 98 descendants of Ater, who descended from Hizkiyah (Hezekiah),
17 323 descendants of Betsay,
18 112 descendants of Yorah,
19 223 descendants of Hashum,
20 95 descendants of Givar.
21 And from these towns:
123 from Beyt-Lehem (Bethlehem),
22 56 from Netofah,
23 128 from Anatot,
24 42 from Azmavet,
25 743 from Kiryat-Yearim, Kefirah, and Be'erot,
26 621 from Ramah and Geva,
27 122 from Mikmas,
28 223 from Beyt-El (Bethel) and Ay,
29 52 from Nevo,
30 156 from Magbish,
31 1,254 from the other Eylam,
32 320 from Harim,
33 725 from Lod, Hadid, and Ono,
34 345 from Yeriho (Jericho),
35 3,630 from Sena'ah.
36 The priests who returned:
973 descendants of Yedayah (descendants of Yeshua),
37 1,052 descendants of Imer,
38 1,247 descendants of Pashhur,
39 1,017 descendants of Harim.
40 The Levites who returned:
74 descendants of Yeshua and Kadmiel, who were from the family of Hodavyah,
41 128 musicians who were descendants of Asaf,
42 139 gatekeepers who were descendants of the gatekeepers Shalum, Ater, Talmon, Akuv, Hatita, and Shovay,
43 The temple servants who returned:
The descendants of Tsiha, Hasufa, and Tabaeot,
44 the descendants of Keyros, Siea, and Padon,
45 the descendants of Levana, Hagava, and Akuv,
46 the descendants of Hagav, Shalmay, and Hanan,
47 the descendants of Gidel, Gahar, and Reayah,
48 the descendants of Retsin, Nekoda, and Gazam,
49 the descendants of Uza, Paseah, and Besay,
50 the descendants of Asnah, Meunim, and Nefushesim,
51 the descendants of Bakbuk, Hakufa, and Harhur,
52 the descendants of Batslut, Mehida, and Harsha,
53 the descendants of Barkos, Sisera, and Temah,
54 and the descendants of Netsiah and Hatifa.
55 The descendants of Shelomoh's (Solomon's) servants

1 **RV 1:1 · Cross-ref.** Jer 25:11; 29:10.
2 **RV 1:2 · Cross-ref.** Isa 44:28.
3 **RV 2:1 · Parallel** Neh. 7:4-73

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who returned:
the descendants Sotay, Soferet, Peruda,
56 the descendants of Ya'alah, Darkon, and Gidel,
57 the descendants of Shefatyah, Hatil, Pokeret Tsevayim, and Ami.
58 Altogether there were 392 descendants of temple workers and Shelomoh's servants who returned.
59 Another group went from the towns of Tel-Melah, Tel-Harsha, Keruv, Adan, and Imer, but they didn't know their ancestry from before they were taken as captives.
60 There were 652 people who were descendants of Delayah, Toviyah, and Nekoda, 61 and from the sons of the priests: the descendants of Havayah; the descendants of Hakots; and the descendants of Barzilay, who took a wife from the daughters of Barzilay the Giladi, so he was called by their name. 62 They had searched for their records among the genealogies, but couldn't find their families listed, so they were disqualified to serve as priests. 63 Also the governor told them that they mustn't eat any of the holiest food until a priest could use the Urim and Tumim to determine their status.[4]
64 Altogether in this group, 42,360 people returned to Yehudah (Judah). 65 not counting their 7,337 male and female servants, plus 200 male and female musicians.
66 They also took 736 horses and 245 mules, 67 435 camels and 6,720 donkeys.
68 When some of the heads of families got to Yahweh's temple in Yerushalem (Jerusalem), they freely donated so that it could be rebuilt. 69 They each donated to the treasury according to their individual resources—a total of sixty-one thousand gold coins, five thousand silver bars, and a hundred sets of clothing for the priests.
70 So the priests and the Levites, and some of the people, and the singers, and the gatekeepers and the temple servants returned to live in their ancestral cities, and so all the Israeli cities had returnees living in them.[5]

Rebuilding the altar

3:1 In the seventh month, the Israelis from their various cities, gathered together in unity in Yerushalem (Jerusalem). 2 Then Yotsadak's son Yeshua and his brothers the priests, and Shealtiyel's son Zerubavel and his brothers, and they built the altar to offer up burnt offerings to Yisrael's (Israel's) god on it[6] as is written in the law of Mosheh (Moses), the man of God. 3 They set the altar up on its foundation because they were worried about trouble from some of the other people groups in the region. Then they offered burnt offerings to Yahweh on it as well as the regular morning and evening burnt offerings.[7]
4 Then they observed the Celebration in Shelters as per the written instructions[8] with a burnt offering each day as required. 5 After that was over, they kept up the regular burnt offerings, plus those for the new moons and other times that Yahweh required,[9] as well as any free-will offerings to Yahweh. 6 Even though the temple foundation rebuilding hadn't started yet, the people started sacrificing burnt offerings to Yahweh from the beginning of October.

Rebuilding the temple

7 They donated cash to the stone-workers and carpenters, and food, drink, and oil to the workers from Tsidon (Sidon) and Tsor (Tyre) to float cedar logs along the coast from Levanon into Port Yafo (Joppa) with the permission of Persian King Koresh (Cyrus).
8 In the second month of second year since their return to Yerushalem (Jerusalem), Shealtiyel's son Zerubavel and Yotsadak's son Yeshua, and the rest of their brothers the priests and the Levites, and everyone except who'd returned to Yerushalem from captivity, began work on God's residence, and they appointed the Levites who were twenty and over to act as overseers for the work of rebuilding Yahweh's temple. 9 And Yeshua with his brothers and their sons, Kadmiel and his sons, (all descendants of Yehudah (Judah)) cooperated to act as overseers for those doing the work at the temple together with Henadad's sons and grandsons, and their brothers the Levites.
10 When the builders had laid the foundation of Yahweh's temple, they got the priests to stand there in their robes with their trumpets, and Asaf's descendants (who were Levites) with their cymbals, to praise Yahweh using the rhythms composed by David, the former Israeli king.[10]
11 Then they sang in response—praising and thanking Yahweh: "Yes, he is good, because his loyal commitment to Yisrael (Israel) will continue forever."[11]
Then all the people shouted a great shout in praise to Yahweh because the foundation of Yahweh's temple had been laid. 12 Many of the older priests and Levites, and clan leaders who'd seen the first temple, wept loudly when they witnessed the founding of this one, but others were shouting happily with loud voices. 13 So the people couldn't differentiate the happy sounds from the sound of the people weeping, because the people were shouting very loudly and it could be heard from far away.

Opposition to rebuilding the temple

4:1 Now the enemies of Yehudah (Judah) and Benyamin heard that the Israelis who'd come back from exile were building a temple for Yisrael's (Israel's) god Yahweh. 2 so they went to Zerubavel and to the other clan leaders and they said to them, "Let us help you with the

4 **RV 2:63 · Cross-ref.** Num 27:21.
5 **RV 2:70 · Cross-ref.** 1Ch 9:2; Neh 11:3.
6 **RV 3:2 · Cross-ref.** Exo 27:1.
7 **RV 3:3 · Cross-ref.** Num 28:1-8.
8 **RV 3:4 · Cross-ref.** Num 29:12-38.
9 **RV 3:5 · Cross-ref.** Num 28:11–29:39.
10 **RV 3:10 · Cross-ref.** 1Ch 25:1.
11 **RV 3:11 · Cross-ref.** 1Ch 16:34; 2Ch 5:13; 7:3; Psa 100:5; 106:1; 107:1; 118:1; 136:1; Jer 33:11.

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building work, because like you, we worship your god and we've been sacrificing to him since the days of the Assyrian king Esar-Hadon—the one who sent us here."[12]

3 But Zerubavel, and Yeshua, and the rest of the Israelis clan leaders said to them, "It's not for you and for us to build a house for our god, but we ourselves together will build for Yisrael's god Yahweh, just as the Persian King Koresh (Cyrus) has commanded us."

4 Those local people had been discouraging the people of Yehudah and trying to stop them from building. 5 They'd also hired influencers to work against them throughout the reigns of the Persian kings Koresh and Dareyavesh (Darius).

The opposition of replacement of Yerushalem

6 Now at the beginning of the reign of Ahashverosh (Ahasuerus), they forwarded an accusation against those who lived in Yerushalem (Jerusalem) and throughout Yehudah (Judah).

7 And in the days of Persian King Artahshashta (Artaxerxes), Bishlam, Mitredat, Teve'el and the rest of their companions wrote to the king. (The letter was written in Aramit (Syrian) and using that alphabet).

8 Rehum the high commissioner and Shimshay the provincial secretary wrote a letter to King Artahshashta against Yerushalem as follows:

9 From Rehum the high commissioner and Shimshay the provincial secretary, and the our companions, the judges and the rulers, the officials, the Persians, the Erekites, the Babylonians, the Susaites (that is, the Eylamites), 10 and the rest of the nations that the famous and powerful King Asenapar exiled from other nations and forced them to live in the cities of Shomron (Samaria), and the province went of the Perat (Euphrates) river.

And now 11 this is what the letter said that they sent to him:

To Artahshashta the king from your servants on this side of the river.

And now 12 let it be known to the king that the Yehudim (Jews) who left your region have come to us at Yerushalem to rebuild that rebellious and evil city—they're currently finishing the walls and repairing the building foundations. 13 Now let it be known to the king that if that city is built and the walls are completed, those people won't pay taxes, or send tributes, and your royal treasury will lose out. 14 Now, because we've had the favour of the palace, and because we don't want to see the king dishonoured, that's why we've sent this letter to update the king, 15 so that he can search in the official records of the kingdom. You'll discover and learn that that city of Yerushalem is a rebellious city and one that has caused harm to kings and provinces, and has harboured rebellion there for decades past—that's why that city was destroyed. 16 We are letting the king know that if that city is rebuilt and its walls are completed, then you'll lose control of this province on this side of the Perat."

17 The king sent this reply:

"To Rehum the high commissioner and Shimshay the provincial secretary, and the rest of their companions who live in Shomron (Samaria), and the rest of the people in the province west of the Perat: Peace.

And now 18 the letter that you all sent to us has been carefully read aloud to me. 19 I ordered my officials to search the records and discovered that it's true that that city has been rebellious and seditious since ancient times. 20 Powerful kings have reigned from Yerushalem and ruled the entire region that side of the river, and had taxes and tributes paid to them. 21 So command those Yehudim to stop rebuilding the city until such time as I make a decree. 22 Don't be negligent in doing that or the damage to this kingdom might get worse."

23 When King Artahshashta's (Artaxerxes') letter reached Rehum, Shimshay the secretary, and their companions, and was read aloud to them all, they immediately went to Yerushalem and used force to stop the Yehudim (Jews) from their rebuilding.

24 So there was a period when the rebuilding of the temple in Yerushalem stopped, and it remained paused until the second year of King Dareyavesh's (Darius') reign in Paras (Persia).[13]

The temple rebuilding continues

5:1 Then the prophet Hagay and Ido's son Zekaryah (Zechariah)[14] prophesied to the Yehudim (Jews) in Yerushalem (Jerusalem) and across Yehudah (Judah) in the name of Yisrael's (Israel's) god who they served. 2 Then Shealtiyel's son Zerubavel and Yotsadak's son Yeshua took action and began to rebuild God's temple in Yerushalem, and the prophets who served God were there with them, supporting them.[15]

3 At that time, Tatenay, the governor of the province west of the Perat (Euphrates), and Shetar-Bozenay, and their companions came to them and demanded, "Who gave you all permission to rebuild this temple?" 4 They also asked the Yehudim to tell them the names of the men who were working on the building. 5 However, God was watching over the Jewish leaders, and they weren't actually stopped. A report was sent to King Dareyavesh (Darius), then they waited for a response. 6 Tatenay, the governor of the province west of the river, and Shetar-Bozenay and his companions, the provincial officials, sent the letter to King Dareyavesh— 7 this is what was written in their report:

"To King Dareyavesh. All peace. 8 Let it be known to the king that we went to the province of Yehudah (Judea), to the temple of the great God, and it is being built with large stones, and timber is being placed in the walls. This work

12 **RV 4:2 · Cross-ref.** 2Ki 17:24-41.

13 **RV 4:24 · Cross-ref.** Hag 1:1; Zech 1:1.

14 **RV 5:1 · Cross-ref.** Hag 1:1; Zech 1:1.

15 **RV 5:2 · Cross-ref.** Hag 1:12; Zech 4:6-9.

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is being done to a high standard and they're making good progress.
9 "Then we asked those elders, 'Who gave you all permission to rebuild this temple?' 10 We also asked them their names, so that we could write down the names of their leaders to inform you.
11 "This is the answer they gave us, 'We are servants of the god of the heavens and earth, and we are rebuilding the temple that was constructed and finished many years ago by a famous Israeli king. 12 However, because our ancestors made the god of the heavens angry, he let Babylonian King Nevukadnetsar (Nebuchadnezzar) (Nevukadnetsar, the Chaldean) defeat them, and he destroyed that temple and caused the people to be exiled to Bavel (Babylon).[16]
13 But in the first year of the reign of Babylonian King Koresh (Cyrus), he made a decree to rebuild this house of God.[17] 14 What's more, the gold and silver containers that Nevukadnetsar had taken out from that temple that was in Yerushalem and had brought to the temple in Bavel, King Koresh took them out from the temple in Bavel and they were handed over to the man named Sheshebatsar who he'd appointed as governor over Yehudah. 15 Koresh had told him to take those containers and put them back in the temple in Yerushalem, and to ensure that the temple got rebuilt in the same place where it had been before. 16 So Sheshebatsar came here and laid the foundation of God's house in Yerushalem, and since then, it's been being rebuilt but isn't finished yet.'
17 So now, if it pleases the king, let a search be made in the records in the king's treasure house there in Bavel, if it's correct that a decree was set by King Koresh to rebuild this house of God in Yerushalem (Jerusalem). Then let the king send his decision on this matter back to us."

The former approval is found

6:1 So King Dareyavesh (Darius) ordered that a search be conducted in all the archives where treasures had been deposited there in Bavel (Babylon), 2 and one scroll was found in the fortress at Ahmeta in the province of Maday (Media), and this record had been made:
3 "In year one of Koresh (Cyrus) the king, he made a decree about the house of God in Yerushalem (Jerusalem):
'Let the house be built in the same place where sacrifices were made. Establish its foundations and build it 27m high and 27m wide 4 with three layers of large stones and a layer of new timber. That should all be paid for from the royal treasury. 5 Also, the gold and silver containers from the house of God that Nevukadnetsar (Nebuchadnezzar) had taken out from the Yerushalem temple and had brought to Bavel, must be returned to their places in the temple in Yerushalem. So you must put them in the house of God.' "

King Dareyavesh orders resumption of work

6 Therefore King Dareyavesh (Darius) wrote: "Now to Governor Tatenay in the province west of the Perat (Euphrates), Shetar-Bozenay, and their companions, the officials who in that province:
Keep away from that place. 7 Leave alone the work on that house of God. Let the Jewish governor and elders build that temple in its place. 8 So here's my decree about what should be done for those Jewish elders to build that house of God: Using the king's treasures that come from the tribute of that west-Euphrates province, let those workers costs be regularly reimbursed so that the work doesn't stop. 9 Whatever is needed (including young bulls, or rams, or lambs for burnt offerings to the god of the heavens, wheat, salt, wine, or oil, according to the command of the priests in Yerushalem (Jerusalem)), let it be given to them day by day (that is, without delay), 10 so that they can be offering sweet-smelling sacrifices to the god of the heavens and praying for the life of the king and his sons. 11 Also I decree that any man who changes this edict should have a beam pulled from his house, and after it's sharpened and set into the ground, then he should be impaled on it. Then his entire house should be made into a rubbish heap because of what he did. 12 May the god who has established his name there overthrow any king or person who makes any attempt to change this decree or to destroy that house of God in Yerushalem. I, Dareyavesh, have made a decree. Let it be done diligently."

The temple dedication

13 Then Tatenay, the governor of the region west of the Perat (Euphrates), Shetar-Bozenay, and their companions worked hard to follow the instructions sent by King Dareyavesh (Darius). 14 So the Jewish elders continued building, and they were encouraged by the prophesying of the prophet Hagay[18] and Ido's son Zekaryah (Zechariah).[19] As a result of the decrees of the Persian kings Koresh (Cyrus) , and Dareyavesh and Artahshashta (Artaxerxes), they were able to fulfil God's decree to rebuild the temple. 15 The rebuilt temple was finished in mid-March in the sixth year of King Dareyavesh's reign.
16 Then the Israeli people, the priests, and the Levites, and the ones that had returned from exile, performed the dedication of this house of God with celebrations. 17 During the dedication, they offered a hundred bulls, two-hundred rams, and four-hundred lambs, as well as twelve male goats for a sin offering for all Yisrael (Israel) (matching the number of the tribes). 18 Then they organised the priests to stand in their divisions and the Levites in their sections to serve the god who resides in Yerushalem (Jerusalem), according to the instructions written by Mosheh (Moses).

16 **RV 5:12 · Cross-ref.** 2Ki 25:8-12; 2Ch 36:17-20; Jer 52:12-15.
17 **RV 5:13 · Cross-ref.** Ezr 1:2-11.
18 **RV 6:14 · Cross-ref.** Hag 1:1.
19 **RV 6:14 · Cross-ref.** Zech 1:1.

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The Feast of 'pass-over' of Messenger

19 So the people who'd returned from exile celebrated the 'pass-over' in late April.[20] 20 The priests and Levites all had to be individually purified, and they slaughtered the lambs for all the exiles and for their brothers the priests, and for themselves. 21 Then all the Israelis ate the meal—those who'd returned from the exile and every one who'd separated themselves from the uncleanness of the nations of the land in order to search for Yisrael's (Israel's) god Yahweh. 22 Then they happily enjoyed the Flat Bread Celebration for seven days, because Yahweh had made them happy, and had caused the Assyrian king to show favour to them, to assist their work rebuilding the house of God, the god of Yisrael.

Ezra arrives in Yerushalem

7:1 Many years later in the reign of Persian King Artahshashta (Artaxerxes), Ezra (son of Serayah, son of Azaryah, son of Hilkiyah, 2 son of Shalum, son of Tsadok, son of Ahituv, 3 son of Amaryah, son of Azaryah, son of Merayot, 4 son of Zerahyah, son of Uzi, son of Buki, 5 son of Avishua, the son of Pinhas, the son of Eleazar, the son of Aharon (Aaron) the head priest) 6 was a skilled expert in the law that Yisrael's (Israel's) god Yahweh had given through Mosheh (Moses). With the favour of his god Yahweh helping Ezra, the king had granted all his requests, and he travelled from Bavel (Babylon) to Yerushalem (Jerusalem). 7 Some Israelis, including some priests and Levites, singers and gatekeepers, and some temple servants travelled to Yerushalem in the seventh year of Artahshashta's reign. 8-9 They left Bavel on New Year's Day (in early April) and with God's favour on the journey, arrived in Yerushalem exactly four months later 10 because Ezra had made a firm resolution to study Yahweh's written instructions, and to carefully follow them, and to teach them in Yisrael.

King Artahshashta's letter to Ezra

11 King Artahshashta (Artaxerxes) had given a letter for Ezra the priest and scribe and expert in Yahweh's commands and instructions to take with him, saying:

12 Artahshashta, the king of kings, to the priest Ezra, the scribe of the law of the god of heavens: Peace.

Now, 13 I hereby decree that anyone in my kingdom from Yisrael (Israel) (including priests and Levites) who freely offers to go to Yerushalem (Jerusalem) with you, may go. 14 You are sent by the king and his seven counsellors to determine whether the people of Yehudah (Judah) and Yerushalem are following the law of your god which you have a copy of. 15 You are also to take the gold and silver that the king and his counsellors have freely offered to the god of Yisrael who lives in Yerushalem, 16 along with all the gold and silver that you collect all across Bavel (Babylon), along with the freewill offerings of the people and the priests who freely give towards the house of God in Yerushalem.

17 So then you should diligently use those funds to buy bulls, rams, lambs, and supplies for their grain offerings and drink offerings, and you should offer them on the altar at the your god's house in Yerushalem. 18 With the remaining funds, you can use them for whatever seems good to you and your brothers, according to the will of your god. 19 Also, make sure that you deliver all those gold and silver containers that were handed over to you for use in your god's house in Yerushalem. 20 Anything else that's needed for the house of your god that you need to supply can be provided from the king's treasuries.

21 And I, King Artahshashta (Artaxerxes) make a decree for all the treasurers in the province west of the river: that you all diligently help with everything that the priest Ezra (the scribe of the law of the god of the heavens) asks from you all— 22 up to three tonnes of silver, five hundred bushels of wheat, two thousand litres of wine and the same amount of olive oil, and as much salt as he needs. 23 Everything that the god of the heavens decreed to be done should be done exactly as he specified because there's no good reason to make him angry at the kingdom of the king and his sons? 24 Also, it should be made clear that there is no authority to extract taxes or tribute from any priests or Levites, singers or the gatekeepers, the temple servants or the servants of that house of God.

25 As for you, Ezra, use the wisdom that your god has given to you to appoint magistrates and judges who can judge all the people who are in that province beyond the river—everyone who know the laws of your god (plus you should teach those who don't know them). 26 Anyone who refuses to obey your god's laws and the king's laws, should receive swift judgement—whether it's confiscation of goods, or banishment, imprisonment, or the death sentence."

Ezra praises Yahweh

27 Blessed be Yahweh, the god of our fathers who put it into the king's heart to honour Yahweh's house in Yerushalem (Jerusalem), 28 and showed me his loyal commitment in dealing with the king and his counsellors, and all the powerful officials of the king. And as for me, Yahweh my god blessed me with initiative and the strength to carry it out as I gathered some Israeli leaders to go to Yerushalem with me.

The returning exiles

8:1 Now these are the family heads and their descendants by number who went with me from Bavel (Babylon) to Yerushalem (Jerusalem) in the reign of King Artahshashta (Artaxerxes):

2 from the descendants of Pinhas: Gereshom,
from the descendants of Itamar: Daniyel,
from the descendants of David: Hatush,
3 from the descendants of Shekanyah and Par'osh:
Zekaryah (Zechariah) and a hundred and fifty other men,
4 from the descendants of Pahat-Moav: Zerahyah's son
Elyehoeynay and two hundred other men,
5 from the descendants of Shekanyah: Yahaziel's son and
three hundred other men,
6 from the descendants of Adin: Yonatan's (Jonathan's)
son Eved and fifty other men,

20 **RV 6:19 · Cross-ref.** Exo 12:1-20.

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7 from the descendants of Eylam: Atalyah's (Athaliah's)
son Yeshayah (Isaiah) and seventy other men,
8 from the descendants of Shefatyah: Mika'el's
(Michael's) son Zevadyah and eighty other men;
9 from the descendants of Yoav (Joab): Yehiel's son
Ovadyah (Obadiah) and 218 other men,
10 from the descendants of Shelomit: Yosifyah's son and
one hundred and sixty other men,
11 from the descendants of Bevay: his son Zekaryah
(Zechariah) and twenty-eight other men,
12 from the descendants of Azgad: Hakatan's son
Yohanan and one hundred and ten other men,
13 from the later descendants of Adonikam: Elifelet, Yeiel,
and Shemayah, and sixty other men,
14 and from the descendants of Bigvay: Utay and Zakur
and seventy other men.

Ezra finds some Levites to take

15 Firstly, I gathered them near the
river that goes to Ahava, and we
camped there for three days. I interviewed the people and
the priests and discovered that we didn't have any Levites
included in the group. 16 So I summoned the following
leaders: Eliezer, Ariel, Shemayah, Elnatan, Yariv, a second
Elnatan, Natan (Nathan), Zekaryah (Zechariah), and
Meshulam, as well as the wise men: Yoyariv and a third El-
natan. 17 I commanded them to go to Ido, the leader at
Kasifya, and I told them to tell Ido and his relatives (temple
servants in Kasifya) to send us some Levites who would go
to Yerushalem (Jerusalem) to serve in our god's temple.
18 Then since we had God's favour, they sent us a talented
man (from the sons of Mahli, son of Levi, son of Yisrael (Is-
rael)) and eighteen of his sons and other relatives. 19 They
also sent Hashavyah and Yeshayah (Isaiah) (from Merari's
sons), and their relatives and sons—some twenty men—
20 plus two hundred and twenty descendants of Levite
temple servants that King David and his officials had ap-
pointed for service—all designated by name.

Ezra's fasting and praying

21 Then right there by the river
Ahava, I proclaimed a fast to humble
ourselves in front of our god to request that he'd smooth
the way ahead for us, and for our children, and for all our
property, 22 because I was ashamed to request an army and
horsemen from the king to help us from possible enemies
on the way. Also, you see, we had previously told the king,
"Our god does good to all those who honour him, but his
might and his anger are against all those who abandon
him." 23 So we fasted and asked for wisdom from our god
concerning this, and he listened to our requests.

The gift and donations for the temple

24 Then I chose twelve of the lead-
ers of the priests along with
Shereveyah and Hashavyah and ten
of the other Levites, 25 and as they watched, I weighed out
the gold and silver, and the valuable utensils—the offering
for the house of our god that the king, and his counsellors
and officials, and all the exiled Israelis who could be con-
tacted, had offered. 26 It came to three tonnes of gold,
twenty-one tonnes of silver, and another three tonnes of
silver containers, 27 as well as twenty gold bowls that
weighed another eight kilograms, and two polished bronze
containers that were as valuable as gold.
28 "You are sacred to Yahweh," I told them all, "and the
containers and utensils are sacred, and the gold and silver
are a freewill offering to Yahweh, the god of your ances-
tors. 29 Look after them all carefully until you weigh them
out in front of the leaders of the priests and Levites and
the leaders of the Israeli elders in the chambers of Yah-
weh's house in Yerushalem (Jerusalem)." 30 So the priests
and the Levites accepted the receipt of the gold and silver,
and the containers, to take them to Yerushalem—to the
house of our god.

The return to Yerushalem

31 Then in mid-April, we set out
from the river Ahava to go to
Yerushalem (Jerusalem), and we had God's favour as he
kept us safe from any enemies or ambushes on the way.
32 So we arrived at Yerushalem, and rested there for three
days. 33 On the fourth day, the gold and silver and the con-
tainers and utensils were weighed out in the temple—be-
ing handed over to Uriyah's son Meremot, the priest, and
with him was Pinhas's son Eleazar (and with them were
Yeshua's son Yozavad, and Binuy's son Noadyah, the
Levites). 34 They recorded all the items with their weights.
35 The descendants of the former captives who had re-
turned from exile offered burnt offerings to Yisrael's (Is-
rael's) god: twelve bulls for all Yisrael, 96 rams, 77 lambs,
then twelve male goats for a sin offering. The whole was
presented as a burnt offering to Yahweh. 36 They relayed
the king's orders to the governors and officials of the
province beyond the river, and so they honoured the peo-
ple and God's house.

Ezra's reaction against mixed marriages

9:1 Now as soon as those things
were finished, the leaders came to
me, saying, "The people of Yisrael
(Israel), and the priests and Levites haven't kept them-
selves separate from the idolatry of the peoples of the
lands: the Kena'anim (Canaanites) , Hitim, Perizim, the Ye-
vusim, Amonim, Moavim, Mitsrim (Egyptians) , and the
Amorim. 2 Instead, they've taken women from those peo-
ples as wives for themselves and their sons, so they've di-
luted their sacred heritage with the anti-God customs of
those peoples. But the worst is that it's our leaders and of-
ficials that have been at the forefront in this unfaithful-
ness." 3 As soon as I heard that, I tore my clothes and
pulled some of the hair out of my head and beard, and I sat
down appalled. 4 Any others who respectfully followed Yis-
rael's god's instructions and who were concerned about
the unfaithfulness of the exiles, joined with me and I sat
there appalled until the time of the evening sacrifice.

Ezra's prayer

5 So I got up from my position of
humiliation with my torn clothes during the evening sacri-
fice, then I went down on my knees and spread out my
palms to my god Yahweh 6 and prayed, "My god, I'm
ashamed and humiliated to raise my face to you, my god,
because our sins have multiplied and risen above our
heads, and our guilt has mounted up as high as the sky.
7 From back in the time of our ancestors until today, we've

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been very guilty, and in our disobedience, we ourselves, including our kings and our priests, have been killed by the kings of the surrounding countries, or taken captive, or been plundered, or simply put to shame, which is the case right now. 8 But now for a brief moment, favour has come from our god Yahweh and given us remaining survivors a stake in his holy place—yes, our god has cheered us up and given us a little relief from our slavery. 9 Because we are slaves, yet our god hasn't abandoned us in our slavery, but he's used his loyal commitment to us to influence the Persian king to give to us breathing space to rebuild the house of our god from its ruins, and to give to us a 'wall of protection' in Yerushalem (Jerusalem) and across Yehudah (Judah).

10 "So now, our god, what can we say after that? We've abandoned your instructions 11 which you gave us via your servants, the prophets, saying, 'The land that you're all entering to occupy is a land of impurity, due to the impurity of the current inhabitants with their evil practices that have filled it from one end to the other with their filth. 12 So now, don't give your daughters to their sons to marry, or vice versa.[21] And don't try to make long-term peace treaties or contracts with them. Then you all will stay in power, and eat the good things of the land, and be able to pass it on to your children for all their future generations.'

13 "Yet after everything that's happened to us as a result our evil actions and our great guilt (even though you, our god, didn't punish us as harshly as you could have, and you've allowed us to survive as we're here now), 14 should we return to disobeying your instructions and to intermarrying with those people groups with their evil practices? You'd rightfully be angry enough with us as to wipe us out completely without leaving any remnant or survivors? 15 Yahweh, the god of Yisrael (Israel), you always do what is right, because here we are as survivors even to this day. So, yes, here we are standing in front of you in our guilt, because none of us are innocent enough to stand in front of you because of what we've done."

The people's acceptance of their sin

10:1 When Ezra prayed and confessed like that, weeping and bowing down low in front of the temple, an extremely large number of Israeli men and women and children gathered around him to join in and weep aloud. 2 Then Yehiel's son Shekanyah (from the sons of Eylam) answered and admitted to Ezra, "We ourselves have behaved unfaithfully towards our god and have married foreign women from the other people groups in this region. But there's still hope for Yisrael (Israel) concerning this. 3 So now, let's make an agreement with our god to send all those women back, along with their children, following the advice of my master and the ones who strive to obey God's instructions, and as per the law. 4 So take action because this is now in your hands, but we're with you. Lead strongly and make a clear decision."

5 So Ezra took action and made the leaders of the priests and Levites, and all Yisrael, to promise to implement this decision, and they did so. 6 Then Ezra left that place there in front of the temple, and he went to Yehohanan's room (Elyashiv's son) and went in. He didn't eat or drink, but continued mourning because of the unfaithfulness of the exiles.

7 Then the leaders sent an official written notice throughout Yerushalem (Jerusalem) and all Yehudah (Judah) to all those Yehudim (Jews) who'd returned from captivity, that their men should assemble in Yerushalem. 8 They were told that it was the decision of the leaders and elders that anyone who didn't arrive within three days would then forfeit all their property and would no longer be considered as an Israeli. 9 So on the third day (in mid-December), all the men of Yehudah and Benyamin gathered in Yerushalem, and all the people sat in the courtyard in front of the temple. They were shivering because of the rain, and because of the seriousness of the matter.

10 Then the priest Ezra stood up and announced, "You yourselves have acted unfaithfully and have married foreign women, thus adding to Yisrael's guilt in God's eyes. 11 Now however, praise Yahweh, the god of your ancestors, and do what he's commanded us and separate yourselves from the other religions of the peoples in this region, including not marrying their women."

12 Then all the gathered Israelis answered, "Yes, we do need to do what you've said. 13 However, it's the rainy season now, and there's so many people who can't stand outside for several days while we try to work all this out, because we've done so much wrong. 14 So let's delegate our leaders to make the decisions for all of us. Then we can arrange to meet together by city with our elders and judges to apply the decisions about our foreign wives, until God's anger towards us about these matters cools down. 15 The only ones who were against this plan were Asahel's on Yonatan (Jonathan) and Tikvah's son Yahzeyah, with the support of Meshulam and the Levite Shabtay.

16 So the exiled Israelis agreed to follow that plan, and the names of the men were written down by each clan leader who then stayed behind with the priest Ezra, and a few days later, they sat down to start working through the lists. 17 Some two months later, they had finished considering all the men who had married foreign women.

The men married to foreigners

18 Some of the priests' descendants had married foreign women, i.e., the descendants of Yotsadak's son Yeshua and his brothers, Ma'aseyah, Eliezer, Yariv, and Gedalyah, 19 and they promised to expel their wives, and because of their guilt, each of them sacrificed a ram from their flock. 20 Then, also:

From Imer's descendants: Hanani and Zevadyah,

21 From Harim's descendants: Ma'aseyah, Eliyah (Elijah), Shemayah, Yehiel, and Uziyah,

21 RV 9:12 · Cross-ref. Exo 34:11-16; Deu 7:1-5.

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22 From Pashhur's descendants: Elyehoeynay, Ma'aseyah, Yishmael (Ishmael), Netanel, Yozavad, and Eleasah,
23 Among the other Levites: Yozavad, and Shimei, and Kelayah (that is, Kelita), Petahyah, Yehudah (Judah), and Eliezer.
24 Among the singers: Elyashiv.
Among the temple guards: Shalum, Telem, and Uri.
25 From the other Israelis:
From Par'osh's descendants: Rameyah, Yiziyah, Malkiyah, Miyamin, Eleazar, Malkiyah, and Benayah.
26 From Heylam's descendants: Matanyah, Zekaryah (Zechariah), Yehiel, Avdi, Yerimot, and Eliyah (Elijah).
27 From Zatu's descendants: Elyehoeynay, Elyashiv, Matanyah, Yerimot, Zavad, and Aziza.
28 From Bevay's descendants: Yehohanan, Hananyah, Zabay, and Atlay.
29 From Bani's descendants: Meshulam, Maluk, Adayah, Yashuv, and Sheal-Yerimot.
30 From Pahat-Moav's descendants: Adna, Kelal, Benayah, Ma'aseyah, Matanyah, Betsalel, Binuy, and Menasheh (Manasseh).
31 From Harim's descendants: Eliezer, Yishiyah, Malkiyah, Shemayah, Shim'on (Simeon), 32 Benyamin, Maluk, and Shemaryah.
33 From Hashum's descendants: Matenay, Matatah, Zavad, Elifelet, Yeremay, Menasheh, and Shimei.
34 From Bani's descendants: Ma'aday, Amram, Uel, 35 Benayah, Bedeyah, Keluhayo, 36 Vanyah, Meremot, Elyashiv, 37 Matanyah, Matenay, and Ya'asu.
38 From Binuy's descendants: Shimei, 39 Shelemyah, Natan (Nathan), Adayah, 40 Maknadvay, Shashay, Sharay, 41 Azarel, Shelemyah, Shemaryah, 42 Shalum, Amaryah, and Yosef (Joseph).
43 From Nevo's descendants: Yeiel, Matityah, Zavad, Zevina, Yido, Yoel (Joel), and Benayah.
44 All of those had married foreign women and had children from them.

Ester

Introduction

This account tells about the life of a young Jewish woman named Ester. These events happened back when King Ahashverosh (more widely known as King Xerxes) ruled over the kingdom of Paras. After Queen Vashti was banished for refusing to dance in front the king's guests at a drinking party, Ester was chosen as the new queen without revealing her Jewish background. But there was a high official called Haman who was offended by Ester's Jewish guardian and in his anger, determined to annihilate all of the Yehudim from the kingdom. This account reveals how Eter's courage and her love for her Jewish people leads her to help them and eventually helps to save their lives.
The account also reveals the source of a Jewish feast named 'Purim', which to this day is a time when Jewish people celebrate how God saved them from their enemy, Haman.

Main components of this account

Ester becomes Queen of Paras *1:1–2:23*
Haman's threat to the Yehudim *3:1–5:14*
Haman's execution *6:1–7:10*
The Jewish people destroy their enemies *8:1–10:3*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Empress Vashti refuses Emperor Ahashverosh

1:1 The following events happened during the reign of Emperor Ahashverosh (Ahasuerus/Xerxes).[1] (Also known as King Ahashverosh, he ruled the 127 provinces of Paras (Persia) extending from Hodu to Kush (Ethiopia).) **2** In those days, he ruled his empire from Shushan (Susa),[2] city.

3 In the third year of his reign, he hosted a celebration for all of his officials and for every important person who worked for him, the wealthy landowners, the officials of the provinces, as well as the officers who served in the army of the combined empire of Paras and Maday (Media). He was present in person **4** to host the six-month celebration which, displayed the incredible wealth and prestige of his empire and his personal wealth and power.

5 At the end of that time, the emperor hosted another celebration, but this time for all the people in the royal fort in Shushan, from the leading citizens to the least prestigious. He held this celebration over an entire week in the enclosed garden of the royal palace. **6** There were white and blue curtains hanging from white and purple cords attached to silver rings on marble pillars. The guests reclined on gold and silver couches set on a mosaic floor made of red and white marble, mother-of-pearl and other expensive stones. **7** Drinks were served in golden goblets, and each one was a unique design. The king's wine seemed limitless as he displayed his generosity, **8** and it was served according to his rule: there was no compulsion to drink, but his servants were to give each guest however much they wanted.

9 Meanwhile, Queen Vashti was hosting a celebration for the women in a different part of the royal palace.

10 On the last day of the celebrations, when the emperor was pleasantly tipsy, he ordered seven of his chief servants (Mehuman, Bizta, Harvona, Bigta, Avagta, Zetar, and Karkas) **11** to bring Queen Vashti to him, wearing her royal crown, in order to show the officials and other people how good-looking she was, because she was very beautiful. **12** The servants told her Ahashverosh's (Ahasuerus'/Xerxes') command, but Queen Vashti refused to come. When they reported back to Ahashverosh, he was furious and sat there raging for a while.

13-14 Eventually he discussed it with his close advisors who knew the law and could make good decisions. (These seven officials; Karshena, Shetar, Admata, Tarshish, Meres, Marsena and Memukan; were from various places. They advised the emperor personally, so were the most powerful officials in the empire.) **15** 'According to our law,' he asked, 'what should be done with Empress Vashti, since she refused to obey my command when the servants passed it on to her?'

16 Memukan replied, addressing the whole group, 'Empress Vashti has done wrong, and not only against the emperor. She has also done wrong against all the officials and people groups of the empire. **17** Soon women all over the empire will hear about what the empress did and they'll say, "Emperor Ahashverosh commanded his servants to bring Empress Vashti to him, but she didn't go!" Then women will stop respecting their husbands. **18** Even today, the important wives in the empire will hear what the empress did and start doing the same to their husbands; it will result in contempt on her part and anger on his. **19** If it pleases you to do so, your majesty, you should personally issue a royal decree and have it added to the laws of Paras (Persia) and Maday (Media) which cannot be repealed. This decree should say that Vashti can never again come into your presence. Then you should choose a different woman for the royal position – someone who's better than her. **20** Have your decree proclaimed throughout your empire, even though it's so huge, and then all women, whatever their status or position, will respect their husbands.'

21 Memukan's advice seemed like a good idea to the emperor and his officials, so that's what they did. **22** They wrote letters to every province using its own alphabet and to each people group in its own language. The letters said that men should be the masters over their wives and children, and that a husband should be able to give orders to his wife in his own language and that she should understand and obey him.

Beautiful Ester enters the king's harem

2:1 Some time later when King Ahashverosh (Ahasuerus/Xerxes) no longer felt so angry, he started to miss Vashti. But when she'd disobeyed his command, he had made a decree that she could never come into his presence again. **2** So some of the young men who served the king suggested to him, "Your majesty, you should get a new wife for yourself. You could tell your servants to look for young virgins who are very beautiful. **3** You could assign officers in each province of your empire to bring every virgin who is very beautiful here to your capital city of Shushan (Susa). They could stay in the harem for virgins under the custody of Hegay, the castrated royal guardian who takes care of the young women who live there and he could arrange for them to receive beauty treatments. **4** Then you could decide which young woman you like best and then make her queen instead of Vashti."

The king liked what they suggested, so he did it.

5 At that time, there was a Jewish man named Mordekai living in the capital city of Shushan. (He was from the tribe of Benyamin: his father was Yair, his grandfather was Shimei, and his great-grandfather was Kish **6** who'd been taken away from Yerushalem (Jerusalem) and led to Bavel (Babylon) when King Nevukadnetsar (Nebuchadnezzar) of Bavel had exiled Yekaneyah, the king of Yehudah (Judah), along with many of his people.)[3] **7** Now Mordekai was taking care of his cousin, who was an orphan. When her fa-

1 **RV 1:1 · Cross-ref.** Ezr 4:6.

2 **RV 1:2 · Note** Known as 'Susa' in many 20th century translations, even though earlier English translations often got it correct.

3 **RV 2:6 · Cross-ref.** 2Ki 24:10-16; 2Ch 36:10.

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ther and mother had died, Mordekai had adopted her as his own daughter. Her Hebrew name was Hadasah, and her Persian name was Ester. Ester was now a young woman and she was exceptionally attractive.

8 So when the king's command and decree became known, many young women were being brought into the capital city of Shushan and placed under Hegay's charge, and this is what happened to Ester. (Hegay was the overseer of the women.) **9** Hegay was very impressed with Ester, and he treated her favourably. He quickly arranged for Ester to receive her beauty treatments and her allotment of food, as well as choosing seven female servants from the king's palace and assigning them to be her personal attendants. He also moved Ester and her attendants to the best rooms in the harem for virgins. **10** (Ester hadn't revealed her family ties or her Jewishness to anyone, because Mordekai had instructed her not to.)

11 Every day Mordekai would walk around in front of the courtyard of the women's harem to find out from others how Ester was doing and how she was being treated.

12 Each young woman would get twelve months of beauty treatment according to the Persian law for women—there would be six months of applying oil of myrrh, then six months of perfumes and other lotions designed for women. Then their turn would come, one at a time, to be taken to King Ahashverosh (Ahasuerus/Xerxes). **13** The young woman was allowed to take whatever she wanted from the harem when she went to the king's house. **14** She'd be taken across in the evening, and in the morning she'd be led out to the other harem which was for the concubines. (That harem was overseen by Sha'ashgaz, another castrated royal guardian.) The women taken there wouldn't go again to the king's house unless he had especially liked them and summoned her back by name.

Ester becomes queen

15 Now Ester was the daughter of Mordekai's uncle, Avihayil, from whom Mordekai had adopted her as his own daughter. When it was her turn to go to the king, she didn't ask for anything other than what Hegay, the king's trusted official in charge of the harem, had advised, and everyone who saw Ester liked her. **16** So Ester was taken to King Ahashverosh (Ahasuerus/Xerxes) at his royal palace in January, in the seventh year of his reign, **17** and the king loved Ester more than any of the other women. He treated her more kindly and more favourably than any of the other young women who had become his concubines. He put a royal crown on her head and made her the new queen to replace Vashti. **18** Then the king hosted a large celebration and invited all his officials and servants to a feast to celebrate Ester becoming queen. He proclaimed that this would be a time to celebrate for people in all of the provinces of his empire when they wouldn't have to pay taxes, and he gave many generous gifts.

Mordekai and Ester earn the king's favour

19 Later on, King Ahashverosh (Ahasuerus/Xerxes) had his officers bring more virgins to Shushan (Susa). During this time, Mordekai had been given a position by the king so he sat there at the king's gate. **20** Ester had still not told anyone that she was Jewish because Mordekai had warned her not to tell anyone. What's more, she continued to follow all of Mordekai's instructions, just as she had done when she was still under his guardianship.

21 One day when Mordekai was on duty at the king's gate, two of the king's guards who protected the doorway to the king's private rooms became angry with the king and so they planned to assassinate King Ahashverosh. (Their names were Bigtan and Teresh.) **22** But when Mordekai heard what they were planning, he told Queen Ester about it and she told the king, explaining that Mordekai had given her the information. **23** When the matter was investigated and the facts discovered, both conspirators were impaled on sharpened wooden poles, and in the presence of the king, the incident was recorded in the royal record of events.

Haman plans to annihilate the Yehudim

3:1 Some time later, King Ahashverosh (Ahasuerus/Xerxes) promoted Haman, one of his officials (and the son of Hamedata who was a descendant of Agag). The king gave Haman a very important position—more important than any of his other officials. **2** Then the king commanded that all his other officials had to bow down in front of Haman to honour him, and they were doing this at the king's gate, except for Mordekai who refused to bow down to reverence Haman. **3** "Why are you disobeying the king's command?" asked the other royal servants at the king's gate. **4** Mordekai told them that it was because he was a Yehudi (Jew) (and Yehudim (Jews) only worship Yahweh). He didn't listen to their warnings so they told Haman about it to see if he would tolerate Mordekai in keeping refusing to bow down. **5** When Haman saw that Mordekai would not bow down to him or show him reverence, he was furious. **6** But Haman despised the idea of just punishing Mordekai because he'd been told that Mordekai didn't bow to him because Mordekai was a Yehudi. So Haman decided to annihilate all of Mordekai's people, i.e., all the Yehudim throughout the kingdom of Ahashverosh.

7 In early April of the twelfth year of King Ahashverosh' reign, Haman got his servants to throw dice to select the best month and the best day to kill the Yehudim, and the 13th of March was chosen.

8 Then Haman went to King Ahashverosh and said, "Your Majesty, there is a certain group of people who live among the other peoples in every province of your empire. They have their own set of laws, so they don't obey your laws. It's not good for you to allow them to continue to live in your empire. **9** Your majesty, if you approve of this plan, then write a decree saying that all of the Yehudim must be destroyed. When they're dead, we can take all of their possessions, and from that I will give 300 tons of silver to your administrators for them to put into your royal treasuries."

10 This seemed sensible to the king so he removed his

Readers' Version

signet ring from his finger and he gave it[4] to Haman (the son of Hamedata, the Agagi, the adversary of the Yehudim). 11 The king told Haman, "You can keep the money for yourself, and you can do whatever you want to do with those people."

12 On the thirteenth day of that same month, Haman called in the royal scribes, and he dictated a letter to them. He told them to send copies to the royal officials, the governors of each province, and the leaders of each people group within the empire. The scribes translated the letter so it could be sent to each province using its own alphabet and to each people group in its own language. To show that he was sending the letter under the king's own authority, Haman sealed each copy of the letter with the ring that had the king's official seal on it. 13 Couriers delivered the letters to the officials in every province in the empire. The letters said to completely destroy all the Yehudim, including the children and women, on a single day. That was to be the thirteenth day of March early in the following year. The letters also stated that those who killed the Yehudim could take everything that belonged to them. 14 The letter told the officials to display copies where everyone could see them—that way all the people in every single province would know that the king had commanded this, and they could get ready for when the day came.

15 So couriers hurried off with the letters as the king had commanded. A herald in the capital city of Shushan (Susa) also proclaimed what the letters said. Then the king and Haman relaxed and drank together, but there was total confusion in Shushan about how all of this would work out.

Mordekai asks the queen for help

4:1 When Mordekai found out about what had been done, he tore his clothes and dressed in sackcloth and threw ashes over himself (as a sign of mourning or distress) and went out into the city centre, wailing loudly and bitterly. 2 But no one was wearing mourning garb was allowed inside the king's gate, so when Mordekai reached the gate, he had to stay just outside it. 3 In every province of the empire, the letter that said to destroy the Yehudim (Jews) was publicly displayed and when the Yehudim heard about it, they were incredibly upset. They skipped meals and wailed loudly, and many of them also wore sackcloth and threw ashes on themselves and lay on the ground.

4 When Queen Ester's young female attendants came with her guardians and told her what was going on outside, even the queen became very scared. She sent Mordekai some good clothes to wear instead of the sackcloth, but he wouldn't accept them. 5 The king had assigned some of the royal guardians to Ester personally, so Ester called for one of them—a man named Hatak. She told him to go out and speak with Mordekai and find out what he was so distressed about. 6 So Hatak went out to talk to Mordekai who was out in the plaza in front of the king's gate. 7 Mordekai told him everything that Haman was planning to do and even told him how much money Haman had said the king would get for his treasuries if the king commanded people to kill all the Yehudim.

8 Mordekai also gave Hatak a copy of the letter that the announcers had read out loud in Shushan (Susa), that said that people must kill all the Yehudim. He told Hatak to show the letter to Ester so that she would know exactly what it said and also told him to urge her to go to the king personally and to beg him desperately to save her people from destruction. 9 So Hatak returned to the queen and told her what Mordekai had said, 10 and Ester told him to go back to Mordekai with this message: 11 "There's a law about going to the king that applies to everyone in the kingdom, both men and women. If anyone goes into the inner courtyard of the palace, where the king can see them, and the king has not summoned them, that person will be executed. Only if the king holds out his golden scepter to them, then they will live. (Everyone in the whole empire knows this law.) The king hasn't called for me in over a month, and if I go in without being summoned, I could be put to death."

12 So Hatak went back to Mordekai and told him what the queen had said. 13 Mordekai told Hatak to tell this to Ester: "Don't imagine that just because you live there in the king's palace that you'll be safe when they kill all the other Yehudim. 14 If you say nothing at all now, someone from some other place will rescue the Yehudim, but you and your relatives will not survive. Who knows, perhaps it was for a time just like this that God allowed you to become queen?"

15 Then Ester sent this reply to Mordekai: 16 "Go and assemble all the Yehudim who live here in Shushan (Susa), and tell them to fast and pray for my sake—tell them to not eat or drink anything for three days and three nights. My female attendants and I will also fast in the same way. At the end of the three days, I will go in to talk to the king even though it's against the law. I will do that even if it costs me my life."

17 So Mordekai went and did everything that Ester had told him to do.

Ester goes to the king without an invitation

5:1 Three days later, Queen Ester put on her royal robes and went and stood in the inner courtyard of the palace, across from the king's house. He was in the royal palace, sitting on the royal throne and facing the room's entrance. 2 As soon as the king noticed Ester standing there in the courtyard, he was very pleased to see her. So he held out his golden scepter to her and Ester came up to the throne and touched the top of the scepter. 3 "Why have you come here, Queen Ester?" the king asked. "What do you want? Tell me, and I'll give you anything you ask for—even half of the empire."

4 "If it pleases your majesty," Ester replied, "please come with Haman today to the banquet that I've prepared for you."

4 **RV 3:10 · Note** Having the king's signet ring enabled Haman to stamp the king's seal (like a signature) onto the newly drafted laws.

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5 The king said to his servants, "Go and get Haman" the
king told his servants, "and bring him quickly so that we
can do what the queen has asked us." So the king and
Haman went to the banquet that Ester had had prepared
for them. 6 While they were drinking wine, the king said to
Ester, "Now please tell me what you really want. I'll give
you anything you ask for, no matter how much it is. I truly
mean what I am saying."
7 "This is what I really want." Ester replied. 8 "Your
majesty, if you're pleased with me and if you're happy to
give me what I want, please come with Haman to another
banquet that I'll prepare for you tomorrow and I'll answer
your question then."

Haman's anger with Mordekai and his execution plan

9 Haman was feeling very happy as
he left the banquet that day. But
then he saw Mordekai sitting at the
king's gate and noticed that Mordekai didn't stand up or
show fearful reverence to him. This made Haman furious
with Mordekai 10 but he restrained himself and went
home. Then he sent for his friends and brought in his wife,
Zeresh, 11 boasting to them about how rich he was and
about how many sons he had, and how the king had pro-
moted him many times and given him a position above all
of the other officials and administrators. 12 "And that is
not all," Haman added. "I was the only one that Queen Es-
ter invited to go with the king to a banquet that she pre-
pared for us today. And she's also invited only me to go
with the king again tomorrow. 13 However, I still can't be
happy as long as I keep seeing that Yehudi (Jew), Mordekai,
sitting there at the king's gate."
14 Then Zeresh his wife and all his friends said to him,
"Get them to install 25-metre high pole, and in the morn-
ing get permission from the king, and get them to impale
Mordekai on it. Then you can go with the king to the ban-
quet and enjoy yourself."
That idea sounded good to Haman, so he got the pole
erected.

The king honours Mordekai

6:1 That night the king was unable
to sleep so he ordered the royal
records to be fetched and to be read to him. 2 The records
mentioned that Bigtan and Teresh, two of the royal
guardians who protected the doorway to the king's private
quarters, had planned to assassinate the king, but that
Mordekai had reported it. 3 "What honour or recognition
did I give Mordekai for saving my life?" the king asked.
"Nothing was done for him," replied the young men who
were attending him.
4 At that moment, Haman had entered the outer court-
yard of the king's house. He had come to tell the king that
he wanted to execute Mordekai on the pole that he'd had
set up for him.
"Who's out in the courtyard?" the king asked.
5 "Haman's out there standing in the courtyard," replied
the young men.
"Bring him in then," the king instructed.
6 When Haman came in, the king asked him, "What
should I do for a man that I would really like to honour?"
Haman thought to himself, "Surely it must be me that
the king would like to honour more than anyone else?"
7 so he replied to the king, "If you really want to honour
someone, 8 tell your servants to bring one of your own
royal robes that you have already worn yourself and also
bring a horse that you have already ridden yourself and
put a royal crown on its head. 9 Then have one of your
most noble officials present the man with the robe and the
horse. Have your servants put the robe on the man whom
you really want to honour and have them seat that man on
the horse and then lead the horse through the public
square of the city while they shout out to everyone in
front of them, 'The king is doing this because he really
wants to honour this man!' "
10 The king agreed so he replied to Haman, "Go quickly
and take the robe and the horse and do what you've just
described for Mordekai the Yehudi (Jew) who sits by the
gate to the palace. Make sure that you do absolutely every-
thing that you've said."
11 So Haman got the robe and the horse and put the robe
on Mordekai, seated him on the horse, and then led the
horse through the public square of the city. As he did, he
shouted out to everyone in front of him, "The king is doing
this because he really wants to honour this man!"
12 Afterwards, Mordekai returned to the king's gate but
Haman hurried to his house, covering his head like a
mourner. 13 At home he explained to Zeresh his wife and
to all his friends everything that had happened to him.
Then his advisors and his wife said to him, "Mordekai has
begun to defeat you and since he is one of the Jewish peo-
ple, you won't win against him—instead, he'll certainly de-
feat you."

Haman's execution

14 While they were still talking to-
gether, some of the royal guardians arrived to bring
Haman quickly to the banquet that Ester had had pre-
pared.
7:1 So the king and Haman went to Queen Ester's ban-
quet. 2 While they were drinking wine at that second ban-
quet, the king asked Ester again, "Now please tell me what
you really want, Queen Ester. Tell me, and I'll do it for
you—I'll give you anything you ask for, no matter what it
is."
3 "Your majesty," Queen Ester replied, "if you are pleased
with me, I hope you'll be willing to do what I ask. Please al-
low me to live, and please save my people. That is what I
am asking for 4 because someone has turned me and my
people over to our enemies and they're going to com-
pletely destroy us. If someone had just sold the men and
even the women to be slaves, I wouldn't have said any-
thing, because that wouldn't have been important enough
to bother your majesty with."
5 "Who has done this?" King Ahashverosh (Aha-
suerus/Xerxes) asked her. "Where is the man who has
dared to do such a thing?"
6 "The man who is our bitter enemy is this evil man
Haman!" answered Ester.
By this time, Haman was terrified standing there in front

of the king and the queen. 7 Now the king became so angry that he got up and abandoned his wine-drinking at the banquet and went outside into the palace garden. But Haman stayed inside to beg his life from Queen Ester because he recognized that the king wanted to execute him. 8 As he was pleading for his life, Haman knelt down very close to Ester as she was reclining on a couch. When the king returned from the palace garden to the room where they had been drinking wine, he saw this and exclaimed, "Now he's even trying to rape the queen in my presence and in my own house!"

As soon as the king said this, some of his servants covered Haman's face (as a sign that he would be executed). 9 Then Harvona, who was one of the guardians who served the king personally, said, "Your majesty, Haman has also set up a pole twenty-five metres high at his house because he wants to hang Mordekai on it. But Mordekai saved your life."

"Execute Haman on it!" the king commanded.

10 So they impaled Haman on the pole that he had set up for Mordekai, and then the king's anger dissipated.

The Yehudim are enabled to defend themselves

8:1 That same day, King Ahashverosh (Ahasuerus/Xerxes) gave Queen Ester all the property that had belonged to Haman, the enemy of the Yehudim (Jews). Ester told the king that Mordekai was her cousin and that he had been like a father to her, and so the king summoned Mordekai to come to him. 2 Then the king removed his signet ring which he had retrieved from Haman, and gave it to Mordekai. The queen also put Mordekai in charge of all the property that had belonged to Haman.

3 Then Ester came to speak to the king again, and she knelt down and put her face right on top of his feet. She cried as she begged him to stop Haman's terrible plan to destroy the Yehudim. 4 The king held out his golden scepter toward Ester, so she stood up and waited facing the king. 5 "Your majesty," she said, "if you think that it's the right thing to do, and if you're pleased with me, please write a new letter revoking the letters that Haman (the son of Hamedata, the Agagi) sent out instructing the people to destroy all the Yehudim throughout your empire. 6 I couldn't bear to see the terrible thing that is about to happen to my people. I certainly couldn't bear to see all my relatives destroyed!"

7 Then king Ahashverosh said to Queen Ester and to Mordekai the Yehudi (Jew), "Listen, I've given the house of Haman to Ester, and they've executed him on the pole because he attempted to destroy the Yehudim. 8 But as you both know, no one can revoke a letter that has my name and my official seal on it. So this is what you should do: write a new letter to help the Yehudim, as you think best and put my name on it and seal the letter with my signet ring."

9 It was now June, and the king sent for his scribes and they wrote a letter to the Yehudim containing everything that Mordekai dictated. It was also addressed to royal officials, and to the governors and leaders in each province. The empire had 127 provinces, extending all the way from Hodu in the east to Kush (Ethiopia) in the west. The scribes wrote to every province using its own alphabet and to each people group in its own language, and to the Yehudim in their language and using their alphabet. 10 The letters were written in King Ahashverosh' name, and each one was sealed with the king's signet ring. Then the letters were distributed by mounted couriers riding on swift horses bred from the royal mares.

11 The letters stated that the king permitted the Yehudim in each and every city to get together and defend themselves, and what's more to destroy, kill, and annihilate all the forces of any people or province hostile to them, including women and children, and then to plunder their possessions. 12 This was to take place on a certain day in every province throughout the empire: the 13th of March[5] (the same day on which Haman's law was to take effect). 13 A copy of the decree was to be included as law in every province and to be displayed to all the people so that the Yehudim could be prepared to fight back against their enemies on that day. 14 So the couriers on the royal horses rode out quickly under the king's orders to deliver the letters. The new law was also proclaimed throughout the capital city of Shushan (Susa).

15 The king gave Mordekai royal clothing that was blue and white, with a large gold crown, and a purple robe made from fine linen. The people of Shushan cheered happily when Mordekai exited the palace. 16 For the Yehudim, it was a time of light and happiness, and they were honoured by those around them. 17 In every single province and in every single city, wherever the letter announcing the king's decree was brought, the Yehudim were very cheerful and had big celebrations. Many people from other groups in the empire became afraid of the Yehudim, so they converted to Youdaismos themselves.

The Yehudim destroy their enemies

9:1 Finally when the 13th of March arrived, it was time for everyone to do what the letters from the king said that he had decreed for them to do. The enemies of the Yehudim (Jews) had expected to destroy the Yehudim on that day but just the opposite happened—instead, it was the Yehudim who destroyed their enemies. 2 Throughout the empire, the Yehudim joined together in their cities to defend themselves against those who wanted to harm them. No one was able to fight back against them because everyone else in the empire had become afraid of them. 3 All the leaders in each province, the royal officials, the governors, and everyone who worked for the king helped the Yehudim because they had become afraid of Mordekai 4 because he was now a very important royal official, and his fame spread throughout the provinces as he became more and more powerful. 5 So the Yehudim took their weapons and fought against all of their enemies and com-

5 **RV 8:12 · Cross-ref.** 3:7.

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pletely destroyed them. They were able to do everything that they wanted to do against their enemies.

6 In the capital city of Shushan (Susa), the Yehudim killed 500 men **7** including Haman's ten sons Parshandata, Dalfon, Aspata, **8** Porata, Adalya, Aridata, **9** Parmashta, Arisay, Ariday, and Vayzata. **10** Those were the ten sons of Haman (son of Hamedata), the enemy of the Yehudim, but the Yehudim didn't take their possessions.

11 At the end of the day, the king received a report about how many people the Yehudim had killed in the capital city of Shushan **12** and he told Queen Ester, "Here in the capital city of Shushan the Yehudim have killed 500 men, including Haman's ten sons. In the rest of my empire, they must have killed many more than that! So tell me what else you want and I'll do it for you. I'll do whatever you ask, so do tell me."

13 "If it seems like a good plan to you, your majesty," Ester replied, "then please allow the Yehudim who live here in Shushan to do again tomorrow what you allowed them to do today. Also, command that the bodies of Haman's ten sons be impaled on the wooden pole." **14** Then the king ordered for this to be done and a decree was made throughout in Shushan, and they publicly impaled the bodies ofHaman's ten sons. **15** So the next day on the 14th, the Yehudim in Shushan gathered together again and killed 300 more men in Shushan. But once again they did not take the things that belonged to those men.

16 The Yehudim in the other parts of the empire, who had gathered together to fight for their lives had defeated their enemies and killed 75,000 of them. But they too did not take the things that had belonged to their enemies. **17** That all happened on the 13th (as the law had said), and then they stopped on the 14th and made it a day of feasting and celebration. **18** But the Yehudim in Shushan had gathered together and fought their enemies on both the 13th and the 14th, so they stopped on the 15th and made it a day of feasting and celebration. **19** So that's why the Yehudim who live in the rural villages observe this holiday on the 14th rather than the 15th. They celebrate with feasting and by giving gifts to each other.

The celebration named 'Purim'

20 Now Mordekai recorded everything that had happened and sent letters to all the Yehudim (Jews) throughout the empire, in both the near provinces and the far away ones. **21** That decree established an annual holiday on the 14th and 15th of March every year,[6] **22** because those were the days when the Yehudim no longer had to oppose their enemies and that was the month when their sorrow and mourning had changed into a good day. Now they were instructed to make them days of feasting and happiness, and sending of gifts—to each other but also to the needy. **23** The Yehudim had already celebrated those days that way, so they readily agreed to do what Mordekai had written.

24 Yes, Haman (the son of Hamedata, the Agagi), the enemy of all the Yehudim, had plotted to annihilate them, and he had thrown a 'Pur' (which is 'lot' or perhaps 'dice') choose the date to crush them and to destroy them. **25** But instead they would remember how Queen Ester stood in front of the king, and how he had said in the letter, "Let his evil plot that he plotted concerning the Yehudim return on his head, and let them execute him and his sons on the pole." **26** Therefore they called this celebration 'Purim'[7] because of what they had experienced and because of the contents of Mordekai's letter. **27** The Yehudim agreed to establish those two days as holidays and to observe them on those specific days as they'd been instructed. They agreed that they and their descendants and everyone who became part of the Jewish people would celebrate it every year. **28** So that's why every Jewish family in every generation since has celebrated these days as holidays, wherever they live. The Jewish community and its descendants will always faithfully observe this festival of 'Purim'.

29 Then Queen Ester (the daughter of Avihayil), with help from Mordekai the Yehudi (Jew), wrote a second letter about 'Purim'. **30** He sent this second letter to all the Yehudim throughout the empire of King Ahashverosh (Ahasuerus/Xerxes), with words of peace and truth **31** to set up the 'Purim' celebration on the given dates according to what Mordekai the Yehudi and Queen Ester had determined for them. They also confirmed that the Yehudim should continue the times of fasting and mourning that they had established for themselves and their future descendants. **32** So Ester's decree confirmed these regulations about 'Purim' and they were written into the official record.

The grandeur of King Ahashverosh and Mordekai

10:1 Then King Ahashverosh (Ahasuerus/Xerxes) imposed a tax on everyone throughout his empire, including those on the islands of the Mediterranean Sea. **2** Everything he accomplished through his power and strength is written down in the royal records of the kings of Maday (Media) and Paras (Persia), as well as the complete account of the high position to which the king promoted Mordekai. **3** Mordekai the Yehudi (Jew) was second-in-command to the king Ahashverosh, and a leader among the Yehudim (Jews). He was popular with most of his own people, seeking good for them and teaching all his

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6 **RV 9:21 · Note** The OET-RV gives an approximate time of the year in our calendars, but the Jewish calendar is largely a lunar calendar so the dates of the feast in our calendars moves around a little. In 2024 for example, 'Purim' begins on the evening of March 23 in Yisrael/Israel and concludes at sundown on March 24.

7 **RV 9:26 · Note** Plural of Hebrew 'Pur' meaning 'lot/dice'.

descendants how to live in peace.

Nehemyah

(Nehemiah)
rebuilds Yerushalem's walls

Introduction

Nehemyah (Nehemiah) was a servant of Persian King Artahshashta (Artaxerxes) in the city of Shushan. While he was there, he heard an account from some Israelis who'd been allowed to return back to Yerushalem (Jerusalem) about how hard it was to live there. Yahweh's temple had been rebuilt, however the city wall hadn't been fixed yet, so their enemies who surrounded them were easily able to ambush and attack them.
Because of that, Nehemyah requested permission from the king to go personally to Yerushalem to supervise the rebuilding of the city walls.
In this document we read how God helped Nehemyah of organise the rebuild of the city wall in the middle of the opposition from their enemies around them.

Main components of this account

Nehemyah's returning back to Yerushalem *1:1–2:20*
The rebuilding of Yerushalem's city wall *3:1–7:73*
The reading of the law and the renewal of their agreement *8:1–10:39*
Nehemyah's other achievements *11:1–13:31*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 The account by Hakalyah's son Nehemyah (Nehemiah).

Nehemyah's prayer for Yerushalem

In the month of Kislev during the twentieth year of the reign of King Artahshashta (Artaxerxes) over the Persian Empire, I was in the capital city of Shushan (Susa). **2** Hanani, one of my brothers, came with some other men from Yehudah (Judah), and I asked them about the Yehudim (Jews) who'd escaped and managed to avoid being exiled, and about Yerushalem (Jerusalem), **3** and he told me, "The ones left behind in the provinces and who avoided the captivity, are in a bad way and feeling depressed. The wall around Yerushalem was torn down, and its gates were burnt."

4 When I heard all that, I sat down and I was upset for days. I fasted and cried and prayed to the god of the heavens, **5** and I said, "Oh Yahweh, God of the heavens, the great and awesome God, who keeps his agreement and is determinedly loyal to those who love him and obey his instructions: **6** Please listen carefully to your servant's prayer that I'm presenting to you today, day and night, on account of your servants the Israelis. On behalf of all Israelis, I'm confessing that we've sinned against you—both my generation and previous generations. **7** We've acted extremely corruptly—disobeying you by not obeying your commands, statutes, and judgements that you instructed through your servant Mosheh (Moses). **8** Please remember that you told your servant Mosheh that if we act unfaithfully, you yourself would scatter us among the nations,[1] **9** but if we'd return to you and obey your instructions, then even if we had been banished to the ends of the earth, you'd gather us back up and bring us back to the place where you've established your name and reputation.[2]

10 "We're your servants and your people that you rescued from slavery with your incredible power. **11** Oh, my master, please listen carefully to your servant's prayer, and to the prayer of your other servants who delight to honour your name. Please cause your servant to succeed today, and give me favour in the king's eyes."

Now as for me, I was the king's cupbearer.

Nehemyah gets sent to Yerushalem

2:1 In the spring of the twentieth year of King Artahshashta's (Artaxerxes') reign, I was serving wine to the king. I'd never looked sad before in his presence, **2** and the king asked me, "Why do you look unhappy? I know that you're not sick so something must be upsetting you."

I was very scared **3** and I answered the king, "May the king live forever. I can't help but look unhappy when the city containing my ancestors' graves has had its gates burnt down and it's now abandoned."[3] **4** "So what would you like to happen?" the king asked.

Then I prayed to the god of heaven **5** and answered the king, "If I have your favour, and if it seems good to the king, maybe you'd send me to Yehudah (Judah)—to the city of my ancestors' graves so I could rebuild it."

6 Then the king said to me, with the queen sitting beside him, "How long would your journey be? And when would you return?" So I gave him a date and he seemed happy with it, because he released me to go.

7 Then I made another request, "If it pleases the king, let letters be given to me for the governors of the provinces across the Perat (Euphrates) river to ask them to help me in my travel towards Yehudah. **8** Also a letter to Asaf, the keeper of the king's forest, so he'll give me timber for the beams of the gates of the fortress near the temple, and for the city wall, and for the house that I'll live in." Then the king granted those requests, thanks to God's help on what I was doing.

9 Then I went to the governors of the provinces across the Perat, and I gave them the king's letters. The king had sent army officers and horsemen with me. **10** When Sanvalat the Horoni and the servant Toviyah the Amoni heard my plans, they were very angry that someone would come to help the Israelis.

11 So I got to Yerushalem (Jerusalem) and was there for three days, **12** One night, I got up and took a few men with me, without having told anyone what I felt that my god had been telling me to do for Yerushalem. We only had the one horse that I was riding, **13** and we went out in the dark through the Valley Gate and past the Dragon Well to the Dung Gate. I was carefully inspecting the city walls—noting where they were broken down and which gates had been burnt out. **14** Then I crossed to the Fountain Gate and the Royal Pool, but there was nowhere that we could get my mount through the rubble. **15** So I went up the creek bed in the dark, carefully inspecting the wall, before turning back and returning quietly through the Valley Gate.

16 None of the city officials knew where I'd gone or what I was doing, and up until this point I hadn't yet told my plans to the Jewish leaders or the priests or leading citizens or city officials, or hired any workers. **17** So now I told them, "You call all see the desperate situation that we're in: Yerushalem is in ruins and its gates have been burnt out. So now, let's rebuild the city wall and then we'll no longer be mocked by others." **18** I told them how God had helped me so far and what the king had given me permission to do.

"Well, let's get started on the rebuilding," they said, and got ready to work together. **19** But then Sanvalat the Horoni, and the Amoni servant Toviyah, and Geshem the Aravi heard, and they mocked and despised us, saying, "What are you guys all up to? Are you all rebelling against the king?"

20 I answered them by explaining, "The god of the heavens will help us to succeed, and we ourselves, his servants, will do the rebuilding work, but you all will have no part in it, and no rights in Yerushalem."

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1 RV 1:8 · Cross-ref. Lev 26:33.

2 RV 1:9 · Cross-ref. Deu 30:1-5.

3 RV 2:3 · Cross-ref. 2Ki 25:8-10; 2Ch 36:19; Jer 52:12-14.

Readers' Version

Rebuilding Yerushalem's wall

3:1 The high priest Elyashiv worked together with his brothers the priests, and they rebuilt the Sheep Gate. They themselves dedicated it and installed the doors on it. In addition, they dedicated the section of the wall as far as the Hundred Tower and beyond that to the Hananel Tower.

2 The men from Yeriho (Jericho) rebuilt the section beside them, and Imri's son Zakur rebuilt the next section again. **3** Hasena'ah's son rebuilt the Fish Gate—laying the beams then installing the doors with their bolts and bars.

4 Uriyah's son Meremot (the son of Hakots's son Uriyah) rebuilt a section, as did Meshulam (son of Mesheyzavel's son Berekyah) and Ba'ana's son Tsadok. **5** The Tekoim worked next to them, but their leaders wouldn't actually help with the work.

6 Paseah's son Yoyada and Besodeyah's son Meshulam rebuilt the Yeshanah Gate—laying the beams then installing the doors with their bolts and bars. **7** Next to them was Melatyah the Givoni, Yadon the Meronoti, and men of Giveon and Mitspah rebuilding the section to the residence of the governor of the regions that side of the Perat (Euphrates).

8 Next again was Harhayah's son Uziel (one of the goldsmiths), then Hananyah (who was a son of the perfumers) rebuilt as far as the Broad Wall. **9** Then it was Hur's son Refayah, the administrator for half of the Yerushalem (Jerusalem) district. **10** Harumaf's son Yedayah repaired the section in front of his house, then Hashavneyah's son Hatush made the next repairs.

11 Harim's son Malkiyah and Pahat-Moav's son Hashuv repaired a section, as well as the Tower of Ovens. **12** Next to them was Halohesh's son Shalum, the administrator for another half of the Yerushalem district, helped by his daughters.

13 Hanun and the inhabitants of Zanoah rebuilt the Valley Gate—installing the doors with their bolts and bars, as well as repairing 500m of wall along to the Dung Gate. **14** Rekav's son Malkiyah, the administrator for the Beyt-Hakerem district, rebuilt the Dung Gate—installing the doors with their bolts and bars.

15 Kal-Hozeh's son Shalun, the administrator for the Mitspah district, rebuilt the Fountain Gate—he built and covered it, installing the doors with their bolts and bars, and repaired the wall of the Shelah Pool from the king's garden as far as the stairs that come down from the City of David. **16** Next to him was Azbuk's son Nehemyah (Nehemiah), the administrator for half of the Beyt-Tsur district

17 Next to him were some Levites: Bani's son Rehum, then Hashavyah (the administrator for half of the Ke'ilah district) did his district, **18** then Henadad's son Bavay the administrator for the other half of the Ke'ilah district.

19 Then there was Yeshua's son Ezer (the administrator of Mitspah) repaired a section opposite the steps up to the armoury where the wall turned at an angle.

20 Then Zakay's son Baruk enthusiastically repaired another section from that angle to the entrance to the house of the high priest Elyashiv. **21** Next to him was Meremot (son of Hakots' son Uriyah) who repaired another section from the doorway of Elyashiv's house to the end of it.

22 Next to them, some priests from the surrounding area made repairs.

23 After them Benyamin and Hashuv repaired a section in front of their house, then Azaryah (son of Ananyah's son Ma'aseyah) repaired beside his house, **24** Henadad's son Binuy repaired another section from Azaryah's house to the corner, **25** Uzay's son Palal did opposite the corner and the tower above the palace by the guards' courtyard, and then Par'osh's son Pedayah.

26 The temple servants who lived in Ofel repaired as far as the eastern side of the Water Gate and its tower. **27** After them, the men from Tekoa repaired another section from opposite that tall tower to the Ofel wall.

28 The priests repaired the section past the Horse Gate—each of them repairing the section in front of his own house. **29** Next to them, Imer's son Tsadok repaired opposite his house, then Shekanyah's son Shemayah the gatekeeper at the Eastern Gate repaired the next section.

30 After him was Shelemyah's son Hananyah with Tsalaf's sixth son Hanun working on a second section, then Berekyah's sib Meshulam repairing a section in front of his quarters. **31** Next was the goldsmiths' son Malkiyah who repaired as far as the house of the temple servants and the merchants, opposite the Inspection Gate, and up to the upper room in the corner, **32** and the other goldsmiths and some merchants repaired the last section of the wall from the upper room in the corner to the Sheep Gate.

The opposition to Nehemyah

4:1 When Sanvalat heard that we were rebuilding the wall, he got really angry. He mocked the Yehudim (Jews) **2** and he spoke before in front of his brothers and the army of Shomron (Samaria), "What are those feeble Yehudim doing? Do they think they'll be able to rebuild that place themselves? Will they sacrifice? Will they get finished one day? Will they form the stones back together from piles of dust, when they've been weakened by the heat of the fires?"

3 Toviyah the Amoni was standing beside him and confirmed, "Yes, even if a fox walked over that stone wall that they're building, it would make it fall down."

4 I prayed, "Our god, listen to how we're mocked and cause their words to return on their own heads and send them away as captives to become the plunder for another country. **5** Don't just cover over their evil, and don't just ignore their sin, because they've repeatedly made the workers get angry."

6 So we kept on at building the wall, and eventually all the segments of wall were joined up together up to about half its full height, and so the people were encouraged to keep persevering.

7 Now when Sanvalat, and Toviyah, and the Aravim, and the Amonim, and the Ashdodim heard that the Yerushalem (Jerusalem) walls were getting repaired and the breaks were beginning to be closed up, it made them extremely angry **8** and they all got together to come to at-

Readers' Version

tack Yerushalem and to throw us into confusion. **9** So we prayed to our god, as well as setting up a 24-hour guard to watch out for them.

10 People around Yehudah (Judah) said, "The workers are running out of strength and there's a lot of rubble still to be moved. Maybe we're not up to building this wall."

11 Then those against us said, "We'll rush in among them and kill some of them before they even see us or know that we're coming, then that will bring the work to an end."

12 After that, whenever the Yehudim (Jews) living close to them came, they repeatedly warned us, "They're going to attack us from all directions." **13** So I stationed guards behind the lowest places along the wall and where there were still gaps. I also made sure that the families stood guard with their swords, spears, and bows.

14 I looked then I got organised and told the leading citizens and the prefects, and the rest of the people, "Don't be afraid of their threats. Remember my powerful and fearsome master, and fight for your brothers, your sons and your daughters, your wives, and your houses." **15** After all that, when our enemies realised that we were aware of their intentions and that God had frustrated their surprise attack plan, we all returned to our work on the wall.

16 So from that day onwards, half of my young men would work on the rebuilding, while the other half stood guard with spears, shields, and breastplates, and the officials encouraged them all from behind. **17** Both those who were placing the stones on the wall and those who were carrying the heavy loads to them, always had their weapons with them in case of an attack. **18** The builders had their swords strapped to their sides as they worked, and the man who would sound the trumpet stayed with me. **19** Then I told the leading citizens and prefects, and the rest of the people, "This job is so large and extensive that we're all separated from each other when we work on the wall, **20** so whenever you all hear the trumpet blast, join us at that place. Our god will fight for us." **21** So we continued the work with half of them keeping their hands on their spears from the beginning of the day until the stars came out at night.

22 Also at that time, I told the people, "Every worker including servants should spend the night inside the city, so they double as workers during the day and guards at night." **23** During that period of construction, none of us, not even our servants, stayed undressed or separated from our weapons, even when washing.

The resolution of Nehemyah of problem

5:1 However around then, there was a widespread complaint from the people and their wives against what their fellow Yehudim (Jews) were doing. **2** Some of them complained, "There's a lot of us when we include our sons and daughters. We need grain so we can eat and stay alive."

3 Others said, "We are mortgaging our fields and vineyards, and our houses so we can get grain during this famine."

4 Yet others said, "We've borrowed silver to pay the tax on our fields and our vineyards that goes to the tribute to be paid to the foreign king. **5** We're Yehudim just like our countrymen, but we're having to commit our children into bondage as slaves—yes, even our daughters. Now we own nothing at all—not even our fields and vineyards.

6 I got very angry when I heard their complaints and desperation, **7** and I couldn't get it out of my mind. I protested to the leading citizens and the officials, "You guys are charging interest against your own countrymen."[4]

So I called for a gathering of all the people to deal with them, **8** and I told them, "Our brothers, the Yehudim, were sold to other countries as slaves and we've done all we can to bring them back here. But now even you yourselves are buying and selling your own countrymen to make a profit." They couldn't argue against that, so they were just silent.

9 "It's not good what you're doing," I continued. "Shouldn't you all respect and obey our god, because otherwise we'll be despised by the other nations, our enemies. **10** I myself have lent them money and grain, as have my brothers and my young men, but please let's forgo charging interest. **11** Please, even today, return their fields to them, and their vineyards and olive orchards, their houses, and the interest on the money and the grain, the new wine, and the oil that you are charging against them."

12 "Okay, we'll do what you're asking," they responded. "We'll return their property and we won't impose any more charges on them."

So I called the priests to witness those leading citizens and officials making an oath to do what they'd said they would do. **13** Also I shook the folds of my robe and told them, "May God shake you all out of his house like that, and shake every man's business if he doesn't do what he just promised—may he be shaken out like that and lose everything."

Nehemyah's generosity

14 Also, from the day that I was appointed to be their governor in the Yehudah (Judah) region (for the twelve years from the Persian King Artahshashta's (Artaxerxes') 20th year until his 32nd year), I myself didn't accept the governor's food allowance, nor did my relatives. **15** The governors who preceded me had been very hard on the people—demanding bread and wine and forty silver coins. Even their servants oppressed the people. In contrast, I didn't do that due to desire to honour God. **16** Also I remained focused on rebuilding the wall, and we didn't invest in a farm property, and all my servants also contributed to the work. **17** I regularly fed a hundred and fifty Jewish leaders and city officials, as well as visitors from other countries around us, **18** so in one day we needed one bull, six choice sheep, and various kinds of poultry, as well as various types of wines every ten days. I didn't demand any of this from the people because it would have been a heavy burden for them.

19 My god, remember me for the good that I've done for

4 **RV 5:7 · Cross-ref.** Exo 22:25; Lev 25:35-37; Deu 23:19-20.

Readers' Version

these people.

The plan of killing Nehemyah

6:1 Although we didn't yet have any doors in the gates, when Sanvalat and Toviyah and Geshem the Aravi and the rest of our enemies heard that we'd finished building the wall so it didn't have any gaps left in it, **2** Sanvalat and Geshem invited me, "We'd like to arrange to meet with you in one of the villages on the Ono plain." But they were intending to harm me. **3** So I sent messengers back to them, "This work is important and extensive, so I can't afford to abandon it and have the work stop if I travelled down to you on the plain."

4 They tried four times to get me to go, but I kept refusing them for those same reasons.

5 Then Sanvalat sent his servant to me a fifth time with the same request, but this time in an unsealed, open letter **6** saying, "There's rumours flying around in nearby countries, and Geshem confirms it, that you and the Yehudim (Jews) are building the wall because you're all plotting thinking to rebel. Then you'd become their king, according to what we're hearing. **7** We've also heard that you've set up 'prophets' to speak out in Yerushalem (Jerusalem) to say about you, 'There's a king in Yehudah (Judah).' By now, all of that will have been heard by the Persian king. So now, come and let's discuss this together."

8 I sent a message straight back, "None of what you're saying is true. It's simply your own imagination at work."

9 We knew that they were just trying to frighten us so that we'd stop the repairs and it would never get finished.

My god, strengthen my hands.

10 After that, I entered Shemayah's house (the son of Meheytavel's son Delayah) who was confined to his house, and he said, "Let's set a time to meet in the temple—we'll shut the temple doors because they'll be coming to kill you—probably in the night."

11 But I disagreed, "Would a man like me run away? Besides that, who's allowed to live inside the temple? I won't do that."

12 Then I suddenly realised that God hadn't told him to say that, but rather he was working against me because he'd been paid by Toviyah and Sanvalat. **13** They must have hired him so that I'd be afraid and take that advice and sin. Then they could have ruined my reputation and discredited me.

14 My god, remember what Toviyah and Sanvalat have done, and also the prophetess Noadyah and the other prophets who've been trying to scare me.

The completion of wall

15 So the rebuilding of the wall was finished on the 25th of September in just fifty-two days, **16** and when our enemies heard about it, the surrounding countries were afraid and discouraged because they realised that our god must have helped us.

17 During that time, the Yehudah (Judah) leading citizens were sending many letters to Toviyah, and letters from Toviyah were also coming to them, **18** because many people in Yehudah had ties with him because he was the son-in-law of Arah's son Shekanyah, plus his son Yehohanan had married Berekyah's daughter Meshulam. **19** Those leading citizen kept telling me about the good things he was doing, and they reported my words back to him. Toviyah also sent letters to try to frighten me.

7:1 Once the wall had been rebuilt and the doors hung in the gates, the gatekeepers and the singers and the Levites had been appointed. **2** I put my brother Hanani and the fortress commander Hananyah in charge over Yerushalem (Jerusalem). (Hananyah was a faithful man and respected God more than many others do.) **3** I told them, "Don't open Yerushalem's gates until broad daylight, and then shut and bar them again while the guards are still on full alert. And assign neighbourhood watch groups among the inhabitants to keep an eye on their own areas."

The list of returned exiles[5]

4 Now Yerushalem (Jerusalem) covered a large area but not many people had returned to live there yet, and the houses hadn't yet been rebuilt.

5 So God gave me the idea of gathering the leaders and the people grouped by their ancestors. I found the register of those who'd returned from exile to Yerushalem, with this written in it:

6 "These are the descendants of the people exiled by the Babylonian King Nevukadnetsar (Nebuchadnezzar) , who returned to Yehudah (Judah) and to Yerushalem—each family returning to their own ancestral town. **7** Their leaders were Zerubavel, Yeshua, Nehemyah (Nehemiah), Azaryah, Ra'amyah, Nahamani, Mordekai, Bilshan, Misperet, Bigvay, Nehum, and Ba'anah.

The number of Israeli men:

8 2,172 descendants of Par'osh,
9 372 descendants of Shefatyah,
10 652 descendants of Arah,
11 2,818 descendants of Pahat-Moav (descendants of Yeshua and Yoav (Joab)),
12 1,254 descendants of Eylam,
13 845 descendants of Zatu,
14 760 descendants of Zakay,
15 648 descendants of Binuy,
16 628 descendants of Bevay,
17 2,322 descendants of Azgad,
18 667 descendants of Adonikam,
19 2,067 descendants of Bigvay,
20 655 descendants of Adin,
21 98 descendants of Ater (from Hizkiyah (Hezekiah)),
22 328 descendants of Hashum,
23 324 descendants of Betsay,
24 112 descendants of Harif,
25 and 95 descendants of Giveon.
26 Other men from these towns:
188 from Beyt-Lehem (Bethlehem) and Netofah,
27 128 from Anatot,
28 42 from Beyt-Azmavet,
29 743 from Kiryat-Yearim, Kefirah, and Be'erot,

5 **RV 7:4 · Parallel** Ezra 2:1-70

Readers' Version

30 621 from Ramah and Geva,
31 122 from Mikmas,
32 123 from Beyt-El (Bethel) and Ay,
33 52 from Nevo,
34 1,254 descendants of the other Eylam,
35 320 descendants of Harim,
36 345 descendants of Yeriho (Jericho),
37 721 descendants of Lod, Hadid, and Ono,
38 and 3,930 descendants of Sena'ah.
39 The priests who returned:
973 descendants of Yedayah (a descendant of Yeshua),
40 1,052 descendants of Imer,
41 1,247 descendants of Pashhur,
42 and 1,017 descendants of Harim.
43 The Levites who returned:
74 descendants of Yeshua and Kadmiel (descendants of Hodevah).
44 The singers:
148 descendants of Asaf.
45 The gatekeepers:
138 descendants of Shalum, Ater, Talmon, Akuv, Hatita, and Shovay.
46 The temple servants:
the descendants of Tsiha, Hasufa, and Tabaeot,
47 the descendants of Keyros, Siea, and Padon,
48 the descendants of Levana, Hagava, and Shalmay,
49 the descendants of Hanan, Gidel, and Gahar,
50 the descendants of Reayah, Retsin, and Nekoda,
51 the descendants of Gazam, Uza, and Paseah,
52 the descendants of Besay, Meunim, and Nefisim,
53 the descendants of Bakbuk, Hakufa, and Harhur,
54 the descendants of Batslut, Mehida, and Harsha,
55 the descendants of Barkos, Sisera, and Temah,
56 and the descendants of Netsiah and Hatifa.
57 The descendants of Shelomoh's (Solomon's) servants who returned:
the descendants of Sotay, Soferet, and Perida.
58 the descendants of Ya'ala, Darkon, and Gidel,
59 and the descendants of Shefatyah, Hatil, Pokeret-Hatsvayim, and Amon.
60 Altogether, there were 392 descendants of the temple workers and conscripted labourers.
61 There were also some who returned from Tel-Melah, Tel-Harsha, Keruv, Adan, and Imer, even though they couldn't prove who their ancestors were, or even that they were descendants of Israelis:
62 There were also 642 descendants of Delayah, Toviyah, and Nekoda, 63 plus some priests:
the descendants of Havayah, Hakots, and Barzilay. (Barzilay had married a descendant of a man named Barzilay from Gilead, and had taken his wife's family name.)
64 They had search the genealogical records for their family histories, but didn't find them, so they were ineligible to serve as priests. 65 The governor had disallowed them from eating the priests' food until a recognised priest could consult the Urim and Tumim.[6]
66 Altogether, 42,360 people returned to Yehudah (Judah), 67 not counting their 7,337 male and female servants, and 245 male and female singers. 68 They had 736 horses, 245 mules, 69 435 camels, and 6,720 donkeys. 70 Some of the leaders of the ancestral clans gave to the work. The governor donated 8kg of gold, 50 bowls, and 530 robes for the priests, 71 and some of the leaders donated 150kg of gold and 1,500kg of silver. 72 The rest of the people donated 150kg of gold, 1,300kg of silver, and 67 robes for the priests.
73 So the priests and the Levites, the gatekeepers and the singers, the temple workers and the rest of the Israelis, all settled in their various ancestral cities.[7]

Ezra reads God's instructions to the people

8:1 All the people gathered together in the plaza near the Water Gate and asked Ezra the scribe to bring the scroll with Yahweh's instructions to Yisrael (Israel) given through Mosheh (Moses). 2 So it was the beginning of October when Ezra the priest brought the scroll to the gathering of men and women and everyone who wanted to understand it, 3 and he read it aloud in the plaza near the Water Gate—reading from dawn until the middle of the day in front of those men and women and interested people, who all listened intently.
4 Ezra the scribe stood on a raised wooden platform that they had made especially for this purpose. Standing on his right were Matityah, Shema, Anayah, Uriyah, Hilkiyah, and Ma'aseyah, and on his left stood Pedayah, Mishael, Malkiyah, Hashum, Hashbadanah, Zekaryah (Zechariah), and Meshulam.
5 Up on the platform, Ezra opened the scroll in front of all the people, and as he did so, all the people stood up. 6 Ezra blessed the great God Yahweh and the people raised their arms and responded, "May it be so." Then they knelt down and bowed to Yahweh with their faces to the ground.
7 Then Yeshua, Bani, Shereveyah, Yamin, Akuv, Shabtay, Hodiyah, Ma'aseyah, Kelita, Azaryah, Yozavad, Hanan, Pelayah, who were all Levites, explained what had been read to the people standing there. 8 They read the scroll containing God's instructions, explaining how it applied so the people could understand it.
9 Then Nehemyah (Nehemiah) the governor and Ezra the priest & scribe, and the Levites who were explaining it, said to all the people, "Today is a sacred day—it belongs to your god Yahweh. Don't mourn or weep." That was because all the people were weeping after they heard Yahweh's instructions to them. 10 Then Nehemyah told them, "Go home and eat some special food with sweet drink, and share some with those who can't afford such things because today is a sacred day that belongs to our master. And don't grieve, because the happiness from Yahweh will make you all strong."

6 **RV 7:65 · Cross-ref.** Exo 28:30; Deu 33:8.
7 **RV 7:73 · Cross-ref.** 1Ch 9:2; Neh 11:3.

Readers' Version

11 The Levites told the people to quieten down, saying,
"Don't grieve today because it's a sacred day. Stay quiet."
12 So all the people went to eat and drink and to take
plates of food to others, and to have a big celebration be-
cause they understood what had been read to them.

The celebration in shelters

13 The next day, all the clan lead-
ers, and the priests and Levites, met
with Ezra the scribe to study the instructions on the scroll.
14 They discovered that it was written in the instructions
that Yahweh had given through Mosheh (Moses), that the
Israelis should live in temporary shelters during the cele-
bration in their seventh month (our September-October).[8]
15 They should publicly proclaim in Yerushalem
(Jerusalem) and in all their towns that the people should
go into the hills and bring back branches from olive or wild
olive trees, myrtle or palm trees, and/or other leafy trees
to make shelters as it's written.
16 So the people went out and brought back branches to
make shelters for themselves on their roofs or in their
courtyards, or in the temple courtyard or in the plazas
near the Water Gate and the Efrayim Gate. 17 Then the
whole assembly of people who'd come back from captivity
made shelters and lived in them for one week. The Israelis
hadn't done that since the time of Yehoshua's (Joshua's)
leadership, and they did it with a lot of celebration. 18 Ezra
read aloud from the scroll of God's instructions each day of
the seven days of celebration, then on the eighth day they
all gathered together as per the instructions.

The people confess their sins

9:1 On the 24th of that month, the
Israelis dressed in sackcloth, put
dust on their heads, fasted, and gathered together. 2 Those
of Jewish descent stood separately from the descendants of
foreigners, and they confessed their own sins, as well as
those of their ancestors. 3 They stood and listened to the
scroll with Yahweh's instructions being read for three
hours, then for another three hours they confessed and
bowed down to Yahweh their god. 4 Then Yeshua went up
the Levites' stairs with Bani, Kadmiel, Shevanyah, Buni,
Shereveyah, another Bani, and Kenani, and they called out
loudly to their god Yahweh.
5 Then some Levites (Yeshua, Kadmiel, Bani,
Hashavneyah, Shereveyah, Hodiyah, Shevanyah, and
Petahyah) said, "Stand up and bless your eternal God Yah-
weh: May the peoples bless your wonderful reputation
which is greater than anything else that we bless or praise.
6 Yahweh, you alone are God. You yourself made the heav-
ens, the galaxies in the heavens and all their stars, the
earth and all that is on it, the seas and all that is in them.
You give life to everything, and all the stars bow down to
you.
7 "You are Yahweh, the god who chose Avram. Then you
brought him out from Ur in the Chaldean region, then you
renamed him to Avraham (meaning 'father of many').
8 You discovered that he was sincere and faithful to you,
and made an agreement with him—to give the Kena'ani
(Canaanite), Hiti, Amori, Perizi, Yevusi, and the Girgashi
regions to his descendants,[9] and you have ensured that it's
all come to be because you're righteous. 9 You noticed the
suffering of our ancestors enslaved in Mitsrayim (Egypt),
and then you heard their cry for help at the edge of the
Red Sea.
10 "You displayed miracles to Par'oh (Pharaoh), and to all
his servants and to all the Mitsri (Egyptian) people, be-
cause you knew that they were acting as if you weren't
real, so you got yourself a reputation which you still have
to this day.[10] 11 Then you split the sea open the sea right in
front of their eyes, and they walked through the middle of
it on dry land.[11] After that, you drowned their pursuers
into the deep sea like a stone in a huge lake.[12] 12 You led
them during the day with a pillar of cloud, and during the
night with a pillar of fire to illuminate the way that they
should go.[13]
13 "Then you came down to Mt. Sinay and spoke with
them from the sky, and you gave to them principles of jus-
tice and laws of truth—good statutes and instructions.[14]
14 You revealed the concept of a rest day to them, and you
gave them rules and instructions and laws via your servant
Mosheh (Moses).
15 "You gave them bread from the sky when they were
hungry,[15] and you made water come out of a rock when
they were thirsty,[16] then eventually you told them to go
ahead to possess the land that you had said that you'd give
to them.[17]
16 "But our ancestors were proud and stubborn and they
refused to obey your instructions.[18] 17 Not only did they
refuse to listen, they forgot about all the miracles that
you'd done for them and they became stubborn and ap-
pointed a leader to take them back to their slavery. But you
are a god of forgiveness—gracious and compassionate,
slow to get angry and generously showing loyal affection,

8 **RV 8:14-15 · Cross-ref.** Lev 23:33-36,39-43; Deu 16:13-15.
9 **RV 9:8 · Cross-ref.** Gen 15:18-21.
10 **RV 9:10 · Cross-ref.** Exo 7:8–12:32.
11 **RV 9:11 · Cross-ref.** Exo 14:21-29.
12 **RV 9:11 · Cross-ref.** Exo 15:4-5.
13 **RV 9:12 · Cross-ref.** Exo 13:21-22.
14 **RV 9:13-14 · Cross-ref.** Exo 19:18–23:33.
15 **RV 9:15 · Cross-ref.** Exo 16:4-15.
16 **RV 9:15 · Cross-ref.** Exo 17:1-7.
17 **RV 9:15 · Cross-ref.** Deu 1:21.
18 **RV 9:16-17 · Cross-ref.** Num 14:1-4; Deu 1:26-33.

Readers' Version

and you didn't abandon them.[19] 18 Even when they molded
a metal calf for themselves and said, 'This is your god who
brought you out of Mitsrayim' (Egypt),[20] and they badly in-
sulted you, 19 you didn't abandon them in the wilderness
because you're so merciful. You didn't remove the pillar of
cloud that led them on the way during the day, or remove
the pillar of fire that shone at night for them to show them
which way they should go.[21] 20 You gave them your good
spirit to give them insight. You didn't withhold your
manna for them to eat, and you still gave them water to
drink, 21 yes, you sustained them in the wilderness for
forty years—they had everything they needed—their
clothes didn't wear out, and their feet didn't swell.

22 "Then you handed kingdoms and people groups over
to them, and you let them settle in even the far corners of
the regions. They took possession of the King Sihon's Hes-
hbon region, and King Og's Bashan region.[22] 23 You gave
our ancestors lots of children so they were like the many
stars in the sky,[23] then you brought them into this land[24]
which you'd told their ancestors to enter and take owner-
ship of. 24 Their children went in and took over the land af-
ter you went ahead of them and subdued the previous in-
habitants, the Kena'anim (Canaanites). You allowed them
to defeat them and their kings, and the people groups in
the land—letting them do whatever they wanted to do
with them.[25] 25 They captured fortified cities and produc-
tive land, and they took over houses full of all good things,
stone cisterns, vineyards and olive orchards, and lots of
fruit trees.[26] They ate and were satisfied, and grew fat and
enjoyed themselves as a result of your amazing goodness.

26 "But they disobeyed and rebelled against you, and they
turned their backs on your instructions.[27] They killed your
prophets who testified against them in order to bring
them back to you and they badly insulted you. 27 So you al-
lowed their enemies to harass and conquer them. Then in
the time of their distress, they cried out to you, and you
yourself heard from heaven. Because you're so merciful,
you sent saviours to them who rescued them from their
enemies. 28 After they'd returned to an era of peace, they
reverted to doing evil again in front of you and you left
them to submit to their enemies and the oppression that
followed. Then they'd return and cry out to you, and you
heard from heaven and delivered them many times be-
cause you're merciful. 29 You showed them their errors so
they'd return to following your instructions, but instead
they ignored you and didn't obey your commands. They ig-
nored your values which would have helped them if they'd
lived by them[28] and they turned a stubborn shoulder, stiff-
ened their necks, and refused to listen. 30 Yet you put up
with them for many years, and you testified against them
with your spirit through the messages of your prophets,
but they still didn't take any notice, so you allowed the
other people groups to conquer them.[29] 31 However, be-
cause you're so merciful, you didn't abandon them and you
didn't wipe them out completely. Yes, you're a god who's
gracious and merciful.

32 "So now God, our amazing, powerful, and awesome
God who keeps his agreements due to his loyal commit-
ment, don't just ignore all our current hardships affecting
us, our kings and our leaders, our priests and our prophets,
and our ancestors and all your people, from the period of
the Assyrian kings until today.[30] 33 You are totally fair in
allowing all that to happen to us, because you have be-
haved faithfully, but in contrast, we have behaved
wickedly— 34 and our kings, our leaders, our priests, and
our ancestors haven't obeyed your instructions and they
haven't bothered with following your commands or taking
notice of your complaints that you made know to them.
35 They served in their own kingdom and enjoyed the in-
credible goodness that you poured on them and the wide
and prosperous land that you gave them, but they didn't
serve you, and they didn't turn away from their evil ac-
tions.

36 "Take notice of us today—we're servants, and the land
that you gave to our ancestors so we could eat its fruit and
its produce, but look at us now—we're servants in our own
land. 37 Now its plentiful produce belongs to the kings who
you've placed over us due to our sins, and who rule over
our bodies and over our livestock just however they want
to, so we're terribly distressed.

38 "So now in all of this, we're faithfully making an agree-
ment, and our leaders, our Levites, and our priests will
even write it down on a document and sign it."

Signing the agreement

10:1 The ones who signed the docu-
ment were:

Nehemyah (Nehemiah) the governor, Hakalyah's son, and
Tsidkiyah (Zedekiah).
2 The priests who signed:

19 **RV 9:17 · Cross-ref.** Exo 34:6; Num 14:18.
20 **RV 9:18 · Cross-ref.** Exo 32:1-4.
21 **RV 9:19-21 · Cross-ref.** Deu 8:2-4.
22 **RV 9:22 · Cross-ref.** Num 21:21-35.
23 **RV 9:23 · Cross-ref.** Gen 15:5; 22:17.
24 **RV 9:23 · Cross-ref.** Josh 3:14-17.
25 **RV 9:24 · Cross-ref.** Josh 11:23.
26 **RV 9:25 · Cross-ref.** Deu 6:10-11.
27 **RV 9:26-28 · Cross-ref.** Jdg 2:11-16.
28 **RV 9:29 · Cross-ref.** Lev 18:5.
29 **RV 9:30 · Cross-ref.** 2Ki 17:13-18; 2Ch 36:15-16.
30 **RV 9:32 · Cross-ref.** 2Ki 15:19-29; 17:3-6; Ezr 4:2,10.

Readers' Version

Serayah, Azaryah, and Yirmiyah (Jeremiah),
3 Pashhur, Amaryah, and Malkiyah,
4 Hatush, Shevanyah, and Malkiyah,
5 Harim, Meremot, and Ovadyah (Obadiah),
6 Daniyel, Gineton, and Baruk,
7 Meshulam, Aviyah, and Miyamin,
8 Ma'azyah, Bilgay, and Shemayah. (All priests.)

The Levites

9 The Levites who signed:
Azanyah's son Yeshua, Henadad's son Binuy, and Kadmiel,
10 their brothers Shevanyah, Hodiyah, Kelita, Pelayah, and Hanan,
11 Mika, Rehov, and Hashavyah,
12 Zakur, Shereveyah, and Shevanyah,
13 Hodiyah, Bani, and Beninu,
14 The leaders who signed:
Par'osh, Pahat-Moav, Eylam, Zatu, and Bani,
15 Buni, Azgad, and Bevay,
16 Adoniyah, Bigvay, and Adin,
17 Ater, Hizkiyah (Hezekiah), and Azur,
18 Hodiyah, Hashum, and Betsay,
19 Harif, Anatot, and Novay,
20 Magpiyeash, Meshulam, and Hezir,
21 Mesheyzavel, Tsadok, and Yadua,
22 Pelatyah, Hanan, and Anayah,
23 Hoshea, Hananyah, and Hashuv,
24 Halohesh, Pilha, and Shovek,
25 Rehum, Hashavnah, and Ma'aseyah,
26 Ahiyah, Hanan, and Anan,
27 Maluk, Harim, and Ba'anah.

The agreement

28 The rest of the people, the priests, the Levites, the gatekeepers, the singers, the gatekeepers, and all the people who were prepared to dedicate themselves to obeying God rather than the customs of the former inhabitants of the land, their wives, their sons and their daughters, and everyone who was old enough to understand, 29 were joining with their brothers, their leading citizens, and were committing to a promise which also had a curse: to obey God's instructions as given by God's servant Mosheh (Moses), and to keep and to do all the commands of Yahweh our master, accepting his judgements and his statutes.

30 They committed to not giving their daughters to the other people groups in the land, and to not taking their daughters for their sons.[31]

31 On the rest day or other holy day, we won't buy goods or grain from the peoples of the land (even if they bring it to sell it to us), and we won't plant or harvest,[32] or reclaim debts,[33] in the seventh year.

32 We will also pledge to each donate a week's wages each year to support the temple functions[34] 33 including the bread displayed in rows, the continual offering and the continual burnt offering, for the rest day offerings and the new moons, for the appointed times and for the holy things, for the sin offerings to cover over Yisrael's (Israel's) guilt, and for all the operation of God's residence.

34 Then we threw dice to choose from among the priests, the Levites, and the people to create the roster for bringing firewood to the temple as an offering to be used at the appointed times each year for burning on the altar of Yahweh our god as written in the scrolls.

35 Every year we will also bring the early produce from our soil and the first harvest from every fruit tree to Yahweh's temple.[35] 36 We will dedicate our eldest male sons at the temple, and bring the eldest offspring of our herds and our flocks to the priests who serve at God's residence.[36]

37 We will bring our offerings and the first of our flour, and the fruit of every tree, wine, and oil, for the priests, to the temple storerooms, and a tenth of our produce for the Levites.

The Levites will be the ones receiving a tenth of our cash income in all the towns where we work.[37] 38 A priest who's a descendant of Aharon (Aaron) must be with them when they collect the tenths, then the Levites must take a tenth of that to the temple to be placed in their treasury rooms.[38] 39 The Israelis and the Levites must bring the offerings of grain, wine, and oil to the storerooms. There must also be utensils for the sanctuary and the priests, for the ones who are ministering and the gatekeepers, and for the singers.

We mustn't neglect our god's house.

The people living in Yerushalem

11:1 The people's leaders lived in Yerushalem (Jerusalem), but the rest of the people drew straws to select one out of ten families to reside in Yerushalem the holy city—the other nine settled in the towns, 2 then the people blessed the ones who'd freely offered to live there in Yerushalem. 3 In the towns in Yehudah (Judah), everyone lived on their own property. That included the Israelis, the priests and Levites, the temple servants, and the descendants of Shelomoh's (Solomon's) servants. The provincial officials lived in Yerushalem,[39] 4 as well as some of Yehudah's and Benyamin's descendants.

Yehudah's descendants in Yerushalem included:

31 **RV 10:30 · Cross-ref.** Exo 34:16; Deu 7:3.
32 **RV 10:31 · Cross-ref.** Exo 23:10-11; Lev 25:1-7.
33 **RV 10:31 · Cross-ref.** Deu 15:1-2.
34 **RV 10:32 · Cross-ref.** Exo 30:11-16.
35 **RV 10:35 · Cross-ref.** Exo 23:19; 34:26; Deu 26:2.
36 **RV 10:36 · Cross-ref.** Exo 13:2.
37 **RV 10:37 · Cross-ref.** Num 18:21.
38 **RV 10:38 · Cross-ref.** Num 18:26.
39 **RV 11:3-4 · Cross-ref.** Neh 7:73.

Readers' Version

Atayah (son of Uziyah, son of Zekaryah (Zechariah), son of Amaryah, son of Shefatyah, son of Mahalalel, a descendant of Perets),
5 Ma'aseyah (son of Baruk, son of Kal-Hozeh, son of Hazayah, son of Adayah, son of Yoyariv, son of Zekaryah, son of Shiloni).
6 Altogether 468 strong men who were Perets' descendants lived in Yerushalem.
7 Benyamin's descendants in Yerushalem included:
Salu (son of Meshulam, son of Yoed, son of Pedayah, son of Kolayah, son of Ma'aseyah, son of Itiel, son of Yeshayah (Isaiah)).
8 Gabay and Salu.
A total of 928. 9 Zikri's son Yoel (Joel) was their overseer in the city, and Senuah's son Yehudah (Judah) was his second-in-command.
10 The priests in Yerushalem included:
Yoyariv's son Yedayah and Yakin,
11 Serayah (son of Hilkiyah, son of Meshulam, son of Tsadok, son of Merayot, son of Ahituv) who was the leader in the temple. 12 There were 822 of them when their brothers who work in the temple were included.
Adayah (son of Yeroham, son of Pelalyah, son of Amtsi, son of Zekaryah (Zechariah), son of Pashhur, son of Malkiyah). 13 There were 242 of them when their brothers and family heads were included.
Amashsay (son of Azarel, son of Ahzay, son of Meshilemot, son of Imer), 14 and his brothers who were strong warriors, came to a total of 128.
Haggedolim's son Zavdiyel was their overseer.
15 The Levites in Yerushalem (Jerusalem) included:
Shemayah (son of Hashuv, son of Azrikam, son of Hashavyah, son of Buni),
16 Shabtay and Yozavad from the Levite leaders who supervised the work outside the temple,
17 Matanyah (son of Mikah, son of Zavdi, son of Asaf) the leader who offered the thanksgiving prayer,
Bakbukyah who was the assistant leader, and Avda (son of Shamua, son of Galal, the son of Yedutun).
18 The total number of Levites in the sacred city were 284.
19 The gatekeepers in Yerushalem (Jerusalem) included:
Akuv, Talmon, and their brothers.
A total of 172.
20 The rest of Yisrael (Israel) and the other priests and Levites, all lived their ancestral towns across Yehudah (Judah). 21 The temple workers lived on Ofel hill, and Tsiha and Gishpa supervised them.
22 The overseer of the Levites in Yerushalem was Uzi (son of Bani, son of Hashavyah, son of Matanyah, son of Mika)—a descendant of Asaf's sons who were the temple singers 23 because the Persian king had ordered that the singers should have daily provisions supplied.
24 Petahyah (son of Mesheyzavel, from the sons of Zerah, the son of Yehudah) was the intermediary with the king for any matter that the people raised.

The people in other cities and towns

25 Most of Yehudah's (Judah's) descendants settled in the villages with their fields nearby: in Kiryat-Arba and the surrounding villages, in Divon and the surrounding villages, and in Yekavtse'el and the surrounding villages, 26 in Yeshua, in Moladah, and in Beyt-Pelet, 27 in Hatsar-Shual, and in Be'er-Sheva (Beersheba) and the surrounding villages, 28 in Tsiklag, and in Mekonah and the surrounding villages, 29 in Eyn-Rimon, in Tsor'ah, and in Yarmut, 30 in Zanoah and Adulam and their villages, in Azekah and its villages. So they settled from Be'er-Sheva all the way to the Hinom valley.
31 Benyamin's descendants settled in Geva, Mikmas, Ayah, and Beyt-El (Bethel) and its villages, 32 in Anatot, Nov, and Anayah, 33 in Hatsor, Ramah, and Gitayim, 34 in Hadid, Tsevoim, and Nevalat, 35 in Lod, Ono, and in the Craftsmen's valley. 36 Also some Levites previously connected with Yehudah (Judah) settled in Benyamin.

The priests and Levites

12:1 These are the priests and the Levites who came back with Shealtiyel's son Zerubavel and with Yeshua:
Serayah, Yirmiyah (Jeremiah), and Ezra,
2 Amaryah, Maluk, and Hatush,
3 Shekanyah, Rehum, and Meremot,
4 Ido, Gineton, and Aviyah,
5 Miyamin, Moeadyah, and Bilgah,
6 Shemayah, Yoyariv, and Yedayah,
7 Salu, Amok, Hilkiyah, and another Yedayah.
Those were the leaders of the priests and their brothers in Yeshua's time.
8 The Levites were:
Yeshua, Binuy, Kadmiel, Shereveyah, Yehudah (Judah), and Matanyah who led the thanksgiving songs along with his brothers,
9 Bakbukyah and Uni—their brothers who stood opposite them in the services.

The high priest Yeshua's descendants

10 Yeshua fathered Yoyakim who then fathered Elyashiv, and Elyashiv fathered Yoyada. 11 Then Yoyada fathered Yonatan (Jonathan) who then fathered Yadua.

Leaders of priestly families

12 In Yoyakim's time, these were the heads of the priestly families:
Merayah was the head of Serayah's family,
Hananyah for Yirmiyah's (Jeremiah's),
13 Meshulam for Ezra's family,
Yehohanan for Amaryah's,
14 Yonatan (Jonathan) for Maluk's family,
Yosef (Joseph) for Shevanyah's,
15 Adna for Harim's family,
Helkay for Merayot's,
16 Zekaryah (Zechariah) for Ido's family,
Meshulam for Gineton's,
17 Zikri for Aviyah's family,
Piltay for Moeadyah's,
18 Shamua for Bilgah's family,
Yonatan (Jonathan) for Shemayah's,
19 Matenay for Yoyariv's family,
Uzi for Yedayah's,
20 Kalay for Salu's family,

Readers' Version

Ever for Amok's,
21 Hashavyah for Hilkiyah's family,
and Netanel for Yedayah's.

The records of priests and Levites

22 In the days of Elyashiv, Yoyada, Yohanan, and Yadua, during the reign of Persian King Dareyavesh (Darius), the heads of the families of the Levites and priests were recorded. 23 The names of the descendants of Levi who were heads of families were written in the official history records up till the time of Elyashiv's son Yohanan.

Various helper roles in the temple

24 The Levites' leaders were Hashavyah, Shereveyah, and Kadmiel's son Yeshua with their brothers serving opposite them in each service to praise and give thanks as had been commanded by David, the man of God.

25 Matanyah, Bakbukyah, Ovadyah (Obadiah), Meshulam, Talmon, and Akuv were gatekeepers who stood guard at the storerooms near the temple gates.

26 That was at the time of Yoyakim (son of Yeshua, son of Yotsadak), and at the time of Nehemyah (Nehemiah) the governor and Ezra the priest and scribe.

The dedication of Yerushalem's wall

27 At the dedication of the wall around Yerushalem (Jerusalem), they summoned Levites from all over the region to come to Yerushalem to perform the dedication with rejoicing and thanksgiving, and with musical instruments and singing, 28 plus the next generation of singers came both from Yerushalem and its surrounds, and from the Netofati villages. 29 They also came from Beyt-Hagilgal, and from the fields of Geva and Azmavet, because the singers had built villages near Yerushalem to live in. 30 The priests and Levites held a purification ceremony for themselves, then they purified the people and the gates and the wall.

31 Then I assembled Yehudah's (Judah's) leaders together up on top of the wall, and I assigned them into two large groups who would give thanks as they walked around it.

The first group headed towards the Dung Gate on the right. 32 Hoshayah and half of Yehudah's officials were in that group 33 along with Azaryah, Ezra, and Meshulam, 34 Yehudah, Benyamin, Shemayah, and Yirmiyah (Jeremiah), 35 plus some of the next generation of priests with trumpets: Zekaryah (Zechariah) (son of Yonatan (Jonathan), son of Shemayah, son of Matanyah, son of Mikayah, son of Zakur, son of Asaf) 36 and his brothers Shemayah, Azarel, Milalay, Gilalay, Ma'ay, Netanel, Yehudah, and Hanani. They used the instruments as per the instructions of the late King David, the man of God. Ezra the scribe went in front of them. 37 When they got to the Fountain Gate, they went up the stairs at the City of David, and along the higher portion of the wall by David's palace as far as the Water Gate (on the east side of the city).

38 The other group giving thanks with the other half of the people went in the opposite direction around the top of the wall—going past the Ovens Tower to the wider part of the wall. 39 We passed Efrayim Gate, the Old Gate, Fish Gate, and Hananel Tower, the Hundred Tower, and all the way to the Sheep Gate, and we stopped at the Guard Gate.

40 Then both groups ended up at the temple and stood there. I was there with the half of the city officials who'd accompanied me, 41 as well as the priests with their trumpets: Elyakim, Ma'aseyah, Minyamin, Mikayah, Elyehoeynay, Zekaryah, Hananyah, 42 another Ma'aseyah, Shemayah, Eleazar, Uzi, Yehohanan, Malkiyah, Eylam, and Ezer. The singers sang loudly with their leader Yizrahyah.

43 Then that same day they offered many sacrifices, and they celebrated because God had made them very pleased. The women and children also celebrated, in fact the sound of the celebrations in Yerushalem (Jerusalem) was so loud that it can be heard far away.

Supporting the temple operation

44 Then still on that same day, men were appointed to be in charge of the storerooms for the tithes and offerings. The percentages for the priests and the Levites were gathered from the fields around the cities as per the written law, because the people of Yehudah (Judah) were happy to have the priests and the Levites serving. 45 They served God with their daily duties and the purification ceremonies, as well as the duties of the singers[40] and gatekeepers[41]—all done according to the instructions left by King David and his son Shelomoh (Solomon), 46 because it was handed down from the original singers who sang songs of praise and thanksgiving to God in the time of David and Asaf. 47 In Zerubavel and Nehemyah's (Nehemiah's) times, all Yisrael (Israel) contributed the daily food allowance for the singers and gatekeepers. They also gave a percentage to the Levites who then gave a percentage of that to the priests (Aharon's (Aaron's) descendants).

Separating out the foreigners

13:1 That day, the Mosheh (Moses) scroll was read out aloud to the people, and it was discovered that it had been written that no Amoni or Moavi is ever allowed to join the congregation[42] 2 because instead of helping the travelling Israelis with food and water, they had hired Bil'am (Balaam) to curse them[43] (even though God had turned that curse into blessing). 3 After hearing that, they separated out all of the foreigners.

Nehemyah's reforms

4 Prior to that time, the high priest Elyashiv (closely related to Toviyah) had been in charge of the temple storerooms 5 and he'd allowed Toviyah to have a large room that had previously been used to store offerings: the frankincense, the utensils, and donated grain, wine, and oil, (the percentage commanded to be given to the Levites, the singers, and the gatekeepers), and the offerings for the priests. 6 During all that period, I hadn't

40 **RV 12:45 · Cross-ref.** 1Ch 25:1-8.

41 **RV 12:45 · Cross-ref.** 1Ch 26:12.

42 **RV 13:1-2 · Cross-ref.** Deu 23:3-5.

43 **RV 13:2 · Cross-ref.** Num 22:1-6.

been in Yerushalem (Jerusalem) because I'd returned to the Babylonian king in the 32nd year of Artahshashta's (Artaxerxes') reign (Artaxerxes). However, after a while I requested leave again from the king **7** and I came back to Yerushalem. It was then that I discovered how evil Elyashiv had been by making a storeroom for Toviyah in the courtyards of God's residence. **8** It made me very upset and I threw everything of Toviyah's out of the room. **9** Then I ordered the storerooms to be purified by the priests before I returned the temple utensils to the room, along with the grain offerings and the incense.

10 I found out that the Levites and the singers weren't being given their percentage, so they'd left their duties and returned to cultivate their own fields.[44] **11** I made a complaint to the officials asking why the operation of the temple had been neglected, and then I rounded up the Levites and the singers and sent them back to their duties. **12** After that, the people of Yehudah (Judah) started bringing a tenth of their grain and wine and oil to the storerooms.[45] **13** I appointed book-keepers over the storerooms: the priest Shelemyah, the scribe Tsadok, and the Levite Pedayah with Hanan (the son of Zakur, the son of Matanyah) helping. They were all considered trustworthy, and their job included distributing the produce among their colleagues.

14 My god, remember me handling all these issues and don't wipe out my loyal kindness for your temple and its operation that I've shown.

The rest day

15 In those days I saw people in Yehudah (Judah) working on the rest day—treading wine, bringing in grain, and loading donkeys, yes, even bringing wine, grapes, figs, and all kinds of loads into Yerushalem (Jerusalem) on the rest day. I complained to them when they were selling the goods.[46] **16** Also, people from Tsor (Tyre) were bringing in fish and all kinds of merchandise and were selling it on the rest day to the Israelis, even in Yerushalem. **17** I rebuked the Yehudah business leaders, asking them, "What's this evil thing that you're all doing—profaning the rest day by treating it like a regular day? **18** Wasn't that what your ancestors did—the very reason our god brought all this evil on us and on this city? Now you're all making God angry with Yisrael (Israel) again by profaning the rest day."

19 So after that, when it started to get dark on Friday evenings, I ordered that the city gates be closed, and not to be opened until after the rest day. I also stationed some of my young men to stand at the gates to ensure that no load could enter on the rest day. **20** Some traders and merchants selling various goods camped outside the city walls once or twice, **21** but I warned them, "Why are you camping there outside the wall? If you do it again, I'll have you all removed." After that, they no longer came on the rest days. **22** Then I told the Levites that they should purify themselves and then come to the gates to monitor them on the rest day.

My god, remember me having to deal with this, and show your amazing loyal faithfulness towards me.

The scolding of marriage of foreigner

23 During that time, I also saw Yehudim (Jews) who'd married women from Ashdod, Amon, and Moav (Moab), **24** and half of their children spoke a foreign language from those other people groups and couldn't speak Hebrew. **25** So I scolded those men and cursed them and hit some of them and pulled out their hair. Then I forced them to promise in front on God that they wouldn't allow their daughters to marry foreign men, or their sons to take foreign wives. **26** I explained, "Didn't Yisrael's (Israel's) own King Shelomoh (Solomon) sin concerning that same matter? Among all the countries in the world, there wasn't any other king like, and he was loved by his god who'd placed him there as king over all Yisrael. But even then, the foreign women caused him to sin. **27** So do we need to hear about all of you doing this terrible evil of being unfaithful to God by marrying foreign wives?"

28 Also one of Yoyada's sons (grandson of the high priest Elyashiv) was a son-in-law of Sanvalat the Horoni,[47] so I banished him from my sight.

29 My god, remember them for bringing shame to the priesthood and dishonouring the vows made by the priests and the Levites.

30 Then I purified them from everything foreign, established regulations for each part of the work done by the priests and the Levites, **31** and organised the firewood supply at certain times, including for the first-fruits celebrations.

My god, remember me for good.

44 **RV 13:10 · Cross-ref.** Deu 12:19.

45 **RV 13:12 · Cross-ref.** Mal 3:10.

46 **RV 13:15 · Cross-ref.** Exo 20:8-10; Deu 5:12-14; Jer 17:21-22.

47 **RV 13:28 · Cross-ref.** Neh 4:1.

Hagay

Introduction

This document contains a number of messages from Yahweh that the prophet Hagay passed on to the people in Yerushalem (Jerusalem). These events happened around 520 before Yeshua/Jesus (B.C.), after many of God's people had gone back to Yerushalem after being taken into captivity in Bavel. However, even though they'd been back for a considerable time, they hadn't worked on rebuilding the temple. Therefore, these messages from Yahweh encourage the people to change their priorities and obey God and rebuild the temple. God then promised to prosper the people and bless their living situation.

Main components of this account

God's command to rebuild the temple *1:1-15*
Stories of comfort and hope *2:1-23*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

God's command to rebuild the temple

1:1 In Dareyavesh's (Darius') second year as king of Paras (Persia), on the 1st of the sixth month, the prophet Hagay brought Yahweh's message to the governor of Yehudah (Judah), Zerubavel (Shealtiyel's son), and to the high priest, Yehoshua (Joshua) (Yehotsadak's son),[1] telling them that **2** Commander-in-chief Yahweh says, "These people say that it's not the right time to rebuild Yahweh's residence."

3 Then Yahweh gave this message to the prophet Hagay to tell the people:
4 Is it a time for all of you to live in your panelled houses, while Yahweh's temple lies in ruins? **5** So now Commander-in-chief Yahweh says: "Decide what you're all going to do. **6** You've all planted a lot, but only harvested a little. You've eaten, but it never fills you. You all drink, but never enough to satisfy you. You put on clothes, but never feel warm enough. You earn wages, but your pockets seem to be full of holes."

7 So Commander-in-chief Yahweh says again: "Decide what you're all going to do. **8** Go up into the hills and bring back timber to build the temple. This will please and honour me," says Yahweh.

9 "You expected much, but gained little. Anything you brought home, I blew away again. Why? Commander-in-chief Yahweh says it's because my residence is still in ruins, while you're all busy working on your own houses. **10** That's why the sky withholds the dew and the soil withholds its crops. **11** I've summoned a drought onto the land and into the hills, onto the grain and the new wine, onto the oil and crops from the ground, onto both people and livestock, and onto everything you all do."

The people start rebuilding

12 Then Shealtiyel's son Zerubavel and Yehotsadak's son Yehoshua (Joshua), the high priest, and all the rest of the people listened to the voice of their god Yahweh via the words of the prophet Hagay, because Yahweh their god had sent him, and the people respected Yahweh. **13** Then Yahweh's messenger Hagay passed this message from Yahweh onto the people, "Yahweh declares that I'm with you all." **14** Then Yahweh inspired Shealtiyel's son Zerubavel, the governor of Yehudah (Judah), inspired Yehotsadak's son Yehoshua, the high priest, and inspired all the rest of the people, and they came and started work on the temple for their god, Commander-in-chief Yahweh, **15** on the twenty-fourth day of the sixth month of the second year of Dareyavesh (Darius) the king of Paras (Persia).

The splendour of the new temple

2:1 On the 21st of the seventh month (about a month later), Yahweh spoke again through the prophet Hagay: **2** Please ask Shealtiyel's son Zerubavel, the governor of Yehudah (Judah), and ask Yehotsadak's son Yehoshua (Joshua), the high priest, and ask the rest of the people, **3** "Are there any of you still alive who saw the splendour of the former temple? How does it look to you now? It must now seem pretty much like *nothing* in comparison.[2] **4** Yahweh is telling you now, Zerubavel, to be strong. And be strong, high priest Yehoshua, and be strong all you people of the land. Commander-in-chief Yahweh declares that I'm with you as you work. **5** That's what I promised your ancestors when they came out of Mitsrayim (Egypt), and my spirit remains among you.[3] Don't be afraid, **6** because Commander-in-chief Yahweh says that in a little while, I'll shake the heavens and the earth, the sea and the dry land, once more.[4] **7** I'll shake all the nations, and they'll come here bringing their treasure. Then I'll fill this temple with my splendour, says Commander-in-chief Yahweh. **8** Commander-in-chief Yahweh declares that the gold and silver belong to me. **9** I declare that this temple will be greater in the future than it was in the past, and also that I will give peace and prosperity to this place."

Hagay consults the priests

10 On the 24th of the ninth month in King Dareyavesh's (Darius') second year (about two months later), Yahweh gave a message to the prophet Hagay: **11** Commander-in-chief Yahweh says, "Ask the priests about Mosheh's (Moses') instructions. **12** 'If a priest took some meat that had been offered to God and carried it wrapped in a piece of clothing, then if the clothing touched some other food, would that other food become holy?' "

"No, it wouldn't," the priests replied.

13 Then Hagay asked, "But if a person became unclean by touching a corpse and then touched any of that food, would it become unclean?"

"Yes, it would become unclean,"[5] the priests answered.

14 "That's what Yahweh declares about you people," Hagay continued. "He says that that's how this country acts towards him. Your actions are dishonourable, and then that same disrespect transfers to your offerings. **15** So now think back to before stones were being laid for Yahweh's temple. **16** During that time, when someone went to get twenty containers of grain, there were only ten there, and when someone went to fill fifty jars of wine from the vat, there was only enough for twenty. **17** Yahweh declares that he caused blight and mildew and hail to affect your work, but you still didn't turn to him. **18** Think back to the time from when the foundation of Yahweh's temple was laid, until today (this 24th of the ninth month). Consider that. **19** Is any grain left in the storehouse for seed? What's more, the vines, and the fig trees and pomegranate trees and olive trees, haven't produced fruit. However, Yahweh will bless you from today onwards."

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1 RV 1:1 · Cross-ref. Ezr 4:24–5:2; 6:14.

2 RV 2:3 · Cross-ref. Ezr 3:12.

3 RV 2:5 · Cross-ref. Exo 29:45-46.

4 RV 2:6 · Cross-ref. Heb 12:26.

5 RV 2:13 · Cross-ref. Num 19:11-22.

Readers' Version

God's promise to Zerubavel

20 Then Yahweh gave a second message to Hagay on the 24th: 21 Tell Zerubavel, the governor of Yehudah (Judah), "I'm about to shake the heavens and the earth. 22 I'll overthrow the thrones of kingdoms, and destroy the strength of the nations. I'll overthrow chariots and riders—horses and their riders will fall and related tribes will kill each other. 23 Commander-in-chief Yahweh declares that on that day he will take Shealtiyel's son Zerubavel and cause him to place Yahweh's mark on the nation like a signet ring, because he's been chosen."

Zekaryah

(Zechariah)

Introduction

This document lists the prophecies of Zekaryah (Zechariah) concerning Yerushalem (Jerusalem), and tells about the hoped-for Messiah and the final judgement. It consists of two parts: **1**. *Chapters 1–8*, Zekaryah's prophecy concerning his revelation about saving Yerushalem, the replacement of the temple and its cleaning so that Yahweh's people become holy, and **2**. *Chapters 9–14*, the prophecies concerning the hoped-for Messiah and the final judgement.
It's believed that this document was written between 520 and 518 before Yeshua/Jesus (B.C.)

Main components of this document

Warnings and hope *1:1–8:23*
The punishment of Yisrael's enemies *9:1-8*
The arrival of prosperity and peace *9:9–14:21*

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Readers' Version

Yisrael urged to turn to Yahweh

1:1 In the eighth month of the second year of the reign of Persian King Dareyavesh (Darius), Yahweh spoke through the prophet Zekaryah (Zechariah) (Zekaryah, son of Ido's son Berekyah)[1] saying, **2** "Yahweh was very angry with your ancestors, **3** so tell this to the people: Commander-in-chief Yahweh says that if you all turn back to me, I'll return to you. **4** Don't be like your ancestors who'd been told by the prophets that Commander-in-chief Yahweh wanted them to abandon all their evil practices, but they wouldn't listen or pay attention. That is Yahweh's declaration.

5 "So where are you ancestors and the prophets now? Do they live forever? **6** But your ancestors didn't obey my words and my decrees that I commanded through my servants the prophets, but they eventually repented and said, 'Commander-in-chief Yahweh has done to us just what our ways and actions deserved.' "

Yahweh's compassion for Yerushalem

7 About three months later, Yahweh spoke again through the prophet Zekaryah (Zechariah) (Zekaryah son of Ido's son Berekyah) saying, **8** "I had a vision in the night, and was surprised to see a man riding on a red horse,[2] and then he was standing among the myrtle trees that are in the valley, and behind him there were red, reddish-brown, and white horses."[3] **9** I asked, "What are these things, my master?"

Then that heavenly messenger who talked with me told me, "I'll show you what those things are."

10 Then the man who stood among the myrtle trees answered and said, "Those are the ones that Yahweh has sent out to roam throughout the world."

11 They answered Yahweh's messenger who stood among the myrtle trees, telling him, "We've been roaming throughout the world, and see, the whole world sits contentedly and is at peace."

12 "Commander-in-chief Yahweh," Yahweh's messenger asked, "how long before you show compassion to Yerushalem (Jerusalem) and to the cities of Yehudah (Judah), which you've been angry with for the past seventy years?"

13 Then that messenger who'd talked with me was answered by Yahweh with kind and comforting words, **14** and that messenger told me, "Call out and say, 'Commander-in-chief Yahweh says this: I've been very jealous for Yerushalem and for Tsiyon (Zion). **15** I'm very angry with the countries that are at ease—I was only a little angry with them, but they made the disaster worse. **16** Therefore Yahweh says: I will show mercy Yerushalem again. My residence will be built within her, and the measuring line will be stretched out over her. That's what Commander-in-chief Yahweh declares.

17 "Again, call out and say, 'Commander-in-chief Yahweh says this: My cities will once again overflow with goodness, and I will again comfort Tsiyon and choose Yerushalem.' "

The vision of the four horns

18 Then I looked up and wow, I saw four horns. **19** I asked the messenger who'd talked with me, "What are those?"

"Those are the horns that have scattered Yehudah (Judah), Yisrael (Israel), and Yerushalem (Jerusalem)." he answered.

20 Then Yahweh showed me four craftsmen **21** and I asked, "What are those people coming to do?"

"Those horns are the nations that scattered Yehudah so that everyone went into hiding," he answered, "But the blacksmiths have come to terrify the horns—to amputate the horns of the nations that attacked Yehudah, scattering the people."

The vision of Yerushalem expanded

2:1 Then I looked up, and wow, I saw a man holding a measuring line[4] **2** and I asked him, "Where are you going?"

"To measure Yerushalem (Jerusalem)," he replied, "and to determine its width and length."

3 Then to my surprise, the messenger who'd talked with me went away and another messenger went out to meet him **4** and told him, "Run and speak to that young man, saying: Yerushalem won't need city walls because there'll be so many people and animals within it. **5** Yahweh declares that he'll become a wall of fire around it and will become the splendour in the middle of it.

Yahweh commands the exiles to go home

6 Yahweh declares: Get up and get moving. Flee from that land in the north, because I had scattered you into the four winds. **7** Now run you people who live in Bavel (Babylon)—escape to Tsiyon (Zion). **8** Commander-in-chief Yahweh said that, after he honoured and sent me against the nations that plundered you—

because anyone who touches you, is messing with God's favourite.

9 He said, "I myself will punish them, and they'll be looted by their own slaves."

When you see that, then you'll know that Commander-in-chief Yahweh sent me.

10 Yahweh declares: "Sing and be glad, daughter of Tsiyon, because I myself will come and settle among you."

11 Then powerful nations will join Yahweh at that time, and they will become his people. He will settle among you, and you will know that Commander-in-chief Yahweh has sent me to you. **12** Then Yahweh will inherit Yehudah (Judah) as his rightful possession in that sacred region, and will once again choose Yerushalem (Jerusalem).

13 All people everywhere, be silent before Yahweh, because from his sacred place, he's been driven into action.

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1 **RV 1:1 · Cross-ref.** Ezr 4:24–5:1; 6:14.

2 **RV 1:8a · Cross-ref.** Rev 6:4.

3 **RV 1:8b · Cross-ref.** Rev 6:2.

4 **RV 2:1 · Note** The modern equivalent would be a tape measure.

Readers' Version

Yehoshua and Satan

3:1 Then Yahweh showed me the high priest Yehoshua (Joshua)[5] standing in front of Yahweh's messenger, and Satan was standing at his right to accuse him.[6] 2 But Yahweh told Satan, "May Yahweh rebuke you, Satan[7]—may Yahweh who's chosen Yerushalem (Jerusalem), rebuke you. Isn't he energetic like a burning stick taken out of the fire?"

3 Now Yehoshua was dressed in filthy clothes as he stood in front of the messenger 4 who told those standing in front of him, "Take off his filthy clothes."

Then he said to Yehoshua, "Listen, I've taken away the guilt of your disobedience, and I'll dress you in nice clothes."

5 "Let them put a clean headband on his head," I said, so they placed a clean headband on Yehoshua's head and dressed him with new clothes, while Yahweh's messenger was standing there watching.

6 Then he told Yehoshua, 7 "Commander-in-chief Yahweh says: If you'll follow my instructions and obey my rules, then you can govern my temple and guard my courtyards, because I'll allow you to walk among these who are standing here. 8 Please listen, Yehoshua the high priest, as well as your companions sitting in front of you. Those these men are a sign, because I myself will bring out my servant 'the branch'.[8] 9 Now look at the stone that I've placed in front of Yehoshua—a single stone with seven faces cut on it. Commander-in-chief Yahweh declares that I will engrave an inscription on it, and I will remove the sin from this land in one day. 10 Commander-in-chief Yahweh declares that in that day, each man will invite his neighbour to sit under his grapevine or under his fig tree."[9]

The container of lamp and the two olives

4:1 Then the messenger who was talking with me turned and woke me as if waking someone from their sleep. 2 "What do you see?" he asked me.

"Wow," I said, "I see a lampstand made entirely of gold, with a bowl on top of it. It has seven lamps on the top with a tube feeding each one, 3 and two olive trees by it—one on each side of it."[10] 4 Then I asked the messenger who was talking with me, "What are those, my master?"

5 "Don't you know what those things mean?" he asked me.

"No, my master," I replied.

6 So he told me, "This is Yahweh's message to Zerubavel:[11] Commander-in-chief Yahweh says it won't be my strength or my power, but with my spirit. 7 What are you, big mountain? Before Zerubavel you will become a plain. Then he will bring out the top stone to shouts of 'Grace, grace to it.' "

8 Then Yahweh's message came to me, saying, 9 "Zerubavel's hands have laid the foundation of this temple and his hands will bring it to completion." Then you will have confirmation that Commander-in-chief Yahweh has sent me to you. 10 Because who has mocked those who make a small difference? They will rejoice and will see Zerubavel holding a plumb line.

Those seven lamps are Yahweh's eyes that roam over the whole world.

11 "What are these two olive trees on the right and left of the lampstand?" I asked the messenger.[12] 12 "And what are these two olive branches beside the two gold pipes that have golden oil pouring out of them?"

13 Then he answered, "Don't you know what those are?"

"No, my master," I replied.

14 Then he said, "Those are the two anointed men[13] who stand before the master of the whole world."

The flying scroll vision

5:1 Then I turned around and looked up, and wow, I saw a flying scroll, 2 and the messenger asked me, "What do you see?"

"I see a flying scroll," I answered, "that's nine metres long and half that wide."

3 Then he told me, "That's the curse that goes out over the surface of the whole land. Every thief will be removed according to what it says on the one side, and everyone who testifies falsely will be removed according to what it says on the other side. 4 Commander-in-chief Yahweh declares: I will send it out so it will enter into the house of any thief and into the house of anyone who testified falsely using my name, and it will remain in that house and eat away at its timber and its stones."

The woman in a basket vision

5 Then the messenger who'd been talking with me came over and said to me, "Look up and see what's coming now."

6 "What is it?" I asked.

And he said, "That's the measuring bin that's coming." Then he continued, "That's their eye[14] across the whole land."

7 Then, wow, a lead covering was lifted off and there was a woman sitting inside the measuring bin. 8 He said, "This woman is 'wickedness'." Then he pushed her back inside the measuring bin, then quickly pressed the heavy lead cover back over its opening.

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5 **RV 3:1 · Cross-ref.** Ezr 5:2.

6 **RV 3:1 · Cross-ref.** Rev 12:10.

7 **RV 3:2 · Cross-ref.** Jude 9.

8 **RV 3:8 · Cross-ref.** Jer 23:5; 33:15; Zech 6:12.

9 **RV 3:10 · Cross-ref.** Mic 4:4.

10 **RV 4:3 · Cross-ref.** Rev 11:4.

11 **RV 4:6 · Cross-ref.** Ezr 5:2.

12 **RV 4:11 · Cross-ref.** Rev 11:4.

13 **RV 4:14 · Note** It's not clear who this is referring to.

14 **RV 5:6 · Note** Some ancient translations have 'iniquity' here, but we've stayed with the Hebrew.

Readers' Version

9 Then I looked up again and wow, I saw two women with
wings like stork's wings, flying on the wind towards us,
and they lifted the measuring bin up into the sky.
10 "Where are they taking the measuring bin?" I asked
the messenger who'd been talking with me.
11 "To build a temple for it in Bavel (Babylon)," he
replied. "And when it's ready, it'll be set on a base there."

The four chariots vision

6:1 Then I turned and looked up
and wow, I saw four chariots coming
out from between two bronze mountains. 2 The first char-
iot was being pulled by red horses,[15] the second by black
horses,[16] 3 the third by white horses,[17] and the fourth by
spotted grey horses.
4 I asked the messenger who had talked with me, "What
are those, my master?" 5 "Those are four winds of the
heavens[18] that go out from where they were, ahead of the
master of the whole world," he answered. 6 "The chariot
pulled by black horses will go north, the one pulled by
white horses will go west, and the one pulled by spotted
grey horses will go south." 7 The strong horses went out
and wanted to go and roam over the earth, and he said,
"Go and roam over the earth." and they went to roam over
the earth. 8 Then the messenger called out and told me,
"Look at the ones that are going out to the north country.
They will appease my spirit in the north country."

The crowning of Yehoshua

9 Then Yahweh's message came to
me, saying, 10 "Take the offering
from the exiles that Helday, Toviyah, and Yedayah are
bringing, and go this same day and take it into Yoshiyah's
(Josiah's) house (Tsefanyah's (Zephaniah's) son, who has
come from Bavel (Babylon)). 11 Then take the gold and sil-
ver, and make a crown and place it on the head of the high
priest, Yehoshua (Joshua) (Yehotsadak's son) 12 and tell
him, 'Commander-in-chief Yahweh says:
Look, a man whose name is 'Branch'[19] will grow from his
place, and he will build Yahweh's temple. 13 Yes, he will
build Yahweh's temple, and he will radiate splendour and
will sit and rule on his throne. He'll be a priest on his
throne, and peace will emanate from the interaction of
both of those roles. 14 Then the crown will be given to Hel-
day, to Toviyah, to Yedayah, and to Tsefanyah's son Hen as
a memorial in Yahweh's temple.
15 Then those live far away will come and build Yahweh's
temple, so you will know that Commander-in-chief Yah-
weh has sent me to you. All this will happen if you truly
listen to the voice of your god Yahweh.' "

Fasting with wrong motivation

7:1 On the 4th of the ninth month
(named 'Kislev') in the fourth year of
the reign of Persian King Dareyavesh (Darius), Yahweh's
message came to Zekaryah (Zechariah).
2 The people of Beyt-El (Bethel) had sent Sharetser and
Regem-Melek and their men to request prayers for Yah-
weh's favour. 3 They asked the priests who were at Com-
mander-in-chief Yahweh's temple, along with the
prophets, "Should I fast in the fifth month to show that I'm
mourning, as I've been doing for many years?"
4 So Commander-in-chief Yahweh's message came to me:
5 "Ask the priests and the people all over the country,
'When you fasted and mourned in the fifth and seventh
months for the past seventy years, were you truly fasting
for me? 6 When you ate and drank together, weren't you
yourselves just enjoying the food and drink? 7 Weren't
those the same words that Yahweh proclaimed through
the former prophets, when you still inhabited Yerushalem
(Jerusalem) and the surrounding cities in prosperity and
were settled in the Negev, and the western foothills?' "

Exile follows disobedience

8 Then Yahweh's message came to
Zekaryah (Zechariah): 9 "Comman-
der-in-chief Yahweh says, 'Judge with true justice, loyal
commitment, and mercy. Let everyone do that for their
neighbour. 10 Don't oppress widows or orphans, foreigners
or poor people, and none of you should plot any harm
against another person, even in your mind.'
11 But they refused to pay attention, turning away stub-
bornly and blocking their ears so they couldn't hear.
12 They made their hearts as hard as rock so they couldn't
hear the written law or Commander-in-chief Yahweh's
contemporary messages. He'd sent those messages to the
people by his spirit in earlier times through the words of
the prophets, but the people refused to listen, so Comman-
der-in-chief Yahweh was very angry with them. 13 And so
it was that when he called, they didn't listen. In the same
way," said Commander-in-chief Yahweh, "they'll call out to
me for help, but I won't listen. 14 I'll use a whirlwind to
scatter them to other nations that they've never been to
before. Then the land here will become desolate after
they've gone because no one will pass through this land or
return to it since the people have made their pleasant
country into a wasteland."

The promise to bless Yerushalem

8:1 Then Commander-in-chief Yah-
weh's message came to me, saying:
2 "Commander-in-chief Yahweh says: I'm passionate for
Tsiyon (Zion) with dedicated zeal and I am passionate for
her with fierce anger. 3 Commander-in-chief Yahweh says:
I will return to Tsiyon and will live in the middle of
Yerushalem (Jerusalem), because Yerushalem will be called
'The city of truth' and Commander-in-chief Yahweh's
mountain will be called 'The sacred mountain'. 4 Comman-
der-in-chief Yahweh says:
Old men and old women will appear around
Yerushalem's streets once again,
and the people will need staffs in their hands because

15 **RV 6:2 · Cross-ref.** Rev 6:4.
16 **RV 6:2 · Cross-ref.** Rev 6:5.
17 **RV 6:3 · Cross-ref.** Rev 6:2.
18 **RV 6:5 · Cross-ref.** Rev 7:1.
19 **RV 6:12 · Cross-ref.** Jer 23:5; 33:15; Zech 3:8.

Readers' Version

they've grown so old. 5 The city streets will be full of children playing in them.

6 Commander-in-chief Yahweh says:

If something seems impossible in the eyes of the remnant of this people in those days,

Yahweh's declaration is: 'It doesn't mean that it's impossible for me.' 7 Army command Yahweh says:

Listen, I'm about to rescue my people from the lands to the east and to the west,[20] 8 and I'll bring them back. Then they'll live in the middle of Yerushalem, so they will be my people again and I'll be their god in truth and in righteousness.

9 Commander-in-chief Yahweh says:

"Let your hands be strong, all you who now hear these words spoken by the prophets who were present when the foundations were laid to rebuild the temple—Commander-in-chief Yahweh's residence. 10 Because before those days, no crops were gathered in by anyone. There was no profit for either man or animal, and there was no peace from enemies for anyone going or coming. I had caused every person to be against their neighbours. 11 But now it won't be like it was in times past. Commander-in-chief Yahweh declares that I'll be with the remnant of this people. 12 Because seeds of peace will be sown. The grapevine will produce its fruit and the soil will give its produce. The skies will give their dew, because I'll give all those things to those people as an inheritance. 13 House of Yehudah (Judah) and house of Yisrael (Israel), you were made into an example of a curse for the other nations to see. So I will rescue you and you'll be a blessing. Don't be afraid—work hard to finish building the temple.

14 Because Commander-in-chief Yahweh says: Just as I didn't relent when I'd planned to do harm to you all when your ancestors provoked my anger, 15 so also at this time I'll plan to do good again to Yerushalem (Jerusalem) and the house of Yehudah. Don't be afraid. 16 These are the things that you all must do: Always tell the truth to those around you.[21] Judge with truth, justice, and peace in your community courts. 17 Yahweh declares: Don't inwardly plan to do evil things to others around you all, and don't encourage false testimonies because those are the things I hate."

18 Then Commander-in-chief Yahweh's message came to me, saying, 19 "Commander-in-chief Yahweh says this: The fasts of the fourth month, the fifth month, the seventh month, and the tenth month will become times of joy, gladness, and happy festivals for the house of Yehudah. Therefore appreciate and strive for truth and peace.

20 Commander-in-chief Yahweh says: People will come again, even those who are currently living in various different cities. 21 The inhabitants of one city will go to another city and say, 'Let's go quickly to Yerushalem (Jerusalem) to make our requests to Yahweh—to ask for the favour of Commander-in-chief Yahweh. We ourselves are also going.' 22 Many people and powerful nations will come to seek Commander-in-chief Yahweh there in Yerushalem, and to beg for Yahweh's favour. 23 Commander-in-chief Yahweh says: In those days, ten men from every language and nation will grasp the hem of your robe and say, 'Let us go with you, because we've heard that God helps you.' "

The punishment of Yisrael's enemies

9:1 This is a declaration of Yahweh's message concerning the Arami (Syrian) Hadrak region and focusing on Damesek (Damascus) city,[22] because the eyes of all humanity, including all of Yisrael's (Israel's) tribes, are toward Yahweh. 2 It's also about the Hamat region which borders on Tsor (Tyre) and Tsidon (Sidon) which is very wise. 3 Tsor has built herself a fortress and heaped up silver like dust and refined gold like mud in the streets. 4 Listen, my master will dispossess her and throw her wealth into the sea, and she'll be consumed by fire.

5 Ashkelon city will see and be afraid. Azah (Gaza) city (Azah) will also squirm in pain. Ekron city will have her hopes dashed. Azah's king will die, and Ashkelon will no longer be inhabited.[23] 6 Strangers will move into Ashdod, and I'll end the Pelishtim' pride. 7 I will remove the meat with blood still in it from their mouths and their foods offered to idols from between their teeth. Then they'll become a remnant for our god like a clan in Yehudah (Judah), and Ekron will end up like the Yevusim did. 8 I'll camp around my house as a guard to prevent anyone from passing through or returning so no oppressor can overrun them, because I've now looked with my own eyes.

Tsiyon's coming king

9 Shout with a huge celebration,
daughter of Tsiyon (Zion).

Shout with happiness, Yerushalem's (Jerusalem's) daughter.

Look! Your king is coming to you bringing justice and victory.

He's humble and is riding on a donkey, i.e., a donkey's foal.[24]

10 Then I'll neutralise the chariots heading to Yisrael (Israel; Heb. Efrayim),

and the horses heading to Yerushalem,
and the bows won't make it into battle.
He'll speak peace to the nations,
and his dominion will be from sea to sea,
and from the Perat (Euphrates) to the ends of the earth.[25]

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20 **RV 8:7 · Note** including Bavel in the east, and Mitsrayim (Mitsrayim) in the west.

21 **RV 8:16 · Cross-ref.** Eph 4:25.

22 **RV 9:1 · Cross-ref.** Isa 17:1-3; Jer 49:23-27; Amos 1:3-5.

23 **RV 9:5-7 · Cross-ref.** Isa 14:29-31; Jer 47:1-7; Eze 25:15-17; Yoel 3:4-8; Amos 1:6-8; Zeph 2:4-7.

24 **RV 9:9 · Cross-ref.** Mat 21:5; Yhn 12:15.

25 **RV 9:10 · Cross-ref.** Psa 72:8.

Readers' Version

The rescue of God's people

11 You people of Yerushalem (Jerusalem), because of the blood of my agreement with you,[26]
I'll set your prisoners free from that pit without water in it.
12 You prisoners with hope, return back inside the walls.
Even today I'm declaring that I will return double to you,
13 because I've bent Yehudah (Judah) as my bow.
I have filled my quiver with Yisrael (Israel; Heb. Efrayim).
Tsiyon (Zion), I've roused your sons, against your sons, Yavan (Greece),
and Tsiyon, I've made you like a warrior's sword."
14 Then Yahweh will appear to them,
and his arrow will shoot out like lightning,
because my master Yahweh will sound the trumpet
and will advance with the storms from the south.
15 Commander-in-chief Yahweh will defend them,
and they will devour them and deflect the stones from the slings.
Then they'll drink and shout like men drunk on wine,
and they'll be filled with wine like bowls,
drenched like the corners of the altar.
16 Then on that day, their god Yahweh will rescue them,
as the flock of his people.
They're the jewels of a crown that will sparkle over his land.
17 How good and how beautiful they'll be.
The young men will flourish on grain
and the young women on new wine!

Yehudah and Yisrael will be rescued

10:1 Ask Yahweh for rain in the springtime—
Yahweh who makes thunderstorms and gives rain showers to everyone
including the vegetation in the countryside.
2 Diviners tell deceitful dreams and give empty comfort
because household idols speak falsely and so those diviners envision something that's a lie.
Therefore the people wander like sheep and suffer because there's no shepherd.[27]
3 "I'm angry with the shepherds—it's the leaders that I'll punish.
Commander-in-chief Yahweh will also attend to his flock—the house of Yehudah (Judah),
and make them like his warhorse in battle.
4 The building's cornerstone will come from Yehudah.
From him will come the tent peg,
from him will come the war bow,
from him will come every one of their strong leaders.
5 They'll be like warriors in battle
who trample their enemies into the mud of the streets.
They'll go to war, because Yahweh is with them,
and they'll shame those riding warhorses.
6 I'll strengthen the house of Yehudah (Judah)
and save the house of Yosef (Joseph)
because I'll bring them back and have compassion on them.
They'll be as though I hadn't driven them off,
because I'm their god Yahweh,
and I'll respond to them.
7 Then Yisrael (Israel; Heb. Efrayim) will be like a warrior,
and their hearts will rejoice as with wine;
Their children will see and rejoice.
Their hearts will rejoice in me!
8 I'll whistle to call them and gather them,
because I'll rescue them,
and they'll become as numerous as they were previously.
9 I scattered them among the nations,
but they'll remember me in distant countries,
so they and their children will live and return,
10 because I'll bring them back from the land of Mitsrayim (Egypt)
and gather them from Ashur (Assyria).
I'll bring them to the land of Gilead and Levanon
until the region is filled with them.
11 Yahweh will lead them through their sufferings.
He will strike the waves of that sea
and will dry up all the depths of the Nile.
The Ashur's greatness will come to an end,
and Mitsrayim's (Egypt's) power will be removed.
12 I will strengthen them in myself,
and they will obey what I've instructed them.
That is Yahweh's declaration."

The punishment of Levanon and Bashan

11:1 Open your doors, Levanon,
so that fire can devour your cedar trees.
2 Wail, cypress trees, because the cedar trees have fallen.
What was majestic has been devastated.
Wail, you Bashan oaks, because the strong forest has come down.
3 Listen to the shepherds wail,
because their pride and joy has been destroyed.
Listen to the young lions roaring,
because the pride of the Yarden (Jordan) river has been devastated.

The two shepherds

4 My god Yahweh says: "Be like a shepherd who's watching over the flock that have been marked to be slaughtered. **5** The ones who buy them, slaughter them and aren't punished, and the ones who sell them say, 'Blessed be Yahweh. I've become rich.' because the shepherds working for the flocks' owners have no pity on them.
6 This is Yahweh's declaration: I will no longer feel sorry for the people of this country. Listen, I'm about to allow everyone to be taken over by their neighbours and by their king and allow them to destroy the land, and I won't rescue anyone from them."
7 So I became the shepherd of the flock that had been marked for slaughter—the ones who were suffering the

26 **RV 9:11 · Cross-ref.** Exo 24:8.
27 **RV 10:2 · Cross-ref.** Mat 9:36; Mrk 6:34.

most. I took two shepherd's staffs—I named one 'Favour', and the other I named 'Unity', and then I shepherded the flock. 8 Then I destroyed the three shepherds—in one month I became impatient with them, and they also hated me. 9 So I said to the owners, "I won't work for you any longer as a shepherd. The sheep that are dying—let them die. The sheep that are being destroyed—let them be destroyed. Let the sheep that remain start eating each other."

10 Then I took my staff named 'Favour' and broke it to break the agreement that I'd made with all of my tribes. 11 So the agreement was broken on that day, and the ones in the flock who were suffering the most and who were watching me, knew that Yahweh had spoken. 12 Then I told them, "If it seems good to you, give me my wages, but if not, don't bother." So they paid me thirty silver coins.[28]

13 Then Yahweh told me, "Give the money to the potter[29]—the pathetic amount that they valued you at." So I took the thirty silver coins and tossed them to the potter in Yahweh's temple. 14 Then I broke my second staff named 'Unity' to break the brotherhood between Yehudah (Judah) and Yisrael (Israel).

15 After that, Yahweh told me, "Again, take the equipment of a simple shepherd for yourself, 16 because listen, I'm about to set a shepherd in place in the land who won't care for those who are dying. He won't seek out the sheep gone missing, nor will he heal the crippled sheep. He won't feed the sheep that are healthy, but he'll tear off the hooves of the fattened sheep and eat them for meat.

17 The worthless shepherd who abandons the flock won't end well.

May the sword come against his arm and his right eye.
May his arm wither away and may his right eye become blind."

Yerushalem's protection

12:1 This is a declaration of Yahweh's message concerning Yisrael (Israel)—a declaration of Yahweh, who stretched out the skies and laid the foundation of the earth, who forms the human spirit that's inside people, 2 "Listen, I'm about to make Yerushalem (Jerusalem) into a cup causing all the nations surrounding her to stagger around. It will also be like that for Yehudah (Judah) during the siege against Yerushalem. 3 At that time, I'll make Yerushalem into a heavy stone for all the peoples. Anyone trying to lift that stone will hurt himself very much, and all the nations in the world will gather against that city. 4 This is Yahweh's declaration: At that time, I will strike every horse with confusion and its rider with madness. I'll open my eyes over the Yehudah region, but I'll strike every horse from other countries with blindness. 5 Then the leaders of Yehudah will say to themselves, 'The inhabitants of Yerushalem are our strength because of their god, Commander-in-chief Yahweh.'

6 At that time, I will make the leaders of Yehudah like firepots among wood and like a flaming torch among standing grain, because they'll devour all the surrounding peoples on their right and on their left. Yerushalem will again live in her own place."

Saving Yerushalem's inhabitants

7 Yahweh will save Yehudah's (Judah's) tents first, so that the honour of David's descendants and the honour of Yerushalem's (Jerusalem's) inhabitants won't be greater than the rest of Yehudah. 8 At that time, Yahweh will be the defender of the inhabitants of Yerushalem. Those among them who are weak will become strong like David, while the David's descendants will be like God, like Yahweh's messenger going ahead of them. 9 "On that day I will begin to destroy all the nations that fight against Yerushalem."

10 But I will pour out a spirit of compassion and pleading on David's descendants and the inhabitants of Yerushalem, so they will look on me—the one they've pierced.[30] They'll mourn for me, as one mourns for an only son—they will wail bitterly for him like those who wail after the death of a firstborn son. 11 On that day the wailing in Yerushalem will be like the wailing at Hadad-Rimon in the Megidon plain. 12 The land will mourn, each clan separate from other clans. The clan of David's descendants will be separate and their wives will be separate from the men. The clan of Natan's (Nathan's) descendants will be separate and their wives will also be separate from the men. 13 The clan of Levi's descendants will be separate and their wives will be separate from the men. The clan of the Shim'im will be separate and their wives will also be separate from the men. 14 Each of the remaining clans will be separate and the wives will be separate from the men."

The cleaning of sins from Yisrael

13:1 "On that day a spring will be opened for David's descendants and the other inhabitants of Yerushalem (Jerusalem), to clean them from their sin and impurity.

2 This is the declaration of Commander-in-chief Yahweh: That same day, I will eliminate the names of the idols from the country and then no one will be able to remember them. I'll remove the false prophets and the spirit of impurity from the land. 3 If anyone continues to prophesy, his father and mother will tell him, 'You can't be allowed to live because you speak lies using Yahweh's name' Then the very father and mother who gave birth to him will run him through when he prophesies. 4 At that time, each prophet will become ashamed of his vision when he is about to prophesy, so in order to deceive the people, these prophets won't put on a hairy cloak any more, 5 and they'll each say, 'I'm not a prophet. I'm a man who works the soil—I've been doing that since I was young.' 6 But someone will ask him, 'What are these wounds between your arms?' and he'll answer, 'I got accidentally wounded in my friends' house.' "

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28 RV 11:12-13 · Cross-ref. Mat 27:9-10.

29 RV 11:13 · Note potter (following the Hebrew): in the ancient Syriac translation, they used 'treasury' (2x) in this verse, so some other English translations might differ.

30 RV 12:10 · Cross-ref. Yhn 19:37; Rev 1:7.

Readers' Version

The shepherd gets attacked

7 Army command Yahweh declares:
Wake up, sword, and work against
the one who's my shepherd and the man who stands close
to me.
Strike the shepherd and the flock will scatter[31]
because I'll turn my hand against the lowly ones.
8 Yahweh declares: Then it'll come about that throughout
all the land,
that two-thirds of it will be cut off.
Those people will die—only one-third will remain there.
9 I'll bring that third through the fire and refine them
like silver is refined.
I'll test them like gold is tested.
They will call out to me for help,
and I'll answer them saying, 'This is my people.'
and they'll say, 'Yahweh is my god.' "

God appears and reigns

14:1 Listen, a day is coming for Yahweh, when your plunder will be divided right in front of you, 2 because I will assemble every country to battle against Yerushalem (Jerusalem) and the city will be captured. The houses will be plundered and the women raped. Half of the city will be led away into captivity, but the remainder of the people won't be evicted from the city. 3 Then Yahweh will go out and fight against those nations like when he fights on the day of battle. 4 On that day, his feet will stand on the Mt. of Olives, which is just east of Yerushalem. The Mt. of Olives will be split in half between the east and the west by a very great valley, and half of the mountain will go back toward the north and half toward the south. 5 Then you all will flee down the valley between Yahweh's mountains, because the valley between those mountains will reach to Atsel. You will flee just like you fled from the earthquake in the days of Yehudah's (Judah's) King Uziyah. Then my god Yahweh will come and all the holy ones will be with him. 6 On that day, there'll be no light—precious things will freeze together. 7 On that day (known only to Yahweh), there'll no longer be day or night, because it'll stay light at 'night'.

8 On that day, living waters will flow out of Yerushalem.[32] Half of them will flow to the eastern sea and half to the western sea, both in summer and in winter. 9 Yahweh will be king over all the world. On that day there will only be Yahweh, the one God—no other gods.

10 All the land will be like the plain from Geva to Rimon south of Yerushalem. Yerushalem will continue to be in the hills and remain in its own place, from the Benyamin Gate to the place where the first gate was, to the Corner Gate, and from the Hananel Tower to the king's wine-pressing pits. 11 It'll be inhabited and never completely destroyed again—Yerushalem will live in security.[33]

12 The deadly disease that Yahweh will use to attack all the nations that fought against Yerushalem will be that their flesh will rot away even while they're still standing on their feet. Their eyes will rot in their sockets and their tongues will rot in their mouths.

13 On that day, Yahweh will cause them to panic—they'll grab hold of each other, and then they'll start attacking each other. 14 Yehudah (Judah) will also fight against Yerushalem, and the wealth (gold, silver, and clothing) from all the surrounding countries will be collected together.

15 That deadly disease will also affect the horses and mules, the camels and donkeys, and all the other animals in those camps.

16 After that, all who remain in those nations that came against Yerushalem will instead go up from year to year to worship the king (Commander-in-chief Yahweh), and to observe the celebration in shelters.[34] 17 It will happen that if anyone from all the countries in the world doesn't go to Yerushalem to worship the king (Commander-in-chief Yahweh) then Yahweh won't send them any rain. 18 If Mitsrayim (Egypt) doesn't go, then they won't get any rain. A deadly disease from Yahweh will attack the nations that do not go to Yerushalem to observe the celebration in shelters. 19 That will be the punishment for Mitsrayim and the punishment for every country that doesn't go to observe that celebration in shelters.

20 On that day, the horses' bells will say, "Dedicated to Yahweh," and the basins in Yahweh's residence will be like the bowls in front of the altar, 21 because every pot in Yerushalem and Yehudah (Judah) will be dedicated to Commander-in-chief Yahweh and everyone who brings a sacrifice will eat from them and boil in them. On that day, there will no longer be any traders in Commander-in-chief Yahweh's residence.

31 **RV 13:7 · Cross-ref.** Mat 26:31; Mrk 14:27.

32 **RV 14:8 · Cross-ref.** Eze 47:1; Yhn 7:38; Rev 22:1.

33 **RV 14:11 · Cross-ref.** Rev 22:3.

34 **RV 14:16 · Cross-ref.** Lev 23:39-43.

Malaki

(Malachi)

Introduction

This document records some of God's messages that were given to the prophet Malaki (more accurately 'Mal'ākī', although traditionally spelt as 'Malachi') to pass on to the Israeli people. It was written around 500 years before Yeshua/Jesus (B.C.) once the replacement temple was finished in Yerushalem (Jerusalem). The main purpose of the messages is to encourage the priests and the people to turn back to God and obey him from their hearts. It's apparent that many of them were no longer obeying and worshipping God. The priests and the people were short-changing God by offering second-class animals for the sacrifices and none of them were following God's desires. But God intervened in order to judge and restore his people, and he will send a teacher to precede him to prepare the path and to restore his agreement.

Main components of this account

The sins of the Israelis *1:1–2:16*
God's judgement and mercy *2:17–4:6*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This is a message that Yahweh gave to Malaki (Malachi) for the Israelis:

Yahweh's love for the Israelis

2 "I have loved you all," says Yahweh, but you say, "How have you shown your love for us?"

"Wasn't Esav (Esau) Ya'akov's (Jacob's) brother?" declares Yahweh. "Yet I've loved Ya'akov[1] **3** and rejected Esav. I've turned the hills where Esav lived into a wasteland and given his inheritance to the wild jackals."

4 If Esav's descendants in Edom say, "We've been crushed, but we'll return and rebuild what was destroyed," then Commander-in-chief Yahweh will say, "They might build, but I will tear down. Others will call them 'The country of wickedness' and 'The people who Yahweh is forever angry with.'

5 Your own eyes will see it, and you'll say, 'Yahweh is great even outside Yisrael's (Israel's) borders.' "

Second-class sacrifices

6 "A son honours his father, and a servant honours his master, so if I'm a father, where is my honour? If I am a master, where is my respect?" says Commander-in-chief Yahweh to all you priests who despise my name.

"But you say, 'How have we despised your name?' **7** By offering polluted food on my altar. But you say, 'How have we polluted you?' By saying that Yahweh's table can just be disrespected. **8** Don't you think it's wrong when you sacrifice blind animals? Isn't it evil when you offer lame or sick animals?[2] Try presenting them to your governor! Will he welcome you or would he be offended?" says Commander-in-chief Yahweh.

9 So now bring you requests to God and hope to be showered by his grace. Ha, Commander-in-chief Yahweh asks how he could treat you all favourably when you're bringing second-class offerings?

10 "Yeah, if only there was one person among you who would shut the temple gates so that you all couldn't just continue to light worthless fires on my altar. I get no pleasure from you all," says Commander-in-chief Yahweh, "and I won't accept any offering that you all bring me. **11** People in other countries from the east all the way to the west will honour me, and incense and genuine sacrifices will be offered to me, because my reputation in those countries will be praised," says Commander-in-chief Yahweh. **12** "But you all are dishonouring my name when you say that the master's table is polluted, and that its fruit, its food, can be treated with contempt. **13** You all also say, 'How tiresome this is,' and you snort at it," says Commander-in-chief Yahweh. "You all bring animals for your offering that were killed by a wild animal or is lame or sick. Should I accept those from you?" says Yahweh. **14** "May the cheats be cursed who have male animals in their flocks and vow to give them, but instead sacrifices a second-class animal to the master! Yes, I'm a powerful king," says Commander-in-chief Yahweh, "and my name will be carefully respected among the nations."

A warning for the priests

2:1 Now you priests, this command is for all of you: **2** Commander-in-chief Yahweh says, "If you all won't listen and won't decide in your minds to honour to my reputation, then I'll send a curse on you all—in fact I'll curse your blessings. Indeed, I've already cursed them, because you all are not internalising my instructions. **3** Listen, I'm about to rebuke your descendants, and I'll spread the offal from your festivals on your faces, and you all will be taken away with it. **4** That's so you'll all know that it's me who sent this command to you: so that my agreement with the Levites can continue,"[3] says Commander-in-chief Yahweh.

5 "My agreement with your ancestor Levi was to give life and peace,[4] and I gave them to them. It was an agreement based on respect, and they respected me and honoured my name. **6** They taught the people what was right and true—they didn't tell lies. They worked for me peacefully and loyally, and they encouraged many people to stop disobeying. **7** Yes, priests should pass on knowledge and people should look to them for good teaching, because they are Commander-in-chief Yahweh's messengers.

8 But you all have turned away from that path and have caused many people to stumble because of what you've taught—you all have corrupted the agreement with Levi," says Commander-in-chief Yahweh. **9** "So that's why I've caused you all to be despised by all the people and humiliated—because you all haven't followed me, but rather you've been biased in matters of the law."

The people have been unfaithful

10 Don't we all have one father? Didn't the one God create us all? So why do we cheat each other, thus disrespecting the agreement with our ancestors? **11** Our nation of Yehudah (Judah) has been unfaithful to Yahweh and done detestable things in Yisrael (Israel) and in Yerushalem (Jerusalem). Our men have defiled the temple that Yahweh loves by marrying foreign women who worship pagan gods. **12** May Yahweh, the one who is awake and the one who answers, banish the men who do this from Yisrael, even if they are bringing an offering to Commander-in-chief Yahweh.

13 Secondly, you cover Yahweh's altar with tears from all your weeping and groaning because he still ignores your offerings and won't accept what you all bring to him. **14** So you ask, "Why not?" Well, it's because Yahweh can testify that you've been unfaithful to the wife that you married when you were young, even though she was your companion, and despite your vows. **15** Didn't Yahweh make you and your wife one and give you some of his spirit because he wanted godly children to come from your marriage? So guard yourselves in your spirit, and don't be unfaithful to

1 **RV 1:2-3 · Cross-ref.** Rom 9:13.

2 **RV 1:8 · Cross-ref.** Deu 15:21.

3 **RV 2:4 · Cross-ref.** Num 3:11-13.

4 **RV 2:5 · Cross-ref.** Num 25:12.

Readers' Version

the woman you married when you were young.

16 "Indeed, I hate divorce," says Yahweh, the god of Yisrael, "and so-called 'good people' who are actually cruel," says Commander-in-chief Yahweh. "So listen to your consciences and don't be unfaithful."

Judgement day is coming

17 You've all wearied Yahweh with your words, and yet you ask, "How have we wearied him?" By saying, "Yahweh is pleased even with those who do evil, and he's happy with all of them," or "Where is the god of justice?"

3:1 "Listen, I'm about to send my messenger and he'll prepare the path ahead of me.[5] Then the master who you're all looking for will suddenly come to his temple, yes, the messenger who you are all happy about—the party to the agreement—he'll come," says Commander-in-chief Yahweh. 2 But who could survive it when he comes? Who can stand when he appears,[6] because he'll be like the refiner's fire and like the cleaners' powerful soap? 3 Yahweh will act as a refiner and purifier of silver, and he will purify Levi's descendants the priests—yes, he'll refine you all with fire like gold and silver, and you'll bring offerings to him that are acceptable. 4 After that, the offerings of the people of Yehudah (Judah) and Yerushalem (Jerusalem) will be pleasing to Yahweh, as in ancient times, and as in previous years.

5 This is what Commander-in-chief Yahweh says, "At that time, I'll come to you all to judge you. I'll quickly testify against all those who practice sorcery, against adulterers, against those who lie in court, against those who don't pay their workers fairly, against those who mistreat widows and orphans, against those who don't treat the foreigners among you decently, and against those who refuse to honour me.

Giving a tenth

6 "I am Yahweh and I don't change—that's the only reason why you descendants of Ya'akov (Jacob) haven't been destroyed. 7 Ever since the time when your ancestors were alive, you all have ignored my commands and refused to obey them. Now return to me—if you all do so, I'll return to you. That's what I, Commander-in-chief Yahweh, say. But you all ask, 'How can we return to you?' 8 Can a human rob God? Yes, you're all robbing me, but you ask, 'How are we robbing you?' By failing to give a tenth plus offerings. 9 You're all cursed because you're robbing me—the whole nation of you. 10 Bring the full tenth into the temple storeroom, so that there'll be food in my house for the temple workers,"[7] says Commander-in-chief Yahweh. "In fact, you all can test me by doing that and see if I don't open the windows of heaven for you all and pour out an overflowing blessing for you. 11 I'll rebuke the devourer[8] for you all, so that it won't destroy your crops, and the fruit off your vines in the countryside won't be lost," says Commander-in-chief Yahweh. 12 "Then all the other countries would say that you've all been blessed, because your land would be prosperous," says Commander-in-chief Yahweh.

God promises mercy for some

13 "Your words against me have been harsh," says Yahweh. "But you all say, 'What have we said among ourselves against you?' 14 You've all said, 'It's a waste of time serving God. What did we gain by keeping his requirements, or by being sorrowful in front of Commander-in-chief Yahweh? 15 It seems that arrogant people are happier. Evil people not only prosper, but they even challenge God yet nothing happens to them.' "

16 Then those who still respected Yahweh spoke with one another. Yahweh paid attention and listened, and while he watched, a book of remembrance was written about those who respected Yahweh and honoured his name. 17 "They'll be mine," says Commander-in-chief Yahweh. "On the day when I assemble my treasured possession, I won't punish those people, just like a father doesn't punish his son who obeys him. 18 Then once again you'll all be able to see the difference between righteous people and wicked people—between those who serve God and those who don't.

Be ready for future judgement

4:1 "Yes, listen, the day that burns like a furnace is coming, when all the arrogant people and all the evildoers will become useless pieces of dry stalks in a field. The day that is coming will burn them up," says Commander-in-chief Yahweh, "so they'll be gone without leaving any roots or branches. 2 But for you who respect my name, the sun of righteousness will rise and bring healing. You'll all go out, jumping around like calves let out of their stall, 3 and you'll all trample down the wicked people, because they'll just be ashes under the soles of your feet on the day that I act," says Commander-in-chief Yahweh.

4 "Be sure to obey the law that I gave my servant Mosheh (Moses) at Mt. Sinay for all Yisrael (Israel)—the statutes and the rulings.

5 Listen, I'll send the prophet Eliyah (Elijah) to you all,[9] ahead of the coming of the great but fearful day of my judgement. 6 He'll restore harmony between fathers and their children, so that I don't have to come and strike the

5 **RV 3:1 · Cross-ref.** Mat 11:10; Mrk 1:2; Luk 1:76; 7:27.

6 **RV 3:2 · Cross-ref.** Yoel 2:11; Rev 6:17.

7 **RV 3:10 · Cross-ref.** Lev 27:30; Num 18:21-24; Deu 12:6; 14:22-29; Neh 13:12.

8 **RV 3:11 · Note** This is literally the 'eater' which could refer to some kind of insect (and hence '*it* won't destroy' in the next clause) or it could refer to some spiritual power (then you'd get '*he* won't destroy').

9 **RV 4:5 · Cross-ref.** Mat 11:14; 17:10-13; Mrk 9:11-13; Luk 1:17; Yhn 1:21.

earth with complete destruction.”

Psalm 151

Introduction

Psalm 151 is a short additional song presented in David's voice. He remembers being the youngest of his brothers, caring for his father's sheep, and making music. Although his brothers were impressive in appearance, God chose him. The song ends by recalling his victory over Galyat (Goliath), the Pelishti (Philistine) who had challenged him.

The song brings together events also found in 1 Samuel 16–17. Its emphasis is on God's choice of an overlooked shepherd and the rescue accomplished through him. The title identifies it as a song beyond the usual collection of one hundred and fifty.

Psalm 151 is recognised as Deuterocanonical Scripture by the Greek Orthodox and Russian Orthodox Churches.

Main components of this song

David's humble work and music *1:1-3*
God chooses David *1:4-5*
David defeats the Pelishti *1:6-7*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

This Psalm is a genuine one of David, though extra,[1] composed when he fought in single combat with Galyat.

God chooses David and gives him victory

151:1 I was small among my brothers,
and the youngest in my father's family.
I tended my father's sheep.
2 My hands made a musical instrument,
and my fingers tuned a lyre.
3 Who'll tell my master?
The master himself hears.
4 He sent his messenger and took me from my father's sheep,
and he anointed me with his anointing oil.
5 My brothers were handsome and tall;
but the master didn't take pleasure in them.
6 I went out to meet the Pelishti,
and he cursed me by his idols.
7 But I drew his own sword and beheaded him,
and removed the disgrace from the Israeli people (Israel).

PS2 · OET-RV v0.4.0

1 **RV 1:0 · Note** or, supernumerary

The Wisdom of Shelomoh

Introduction

The *Wisdom of Shelomoh* (Solomon) urges its readers, especially rulers, to seek wisdom and do what's right. It begins by comparing people who trust God with those who think that life is short and that they should take whatever pleasure and power they can get. The apparent success of wicked people and the suffering of good people don't tell the whole story: the book looks beyond death to God's judgement and the lasting life of those who belong to him.

The middle chapters describe a king's desire for wisdom and his prayer for God's help. Wisdom is pictured as a woman who can be loved and welcomed as a lifelong companion. She is worth more than wealth, power, beauty, or health, and enables people to understand what pleases God.

The final part looks back over the experiences of Yisrael (Israel), especially the escape from slavery in Mitsrayim (Egypt). It contrasts God's care for his people with the punishment of their oppressors, considers his patience with wrongdoers, and exposes the foolishness of worshipping created things. The book connects wise living with knowing the Creator and recognising his work in the world.

The *Wisdom of Shelomoh* is recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches.

Main components of this document

The lives and destinies of the righteous and the wicked *1:1–5:23*
The search for wisdom and a prayer to receive it *6:1–9:18*
Wisdom's protection of God's people *10:1–11:14*
God's power, patience, and mercy *11:15–12:27*
The foolishness and harm of idol worship *13:1–15:19*
God rescues his people and judges their oppressors *16:1–19:22*

Lighter type marks additions. Underscores join parts of a single source word.
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Readers' Version

Seek God and do what's right

1:1 Love righteousness, all you who are judges of the earth.
Think of the master[1] with a good mind.
Seek him in singleness of heart,
2 because he's found by those who don't put him to the test,
and is manifested to those who trust him.
3 for crooked thoughts separate from God.
His Power convicts when it's tested,
and exposes the foolish;
4 because wisdom won't enter into a soul that devises evil,
nor live in a body that's enslaved by sin.
5 Because a holy spirit of discipline will flee deceit,
and will depart from thoughts that are without understanding,
and will be ashamed when unrighteousness has come in.
6 Because[2] wisdom is a spirit who loves man,
and she won't hold a[3] blasphemer guiltless for his lips,
because God is witness of his inmost self,
and is a true overseer of his heart,
and a hearer of his tongue.
7 Because the master's spirit has filled[4] the world,
and that which holds all things together knows what's said.
8 Therefore no one who utters unrighteous things will be unseen;
neither will Justice, when it convicts, pass him by.
9 Because in his counsels the ungodly will be searched out,
and the sound of his words will come to the master to bring his lawless activities to conviction;
10 because a jealous ear listens to all things,
and the noise of murmurings isn't hidden.
11 Beware then of unprofitable murmuring,
and keep your tongue from slander;
because no secret utterance will go on its way void,
and a lying mouth destroys a soul.

Don't invite death by doing evil

12 Don't court death in the error of your life.
Don't draw destruction on yourselves by the works of your hands;
13 because God didn't make death,
neither does he delight when the living perish.
14 Because he created all things that they might have being.
The generative powers of the world are wholesome,
and there's no poison of destruction in them,
nor has Haidais[5] royal dominion on earth;
15 for righteousness is immortal,
16 but ungodly men by their hands and their words summon death;
deeming him a friend they[6] pined away.
They made a covenant with him,
because they're worthy to belong with him.

The wicked plan to enjoy life and oppress the innocent

2:1 Because they said[7] within themselves, with unsound reasoning,
"Our life is short and sorrowful.
There's no healing when a man comes to his end,
and no one was ever known who[8] was released from Haidais.
2 Because we were born by mere chance,
and in the future we'll be as though we'd never been,
because the breath in our nostrils is smoke,
and reason is a spark kindled by the beating of our heart,
3 which being extinguished, the body will be turned into ashes,
and the spirit will be dispersed as thin air.
4 Our name will be forgotten in time.
No one will remember our works.
Our life will pass away as the traces of a cloud,
and will be scattered as is a mist,
when it's chased by the rays of the sun,
and[9] overcome by its heat.
5 Because our allotted time is the passing of a shadow,
and our end doesn't retreat,
because it's securely sealed, and no one[10] turns it back.
6 "Come therefore and let's enjoy the good things that exist.
Let's use the creation earnestly as in our youth.
7 Let's fill ourselves with costly wine and perfumes,
and let no spring flower pass us by.
8 Let's crown ourselves with rosebuds before they wither.
9 Let none of us go without his share in our proud revelry.
Let's leave tokens of mirth everywhere,
because this is our portion, and this is our lot.
10 Let's oppress the righteous poor.
Let's not spare the widow,

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1 **RV 1:1 · Note** Grk. in goodness.
2 **RV 1:6 · Note** Some authorities read the spirit of wisdom is loving to man.
3 **RV 1:6 · Note** Or, reviler
4 **RV 1:7 · Note** Grk. the inhabited earth.
5 **RV 1:14 · Note** Or, a royal house
6 **RV 1:16 · Note** Or, were consumed with love of him
7 **RV 2:1 · Note** Or, amongst
8 **RV 2:1 · Note** Or, returned out of Hades
9 **RV 2:4 · Note** Grk. weighed down.
10 **RV 2:5 · Note** Or, comes again

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nor regard the grey hair of the old man.
11 But let our strength be a law of righteousness;
for that which is weak is proven useless.
12 But let's lie in wait for the righteous man,
because he annoys us,
is contrary to our works,
reproaches us with sins against the law,
and charges us with sins against our training.
13 He professes to have knowledge of God,
and calls himself a child of the master.
14 He became to us a reproof of our thoughts.
15 He's grievous to us even to look at,
because his life is unlike other men's,
and his paths are strange.
16 We were regarded by him as something worthless,
and he abstains from our ways as from uncleanness.
He calls the latter end of the righteous happy.
He boasts that God is his father.
17 Let's see if his words are true.
Let's test what'll happen at the end of his life.
18 Because if the righteous man is God's son, he'll uphold him,
and he'll deliver him out of the hand of his adversaries.
19 Let's test him with insult and torture,
that we may find out how gentle he is,
and test his patience.
20 Let's condemn him to a shameful death,
for he'll be protected, according to his words."

The wicked misunderstand God's purposes

21 Thus they reasoned, and they were led astray;
for their wickedness blinded them,
22 and they didn't know the mysteries of God,
neither did they hope for wages of holiness,
nor did they discern that there's a prize for blameless souls.
23 Because God created man for incorruption,
and made him an image of his own everlastingness;
24 but death entered into the world by the envy of the devil,
and those who belong to him experience it.

The righteous are safe in God's care

3:1 But the souls of the righteous are in God's hand,
and no torment will touch them.
2 In the eyes of the foolish they seemed to have died.
Their departure was considered a disaster,
3 and their travel away from us ruin,
but they're in peace.
4 Because even if in the sight of men they're punished,
their hope is full of immortality.
5 Having borne a little chastening, they'll receive great good;
because God tested them, and found them worthy of himself.
6 He tested them like gold in the furnace,
and he accepted them as a whole burnt offering.
7 In the time of their visitation they'll shine.
They'll run back and forth like sparks among stubble.
8 They'll judge nations and have dominion over peoples.
The master will reign over them forever.
9 Those who trust him will understand truth.
The faithful will live with him in love,
because grace and mercy are with his chosen ones.

Goodness matters more than having children

10 But the ungodly will be punished even as their reasoning deserves,
those who neglected righteousness and revolted from the master;
11 for he who despises wisdom and discipline is miserable.
Their hope is void and their toils unprofitable.
Their works are useless.
12 Their wives are foolish and their children are wicked.
13 Their descendants are cursed.
Because the barren woman who's undefiled is happy,
she who hasn't conceived in transgression.
She'll have fruit when God examines souls.
14 So is the eunuch which has done no lawless deed with his hands,
nor imagined wicked things against the master;
for a precious gift will be given to him for his faithfulness,
and a delightful inheritance in the master's sanctuary.
15 Because good labours have fruit of great renown.
The root of understanding can't fail.
16 But children of adulterers won't come to maturity.
The seed of an unlawful union will vanish away.
17 Because if they live long, they won't be esteemed,
and in the end, their old age will be without honour.
18 If they die young, they'll have no hope,
nor consolation in the day of judgement.
19 Because the end of an unrighteous generation is always grievous.
4:1 It's better to be childless with virtue,
for immortality is in the memory of virtue,
because it's recognised both before God and before men.
2 When it's present, people imitate it.
They long after it when it's departed.
Throughout all time it marches, crowned in triumph,
victorious in the competition for the prizes that are undefiled.
3 But the multiplying brood of the ungodly will be of no profit,
and their illegitimate offshoots won't take deep root,
nor will they establish a sure hold.
4 Because even if they grow branches and flourish for a season,
standing unsure, they'll be shaken by the wind.
They'll be uprooted by the violence of winds.
5 Their branches will be broken off before they come to maturity.
Their fruit will be useless,
never ripe to eat, and fit for nothing.

Readers' Version

6 Because unlawfully conceived children are witnesses of wickedness
against parents when they're investigated.
7 But a righteous man, even if he dies before his time, will be at rest.

A good life matters more than a long life

8 Because honourable old age isn't that which stands in length of time,
nor is its measure given by number of years,
9 but understanding is grey hair to men,
and an unspotted life is ripe old age.
10 Being found well-pleasing to God, someone was loved.
While living among sinners he was transported.
11 He was caught away, so that evil wouldn't change his understanding,
or guile deceive his soul.
12 Because the fascination of wickedness obscures the things which are good,
and the whirl of desire perverts an innocent mind.
13 Being made perfect quickly,
he filled a long time;
14 for his soul was pleasing to the master.
Therefore he hurried away from wickedness.
15 But the peoples saw and didn't understand,
not considering this, that grace and mercy are with his chosen,
and that he visits his holy ones;
16 but a righteous man who's dead will condemn the ungodly who are living,
and youth who's quickly perfected will condemn the many years of an unrighteous man's old age.
17 Because the ungodly will see a wise man's end,
and won't understand what the master planned for him,
and why he safely kept him.
18 They'll see, and they'll despise;
but the master will laugh them to scorn.
After this, they'll become a dishonoured carcass
and a reproach among the dead forever;
19 because he'll dash them speechless to the ground,
and will shake them from the foundations.
They'll lie utterly waste.
They'll be in anguish
and their memory will perish.
20 They'll come with coward fear when their sins are counted.
Their lawless activities will convict them to their face.

The wicked regret rejecting the righteous

5:1 Then the righteous man will stand in great boldness
before the face of those who afflicted him,
and those who make his labours of no account.
2 When they see him, they'll be troubled with terrible fear,
and will be amazed at the marvel of salvation.
3 They'll speak among themselves repenting,
and for distress of spirit they'll groan,
"This was he whom we used to hold in derision,
as a parable of reproach.
4 We fools considered his life madness,
and his end without honour.
5 How was he counted among sons of God?
How is his lot among saints?
6 Truly we went astray from the way of truth.
The light of righteousness didn't shine for us.
The sun didn't rise for us.
7 We[11] took our fill of the paths of lawlessness and destruction.
We travelled through trackless deserts,
but we didn't know the master's way.
8 What did our arrogance profit us?
What good have riches and boasting brought us?
9 Those things all passed away as a shadow,
like a rumour that runs by,
10 like a ship passing through the billowy water,
which, when it's gone by, there's no trace to be found,
no pathway of its keel in the waves.
11 Or it's like when a bird flies through the air,
no evidence of its passage is found,
but the light wind, lashed with the stroke of its pinions,
and torn apart with the violent rush of the moving wings, is passed through.
Afterwards no sign of its coming remains.
12 Or it's like when an arrow is shot at a mark,
the air it divided closes up again immediately,
so that men don't know where it passed through.
13 So we also, as soon as we were born, ceased to be;
and we had no sign of virtue to show,
but we were utterly consumed in our wickedness."
14 Because the hope of the ungodly man is like chaff carried by the wind,
and[12] as[13] foam vanishing before a tempest;
and is scattered like smoke by the wind,
and passes by as the remembrance of a guest who stays just a day.
15 But the righteous live forever.
Their reward is in the master,
and the care for them with the Most High.

God rewards the righteous and judges the world

16 Therefore they'll receive the crown of royal dignity
and the diadem of beauty from the master's hand,
because he'll cover them with his right hand,
and he'll shield them with his arm.
17 He'll take his zeal as complete armour,
and will make the whole creation his weapons to punish his enemies:
18 He'll put on righteousness as a breastplate,

11 **RV 5:7 · Note** See Proverbs 14:14.

12 **RV 5:14 · Note** Grk. like foam chased to thinness: or, as thin foam chased.

13 **RV 5:14 · Note** Most Greek authorities read hoar frost: some authorities, perhaps rightly, a spider's web.

Readers' Version

and will wear impartial judgement as a helmet.
19 He'll take holiness as an invincible shield.
20 He'll sharpen stern anger for a sword.
The universe will go with him to fight against his frenzied foes.
21 Shafts of lightning will fly with true aim.
They'll leap to the mark from the clouds, as from a well-drawn bow.
22 Hailstones full of anger will be hurled as from a catapult.
The water of the sea will be angered against them.
Rivers will sternly overwhelm them.
23 A mighty wind will encounter them.
It'll winnow them away like a tempest.
So lawlessness will make all the land desolate.
Their evil-doing will overturn the thrones of princes.

Rulers must answer to God

6:1 Hear therefore, you kings, and understand.
Learn, you judges of the ends of the earth.
2 Give ear, you rulers who have dominion over many people,
and make your boast[14] in multitudes of nations,
3 because your dominion was given to you from the master,
and your sovereignty from the Most High.
He'll search out your works,
and will enquire about your plans,
4 because being officers of his kingdom, you didn't judge rightly,
nor did you keep the law,
nor did you walk according to God's counsel.
5 He'll come on you awfully and swiftly,
because a stern judgement comes on those who are in high places.
6 Because the man of low estate may be pardoned in mercy,
but mighty men will be mightily tested.
7 Because the Sovereign master of all won't be impressed with anyone,
neither will he show deference to greatness;
because it's he who made both small and great,
and cares about them all;
8 but the scrutiny that comes on the powerful is strict.
9 Therefore, my words are to you, Oh princes,
that you may learn wisdom and not fall away.
10 Because those who've kept the things that are holy in holiness will be made holy.
Those who've been taught them will find what to say in defence.
11 Therefore set your desire on my words.
Long for them, and you princes will be instructed.

Wisdom welcomes those who seek her

12 Wisdom is radiant and doesn't fade away;
and is easily seen by those who love her,
and found by those who seek her.
13 She anticipates those who desire her, making herself known.
14 He who rises up early to seek her won't have difficulty,
for he'll find her sitting at his gates.
15 Because to think on her is perfection of understanding,
and he who watches for her will quickly be free from care;
16 because she herself goes around, seeking those who are worthy of her,
and in their paths she appears to them graciously,
and in every purpose she meets them.
17 Because her true beginning is desire for instruction;
and desire for instruction is love.
18 And love is observance of her laws.
To give heed to her laws confirms immortality.
19 Immortality brings closeness to God.
20 So then desire for wisdom promotes to a kingdom.
21 If therefore you delight in thrones and sceptres, you princes of peoples,
honour wisdom, that you may reign forever.
22 But what wisdom is, and how she came into being, I'll declare.
I won't hide mysteries from you;
but I'll explore from her first beginning,
bring the knowledge of her into clear light,
and I won't pass by the truth.
23 Indeed, I won't travel with consuming envy,
because envy will have no fellowship with wisdom.
24 But a multitude of wise men is salvation to the world,
and an understanding king is stability for his people.
25 Therefore be instructed by my words, and you'll profit.

A king's search for wisdom

7:1 I myself am also[15] mortal, like everyone else,
and am a descendant of one formed first and born of the earth.
2 I moulded into flesh in the time of ten months in my mother's womb,
being compacted in blood from the seed of man and pleasure of marriage.
3 I also, when I was born, drew in the common air,
and fell onto the kindred earth,
uttering, like all, for my first voice, the same cry.
4 I was nursed with care in swaddling clothes.
5 Because no king had a different beginning,
6 but all men have one entrance into life, and a common departure.
7 Because this cause I prayed, and understanding was given to me.
I asked, and a spirit of wisdom came to me.
8 I preferred her before sceptres and thrones.
I considered riches nothing in comparison to her.
9 Neither did I liken to her any priceless gem,

14 **RV 6:2 · Note** Or, in the multitudes of your nations
15 **RV 7:1 · Note** Many authorities read a mortal man.

Readers' Version

because all gold in her presence is a little sand,
and silver will be considered as clay before her.
10 I loved her more than health and beauty,
and I chose to have her rather than light,
because her bright shining is never laid to sleep.
11 All good things came to me with her,
and innumerable riches are in her hands.
12 And I rejoiced over them all because wisdom leads them;
although I didn't know that she was their mother.
13 As I learnt without guile, I impart without grudging.
I don't hide her riches.
14 Because she's a treasure for men that doesn't fail,
and those who use it obtain friendship with God,
commended by the gifts which they present through discipline.

Wisdom's knowledge and power

15 But may God grant that I may speak his judgement,
and to conceive thoughts worthy of what's been given me;
because he's one who guides even wisdom and who corrects the wise.
16 Because both we and our words are in his hand,
with all understanding and skill in various crafts.
17 Because he himself gave me an unerring knowledge of the things that are,
to know the structure of the universe and the operation of the elements;
18 the beginning, end, and middle of times;
the alternations of the solstices and the changes of seasons;
19 the circuits of years and the positions of stars;
20 the natures of living creatures and the raging of wild animals;
the violence of[16] winds and the thoughts of men;
the diversities of plants and the virtues of roots.
21 All things that are either secret or manifest I learnt,
22 for wisdom, that's the architect of all things, taught me.
Because there's in her a spirit that's quick to understand, holy,
unique, manifold, subtle, freely moving, clear in utterance, unpolluted,
distinct, invulnerable, loving what's good, keen, unhindered,
23 beneficent, loving towards man, steadfast, sure, free from care, all-powerful, all-surveying,
and penetrating through all spirits that are quick to understand, pure, most subtle.
24 Because wisdom is more mobile than any motion.
Yes, she pervades and penetrates all things because of her purity.
25 Because she's a breath of God's power,
and a pure emanation of the Almighty's glory.
Therefore nothing defiled can find entrance into her.
26 Because she's a reflection of eternal light,
an unspotted mirror of the working of God,
and an image of his goodness.
27 Although she's one, she has power to do all things.
Remaining in herself, she renews all things.
Throughout the generations passing into holy souls,
she makes friends of God and prophets.
28 Because God loves nothing as much as one who lives with wisdom.
29 Because she's fairer than the sun,
and above all the constellations of the stars.
She's better than light.
30 Because daylight yields to night,
but evil doesn't prevail against wisdom.
8:1 But she reaches from one end to the other with full strength,
and orders all things well.

Choosing wisdom as a lifelong companion

2 I loved her and wanted her from my youth.
I tried to take her for my bride.
I became enamoured by her beauty.
3 She glorifies her noble birth by living with God.
The Sovereign master of all loves her.
4 Because she's initiated into the knowledge of God,
and she chooses his works.
5 But if riches are a desired possession in life,
what's richer than wisdom, which makes all things?
6 And if understanding is effective,
who more than[17] wisdom is an architect of the things that exist?
7 If a man loves righteousness,
the fruits of wisdom's labour[18] are virtues,
for she teaches soberness, understanding, righteousness, and courage.
There's nothing in life more profitable for people than these.
8 And if anyone longs for wide experience,
she knows the things of old, and infers the things to come.
She understands subtleties of speeches and interpretations of dark sayings.
She foresees signs and wonders, and the issues of seasons and times.
9 Therefore I determined to take her to live with me,
knowing that she's one who'd give me good counsel,
and encourage me in cares and grief.
10 Because of her, I'll have glory among multitudes,
and honour in the sight of elders, though I'm young.
11 I'll be found keen when I give judgement.
I'll be admired in the presence of rulers.
12 When I'm silent, they'll wait for me.

16 **RV 7:20 · Note** Or, spirits
17 **RV 8:6 · Note** Grk. she.
18 **RV 8:7 · Note** Grk. her labours

Readers' Version

When I open my lips, they'll heed what I say.
If I continue speaking, they'll put their hands on their mouths.
13 Because of her, I'll have immortality,
and leave behind an eternal memory to those who come after me.
14 I'll govern peoples.
Nations will be subjected to me.
15 Dreaded monarchs will fear me when they hear of me.
Among the people, I'll show myself to be good, and courageous in war.
16 When I come into my house, I'll find rest with her.
Because conversation with her has no bitterness,
and living with her has no pain, but gladness and joy.
17 When I considered these things in myself,
and thought in my heart how immortality is in kinship to wisdom,
18 and in her friendship is good delight,
and in the labours of her hands is wealth that doesn't fail,
and understanding is in her companionship,
and great renown in having fellowship with her words,
I went about seeking how to take her to myself.
19 Now I was a clever child, and received a good soul.
20 Or rather, being good, I came into an undefiled body.
21 But perceiving that I couldn't otherwise possess wisdom unless God gave her to me—
yes, and to know and understand by whom the grace is given—
I pleaded with the master and implored him, and with my whole heart I said:

A prayer for wisdom

9:1 "O God of my ancestors and master of mercy,
who made all things by your word;
2 and by your wisdom you formed man,
that he should have dominion over the creatures that were made by you,
3 and rule the world in holiness and righteousness,
and execute judgement in uprightness of soul,
4 give me wisdom, her who sits by you on your thrones.
Don't reject me from among your[19] servants,
5 because I'm your servant and the son of your handmaid,
a weak and short-lived man,
with little power to understand judgement and laws.
6 Because even if a man is perfect among the sons of men,
if the wisdom that comes from you isn't with him, he'll count for nothing.
7 You chose me to be king of your people,
and a judge for your sons and daughters.
8 You gave a command to build a sanctuary on your holy mountain,
and[20] an altar in the city where you live,
a copy of the holy tent which you prepared from the beginning.
9 Wisdom is with you and knows your works,
and was present when you were making the world,
and understands what's pleasing in your eyes,
and what's right according to your commandments.
10 Send her from the holy heavens,
and ask her to come from the throne of your glory,
that being present with me she may work,
and I may learn what pleases you well.
11 Because she knows all things and understands,
and she'll guide me prudently in my actions.
She'll guard me in her glory.
12 So my works will be acceptable.
I'll judge your people righteously,
and I'll be worthy of my father's[21] throne.
13 Because what man will know God's counsel?
Or who'll conceive what the master wills?
14 Because the thoughts of mortals are unstable,
and our plans are prone to fail.
15 Because a corruptible body weighs down the soul.
The earthy tent burdens a mind that's full of cares.
16 We can hardly guess the things that are on earth,
and we find the things that are close at hand with labour;
but who's traced out the things that are in the heavens?
17 Who gained knowledge of your counsel, unless you gave wisdom,
and sent your holy spirit from on high?
18 It was thus that the ways of those who are on earth were corrected,
and men were taught the things that are pleasing to you.
They were saved through wisdom."

Wisdom protects and rescues the faithful

10:1 Wisdom[22] guarded to the end the first formed father of the world, who was created alone,
and delivered him out of his own transgression,
2 and gave him strength to rule over all things.
3 But when an unrighteous man fell away from her in his anger,
he perished himself in the rage with which he killed his brother.
4 When for his cause the earth was drowning with a flood,
wisdom again saved it,
guiding the righteous man's course by a paltry piece of wood.
5 Moreover, when nations consenting together in wickedness had been confounded,

19 **RV 9:4 · Note** Or, children
20 **RV 9:8 · Note** Or, a place of sacrifice
21 **RV 9:12 · Note** Grk. thrones.
22 **RV 10:1 · Note** Grk. She.

Readers' Version

wisdom[23] knew the righteous man, and preserved him blameless to God,
and kept him strong when his heart yearned towards his child.
6 While the ungodly were perishing, wisdom[24] delivered a righteous man,
when he fled from the fire that descended out of heaven on the five cities.
7 To whose wickedness a smoking waste still witnesses,
and plants bearing fair fruit that doesn't ripen,
a disbelieving soul has a memorial: a standing pillar of salt.
8 Because having passed wisdom by,
not only were they disabled from recognising the things which are good,
but they also left behind them for their life a monument of their folly,
to the end that where they stumbled, they might fail even to be unseen;
9 but wisdom delivered those who waited on her out of troubles.
10 When a righteous man was a fugitive from a brother's anger,[25] wisdom guided him in straight paths.
She showed him God's kingdom, and gave him knowledge of holy things.
She prospered him in his toils, and multiplied the fruits of his labour.
11 When in their covetousness men dealt harshly with him,
she stood by him and made him rich.
12 She guarded him from enemies,
and she kept him safe from those who lay in wait.
Over his severe conflict, she watched as judge,
that he might know that godliness is more powerful than every one.
13 When a righteous man was sold,[26] wisdom didn't forsake him,
but she delivered him from sin.
She went down with him into a dungeon,
14 and in bonds she didn't depart from him,
until she brought him the sceptre of a kingdom,
and authority over those that dealt like a tyrant with him.
She also showed those who'd mockingly accused him to be false,
and gave him eternal glory.

Wisdom leads God's people out of slavery

15 Wisdom[27] delivered a holy people and a blameless seed from a nation of oppressors.
16 She entered into the soul of a servant of the master,
and withstood terrible kings in wonders and signs.
17 She rendered to holy men a reward of their toils.
She guided them along a marvellous way,
and became to them a covering in the day-time,
and a starry flame through the night.
18 She brought them over the Red sea,
and led them through much water;
19 but she drowned their enemies,
and she threw them up from the bottom of the deep.
20 Therefore the righteous plundered the ungodly,
and they sang praise to your holy name, Oh master,
and extolled with one accord your hand that fought for them,
21 because wisdom opened the mouth of the mute,
and made the tongues of babes to speak clearly.
11:1 Wisdom prospered their works in the hand of a holy prophet.
2 They travelled through a desert without inhabitant,
and they pitched their tents in trackless regions.
3 They withstood enemies and repelled foes.

Water for God's people and punishment for their enemies

4 They thirsted, and they called on you,
and water was given to them out of the[28] flinty rock,
and healing of their thirst out of the hard stone.[29]
5 Because by what things their foes were punished,
by these they in their need were benefitted.
6 When enemies were troubled with clotted blood
instead of a river's ever-flowing fountain,[30]
7 to rebuke the decree for the slaying of babies,[31]
you gave them abundant water beyond all hope,
8 having shown by the thirst which they'd suffered
how you punished the adversaries.
9 Because when they were tried, although chastened in mercy,
they learnt how the ungodly were tormented, being judged with anger.
10 Because you tested these as a father admonishing them;
but you searched out those as a stern king condemning them.
11 Yes and whether they were far off or near,
they were equally distressed;

23 **RV 10:5 · Note** Grk. she
24 **RV 10:6 · Note** Grk. she
25 **RV 10:10 · Note** Grk. she.
26 **RV 10:13 · Note** Grk. she.
27 **RV 10:15 · Note** Grk. she.
28 **RV 11:4 · Note** See Deuteronomy 8:15; Psalms 114:8.
29 **RV 11:4 · Cross-ref.** Exo 17:1-6; Num 20:7-11.
30 **RV 11:6 · Cross-ref.** Exo 7:19-21.
31 **RV 11:7 · Cross-ref.** Exo 1:22.

Readers' Version

12 for a double grief seized them,
and a groaning at the memory of things past.
13 Because when they heard that through their own punishments the others benefitted,
they recognised the master.
14 Because him who long before was thrown out and exposed they stopped mocking.
In the end of what happened, they marvelled,
having thirsted in another manner than the righteous.
15 But in return for the senseless imaginings of their unrighteousness,

God's power and patience

wherein they were led astray to worship irrational reptiles and wretched vermin,
you sent on them a multitude of irrational creatures to punish them,
16 that they might learn that by what things a man sins, by these he's punished.
17 Because your all-powerful hand
that created the world out of formless matter
didn't lack means to send on them a multitude of bears, fierce lions,
18 or newly-created and unknown wild animals, full of rage,
either breathing out a blast of fiery breath,
or belching out smoke,
or flashing dreadful sparks from their eyes;
19 which had power not only to consume them by their violence,
but to destroy them even by the terror of their sight.
20 Yes and without these they might have fallen by a single breath,
being pursued by Justice, and scattered abroad by the breath of your power;
but you arranged all things by measure, number, and weight.
21 Because to be greatly strong is yours at all times.
Who could withstand the might of your arm?
22 Because the whole world before you is as a grain in a balance,
and as a drop of dew that comes down on the earth in the morning.
23 But you have mercy on all men, because you have power to do all things,
and you overlook the sins of men to the end that they may repent.
24 Because you love all things that are,
and abhor none of the things which you made;
Because you never would have formed anything if you hated it.
25 How would anything have endured unless you'd willed it?
Or that which wasn't called by you, how would it have been preserved?
26 But you spare all things, because they're yours,
Oh Sovereign master, you who love the living.
12:1 Because your incorruptible spirit is in all things.
2 Therefore you convict little by little those who fall from the right way,
and, putting them in remembrance by the things wherein they sin, you admonish them,
that escaping from their wickedness they may believe in you, Oh master.
3 Because truly the old inhabitants of your holy land,

God gives the wicked time to change

4 hating them because they practised detestable works of enchantments and unholy rites—
5 merciless slaughters of children
and sacrificial banquets of men's flesh and of blood—
6 allies in an impious fellowship,
and murderers of their own helpless babes,
it was your counsel to destroy by the hands of our fathers;
7 that the land which in your sight is most precious of all
might receive a worthy colony of God's servants.[32]
8 Nevertheless you even spared these as men,
and you sent hornets[33] as forerunners of your army,
to cause them to perish little by little.
9 Not that you were unable to subdue the ungodly under the hand of the righteous in battle,
or by terrible wild animals or by a stern word to make away with them at once,
10 but judging them little by little you gave them a chance to repent,
not being ignorant that their nature by birth was evil,
their wickedness inborn,
and that their manner of thought would never be changed.
11 Because they were a cursed seed from the beginning.
It wasn't through fear of any that you left them unpunished for their sins.
12 Because who'll say, "What have you done?"
Or "Who'll withstand your judgement?"
Who'll accuse you for the perishing of nations which you caused?
Or who'll come and stand before you as an avenger for unrighteous men?
13 Because there isn't any God beside you that cares for all,
that you might show that you didn't judge unrighteously.
14 No king or prince will be able to confront you
about those whom you've punished.
15 But being righteous, you rule all things righteously,
deeming it a thing alien from your power
to condemn one who doesn't deserve to be punished.
16 Because your strength is the source of righteousness,
and your sovereignty over all makes you to forbear all.

32 **RV 12:7 · Note** Or, children
33 **RV 12:8 · Note** Or, wasps

Readers' Version

17 Because when men don't believe that you're perfect in power, you show your strength,
and in dealing with those who think this, you confuse their boldness.
18 But you, being sovereign in strength, judge in gentleness,
and with great forbearance you govern us;
for the power is yours whenever you desire it.

Learning kindness from God's mercy

19 But you taught your people by such works as these,
how the righteous must be kind.
You made your sons to have good hope,
because you give repentance when men have sinned.
20 Because if on those who were enemies of your servants[34] and deserving of death,
you took vengeance with so great deliberation and indulgence,
giving them times and opportunities when they might escape from their wickedness,
21 with how great care you judged your sons,
to whose fathers you gave oaths and covenants of good promises!
22 Therefore while you chasten us, you scourge our enemies ten thousand times more,
to the intent that we may ponder your goodness when we judge,
and when we're judged may look for mercy.
23 Therefore also the unrighteous that lived in a life of folly,
you tormented through their own abominations.
24 Because truly they went astray very far in the ways of error,
Taking as gods those animals[35] which even among their enemies were held in dishonour,
deceived like foolish babes.
25 Therefore, as to unreasoning children, you sent your judgement to mock them.
26 But those who wouldn't be admonished by mild correction
will experience the deserved judgement of God.
27 Because through the sufferings they were indignant of,
being punished in these creatures which they supposed to be gods,
they saw and recognised as the true God him whom they previously refused to know.
Therefore also the result of extreme condemnation came on them.

Recognising the Creator through creation

13:1 Because truly all men who had no perception of God were foolish by nature,
and didn't gain power to know him who exists from the good things that are seen.
They didn't recognise the architect from his works.
2 But they thought that either fire, or wind, or swift air,
or circling stars, or raging water, or luminaries of heaven
were gods that rule the world.
3 If it was through delight in their beauty that they took them to be gods,
let them know how much better their Sovereign master is than these,
for the first author of beauty created them.
4 But if it was through astonishment at their power and influence,
then let them understand from them how much more powerful he who formed them is.
5 Because from the greatness of the beauty of created things,
mankind forms the corresponding perception of their Maker.[36]
6 But yet for these men there's but small blame,
for they too perhaps go astray
while they're seeking God and desiring to find him.
7 Because they diligently search while living among his works,
and they trust their sight that the things that they look at are beautiful.
8 But again even they aren't to be excused.
9 Because if they had power to know so much,
that they should be able to explore the world,
how is it that they didn't find the Sovereign master sooner?

The foolishness of worshipping idols

10 But they were miserable, and their hopes were in dead things,
who called them gods which are works of men's hands,
gold and silver, skilfully made, and likenesses of animals,
or a useless stone, the work of an ancient hand.
11 Yes and some[37] woodcutter might saw down a tree that's easily moved,
skilfully strip away all its bark,
and fashion it in attractive form, make a useful vessel to serve his life's needs.
12 Burning the scraps from his handiwork to cook his food,
he eats his fill.
13 Taking a discarded scrap which served no purpose,
a crooked piece of wood and full of knots,
he carves it with the diligence of his idleness,
and shapes it by the skill of his idleness.
He shapes it in the image of a man,
14 or makes it like some worthless animal,
smearing it with something red, painting it red,
and smearing over every stain in it.

34 **RV 12:20 · Note** Or, children
35 **RV 12:24 · Note** Grk. living creatures: and so elsewhere in this book.
36 **RV 13:5 · Note** Grk. is the first maker of them seen.
37 **RV 13:11 · Note** Grk. carpenter who is a woodcutter.

Readers' Version

15 Having made a worthy chamber for it,
he sets it in a wall, securing it with iron.
16 He plans for it that it may not fall down,
knowing that it's unable to help itself
(for truly it's an image, and needs help).
17 When he makes his prayer about goods and his marriage and children,
he isn't ashamed to speak to that which has no life.
18 Yes, for health, he calls on that which is weak.
Because life, he implores that which is dead.
Because aid, he supplicates that which has no experience.
Because a good journey, he asks that which can't so much as move a step.
19 And for profit in business and good success of his hands,
he asks ability from that which has hands with no ability.
14:1 Again, one preparing to sail, and about to journey over raging waves,
calls on a piece of wood more fragile than the vessel that carries him.
2 Because the hunger for profit planned it,
and wisdom was the craftsman who built it.
3 Your providence, Oh Father, guides it along,
because even in the sea you gave a way,
and in the waves a sure path,
4 showing that you can save out of every danger,
that even a man without skill may put to sea.
5 It's your will that the works of your wisdom shouldn't be ineffective.
Therefore men also entrust their lives to a little piece of wood,
and passing through the surge on a raft come safely to land.
6 Because[38] in the old time also, when proud giants were perishing,
the hope of the world, taking refuge on a raft,
your hand guided the seed of generations of the race of men.
7 Because blessed is wood through which comes righteousness;
8 but the idol made with hands is accursed, itself and he that made it;
because his was the working, and the corruptible thing was called a god.
9 Because both the ungodly and his ungodliness are alike hateful to God;
10 for truly the deed will be punished together with him who committed it.
11 Therefore also there'll be a visitation among the idols of the nation,
because, though formed of things which God created, they were made an abomination,
stumbling blocks to men's souls,
and a snare to the feet of the foolish.

The origin and harm of idol worship

12 Because the devising of idols was the beginning of fornication,
and the invention of them the corruption of life.
13 Because they didn't exist from the beginning, and they won't exist forever.
14 Because by the boastfulness of men they entered into the world,
and therefore a speedy end was planned for them.
15 Because a father worn with untimely grief,
making an image of the child quickly taken away,
now honoured him as a god which was then a dead human being,
and delivered to those that were under him mysteries and solemn rites.
16 Afterward the ungodly custom, in process of time grown strong, was kept as a law,
and the engraved images received worship by the commandments of princes.
17 And when men couldn't honour them in presence because they lived far off,
imagining the likeness from afar,
they made a visible image of the king whom they honoured,
that by their zeal they might flatter the absent as if present.
18 But worship was raised to a yet higher pitch, even by those who didn't know him,
urged forward by the ambition of the architect;
19 for he, wishing perhaps to please his ruler,
used his art to force the likeness towards a greater beauty.
20 So the multitude, allured because of the grace of his handiwork,
now consider an object of devotion him that a little before was honoured as a man.
21 And this became an ambush,
because men, in bondage either to calamity or to tyranny,
invested stones and stocks with the Name that shouldn't be shared.
22 Afterward it wasn't enough for them to go astray about the knowledge of God,
but also, while they live in a great war of ignorance, they call a multitude of evils peace.
23 Because either slaughtering children in solemn rites, or celebrating secret mysteries,
or holding frenzied revels of strange customs,
24 no longer do they guard either life or purity of marriage,
but one brings on another either death by treachery, or anguish by adultery.
25 And all things confusedly are filled with blood and murder, theft and deceit,
corruption, faithlessness, tumult, perjury,

38 **RV 14:6 · Note** The Greek text here may be corrupt.

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26 confusion about what's good, forgetfulness of favours,
ingratitude for benefits,
defiling of souls, confusion of sex,
disorder in marriage, adultery and wantonness.
27 Because the worship of idols that may not be named[39]
is a beginning and cause and end of every evil.
28 Because their worshippers either make merry to madness, or prophesy lies,
or live unrighteously, or lightly commit perjury.
29 Because putting their trust in lifeless idols,
when they've sworn a wicked oath, they expect not to suffer harm.
30 But on both counts, the just doom will pursue them,
because they had evil thoughts of God by giving heed to idols,
and swore unrighteously in deceit through contempt for holiness.
31 Because it isn't the power of things by which men swear,
but it's the just penalty for those who sin
that always visits the transgression of the unrighteous.

Knowing the true God

15:1 But you, our god, are gracious and true,
patient, and in mercy ordering all things.
2 Because even if we sin, we're yours, knowing your dominion;
but we won't sin, knowing that we've been accounted yours.
3 Because to be acquainted with you is[40] perfect righteousness,
and to know your dominion is the root of immortality.
4 Because we weren't led astray by any evil plan of men's,
nor yet by painters' fruitless labour,
a form stained with varied colours,
5 the sight of which leads fools into[41] lust.
Their desire is for the breathless form of a dead image.
6 Lovers of evil things, and worthy of such hopes,
are those who make, desire, and worship them.

The potter who makes a god

7 Because a potter, kneading soft earth,
laboriously moulds each article for our service.
He fashions out of the same clay
both the vessels that minister to clean uses, and those of a contrary sort,
all in the same way.
What'll be the use of each article of either sort,
the potter is the judge.
8 Also, labouring to an evil end, he moulds a vain god out of the same clay,
he who, having but a little before been made of earth,
after a short space goes his way to the earth out of which he was taken,
when he's required to render back the[42] soul which was lent him.
9 However he has anxious care,
not because his powers must fail,
nor because his span of life is short;
But he compares himself with goldsmiths and silversmiths,
and he imitates moulders in[43] brass,
and considers it great that he moulds counterfeit gods.
10 His heart is ashes.
His hope is of less value than earth.
His life is of less honour than clay,
11 because he was ignorant of him who moulded him,
and of him that inspired into him[44] an active[45] soul,
and breathed into him a vital spirit.
12 But[46] he accounted our life to be a game,
and our[47] lifetime a festival for profit;
for, he says, one must get gain however one can, even if it's by evil.
13 Because this man, beyond all others, knows that he sins,
out of earthy matter making brittle vessels and engraved images.
14 But most foolish and more miserable than a baby,
are your people's enemies, who oppressed them;
15 because they even considered all the idols of the nations to be gods,
which have neither the use of eyes for seeing,
nor nostrils for drawing breath,
nor ears to hear,
nor fingers for handling,
and their feet are helpless for walking.
16 Because a man made them,
and one whose own spirit is borrowed moulded them;
for no one has power as a man to mould a god like himself.
17 But, being mortal, he makes a dead thing by the work of lawless hands;
for he's better than the objects of his worship,
since he indeed had life, but they never did.
18 Yes, and they worship the creatures that are most

39 **RV 14:27 · Cross-ref.** Exo 23:13; Psa 16:4; Hos 2:17; Wis 14:21.
40 **RV 15:3 · Note** Grk. entire.
41 **RV 15:5 · Note** Some authorities read reproach.
42 **RV 15:8 · Note** Or, life
43 **RV 15:9 · Note** Or, copper
44 **RV 15:11 · Note** Grk. a soul that moves to activity.
45 **RV 15:11 · Note** Or, life
46 **RV 15:12 · Note** Some authorities read they accounted.
47 **RV 15:12 · Note** Or, way of life

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hateful,
for, being compared as to lack of sense, these are worse than all others;
19 Neither, as seen beside other creatures, are they beautiful, so that one should desire them,
but they've escaped both the praise of God and his blessing.

Animals bring punishment and rescue

16:1 Because this cause, they were deservedly punished through creatures like those which they worship,
and tormented through a multitude of vermin.
2 Instead of this punishment, you, giving benefits to your people,
prepared quails for food,
a delicacy to satisfy the desire of their appetite,
3 to the end that your enemies, desiring food,
might for the hideousness of the creatures sent among them,
loathe even the necessary appetite;
but these, your people, having for a short time suffered lack,
might even partake of delicacies.
4 Because it was necessary that inescapable lack should come on those oppressors,
but that to these it should only be showed how their enemies were tormented.
5 Because even when terrible raging of wild animals came on your people,
and they were perishing by the bites of crooked serpents,
your anger didn't continue to the uttermost;
6 but for admonition were they troubled for a short time,
having a token of salvation
to put them in remembrance of the commandment of your law;
7 for he who turned towards it wasn't saved because of that which was seen,
but because of you, the Saviour of all.
8 Yes, and in this you persuaded our enemies
that you're he who delivers out of every evil.
9 Because the bites of locusts and flies truly killed them.
No healing for their life was found,
because they were worthy to be punished by such things.
10 But your children weren't overcome by the very fangs of venomous dragons,
for your mercy passed by where they were and healed them.
11 Because they were bitten to put them in remembrance of your oracles,
and were quickly saved, so that they wouldn't fall into deep forgetfulness
and become unable to respond to your kindness.
12 Because truly it was neither herb nor poultice that cured them,
but your word, Oh master, which heals all people.
13 Because you have authority over life and death,
and you lead down to Haidais' gates, and lead up again.
14 But though a man kills by his wickedness,
he can't retrieve the spirit that's departed
or release the imprisoned soul.

Hail for Mitsrayim and food for God's people

15 But it isn't possible to escape your hand;
16 for ungodly men, refusing to know you, were scourged in the strength of your arm,
pursued with strange rains and hails and relentless storms,
and utterly consumed with fire.
17 Because, what was most marvellous,
in the water which quenches all things, the fire burnt hotter;
for the world fights for the righteous.
18 Because at one time the flame was restrained,
that it might not burn up the creatures sent against the ungodly,
but that these themselves as they looked might see that they were chased by God's judgement.
19 At another time even surrounded by water it burns more intensely than fire,
that it may destroy the produce of an unrighteous land.
20 Instead of these things, you gave your people angels' food to eat,
and you provided ready-to-eat bread for them from heaven without toil,
having the virtue of every pleasant flavour,
and agreeable to every taste.
21 Because your nature showed your sweetness towards your children,
while that bread, serving the desire of the eater,
changed itself according to every man's choice.
22 But snow and ice endured fire, and didn't melt,
that people might know that fire was destroying the fruits of the enemies,
burning in the hail and flashing in the rains;
23 and that this fire, again, so that righteous people may be nourished,
has even forgotten its own power.
24 Because the creation, ministering to you, its maker,
strains its force against the unrighteous for punishment
and in kindness, slackens it on behalf of those who trust in you.
25 Therefore at that time also, converting itself into all forms,
it ministered to your all-nourishing bounty,
according to the desire of those who had need,
26 that your children, whom you loved, Oh master, might learn
that it isn't the growth of crops that nourishes a man,
but that your word preserves those who trust you.
27 Because that which wasn't destroyed by fire,
melted away when it was simply warmed by a faint sunbeam,
28 that it might be known that we must rise before the

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sun to give you thanks,
and must pray to you at the dawning of the light;
29 for the hope of the unthankful will melt as the winter's hoar frost,
and will flow away as water that has no use.

Mitsrayim's darkness and fear

17:1 Because your judgements are great, and hard to interpret;
therefore undisciplined souls went astray.
2 Because when lawless men had supposed that they held a holy nation in their power,
they, prisoners of darkness, and bound in the fetters of a long night,
kept close beneath their roofs,
lay exiled from the eternal providence.
3 Because while they thought that they were unseen in their secret sins,
they were divided from one another by a dark curtain of forgetfulness,
stricken with terrible awe, and very troubled by apparitions.
4 Because neither did the dark recesses that held them guard them from fears,
but terrifying sounds rang around them,
and dismal phantoms appeared with unsmiling faces.
5 And no power of fire prevailed to give light,
neither were the brightest flames of the stars strong enough to illuminate that gloomy night;
6 but only the glimmering of a self-kindled fire appeared to them, full of fear.
In terror, they considered the things which they saw
to be worse than that sight, on which they couldn't gaze.
7 The mockeries of their magic arts were powerless, now,
and a shameful rebuke of their boasted understanding:
8 Because those who promised to drive away terrors and disorders from a sick soul,
these were sick with a ludicrous fearfulness.
9 Because even if no troubling thing frighted them,
yet, scared with the creeping of vermin and hissing of serpents,
10 they perished trembling in fear,
refusing even to look at the air, which couldn't be escaped on any side.
11 Because wickedness, condemned by a witness within, is a coward thing,
and, being pressed hard by conscience, always has added forecasts of the worst.
12 Because fear is nothing else but a surrender of the help which reason offers;
13 and from within, the expectation of being less
prefers ignorance of the cause that brings the torment.
14 But they, all through the night which was powerless indeed,
and which came on them out of the recesses of powerless Haidais,
sleeping the same sleep,
15 now were haunted by monstrous apparitions,
and now were paralysed by their soul's surrendering;
for sudden and unexpected fear came on them.
16 So then whoever it might be, sinking down in his place,
was kept captive, shut up in that prison which wasn't barred with iron;
17 for whether he was a farmer, or a shepherd,
or a labourer whose toils were in the wilderness,
he was overtaken, and endured that inescapable sentence;
for they were all bound with one chain of darkness.
18 Whether there was a whistling wind,
or a melodious sound of birds among the spreading branches,
or a measured fall of water running violently,
19 or a harsh crashing of rocks hurled down,
or the swift course of animals bounding along unseen,
or the voice of wild animals harshly roaring,
or an echo rebounding from the hollows of the mountains,
all these things paralysed them with terror.
20 Because the whole world was illuminated with clear light,
and was occupied with unhindered works,
21 while over them alone was spread a heavy night,
an image of the darkness that should afterward receive them;
but to themselves, they were heavier than darkness.

Light for God's people

18:1 But for your holy ones there was great light.
Their enemies, hearing their voice but not seeing their form,
counted it a happy thing that they too had suffered,
2 yet for that they don't hurt them, though wronged by them before, they're thankful;
and because they'd been at variance with them, they begged for pardon.
3 Therefore you provided a burning pillar of fire,
to be a guide for your people's unknown journey,
and a harmless sun for their glorious exile.
4 Because the Mitsrim (Egyptians) well deserved to be deprived of light and imprisoned by darkness,
they who'd imprisoned your children,
through whom the incorruptible light of the law was to be given to the race of men.

The death of Mitsrayim's firstborn

5 After they'd taken counsel to kill the babes of the holy ones,
and when a single child had been abandoned and saved to convict them of their sin,
you took away from them their multitude of children,
and destroyed all their army together in a mighty flood.
6 Our fathers were made aware of that night beforehand,
that, having sure knowledge, they might be cheered by the oaths which they'd trusted.
7 Salvation of the righteous and destruction of the enemies was expected by your people.

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8 Because as you took vengeance on the adversaries,
by the same means, calling us to yourself, you glorified us.
9 Because holy children of good men offered sacrifice in secret,
and with one consent they agreed to the covenant of the divine law,
that they'd partake alike in the same good things and the same perils,
the fathers already leading the sacred songs of praise.
10 But the discordant cry of the enemies echoed back,
and a pitiful voice of lamentation for children was spread abroad.
11 Both servant and master were punished with the same just doom,
and the commoner suffering the same as king;
12 Yes, they all together, under one form of death,
had corpses without number.
Because the living weren't sufficient even to bury them,
Since at a single stroke, their most cherished offspring was consumed.
13 Because while they were disbelieving all things because of the enchantments,
on the destruction of the firstborn they confessed the people to be God's children.
14 Because while peaceful silence wrapped all things,
and night in her own swiftness was half spent,
15 your all-powerful word leapt from heaven, from the royal throne,
a stern warrior, into the middle of the doomed land,
16 bearing as a sharp sword your authentic commandment,
and standing, it filled all things with death,
and while it touched the heaven it stood on the earth.
17 Then immediately apparitions in dreams terribly troubled them,
and unexpected fears came on them.
18 And each, one thrown here half dead, another there,
made known why he was dying;
19 for the dreams, disturbing them, forewarned them of this,
that they might not perish without knowing why they were afflicted.

A priest pleads for the people

20 The experience of death also touched the righteous,
and a multitude were destroyed in the wilderness,
but the anger didn't last long.
21 Because a blameless man hurried to be their champion,
bringing the weapon of his own ministry,
prayer, and the atoning sacrifice of incense.
He withstood the indignation and set an end to the calamity,
showing that he was your servant.
22 And he overcame the anger,
not by strength of body, not by force of weapons,
but by his word, he subdued the avenger
by bringing to remembrance oaths and covenants made with the fathers.
23 Because when the dead had already fallen in heaps one on another,
he intervened and stopped the anger,
and cut off its way to the living.
24 Because the whole world was pictured on his long robe,
and the glories of the fathers were on the engraving of the four rows of precious stones,
and your majesty was on the diadem on his head.
25 The destroyer yielded to these, and they feared;
for it was enough only to test the anger.

The sea destroys the pursuing army

19:1 But indignation without mercy came on the ungodly to the end;
for God also foreknew their future,
2 how, having changed their minds to let your people go,
and having sped them eagerly on their way,
they'd change their minds and pursue them.
3 Because while they were still mourning,
and lamenting at the graves of the dead,
they made another foolish decision,
and pursued as fugitives those whom they'd begged to leave and driven out.
4 Because the doom which they deserved was drawing them to this end,
and it made them forget the things that'd happened to them,
that they might fill up the punishment which was yet lacking from their torments,
5 and that your people might journey on by a marvellous road,
but they themselves might find a strange death.

Creation serves God's people

6 Because the whole creation, each part in its diverse kind, was made new again,
complying with your commandments,
that your servants might be kept unharmed.
7 Then the cloud that overshadowed the camp was seen,
and dry land rising up out of what had been water,
out of the Red sea an unhindered highway,
and a grassy plain out of the violent surge,
8 by which they passed over with all their army,
these who were covered with your hand,
having seen strange marvels.
9 Because like horses they roamed at large,
and they skipped about like lambs,
praising you, Oh master, who was their deliverer.
10 Because they still remembered the things that happened in the time of their sojourning,
how instead of bearing cattle, the land brought forth lice,
and instead of fish, the river spewed out a multitude of frogs.
11 But afterwards, they also saw a new kind of birds,
when, led on by desire, they asked for luxurious dainties;

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12 for, to comfort them, quails came up for them from the sea.

Punishment for mistreating strangers

13 Punishments came on the sinners,
not without the signs that were given beforehand by the violence of the thunder,
for they justly suffered through their own wickednesses,
for the hatred which they practised towards guests was grievous indeed.
14 Because while the others didn't receive the strangers when they came to them,
the Mitsrim (Egyptians) made slaves of guests who were their benefactors.
15 And not only so, but while punishment of some sort will come on the former,
since they received as enemies those who were aliens;
16 because these first welcomed with feastings,
and then afflicted with dreadful toils,
those who'd already shared with them in the same rights.
17 And moreover they were stricken with loss of sight
(even as were those others at the righteous man's doors),
when, being surrounded with yawning darkness,
they each looked for the passage through his own door.
18 Because as the notes of a lute vary the character of the rhythm,
even so the elements, changing their order one with another,
continuing always in its sound,
as may clearly be conjectured from the sight of the things that have happened.
19 Because creatures of the dry land were turned into creatures of the waters,
and creatures that swim moved on the land.
20 Fire kept the mastery of its own power in water,
and water forgot its quenching nature.
21 On the contrary, flames didn't consume flesh of perishable creatures that walked among them,
neither did they melt the crystalline grains of ambrosial food that were melted easily.
22 Because in all things, Oh master, you magnified your people,
and you glorified them and didn't lightly regard them,
standing by their side in every time and place.

Tovi

Introduction

The account of *Tovi* (Tobit) follows two Jewish families living far from their ancestral land. Tovi has been taken from Yisrael/Israel to Nineveh, where he continues to obey God, share his food with the poor, and bury people who've been killed. But after losing his sight, he becomes so discouraged that he asks God to let him die. Meanwhile, Sarah, a young woman living in Maday (Media), is also desperate: a demon has killed all seven of the men she'd married.

God hears their prayers, and their stories come together when Tovi sends his son Toviyah (Tobias) to collect some money that he'd left with a relative. Toviyah's travelling companion, Refael (Raphael), turns out to be a messenger sent by God. The journey leads to marriage, healing, and a new future for both families.

This account encourages its readers to remain faithful to God in difficult circumstances. It gives particular attention to prayer, generosity, care for parents, and faithfulness within a family. God's help isn't always recognised immediately, but the characters eventually look back and see how he has been guiding them.

Tovi is recognised as Deuterocanonical Scripture by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches.

Main components of this account

Tovi's troubles and Sarah's prayer *1:1–3:17*
Tovi's advice and Toviyah's journey *4:1–6:17*
Toviyah marries Sarah *7:1–10:12*
The return home, Tovi's healing, and Refael's identity *11:1–12:22*
Tovi's praise, final advice, and the family's later life *13:1–14:15*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Tovi remains faithful to God in exile

1:1 The book of the words of Tovi (Tobit), the son of Toviel, the son of Hananiel, the son of Adiel, the son of Gabael, of the seed of Asiyel, of the tribe of Naftali (Naphtali); **2** who in the days of the Assyrian King Shalmaneser[1] was carried away captive out of Thisbe, which is on the right hand of Kedesh Naftali in Galil above Asher.

3 I, Tovi walked in the ways of truth and righteousness all the days of my life, and I gave to the poor many times to my kindred and my nation, who went with me into the land of the Assyrians, to Nineveh. **4** When I was in my own country, in the land of Yisrael (Israel), while I was yet young, all the tribe of Naftali my father fell away from the house of Yerushalem (Jerusalem), which was chosen out of all the tribes of Yisrael, that all the tribes should sacrifice there, and the temple of the habitation of the Most High was hallowed and built there for all ages. **5** All the tribes which fell away together sacrificed to the heifer Ba'al, and so did the house of Naftali my father. **6** I alone went often to Yerushalem at the feasts, as it's been ordained to all Yisrael by an eternal decree, having the first fruits and the tenths of my increase, and that which was first shorn; and I gave them at the altar to the priests the sons of Aharon (Aaron). **7** I gave a tenth part of all my increase to the sons of Levi, who ministered at Yerushalem. A second tenth part I sold away, and went, and spent it each year at Yerushalem. **8** A third tenth I gave to them to whom it was appropriate, as Deborah my father's mother had commanded me, because I was left an orphan by my father. **9** When I became a man, I took as wife Hanah of the seed of our own family. With her, I became the father of Toviyah (Tobias). **10** When I was carried away captive to Nineveh, all my kindred and my relatives ate of the bread of the Gentiles; **11** but I kept myself from eating, **12** because I remembered God with all my soul. **13** So the Most High gave me grace and favour[2] in the sight of Shalmaneser, and I was his purchasing agent. **14** And I went into Maday (Media), and left ten talents of silver in trust with Gabael, the brother of Gabrias, at Rages of Maday.

Tovi risks his life to bury the dead

15 And when Shalmaneser was dead, his son Sanheriv (Sennacherib) reigned in his place. In his time, the highways were troubled,[3] and I could no longer go into Maday. **16** In the days of Shalmaneser, I gave to the poor many times to my kindred: I gave my bread to the hungry, **17** and my clothes to the naked. If I saw any of my race dead, and thrown out on[4] Nineveh's wall, I buried him. **18** If Sanheriv the king killed any, when he came fleeing from Yehudah (Judea), I buried them privately; for in his anger he killed many; and the bodies were searched for by the king, and weren't found. **19** But one of the Nineuitais went and showed to the king about me, how I buried them, and hid myself; and when I knew that I was being searched for to be put to death, I withdrew myself for fear. **20** And all my goods were forcibly taken away, and there was nothing left to me, save my wife Hanah and my son Toviyah. **21** No more than fifty five days passed before two of his sons killed him, and they fled into the Ararat mountains. And Esar-Hadon[5] his son reigned in his place; and he appointed Ahikar my brother Hanael's son over all the accounts of his kingdom, and over all his affairs. **22** Ahikar requested me, and I came to Nineveh. Now Ahikar was cupbearer, keeper of the signet, steward, and overseer of the accounts. Esar-Hadon appointed him next to himself, but he was my brother's son.

Tovi loses his sight

2:1 Now when I'd come home again, and my wife Hanah was restored to me, and my son Toviyah (Tobias), in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared for me, and I sat down to eat. **2** I saw abundance of meat, and I said to my son, "Go and bring whatever poor man you find of our kindred, who's mindful of the master. Listen, I wait for you."

3 Then he came, and said, "Father, one of our fellow-citizens has been strangled, and his body has been thrown onto the street in the marketplace." **4** Before I'd tasted anything, I sprang up, and took him up into a chamber until the sun had set. **5** Then I returned, washed myself, ate my bread in heaviness, **6** and remembered the prophecy of Amos, as he said,

"Your feasts will be turned into mourning,
and all your mirth into lamentation."[6]

7 So I wept: and when the sun had set, I went and dug a grave, and buried him. **8** My neighbours mocked me, and said, "He's no longer afraid to be put to death for this matter; and yet he fled away. Listen, he buries the dead again." **9** The same night I returned from burying him, and slept by the wall of my courtyard, being polluted; and my face was uncovered. **10** I didn't know that there were sparrows in the wall. My eyes were open and the sparrows dropped warm dung into my eyes, and white films came over my eyes. I went to the physicians, and they didn't help me; but Ahikar nourished me, until I went[7] into Elymais.

11 My wife Hanah wove cloth in the women's chambers, **12** and sent the work back to the owners. They on their part paid her wages, and also gave her a kid. **13** But when it came to my house, it began to cry, and I said to her, "Where did this kid come from? Is it stolen? Give it back to the owners; for it isn't lawful to eat anything that's stolen."

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1 **RV 1:2 · Note** That is, Shalmaneser. Compare 2 Kings 17:3,23.

2 **RV 1:13 · Note** Grk. beauty.

3 **RV 1:15 · Note** Grk. his highways were troubled.

4 **RV 1:17 · Note** Some ancient authorities read behind.

5 **RV 1:21 · Note** That is, Esar-haddon, and so in verse 22.

6 **RV 2:6 · Cross-ref.** Amos 8:10.

7 **RV 2:10 · Note** Some authorities read until he went.

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14 But she said, "It's been given to me for a gift more than the wages."

I didn't believe her, and I asked her to return it to the owners; and I was ashamed of her.

But she replied to me, "What about your gifts to the poor and your righteous actions? Listen, you and all your works are known."[8]

Tovi prays for death

3:1 I was grieved and wept, and prayed in sorrow, saying,

2 "O master, you're righteous, and all your works and all your ways are mercy and truth, and you judge true and righteous judgement forever. 3 Remember me, and look at me. Don't take vengeance on me for my sins and my ignorances, and the sins of my fathers who sinned before you. 4 Because they disobeyed your commandments. You gave us as plunder, for captivity, for death, and for a proverb of reproach to all the nations among whom we're dispersed. 5 Now your judgements are many and true, that you should deal with me according to my sins and the sins of my fathers, because we didn't keep your commandments, for we didn't walk in truth before you. 6 Now deal with me according to that which is pleasing in your sight. Command my spirit to be taken from me, that I may be released, and become earth. Because it's more profitable for me to die rather than to live, because I've heard false reproaches, and there's much sorrow in me. Command that I be released from my distress, now, and go to the eternal place. Don't turn your face away from me."

Sarah's prayer and God's answer

7 The same day it happened to Sarah the daughter of Re'uel in Ahmeta of Maday (Media), that she also was reproached by her father's female servants; 8 because that she'd been given to seven husbands, and Ashmedai the evil spirit[9] killed them, before they'd lain with her. And they said to her, "Don't you know that you strangle your husbands? You've already had seven husbands, and you haven't borne the name of any one of them. 9 Why do you scourge us? If they're dead, go your ways with them. Let us never see either son or daughter from you." 10 When she heard these things, she was deeply distressed, so that she thought about hanging herself. Then she said, "I'm my father's only daughter. If I do this, it'll be a reproach to him, and I'll bring down his old age with sorrow to the grave."[10] 11 Then she prayed by the window, and said, "Blessed are you, Oh master my god, and blessed is your holy and honourable name forever! Let all your works praise you forever! 12 And now, master, I've set my eyes and my face towards you. 13 Command that I be released from the earth, and that I no longer hear reproach. 14 You know, master, that I'm pure from all sin with man, 15 and that I never polluted my name or my father's name in the land of my captivity. I'm the only daughter of my father, and he has no child that'll be his heir, nor brother near him, nor son belonging to him, that I should keep myself for a wife to him. Seven husbands of mine are dead already. Why should I live? If it doesn't please you to kill me, command some regard to be had of me, and pity taken of me, and that I hear no more reproach."

16 The prayer of both was heard before the glory of the great God. 17 Refael (Raphael) also was sent to heal them both, to scale away the white films from Tovi's eyes, and to give Sarah the daughter of Re'uel for a wife to Toviyah (Tobias) the son of Tovi; and to bind the evil spirit[11] Ashmedai; because it belonged to Toviyah that he should inherit her. At that very time, Tovi returned and entered into his house, and Sarah the daughter of Re'uel came down from her upstairs room.

Tovi's advice to Toviyah

4:1 In that day Tovi (Tobit) remembered the money which he'd left in trust with Gabael in Rages of Maday (Media), 2 and he said to himself, I've asked for death; why don't I call my son Toviyah, that I may explain to him about the money before I die? 3 And he called him, and said,

"My child, if I die, bury me. Don't despise your mother. Honour her all the days of your life, and do that which is pleasing to her, and don't grieve her. 4 Remember, my child, that she's seen many dangers for you, when you were in her womb. When she's dead, bury her by me in one grave. 5 My child, be mindful of the master our god all your days, and don't let your will be set to sin and to transgress his commandments: do righteousness all the days of your life, and don't follow the ways of unrighteousness. 6 Because if you do what is true, your activities will prosperously succeed for you, and for all those who do righteousness. 7 Give to the poor from your possessions. When you give to the poor, don't let your eye be envious. Don't turn away your face from any poor man, and God's face won't be turned away from you. 8 Give to the poor in proportion to what you have. If you have little, don't be afraid to give from that little; 9 for you lay up a good treasure for yourself against the day of necessity; 10 because giving to the poor delivers from death, and doesn't allow you to come into darkness. 11 Giving to the poor is a good gift in the sight of the Most High for all that give it. 12 Beware, my child, of all fornication, and take first a wife from your own extended family. Don't take a strange wife, who isn't of your father's tribe; for we're the descendants of the prophets. Remember, my child, that Noah, Avraham, Yitshak (Isaac), and Ya'akov (Jacob), our fathers of old time, all took wives of their kindred, and were blessed in their children, and their seed will inherit the land. 13 And now, my child, love your kindred, and don't scorn your kindred and the sons and the daughters of your people in your heart, to take a wife of them; for in scornfulness is destruc-

8 **RV 2:14 · Note** Grk. all things are known with you.

9 **RV 3:8 · Note** Grk. demon.

10 **RV 3:10 · Note** Grk. Hades.

11 **RV 3:17 · Note** Grk. demon.

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tion and much trouble, and in idleness is decay and great lack; for idleness is the mother of famine. 14 Don't let the wages of any man who works for you wait with you, but give it to him out of hand. If you serve God, you'll be rewarded. Take heed to yourself, my child, in all your works, and be discreet in all your behaviour. 15 And what you yourself hate, do to no man. Don't drink wine to drunkenness, and don't let drunkenness go with you on your way. 16 Give of your bread to the hungry, and of your clothes to those who are naked. Give to the poor from all your abundance. Don't let your eye be envious when you give to the poor. 17 Pour out your bread on the burial[12] of the just, and give nothing to sinners. 18 Ask counsel of every man who's wise, and don't despise any counsel that's profitable. 19 Bless the master your god at all times, and ask of him that your ways may be made straight, and that all your paths and counsels may prosper; for every nation has no counsel; but the master himself gives all good things, and he humbles whom he will, as he will. And now, my child, remember my commandments, and let them not be blotted out of your mind. 20 And now I explain to you about the ten talents of silver, which I left in trust with Gabael the son of Gabrias at Rages of Maday (Media). 21 And fear not, my child, because we're made poor. You have much wealth, if you fear God, and depart from all sin, and do that which is pleasing in his sight."

Refael joins Toviyah on his journey

5:1 Then Toviyah (Tobias) replied to him, "Father, I'll do everything that you've commanded me. 2 But how could I receive the money, since I don't know him?"

3 He gave him the handwriting, and said to him, "Seek a man who'll go with you, and I'll give him wages, while I still live; and go and receive the money."

4 He went to seek a man, and found Refael (Raphael) who was an messenger from God 5 but he didn't know it. He said to him, "Can I go with you to Rages in Maday (Media)? Do you know those places well?"

6 The messenger said to him, "I'll go with you. I know the way well. I've lodged with our brother Gabael."

7 Toviyah (Tobias) said to him, "Wait for me, and I'll tell my father."

8 He said to him, "Go, and don't wait. And he went in and said to his father, "Listen, I've found someone who'll go with me."

But he said, "Call him to me, that I may know of what tribe he is, and whether he be a trustworthy man to go with you."

9 So he called him, and he came in, and they saluted one another. 10 And Tovi (Tobit) said to him, "Brother, of what tribe and of what family are you? Tell me."

11 He said to him, "Do you seek a tribe and a family, or a hired man which will go with your son?"

And Tovi said to him, "I want to know, brother, your kindred and your name."

12 And he said, "I'm Azaryah, the son of Hananyah the great, of your kindred."

13 And he said to him, "Welcome, brother. Don't be angry with me, because I tried to get to know your tribe and family. You're my brother, of an honest and good lineage; for I knew Hananyah and Jathan, the sons of Shemayah the great, when we went together to Yerushalem (Jerusalem) to worship, and offered the firstborn, and the tenths of our increase; and they didn't go astray in the error of our kindred. My brother, you're of a great stock. 14 But tell me, what wages should I give you? A drachma a day, and whatever else you need, as to my son? 15 And moreover, if you both return safe and sound, I'll add something to your wages."

16 And so they agreed. And he said to Toviyah (Tobias), "Prepare yourself for the journey. May God prosper you." So his son prepared what was needful for the journey, and his father said to him, "Go with this man; but God, who lives in heaven, will prosper your journey. May his messenger go with you."

Then they both departed, and the young man's dog went with them. 17 But Hanah his mother wept, and said to Tovi, "Why have you sent away our child? Isn't he the staff of our hand, in going in and out before us? 18 Don't be greedy to add money to money; but let it be as refuse compared to our child. 19 Because what the master has given us to live is enough for us."

20 Tovi (Tobit) said to her, "Don't worry, my sister. He'll return safe and sound, and your eyes will see him. 21 Because a good messenger will go with him. His journey will be prospered, and he'll return safe and sound."

22 So she stopped weeping.

Toviyah catches a fish

6:1 Now as they went on their journey, they came at evening to the river Hidekel, and they lodged there. 2 But the young man went down to wash himself, and a fish leapt out of the river, and would have swallowed up the young man. 3 But the messenger said to him, "Grab the fish!"

So the young man grabbed the fish, and hauled it up onto the land.

4 And the messenger said to him, "Cut the fish open, and take the heart, the liver, and the bile, and keep them with you." 5 And the young man did as the messenger commanded him; but they roasted the fish, and ate it. And they both went on their way, till they drew near to Ahmeta.

6 The young man said to the messenger, "Brother Azaryah, of what use is the heart, the liver, and the bile of the fish?"

7 He said to him, "About the heart and the liver: If a demon or an evil spirit troubles anyone, we must burn those and make smoke of them before the man or the woman, and the affliction will flee. 8 But as for the bile, it's good to anoint a man that has white films in his eyes, and he'll be healed."

12 **RV 4:17 · Note** Or, tomb.

Readers' Version

Refael encourages Toviyah to marry Sarah

9 But when they drew near to Rages, 10 the messenger said to the young man, "Brother, today we'll lodge with Re'uel. He's your kinsman. He has an only daughter named Sarah. I'll speak about her, that she should be given to you for a wife. 11 Because her inheritance belongs to you, and you only are of her kindred. 12 The maid is fair and wise. And now hear me, and I'll speak to her father. When we return from Rages we'll celebrate the marriage; for I know that Re'uel may in no way marry her to another according to Mosheh's (Moses') law, or else he'd be liable to death, because it belongs to you to take the inheritance, rather than any other."

13 Then the young man said to the messenger, "Brother Azaryah, I've heard that this maid has been given to seven men, and that they all perished in the bridal room. 14 Now I'm my father's only son, and I'm afraid that I might go in and die, just like those before me. Because a demon loves her, which harms no man, but those which come to her. Now I fear that I might die, and bring my father's and my mother's life to the grave with sorrow because of me. They have no other son to bury them."

15 But the messenger said to him, "Don't you remember the words which your father commanded you, that you should take a wife of your own kindred? Now hear me, brother; for she'll be your wife. Don't worry about the demon; for this night she'll be given you as wife. 16 And when[13] you come into the bridal room, take the ashes of incense, and put on them some of the heart and liver of the fish, and make smoke with them. 17 The demon will smell it, and flee away, and never come again any more. But when you go near to her, both of you rise up, and cry to God who's merciful. He'll save you, and have mercy on you. Don't be afraid, for she was prepared for you from the beginning; and you'll save her, and she'll go with you. And I suppose that you'll have children with her."

When Toviyah (Tobias) heard these things, he loved her, and his soul was strongly joined to her.

Toviyah marries Sarah

7:1 They came to Ahmeta, and arrived at Re'uel's house. But Sarah met them; and she greeted them, and they her. Then she brought them into the house. 2 Re'uel said to Edna his wife, "This young man really resembles Tovi (Tobit) my cousin!" 3 And Re'uel asked them, "Where are you two from, kindred?"

They said to him, "We're of the sons of Naftali (Naphtali), who are captives in Nineveh."

4 He said to them, "Do you know Tovi our brother?"

They said, "We know him."

Then he said to them, "Is he in good health?"

5 They said, "He's both alive, and in good health." Toviyah (Tobias) said, "He's my father."

6 And Re'uel sprang up, and kissed him, wept, 7 blessed him, and said to him, "You're the son of an honest and good man." When he'd heard that Tovi had lost his sight, he was grieved, and wept; 8 and Edna his wife and Sarah his daughter wept. They received them gladly; and they killed a ram of the flock, and served them meat.

But Toviyah said to Refael (Raphael), "Brother Azaryah, speak of those things of which you talked about in the way, and let the matter be finished."

9 So he communicated the thing to Re'uel. Re'uel said to Toviyah, "Eat, drink, and make merry: 10 for it belongs to you to take my child. However I'll tell you the truth. 11 I've given my child to seven men of our relatives, and whenever they came in to her, they died in the night. But for the present be merry."

And Toviyah said, "I won't eat anything here, until you all make an agreement and enter into that covenant with me."

12 Re'uel said, "Take her to yourself from now on according to custom. You're her relative, and she's yours. The merciful God will give all good success to you." 13 And he called his daughter Sarah, and took her by the hand, and gave her to be wife of Toviyah, and said, "Listen, take her to yourself after Mosheh's (Moses') law, and lead her away to your father." And he blessed them. 14 He called Edna his wife, then took a book, wrote a contract, and sealed it. 15 Then they began to eat.

16 And Re'uel called his wife Edna, and said to her, "Sister, prepare the other chamber, and bring her in there." 17 She did as he asked her, and brought her in there. She wept, and she received the tears of her daughter, and said to her, 18 "Be comforted, my child. May the master of heaven and earth give you favour[14] for this your sorrow. Be comforted, my daughter."

Sarah is freed from the demon

8:1 When they'd finished their supper, they brought Toviyah in to her. 2 But as he went, he remembered Refael's (Raphael's) words, and took the ashes of the incense, and put the heart and the liver of the fish on them, and made smoke with them. 3 When the demon smelled that smell, it fled into the uppermost parts of Mitsrayim (Egypt), and the messenger bound him. 4 But after they were both shut in together, Toviyah rose up from the bed, and said, "Sister, arise, and let's pray that the master may have mercy on us." 5 And Toviyah began to say, "Blessed are you, Oh God of our fathers, and blessed is your holy and glorious name forever. Let the heavens bless you, and all your creatures. 6 You made Adam, and gave him Havah (Eve) his wife for a helper and support. From them came the seed of men. You said, it isn't good that the man should be alone. Let's make him a helper like him. 7 And now, Oh master, I take not this my sister for lust, but in truth. Command that I may find mercy and grow old with her."

8 She said with him, "Amen." And they both slept that night.

13 **RV 6:16 · Note** Grk. if.

14 **RV 7:18 · Note** Many ancient authorities read joy.

Readers' Version

Re'uel celebrates Toviyah's survival

9 Re'uel arose, and went and dug a grave, 10 saying, "In case he should also die." 11 And Re'uel came into his house, 12 and said to Edna his wife, "Send one of the female servants, and let them see if he's alive. If not, we'll bury him, and no man will know it."

13 So the maidservant opened the door, and went in, and found them both sleeping, 14 and came out, and told them that he was alive.

15 Then Re'uel blessed God, saying, "Blessed are you, Oh God, with all pure and holy blessing! Let your saints bless you, and all your creatures! Let all your messengers and your elect bless you forever! 16 Blessed are you, because you've made me glad; and it hasn't happened to me as I suspected; but you have dealt with us according to your great mercy. 17 Blessed are you, because you've had mercy on two that were the only begotten children of their parents. Show them mercy, Oh master. Fulfil their life in health with gladness and mercy.

18 He commanded his servants to fill the grave. 19 He kept the wedding feast for them fourteen days. 20 Before the days of the wedding feast were finished, Re'uel sware to him, that he shouldn't depart till the fourteen days of the wedding feast were fulfilled; 21 and that then he should take half of his goods, and go in safety to his father; and the rest, he said, when my wife and I die.

Refael collects Tovi's money

9:1 And Toviyah (Tobias) called Refael (Raphael), and said to him, 2 "Brother Azaryah, take with you a servant and two camels, and go to Rages of Maday (Media) to Gabael, and receive the money for me, and bring him to the wedding feast, 3 because Re'uel has sworn that I mustn't depart. 4 My father counts the days; and if I wait long, he'll be very grieved. 5 So Refael went on his way, and lodged with Gabael, and gave him the handwriting; so he brought forth the bags with their seals, and gave them to him. 6 Then they rose up early in the morning together, and came to the wedding feast. Toviyah blessed his wife.

Toviyah's parents worry about him

10:1 Tovi (Tobit) his father counted every day. When the days of the journey were expired, and they didn't come, 2 he said, "Could he have been delayed?[15] Or could Gabael have died, and there's no one to give him the money?" 3 He was very grieved.

4 But his wife said to him, "The child has perished, seeing he waits long." She began to bewail him, and said, 5 "I care about nothing,[16] my child, since I've let you go, the light of my eyes." 6 Tovi said to her, "Relax and stay calm. Don't worry. He's in good health."

7 And she said to him, "Relax and stay calm! Don't deceive me. My child has perished." And she went out every day into the way by which they went, and ate no bread in the day-time, and didn't stop bewailing her son Toviyah (Tobias) for whole nights, until the fourteen days of the wedding feast were expired, which Re'uel had sworn that he should spend there.

Then Toviyah said to Re'uel, "Send me away, for my father and my mother look no more to see me." 8 But his father-in-law said to him, "Stay with me, and I'll send to your father, and they'll declare to him how things go with you." 9 Toviyah said, "No. Send me away to my father."

Toviyah and Sarah leave for Nineveh

10 Re'uel arose, and gave him Sarah his wife, and half his goods, servants and cattle and money; 11 and he blessed them, and sent them away, saying, "The god of heaven will prosper you, my children, before I die." 12 And he said to his daughter, "Honour your father-in-law and your mother-in-law. They're now your parents. Let me hear a good report of you." Then he kissed her.

Edna said to Toviyah, "May the master of heaven restore you, dear brother, and grant to me that I may see your children of my daughter Sarah, that I may rejoice before the master. Listen, I commit my daughter to you in special trust. Don't cause her grief.

Toviyah returns home

11:1 After these things Toviyah also went his way, blessing God because he'd prospered his journey; and he blessed Re'uel and his wife Edna. Then he went on his way until they drew near to Nineveh. 2 Refael (Raphael) said to Toviyah, "Don't you know, brother, how you left your father? 3 Let's run forward before your wife, and prepare the house. 4 But bring the fish's gallbladder with you." So they went their way, and the dog went after them.

5 Hanah sat looking around towards the path for her son. 6 She saw him coming, and said to his father, "Listen, your son is coming with the man that went with him!"

7 Refael said, "I know, Toviyah, that your father will open his eyes. 8 Therefore anoint his eyes with the bile, and being pricked with it, he'll rub, and will make the white films fall away. Then he'll see you."

9 Hanah ran to him, and fell onto the neck of her son, and said to him, "I've seen you, my child! I'm ready to die." They both wept.

Tovi regains his sight

10 Tovi (Tobit) went towards the door and stumbled; but his son ran to him, 11 and took hold of his father. He rubbed the bile on his father's eyes, saying, "Cheer up, my father." 12 When his eyes began to hurt, he rubbed them. 13 Then the white films peeled away from the corners of his eyes; and he saw his son, and fell onto his neck.

14 He wept, and said, "Blessed are you, Oh God, and blessed is your name forever! Blessed are all your holy messengers! 15 Because you scourged, and had mercy on me. Listen, I see my son Toviyah (Tobias)." And his son went in rejoicing, and told his father the great things that'd happened to him in Maday (Media).

16 Tovi went out to meet his daughter-in-law at Nineveh's gate, rejoicing and blessing God. Those who saw

15 **RV 10:2 · Note** Many ancient authorities read "Are they perchance put to shame?"

16 **RV 10:5 · Note** Some authorities read "Woe is me."

Readers' Version

him go marvelled, because he'd received his sight. 17 Tovi gave thanks before them, because God had shown mercy on him. When Tovi came near to Sarah his daughter-in-law, he blessed her, saying, "Welcome, daughter! Blessed is God who's brought you to us, and blessed are your father and your mother." And there was joy among all his kindred who were at Nineveh. 18 Ahikar and Nasbas his brother's son came. 19 Toviyah' wedding feast was kept seven days with great gladness.

Refael reveals who he is

12:1 And Tovi called his son Toviyah, and said to him, "See, my child, that the man which went with you have his wages, and you must give him more."

2 And he said to him, "Father, it's no harm to me to give him the half of those things which I've brought; 3 for he's led me for you in safety, and he cured my wife, and brought my money, and likewise cured you."

4 The old man said, "It's due to him."

5 And he called the messenger, and said to him, "Take half of all that you've brought."

6 Then he called them both privately, and said to them, "Bless God, and give him thanks, and magnify him, and give him thanks in the sight of all that live, for the things which he's done with you. It's good to bless God and exalt his name, showing forth with honour God's works. Don't be slack to give him thanks. 7 It's good to conceal a king's secret, but to reveal gloriously God's works. Do good, and evil won't find you. 8 Good is prayer with fasting, giving to the poor, and righteousness. A little with righteousness is better than much with unrighteousness. It's better to give to the poor than to lay up gold. 9 Giving to the poor delivers from death, and it purges away all sin. Those who give to the poor and do righteousness will be filled with life; 10 but those who sin are enemies to their own life.

11 Surely I'll conceal nothing from you. I've said, 'It's good to conceal a king's secret, but to reveal gloriously God's works.' 12 And now, when you prayed, and Sarah your daughter-in-law, I brought the memorial of your prayer before the Holy One. When you buried the dead, I was with you likewise. 13 And when you didn't delay to rise up, and leave your dinner, that you might go and cover the dead, your good deed wasn't hidden from me. I was with you. 14 And now God sent me to heal you and Sarah your daughter-in-law. 15 I'm Refael (Raphael), one of the seven holy messengers which present the prayers of the saints and go in before the glory of the Holy One."

16 And they were both troubled, and fell onto their faces; for they were afraid. 17 And he said to them, "Don't be afraid. You'll all have peace; but bless God forever. 18 Because I came not of any favour of my own, but by your god's will. Therefore bless him forever. 19 All these days I appeared to you. I didn't eat or drink, but you all saw a vision. 20 Now give God thanks, because I ascend to him who sent me. Write in a book all the things which have been done." 21 Then they rose up, and saw him no more. 22 They confessed the great and wonderful works of God, and how the master's messenger had appeared to them.

Tovi praises God

13:1 And Tovi (Tobit) wrote a prayer for rejoicing, and said,

"Blessed is God who lives forever!
Blessed is his kingdom!
2 Because he scourges, and shows mercy.
He leads down to the grave,[17] and brings up again.
There's no one who'll escape his hand.
3 Give thanks to him before the Gentiles, all you Israeli people (Israel)!
Because he's scattered us among them.
4 Declare his greatness, there.
Extol him before all the living,
because he's our master,
and God is our Father forever.
5 He'll scourge us for our iniquities, and will again show mercy,
and will gather us out of all the nations among whom you're all scattered.
6 If you turn to him with your whole heart and with your whole soul,
to do truth before him,
then he'll turn to you,
and won't hide his face from you.
See what he'll do with you.
Give him thanks with your whole mouth.
Bless the master of righteousness.
Exalt the eternal King.
I give him thanks in the land of my captivity,
and show his strength and majesty to a nation of sinners.
Turn, you sinners, and do righteousness before him.
Who can tell if he'll accept you and have mercy on you?
7 I exalt my god.
My soul exalts the King of heaven,
and rejoices in his greatness.
8 Let all men speak,
and let them give him thanks in Yerushalem (Jerusalem).

Hope for Yerushalem

9 Oh Yerushalem, the holy city,
he'll scourge you for your sons' works,
and will again have mercy on the sons of the righteous.
10 Give thanks to the master with goodness,
and bless the eternal King,
that his tabernacle may be built in you again with joy,
and that he may make glad in you those who are captives,
and love in you forever those who are miserable.
11 Many nations will come from afar to the name of the master God
with gifts in their hands, even gifts to the King of heaven.
Generations of generations will praise you,

17 **RV 13:2 · Note** Grk. Hades.

and sing songs of rejoicing.
12 All those who hate you're cursed.
All those who love you forever will be blessed.
13 Rejoice and be extremely glad for the sons of the righteous;
for they'll be gathered together and will bless the master of the righteous.
14 Oh blessed are those who love you.
They'll rejoice for your peace.
Blessed are all those who mourned for all your scourges;
because they'll rejoice for you when they've seen all your glory.
They'll be made glad forever.
15 Let my soul bless God the great King.
16 Because Yerushalem (Jerusalem) will be built with sapphires, emeralds, and precious stones;
your walls and towers and battlements with pure gold.
17 Yerushalem's streets will be paved with beryl, carbuncle, and stones of Ofir.
18 All her streets will say, "Hallelujah!"
and give praise, saying, "Blessed be God, who's exalted you forever!"

Tovi's final advice

14:1 Then Tovi (Tobit) finished giving thanks. 2 He was fifty-eight years old when he lost his sight. After eight years, he received it again. He gave to the poor and he feared the master God more and more, and gave thanks to him.
3 Now he grew very old; and he called his son with the six sons of his son, and said to him, "My child, take your sons. Listen, I've grown old, and am ready to depart out of this life. 4 Go into Maday (Media), my child, for I surely believe all the things which Yonah (Jonah) the prophet spoke of Nineveh, that it'll be overthrown, but in Maday there'll rather be peace for a season. Our kindred will be scattered in the earth from the good land. Yerushalem (Jerusalem) will be desolate, and God's house in it'll be burnt up, and will be desolate for a time. 5 God will again have mercy on them, and bring them back into the land, and they'll build the house, but not like to the former house, until the times of that age are fulfilled. Afterward they'll return from the places of their captivity, and build up Yerushalem with honour. God's house will be built in it forever with a glorious building, even as the prophets spoke about it. 6 And all the nations will turn to fear the master God truly, and will bury their idols. 7 All the nations will bless the master, and his people will give thanks to God, and the master will exalt his people; and all those who love the master God in truth and righteousness will rejoice, showing mercy to our kindred. 8 And now, my child, depart from Nineveh, because those things which the prophet Yonah spoke will surely happen. 9 But you must keep the law and the ordinances, and show yourself merciful and righteous, that it may be well with you. 10 Bury me decently, and your mother with me. Don't stay at Nineveh. See, my child, what Aman did to Ahikar who nourished him, how out of light he brought him into darkness, and all the recompense that he made him. Ahikar was saved, but the other had his recompense, and he went down into darkness. Menasheh (Manasseh) gave to the poor, and escaped the snare of death which he set for him; but Aman fell into the snare, and perished. 11 And now, my children, consider what giving to the poor does, and how righteousness delivers."

While he was saying these things, he gave up the ghost in the bed; but he was one hundred and fifty eight years old. Toviyah (Tobias) buried him magnificently.

Toviyah leaves Nineveh

12 When Hanah died, he buried her with his father. But Toviyah departed with his wife and his sons to Ahmeta to Re'uel his father-in-law, 13 and he grew old in honour, and he buried his father-in-law and mother-in-law magnificently, and he inherited their possessions, and his father Tovi's (Tobit's). 14 He died at Ahmeta of Maday (Media), being one hundred and twenty seven years old. 15 Before he died, he heard of the destruction of Nineveh, which Nevukadnetsar (Nebuchadnezzar) and Ahashverosh (Ahasuerus) took captive. Before his death, he rejoiced over Nineveh.

The Prayer of Menasheh

King of Yehudah,
When He Was Held Captive in Bavel

Introduction

This short *Prayer of Menasheh* (Manasseh) is presented as the prayer of Yehudah's (Judah's) king while he was held captive in Bavel (Babylon). The account in 2 Chronicles 33:10-20 tells how Menasheh humbled himself, prayed, and was restored to his kingdom, but doesn't give the words of his prayer. This document gives a prayer in his voice.

The prayer moves from acknowledging God's power and mercy to a direct confession of wrongdoing. Menasheh admits that he doesn't deserve rescue, asks for forgiveness, and promises to praise God. Its central hope is that God's compassion can reach even someone who has sinned greatly.

The Prayer of Menasheh is recognised as Deuterocanonical Scripture by the Greek Orthodox and Russian Orthodox Churches. It is included in an appendix to the Latin Vulgate Bible.

Main components of this prayer

God's power, patience, and mercy *1:1-8*
Confession and a plea for forgiveness *1:9-13*
Confidence in God's mercy and a promise of praise *1:14-15*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Menasheh asks God for forgiveness

1:1 Oh LORD Almighty in heaven, God of our fathers Avraham, Yitshak (Isaac), and Ya'akov (Jacob), and of their righteous descendants, **2** you who've made heaven and earth, with all their order, **3** who've bound the sea by the word of your commandment, who've shut up the deep, and sealed it by your terrible and glorious name, **4** whom all things fear, yes, tremble before your power, **5** for the majesty of your glory can't be borne, and the anger of your threatening towards sinners is unbearable. **6** Your merciful promise is immeasurable and unsearchable, **7** for you're the master Most High, of great compassion, patient and abundant in mercy, and relent at human suffering. **8** You,[1] Oh master, according to your great goodness have promised repentance and forgiveness to those who've sinned against you. Of your infinite mercies, you've appointed repentance to sinners, that they may be saved. You therefore, Oh master, who are the god of the just, haven't appointed repentance to the just, to Avraham, Yitshak, and Ya'akov, which haven't sinned against you, but you've appointed repentance to me, a sinner. **9** Because I've sinned more times than there are grains of sand in the sea. My transgressions are multiplied,[2] Oh master, my transgressions are multiplied, and I'm not worthy to look up and see the height of heaven for the multitude of my iniquities. **10** I'm bowed down with many iron bands, so that I can't lift up my head because of my sins,[3] and I have no relief; for I've provoked your anger, and done that which is evil before you:[4] I didn't do your will, and I didn't keep your commandments. I've set up abominations, and have multiplied detestable things. **11** Now therefore I bow the knee of my heart, asking you for grace. **12** I've sinned, Oh master, I've sinned, and I acknowledge my iniquities; **13** but, I humbly ask you, forgive me, Oh master, forgive me, and please don't destroy me with my iniquities. Don't be angry with me forever, by reserving evil for me. Don't condemn me into the lower parts of the earth. Because you, Oh master, are the god of those who repent. **14** In me you'll show all your goodness, for you'll save me, even though I'm unworthy, according to your great mercy. **15** Then I'll praise you forever all the days of my life; for all the army of heaven sings your praise, and yours is the glory forever and ever. Amen.

1 **RV 1:8 · Note** The Alex. MS. omits You... saved.

2 **RV 1:9 · Note** The Alex. MS. omits Oh master... multiplied.

3 **RV 1:10 · Note** Some authorities omit by reason of my sins.

4 **RV 1:10 · Note** The Alex. MS. omits I did... commandments.

Baruk

Introduction

The book of *Baruk* is set among the people taken into exile in Bavel (Babylon) after Yerushalem (Jerusalem) was captured. It opens with Baruk reading to the exiles, who weep, pray, and send money and a message to the people still in Yerushalem. The prayer that follows openly acknowledges their disobedience and asks God to show mercy and bring his people home.

The book then calls Yisrael (Israel) to seek wisdom in God's instructions. Yerushalem is pictured as a grieving mother whose children have been taken away, but who can look forward to their return. These sections move from confession and sorrow to renewed hope in God's faithfulness.

The final chapter contains *The Letter of Yirmiyah* (Jeremiah), addressed to people facing exile. It warns them not to be impressed or frightened by the idols they will see in Bavel. Again and again, it points out that these objects can't speak, protect themselves, or help their worshippers.

The book of *Baruk* is recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches. In some Bibles, Baruk chapter 6 is listed as a separate book called *The Letter of Yirmiyah/Jeremiah*, reflecting its separation from Baruk in some copies of the Greek Septuagint.

Main components of this document

The exiles send gifts and a message to Yerushalem *1:1-14*
Confession and a prayer for mercy *1:15–3:8*
Finding wisdom in God's instructions *3:9–4:4*
Yerushalem's sorrow and the promise of restoration *4:5–5:9*
Yirmiyah's letter warning against idols *6:1-73*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

The exiles send gifts and a message to Yerushalem

1:1 These are the words of the book which Baruk the son of Neriyah, the son of Mahseyah, the son of Tsidkiyah (Zedekiah), the son of Hasadyah, the son of Hilkiyah, wrote in Bavel (Babylon), **2** in the fifth year, in the seventh day of the month, at the time when the Kasdim (Chaldeans) took Yerushalem (Jerusalem) and burnt it with fire. **3** Baruk read the words of this book in the hearing of Yekonias the son of Yehoyakim king of Yehudah (Judah), and in the hearing of all the people who came to hear the book, **4** and in the hearing of the mighty men, and of the kings' sons, and in the hearing of the elders, and in the hearing of all the people, from the least to the greatest, even of all those who lived at Bavel by the river Sud. **5** Then they wept, fasted,[1] and prayed before the master. **6** They also made a collection of money according to every man's ability; **7** and they sent it to Yerushalem to Yehoyakim the high priest, the son of Hilkiyah, the son of Shalum, and to the priests and to all the people who were found with him at Yerushalem, **8** at the same time when he took the vessels of the master's house, that'd been carried out of the temple, to return them into the land of Yehudah, the tenth day of Sivan—silver vessels which Tsidkiyah the son of Yoshiyah (Josiah) king of Yehudah had made, **9** after Nevukadnetsar (Nebuchadnezzar) king of Bavel had carried away Yekonias, the princes, the captives, the mighty men, and the people of the land from Yerushalem, and brought them to Bavel.

10 And they said: Listen, we've sent you money; therefore buy with the money burnt offerings, sin offerings, and incense, and prepare an oblation, and offer on the altar of the master our god; **11** and pray for the life of Nevukadnetsar king of Bavel, and for the life of Belshatsar (Belshazzar) his son, that their days may be[2] as the days of heaven above the earth. **12** The master will give us strength and light to our eyes. We'll live under the shadow of Nevukadnetsar king of Bavel and under the shadow of Belshatsar his son, and we'll serve them many days, and find favour in their sight. **13** Pray for us also to the master our god, for we've sinned against the master our god. To this day the anger of the master and his indignation isn't turned from us. **14** Read this book which we've sent to you, to make confession in the master's house on the day of the feast and on the days of the solemn assembly.

The people confess their disobedience

15 Say: To the master our god belongs righteousness, but to us confusion of face, as at this day—to the men of Yehudah, to the inhabitants of Yerushalem, **16** to our kings, to our princes, to our priests, to our prophets, and to our fathers, **17** because we've sinned before the master. **18** We've disobeyed him and haven't listened to the voice of the master our god, to walk in the master's commandments that he's set before us. **19** Since the day that the master brought our fathers out of the land of Mitsrayim (Egypt) to this present day, we've been disobedient to the master our god, and we've been negligent in not listening to his voice. **20** Therefore the deadly diseases have clung to us, along with the curse which the master declared through Mosheh (Moses) his servant in the day that he brought our fathers out of the land of Mitsrayim to give us a land that flows with milk and honey, as at this day. **21** Nevertheless we didn't listen to the voice of the master our god, according to all the words of the prophets whom he sent to us, **22** but we each walked in the imagination of his own wicked heart, to serve strange gods and to do what is evil in the sight of the master our god.

2:1 Therefore the master has made good his word which he pronounced against us, and against our judges who judged Yisrael (Israel), and against our kings, and against our princes, and against the men of Yisrael and Yehudah (Judah), **2** to bring terrible deadly diseases onto us such as never happened before under the whole heaven,[3] as it happened in Yerushalem (Jerusalem), according to the things that are written in Mosheh's law, **3** that we should each eat the flesh of our own son, and each eat the flesh of our own daughter. **4** Moreover he's given them to be in subjection to all the kingdoms that are around us, to be a reproach and a desolation among all the people around us, where the master has scattered them. **5** Thus they were thrown down and not exalted, because we sinned against the master our god in not listening to his voice. **6** To the master our god belongs righteousness, but to us and to our fathers confusion of face, as at this day. **7** All these deadly diseases have come onto us which the master has pronounced against us. **8** Yet we haven't asked for the favour of the master by everyone turning from the thoughts of his wicked heart. **9** Therefore the master has kept watch over the deadly diseases. The master has brought them onto us, because the master is righteous in all his works which he's commanded us. **10** Yet we haven't listened to his voice, to walk in the master's commandments that he's set before us.

A prayer for mercy

11 And now, Oh master, you God of Yisrael (Israel) who've brought your people out of the land of Mitsrayim (Egypt) with a mighty hand, with signs, with wonders, with great power, and with a high arm, and have gotten yourself a name, as at this day: **12** Oh master our god, we've sinned. We've been ungodly. We've done wrong in all your ordinances. **13** Let your anger turn from us, for we're but a few left among the heathen where you've scattered us. **14** Hear our prayer, Oh master, and our petition, and deliver us for your own sake. Give us favour in the sight of those who've led us away captive, **15** that all the earth may know that you're the master our god, because Yisrael and his posterity is called by your name. **16** Oh master, look down from your holy house and consider us. In-

1 **RV 1:5 · Note** Another reading is, and vowed vows.

2 **RV 1:11 · Note** See Deuteronomy 11:21.

3 **RV 2:2 · Note** Another reading is, even as he has done.

cline your ear, Oh master, and hear. 17 Open your eyes, and see; for the dead that are in Haidais, whose breath is taken from their bodies, will give to the master neither glory nor righteousness; 18 but the soul who's greatly vexed, who goes stooping and feeble, and the eyes that fail, and the hungry soul, will declare your glory and righteousness, Oh master.

19 Because we don't present our supplication before you, Oh master our god, for the righteousness of our fathers and of our kings. 20 Because you've sent your anger and your indignation onto us, as you've spoken by your servants the prophets, saying, 21 "The master says, 'Bow your shoulders to serve the king of Bavel (Babylon), and remain in the land that I gave to your fathers. 22 But if you won't hear the master's voice to serve the king of Bavel, 23 I'll cause to cease out of the cities of Yehudah (Judah) and from the region near Yerushalem (Jerusalem) the voice of mirth, the voice of gladness, voice of the bridegroom, and the voice of the bride. The whole land will be desolate without inhabitant.' " 24 But we wouldn't listen to your voice, to serve the king of Bavel. Therefore you've made good your words that you spoke by your servants the prophets, that the bones of our kings and the bones of our fathers would be taken out of their places. 25 Listen, they're thrown out to the heat by day and to the frost by night. They died in great miseries by famine, by sword, and by[4] pestilence. 26 You've made the house that's called by your name as it's today because of the wickedness of the house of Yisrael (Israel) and the house of Yehudah.

God's promise to bring his people home

27 Yet, Oh master our god, you have dealt with us after all your kindness and according to all your great mercy, 28 as you spoke by your servant Mosheh (Moses) in the day when you commanded him to write your law in the presence of the Israeli people, saying, 29 "If you won't hear my voice, surely this very great multitude will be turned into a small number among the nations where I'll scatter them. 30 Because I know that they won't listen to me, because they're a stiff-necked people; but in the land of their captivity they'll take it to heart, 31 and will know that I'm the master their god. I'll give them a heart and ears to hear. 32 Then they'll praise me in the land of their captivity, and think about my name, 33 and will return from their stiff neck and from their wicked actions; because they'll remember the way of their fathers who sinned before the master. 34 I'll bring them again into the land which I promised to their fathers, to Avraham, to Yitshak (Isaac), and to Ya'akov (Jacob), and they'll rule over it. I'll increase them, and they won't be diminished. 35 And I'll make an eternal covenant with them to be their god, and they'll be my people. I'll no more remove my people Yisrael out of the land that I've given them."

3:1 Oh master Almighty, you God of Yisrael, the soul in anguish and the troubled spirit cries to you. 2 Hear, Oh master, and have mercy; for you're a merciful God. Yes, have mercy on us, because we've sinned before you. 3 Because you're enthroned forever, and we keep perishing. 4 Oh master Almighty, you God of Yisrael, hear now the prayer of the dead Israelis, and of the children of those who were sinners before you, who didn't listen to the voice of you their god; because of this, these deadly diseases cling to us. 5 Don't remember the iniquities of our fathers, but remember your power and your name at this time. 6 Because you're the master our god, and we'll praise you, Oh master. 7 Because this cause, you've put your fear in our hearts, to the intent that we should call on your name. We'll praise you in our captivity, for we've called to mind all the iniquity of our fathers who sinned before you. 8 Listen, we're yet this day in our captivity where you've scattered us, for a reproach and a curse, and to be subject to penalty according to all the iniquities of our fathers who departed from the master our god.

Finding the way to wisdom

9 Hear, Oh Yisrael, the commandments of life! Give ear to understand wisdom! 10 How is it, Oh Yisrael, that you're in your enemies' land, that you've become old in a strange country, that you're defiled with the dead, 11 that you're counted with those who are in Haidais? 12 You've forsaken the fountain of wisdom. 13 If you'd walked in the way of God, you'd have dwelled in peace forever. 14 Learn where there's wisdom, where there's strength, and where there's understanding, that you may also know where there's length of days and life, where there's the light of the eyes and peace. 15 Who's found out her place? Who's come into her treasuries? 16 Where are the princes of the heathen, and those who ruled the wild animals that are on the earth, 17 those who had their pastime with the fowls of the air, and those who hoarded up silver and gold, in which people trust, and of their getting there's no end? 18 Because those who diligently strived to gain silver, and were so anxious, and whose works are past finding out, 19 they've vanished and gone down to Haidais, and others have come up in their place.

20 Younger men have seen the light and lived on the earth, but they haven't known the way of knowledge, 21 nor understood its paths. Their children haven't embraced it. They're far off from their way. 22 It hasn't been heard of in Kena'an (Canaan), neither has it been seen in Teyman. 23 The sons also of Hagar who seek understanding, which are in the land, the merchants of Merran and Teyman, and the authors of fables, and the searchers out of understanding—none of these have known the way of wisdom or remembered her paths.

24 Oh Yisrael (Israel), how great is God's house! How large is the place of his possession! 25 It's great and has no end. It's high and unmeasurable. 26 Giants were born that were famous of old, great of stature, and expert in war. 27 God didn't choose these, nor did he give the way of knowledge to them, 28 so they perished, because they had no wisdom. They perished through their own foolishness. 29 Who's

4 **RV 2:25 · Note** See Yirmeyah/Jeremiah 32:36.

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gone up into heaven, taken her, and brought her down from the clouds? 30 Who's gone over the sea, found her, and will bring her for choice gold? 31 There's no one who knows her way, nor any who comprehend her path. 32 But he that knows all things knows her, he found her out with his understanding. He who prepared the earth for all time has filled it with four-footed animals. 33 It's he who sends forth the light, and it goes. He called it, and it obeyed him with fear. 34 The stars shone in their watches, and were glad. When he called them, they said, "Here we are." They shone with gladness to him who made them. 35 This is our god. No other can be compared to him. 36 He's found out all the way of knowledge, and has given it to Ya'akov (Jacob) his servant and to Yisrael (Israel) who's loved by him. 37 Afterward she appeared on earth, and lived with men.

4:1 This is the book of God's commandments and the law that endures forever. All those who hold it fast will live, but those who leave it'll die. 2 Turn, Oh Ya'akov, and take hold of it. Walk towards the shining of its light. 3 Don't give your glory to another, nor the things that are to your advantage to a foreign nation. 4 Oh Yisrael, we're happy; for the things that are pleasing to God are made known to us.

Yerushalem mourns for her children

5 Be of good cheer, my people, the memorial of Yisrael. 6 You weren't sold to the nations for destruction, but because you moved God to anger, you were delivered to your adversaries. 7 Because you provoked him who made you by sacrificing to demons and not to God. 8 You forgot the eternal God who brought you up. You also grieved Yerushalem (Jerusalem), who nursed you. 9 Because she saw the anger that came on you from God, and said, "Listen, you who live near Tsiyon (Zion); for God has brought on me great mourning. 10 Because I've seen the captivity of my sons and daughters, which the Eternal has brought on them. 11 Because with joy I nourished them, but sent them away with weeping and mourning. 12 Let no man rejoice over me, a widow and forsaken by many. Because the sins of my children, I'm left desolate, because they turned away from God's law 13 and had no regard for his statutes. They didn't walk in the ways of God's commandments or tread in the paths of discipline in his righteousness. 14 Let those who live near Tsiyon come and remember the captivity of my sons and daughters, which the Eternal has brought on them. 15 Because he's brought a nation on them from afar, a shameless nation with a strange language, who didn't respect old men or pity children. 16 They've carried away the dear beloved sons of the widow, and left her who was alone desolate of her daughters."

17 But I—how can I help you? 18 Because he who brought these calamities on you'll deliver you from your enemies' hand. 19 Go your way, Oh my children. Go your way, for I'm left desolate. 20 I've put off the garment of peace, and put on the sackcloth of my petition. I'll cry to the Eternal as long as I live.

God will bring the exiles back

21 Take courage, my children. Cry to God, and he'll deliver you from the power and hand of the enemies. 22 Because I've trusted in the Eternal, that he'll save you; and joy has come to me from the Holy One, because of the mercy that'll soon come to you from your Eternal Saviour. 23 Because I sent you out with mourning and weeping, but God will give you to me again with joy and gladness forever. 24 Because as now those who live near Tsiyon (Zion) have seen your captivity, so they'll shortly see your salvation from our god which will come on you with great glory and brightness of the Eternal. 25 My children, suffer patiently the anger that's come on you from God, for your enemy has persecuted you; but shortly you'll see his destruction and will tread on their necks. 26 My delicate ones have travelled rough roads. They were taken away like a flock carried off by enemies.

27 Take courage, my children, and cry to God; for you'll be remembered by him who's brought this on you. 28 Because as it was your decision to go astray from God, return and seek him ten times more. 29 Because he who brought these calamities on you'll bring you eternal joy again with your salvation. 30 Take courage, Oh Yerushalem, for he who called you by name will comfort you. 31 Miserable are those who afflicted you and rejoiced at your fall. 32 Miserable are the cities which your children served. Miserable is she who received your sons. 33 Because as she rejoiced at your fall and was glad of your ruin, so she'll be grieved at her own desolation. 34 And I'll take away her pride in her great multitude and her boasting will be turned into mourning. 35 Because fire will come on her from the Eternal for many days; and she'll be inhabited by demons for a long time.

Yerushalem's sorrow will turn to joy

36 Oh Yerushalem (Jerusalem), look around you towards the east, and see the joy that comes to you from God. 37 Listen, your sons come, whom you sent away. They come gathered together from the east to the west at the word of the Holy One, rejoicing in God's glory.

5:1 Take off the garment of your mourning and affliction, Oh Yerushalem, and put on forever the beauty of the glory from God. 2 Put on the robe of the righteousness from God. Set on your head a diadem of the glory of the Eternal. 3 Because God will show your splendour everywhere under heaven. 4 Because your name will be called by God forever "Righteous Peace, Godly Glory".

5 Arise, Oh Yerushalem, and stand on the height. Look around you towards the east and see your children gathered from the going down of the sun to its rising at the word of the Holy One, rejoicing that God has remembered them. 6 Because they went from you on foot, being led away by their enemies, but God brings them in to you carried on high with glory, on a royal throne. 7 Because God has appointed that every high mountain and the eternal hills should be made low, and the valleys filled up to make the ground level, that Yisrael (Israel) may go safely in God's glory. 8 Moreover the woods and every sweet smelling tree have shaded Yisrael by God's commandment. 9 Because God will lead Yisrael with joy in the light of his glory with the mercy and righteousness that come from

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him.

The Letter of Yirmiyah (Yirmeyah/Jeremiah)

6:1 A copy of a letter that Yirmiyah (Jeremiah) sent to those who were to be led captives into Bavel (Babylon) by the king of the Babylonians, to give them the message that God commanded him.

2 Because of the sins which you've committed before God, you'll be led away captives to Bavel by Nevukadnetsar (Nebuchadnezzar) king of the Babylonians. **3** So when you come to Bavel, you'll remain there many years, and for a long season, even for seven generations. After that, I'll bring you out peacefully from there. **4** But now you'll see in Bavel gods of silver, gold, wood carried on shoulders, which cause the nations to fear. **5** Beware therefore that you in no way become like these foreigners. Don't let fear take hold of you because of them when you see the multitude before them and behind them, worshipping them. **6** But say in your hearts, "O master, we must worship you." **7** Because my angel is with you, and I myself care for your souls.

Lifeless idols dressed like kings

8 Because their tongue is polished by the workman, and they themselves are overlaid with gold and with silver; yet they're only fake, and can't speak. **9** And taking gold, as if it were for a virgin who loves to be happy, they make crowns for the heads of their gods. **10** Sometimes also the priests take gold and silver from their gods, and spend it on themselves. **11** They'll even give some of it to the common prostitutes. They dress them like men with clothes, even the gods of silver, gods of gold, and gods of wood. **12** Yet these gods can't save themselves from rust and moths, even though they're covered with purple clothes. **13** They wipe their faces because of the dust of the temple, which is thick on them. **14** And he who can't put to death one who offends against him holds a sceptre, as though he were judge of a country. **15** He has also a dagger in his right hand, and an axe, but can't deliver himself from war and robbers. **16** By this they're known not to be gods. Therefore don't fear them. **17** Because like a vessel that a man uses is worth nothing when it's broken, even so it's with their gods. When they're set up in the temples, their eyes are full of dust through the feet of those who come in. **18** As the courtyards are secured on every side on him who offends the king, as being committed to suffer death, even so the priests secure their temples with doors, with locks, and bars, so that robbers won't carry them off. **19** They light candles for them, yes, more than for themselves, even though they can't see one. **20** They're like one of the beams of the temple. Men say their hearts are eaten out when things creeping out of the earth devour both them and their clothing. They don't feel it **21** when their faces are blackened through the smoke that comes out of the temple. **22** Bats, swallows, and birds land on their bodies and heads. So do the cats. **23** By this you may know that they're no gods. Therefore don't fear them. **24** Notwithstanding the gold with which they're covered to make them beautiful, unless someone wipes off the tarnish, they won't shine; for they didn't even feel it when they were molten. **25** Things in which there's no breath are bought at any cost. **26** Having no feet, they're carried on shoulders. By this, they declare to men that they're worth nothing. **27** Those who serve them are also ashamed, for if they fall to the ground at any time, they can't rise up again by themselves. If they're bowed down, they can't make themselves straight; but the offerings are set before them, as if they were dead men. **28** And the things that are sacrificed to them, their priests sell and spend. In the same way, their wives also lay up part of it in salt; but to the poor and to the impotent they give none of it. **29** The menstruous woman and the woman in childbed touch their sacrifices, knowing therefore by these things that they're no gods. Don't fear them. **30** Because how can they be called gods? Because women set food before the gods of silver, gold, and wood. **31** And in their temples the priests sit on seats, having their clothes torn and their heads and beards shaven, and nothing on their heads. **32** They roar and cry before their gods, as men do at the feast when one is dead. **33** The priests also take off clothes from them and clothe their wives and children with them. **34** Whether it's evil or good what one does to them, they aren't able to repay it. They can't set up a king or put him down. **35** In the same way, they can neither give riches nor money. Though a man make a vow to them and doesn't keep it, they'll never exact it. **36** They can save no man from death. They can't deliver the weak from the mighty. **37** They can't restore a blind man to his sight, or deliver anyone who's in distress. **38** They can show no mercy to the widow, or do good to the fatherless. **39** They're like the stones that are cut out of the mountain, these gods of wood that are overlaid with gold and with silver. Those who minister to them will be confounded.

Why idols aren't gods

40 How could a man then think or say that they're gods, when even the Kasdim (Chaldeans) themselves dishonour them? **41** If they see one mute who can't speak, they bring him and ask him to call on Bel, as though he were able to understand. **42** Yet they can't perceive this themselves, and forsake them; for they have no understanding. **43** The women also with cords around them sit in the ways, burning bran for incense; but if any of them, drawn by someone who passes by, lies with him, she reproaches her fellow, that she wasn't thought as worthy as herself and her cord wasn't broken. **44** Whatever is done among them is false. How could a man then think or say that they're gods? **45** They're fashioned by carpenters and goldsmiths. They can be nothing else than what the workmen make them to be. **46** And they themselves who fashioned them can never continue long. How then should the things that are fashioned by them? **47** Because they've left lies and reproaches to those who come after. **48** Because when there comes any war or deadly disease onto them, the priests consult with themselves, where they may be hidden with them. **49** How then can't men understand that they're no gods, which can't save themselves from war or from deadly diseases? **50** Because seeing

they're only wood and overlaid with gold and silver, it'll be known in the future that they're false. 51 It'll be manifest to all nations and kings that they're no gods, but the works of men's hands, and that there's no work of God in them. 52 Who then may not know that they aren't gods?

53 Because they can't set up a king in a land or give rain to men. 54 They can't judge their own cause, or redress a wrong, being unable; for they're like crows between heaven and earth. 55 Because even when fire falls on the house of gods of wood overlaid with gold or with silver, their priests will flee away, and escape, but they themselves will be burnt apart like beams. 56 Moreover they can't withstand any king or enemies. How could a man then admit or think that they're gods? 57 Those gods of wood overlaid with silver or with gold aren't able to escape from thieves or robbers. 58 The gold, silver, and clothes with which they're clothed—those who are strong will take from them, and go away with them. They won't be able to help themselves. 59 Therefore it's better to be a king who shows his manhood, or else a vessel in a house profitable for whatever the owner needs, than such false gods—or even a door in a house, to keep the things safe that are in it, than such false gods; or better to be a pillar of wood in a palace than such false gods.

60 Because sun, moon, and stars, being bright and sent to do their jobs, are obedient. 61 Likewise also the lightning when it flashes is beautiful to see. In the same way, the wind also blows in every country. 62 And when God commands the clouds to go over the whole world, they do as they're told. 63 And the fire sent from above to consume mountains and woods does as it's commanded; but these are to be compared to them neither in show nor power. 64 Therefore a man shouldn't think or say that they're gods, seeing they aren't able to judge causes or to do good to men. 65 Knowing therefore that they're no gods, don't fear them. 66 Because they can neither curse nor bless kings. 67 They can't show signs in the heavens among the nations, or shine as the sun, or give light as the moon. 68 The wild animals are better than they; for they can get under a covert, and help themselves. 69 In no way then is it manifest to us that they're gods. Therefore don't fear them. 70 Because as a scarecrow in a garden of cucumbers that keeps nothing, so are their gods of wood overlaid with gold and silver. 71 Likewise also their gods of wood overlaid with gold and with silver, are like a white thorn in an orchard that every bird sits on. They're also like a dead body that's thrown out into the dark. 72 You'll know them to be no gods by the bright purple that rots on them. They themselves will be consumed afterwards, and will be a reproach in the country. 73 Better therefore is the just man who has no idols; for he'll be far from reproach.

The Book of
Daniyel

with Greek Portions

Introduction

This account of *Daniyel with Greek portions* contains the familiar accounts and visions from *Daniyel*, together with additional passages preserved in Greek. Daniyel and his friends are taken from Yehudah (Judah) to Bavel (Babylon), where they must decide how to remain faithful to God while serving foreign rulers. The accounts of dreams, royal demands, a blazing furnace, and a den of lions show God's power to humble kings and protect those who trust him.

The additional material includes Azaryah's prayer and the three friends' song of praise while they are in the furnace. It also includes the account of Shoshanah (Susanna), whom Daniyel rescues from false accusations, and the accounts of Bel and the dragon, in which he exposes false worship and is again delivered from lions. These passages share the wider book's concerns with faithful worship, God's justice, and rescue from powerful opponents.

This edition keeps the extra prayer and song within chapter 3, where they belong in the account. They occupy verses 24–90, and the earlier narrative resumes at verse 91, so the numbering differs from the other OET account of Daniyel. Shoshanah's account is in chapter 13, and Bel and the dragon are in chapter 14.

Main components of this account

Daniyel and his friends serve in Bavel *1:1–2:49*
The three friends in the furnace, including their prayer and song *3:1-97*
God humbles kings and rescues Daniyel *4:1–6:28*
Daniyel's visions and their explanations *7:1–12:13*
Daniyel exposes the false accusations against Shoshanah *13:1-64*
Bel, the dragon, and Daniyel's rescue from lions *14:1-42*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Daniyel and his friends in Bavel

1:1 In the third year of the reign of Yehoyakim king of Yehudah (Judah), Nevukadnetsar (Nebuchadnezzar) king of Bavel (Babylon) came to Yerushalem (Jerusalem) and besieged it. **2** The master[1] gave Yehoyakim king of Yehudah into his hand, with part of the vessels of God's house;[2] and he carried them into the land of Shin'ar to his god's house. He brought the vessels into the treasure house of his god.

3 The king spoke to Ashpenaz the master of his eunuchs, that he should bring in some of the Israeli people (Israel), even of the royal offspring[3] and of the leading citizens— **4** youths in whom was no defect, but well-favoured, and skilful in all wisdom, and endowed with knowledge, and understanding science, and who had the ability to serve in the king's palace; and that he should teach them the learning and the language of the Kasdim (Chaldeans). **5** The king appointed for them a daily portion of the king's delicacies, and of the wine which he drank, and that they should be nourished three years; that at its end they should serve the king.

6 Now among these were of the children of Yehudah: Daniyel, Hananyah, Mishael, and Azaryah. **7** The prince of the eunuchs gave names to them: to Daniyel he gave the name Belteshatsar (Belteshazzar); to Hananyah, Shadrak; to Mishael, Meyshak; and to Azaryah, Aved-Nego.

8 But Daniyel purposed in his heart that he wouldn't defile himself with the king's delicacies, nor with the wine which he drank. Therefore he requested of the prince of the eunuchs that he might not defile himself. **9** Now God made Daniyel find kindness and compassion in the sight of the prince of the eunuchs. **10** The prince of the eunuchs said to Daniyel, "I fear my lord the king, who's appointed your food and your drink. Because why should he see your faces worse looking than the youths who are of your own age? Then you'd endanger my head with the king."

11 Then Daniyel said to the steward whom the prince of the eunuchs had appointed over Daniyel, Hananyah, Mishael, and Azaryah: **12** "Test your servants, I beg you, ten days; and let them give us vegetables to eat and water to drink. **13** Then let our faces be examined before you, and the face of the youths who eat of the king's delicacies; and as you see, deal with your servants." **14** So he listened to them in this matter, and tested them for ten days.

15 At the end of ten days, their faces appeared fairer, and they were fatter in flesh, than all the youths who ate of the king's delicacies. **16** So the steward took away their delicacies, and the wine that they'd drink, and gave them vegetables.

17 Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniyel had understanding in all visions and dreams.

18 At the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nevukadnetsar (Nebuchadnezzar). **19** The king talked with them; and among them all was found no one like Daniyel, Hananyah, Mishael, and Azaryah. Therefore they served the king. **20** In every matter of wisdom and understanding about which the king enquired of them, he found them ten times better than all the magicians and enchanters who were in all his realm.

21 Daniyel continued serving even to the first year of King Koresh (Cyrus).

Nevukadnetsar's dream

2:1 In the second year of Nevukadnetsar's reign, Nevukadnetsar dreamt dreams; and his spirit was troubled, and his sleep went from him. **2** Then the king commanded that the magicians, the enchanters, the sorcerers, and the Kasdim be called to tell the king his dreams. So they came in and stood before the king. **3** The king said to them, "I have dreamt a dream, and my spirit is troubled to know the dream."

4 Then the Kasdim (Chaldeans) spoke to the king in the Arami (Syrian) language, "Oh king, live forever! Tell your servants the dream, and we'll show the interpretation."

5 The king answered the Kasdim, "The thing has gone from me. If you don't make known to me the dream and its interpretation, you'll be cut in pieces, and your houses will be made a dunghill. **6** But if you show the dream and its interpretation, you'll receive from me gifts, rewards, and great honour. Therefore show me the dream and its interpretation."

7 They answered the second time and said, "Let the king tell his servants the dream, and we'll show the interpretation."

8 The king answered, "I know of a certainty that you're trying to gain time, because you see the thing has gone from me. **9** But if you don't make known to me the dream, there's but one law for you; for you've prepared lying and corrupt words to speak before me, until the situation changes. Therefore tell me the dream, and I'll know that you can show me its interpretation."

10 The Kasdim answered before the king, and said, "There isn't a man on the earth who can show the king's matter, because no king, lord, or ruler, has asked such a thing of any magician, enchanter, or Chaldean. **11** It's a rare thing that the king requires, and there's no other who can show it before the king, except the gods, whose dwelling isn't with flesh."

12 Because of this, the king was angry and very furious, and commanded that all the wise men of Bavel (Babylon) be destroyed. **13** So the decree went out, and the wise men were to be slain. They searched for Daniyel and his companions to be slain.

God reveals the dream to Daniyel

14 Then Daniyel returned answer with counsel and prudence to Areyok the captain of the king's guard, who'd gone out to

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1 **RV 1:2 · Note** The word translated "master" is "Adonai."

2 **RV 1:2 · Note** The Hebrew word rendered "God" is "אֱלֹהִים" (Elohim).

3 **RV 1:3 · Note** or, seed

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kill the wise men of Bavel. 15 He answered Areyok the king's captain, "Why is the decree so urgent from the king?" Then Areyok made the thing known to Daniyel. 16 Daniyel went in, and desired of the king that he'd appoint him a time, and he'd show the king the interpretation.

17 Then Daniyel went to his house and made the thing known to Hananyah, Mishael, and Azaryah, his companions, 18 that they'd desire mercies of the god of heaven about this secret, and that Daniyel and his companions wouldn't perish with the rest of the wise men of Bavel. 19 Then the secret was revealed to Daniyel in a vision of the night. Then Daniyel blessed the god of heaven.
20 Daniyel answered,
"Blessed be God's name forever and ever;
for wisdom and might are his.
21 He changes the times and the seasons.
He removes kings and sets up kings.
He gives wisdom to the wise,
and knowledge to those who have understanding.
22 He reveals the deep and secret things.
He knows what's in the darkness,
and the light lives with him.
23 I thank you and praise you,
Oh God of my fathers,
who've given me wisdom and might,
and have now made known to me what we desired of you;
for you've made known to us the king's matter."

Daniyel explains the king's dream

24 Therefore Daniyel went in to Areyok, whom the king had appointed to destroy the wise men of Bavel (Babylon). He went and said this to him: "Don't destroy the wise men of Bavel. Bring me in before the king, and I'll show to the king the interpretation."

25 Then Areyok brought in Daniyel before the king in haste, and said this to him: "I've found a man of the children of the captivity of Yehudah (Judah) who'll make known to the king the interpretation."

26 The king answered Daniyel, whose name was Belteshatsar (Belteshazzar), "Are you able to make known to me the dream which I've seen, and its interpretation?"

27 Daniyel answered before the king, and said, "The secret which the king has demanded can't be shown to the king by wise men, enchanters, magicians, or soothsayers; 28 but there's a God in heaven who reveals secrets, and he's made known to King Nevukadnetsar (Nebuchadnezzar) what'll be in the latter days. Your dream, and the visions of your head on your bed, are these:

29 "As for you, Oh king, your thoughts came on your bed, what should happen in the future; and he who reveals secrets has made known to you what'll happen. 30 But as for me, this secret isn't revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that you may know the thoughts of your heart.

31 "You, Oh king, saw, and[4] a great image. This image, which was mighty, and whose brightness was excellent, stood before you; and its appearance was terrifying. 32 As for this image, its head was of fine gold, its chest and its arms of silver, its belly and its thighs of bronze, 33 its legs of iron, its feet part of iron, and part of clay. 34 You saw until a stone was cut out without hands, which struck the image on its feet that were of iron and clay, and broke them in pieces. 35 Then the iron, the clay, the bronze, the silver, and the gold were broken in pieces together, and became like the chaff of the summer threshing floors. The wind carried them away, so that no place was found for them. The stone that struck the image became a great mountain, and filled the whole earth.

36 "This is the dream; and we'll tell its interpretation before the king. 37 You, Oh king, are king of kings, to whom the god of heaven has given the kingdom, the power, the strength, and the glory. 38 Wherever the children of men live, he's given the animals of the field and the birds of the sky into your hand, and has made you rule over them all. You're the head of gold.

39 "After you, another kingdom will arise that's inferior to you; and a third kingdom of bronze, which will rule over all the earth. 40 The fourth kingdom will be strong as iron, because iron breaks in pieces and subdues all things; and as iron that crushes all these, it'll break in pieces and crush. 41 Whereas you saw the feet and toes, part of potters' clay, and part of iron, it'll be a divided kingdom; but there'll be in it of the strength of the iron, because you saw the iron mixed with miry clay. 42 As the toes of the feet were part of iron, and part of clay, so the kingdom will be partly strong, and partly brittle. 43 Whereas you saw the iron mixed with miry clay, they'll mingle themselves with the seed of men; but they won't cling to one another, even as iron doesn't mix with clay.

44 "In the days of those kings the god of heaven will set up a kingdom which will never be destroyed, nor will its sovereignty be left to another people; but it'll break in pieces and consume all these kingdoms, and it'll stand forever. 45 Because you saw that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. The great God has made known to the king what'll happen in the future. The dream is certain, and its interpretation sure."

The king rewards Daniyel

46 Then King Nevukadnetsar (Nebuchadnezzar) fell on his face, worshipped Daniyel, and commanded that they should offer an offering and sweet odours to him. 47 The king answered to Daniyel, and said, "Of a truth your god is the god of gods, and the master of kings, and a revealer of secrets, since you've been able to reveal this secret."

48 Then the king made Daniyel great, and gave him many great gifts, and made him rule over the whole province of

4 **RV 2:31 · Note** "Listen", from "הַנָּה", means look at, take notice, observe, see, or gaze at. It is often used as an interjection.

Readers' Version

Bavel (Babylon), and to be chief governor over all the wise men of Bavel. 49 Daniyel requested of the king, and he appointed Shadrak, Meyshak, and Aved-Nego over the affairs of the province of Bavel; but Daniyel was in the king's gate.

The command to worship the statue

3:1 Nevukadnetsar the king made an image of gold, whose height was sixty cubits,[5] and its width six cubits. He set it up in the plain of Dura, in the province of Bavel. 2 Then Nevukadnetsar the king sent to gather together the local governors, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nevukadnetsar the king had set up. 3 Then the local governors, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together to the dedication of the image that Nevukadnetsar the king had set up; and they stood before the image that Nevukadnetsar had set up.

4 Then the herald cried aloud, "To you it's commanded, peoples, nations, and languages, 5 that whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, you fall down and worship the golden image that Nevukadnetsar the king has set up. 6 Anyone who doesn't fall down and worship will be thrown into the middle of a burning fiery furnace the same hour."

7 Therefore at that time, when all the peoples heard the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nevukadnetsar the king had set up.

Daniyel's friends refuse to worship the statue

8 Therefore at that time certain Kasdim (Chaldeans) came near, and brought accusation against the Yehudim (Jews). 9 They answered Nevukadnetsar the king, "Oh king, live forever! 10 You, Oh king, have made a decree that every man who hears the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music must fall down and worship the golden image; 11 and anyone who doesn't fall down and worship will be thrown into the middle of a burning fiery furnace. 12 There are certain Yehudim whom you've appointed over the affairs of the province of Bavel (Babylon): Shadrak, Meyshak, and Aved-Nego. These men, Oh king, haven't respected you. They don't serve your gods, and don't worship the golden image which you've set up."

13 Then Nevukadnetsar in rage and fury commanded that Shadrak, Meyshak, and Aved-Nego be brought. Then these men were brought before the king. 14 Nevukadnetsar answered them, "Is it on purpose, Shadrak, Meyshak, and Aved-Nego, that you don't serve my god, nor worship the golden image which I've set up? 15 Now if you're ready whenever you hear the sound of the horn, flute, zither, lyre, harp, pipe, and all kinds of music to fall down and worship the image which I've made, good; but if you don't worship, you'll be thrown the same hour into the middle of a burning fiery furnace. Who's that god who'll deliver you out of my hands?"

16 Shadrak, Meyshak, and Aved-Nego answered the king, "Nevukadnetsar, we have no need to answer you in this matter. 17 If it happens, our god whom we serve is able to deliver us from the burning fiery furnace; and he'll deliver us out of your hand, Oh king. 18 But if not, let it be known to you, Oh king, that we won't serve your gods or worship the golden image which you've set up."

The three friends are thrown into the fire

19 Then Nevukadnetsar was full of fury, and the form of his appearance was changed against Shadrak, Meyshak, and Aved-Nego. He spoke, and commanded that they should heat the furnace seven times more than it was usually heated. 20 He commanded certain mighty men who were in his army to bind Shadrak, Meyshak, and Aved-Nego, and to throw them into the burning fiery furnace. 21 Then these men were bound in their pants, their tunics, their mantles, and their other clothes, and were thrown into the middle of the burning fiery furnace. 22 Therefore because the king's commandment was urgent, and the furnace extremely hot, the flame of the fire killed those men who took up Shadrak, Meyshak, and Aved-Nego. 23 These three men, Shadrak, Meyshak, and Aved-Nego, fell down bound into the middle of the burning fiery furnace.

THE SONG OF THE THREE HOLY CHILDREN[6]

24 They walked in the middle of the fire, praising God, and blessing the master. 25 Then Azaryah stood, and prayed like this. Opening his mouth in the middle of the fire he said, 26 "Blessed are you, Oh master, you God of our fathers! Your name is worthy to be praised and glorified forever; 27 for you're righteous in all the things that you've done. Yes, all your works are true. Your ways are right, and all your judgements are truth. 28 In all the things that you've brought onto us, and onto the holy city of our fathers, Yerushalem (Jerusalem), you've executed true judgements. Because according to truth and justice you've brought all these things onto us because of our sins. 29 Because we've sinned and committed iniquity in departing from you. 30 In all things we've trespassed, and not obeyed your commandments or kept them. We haven't done as you've commanded us, that it might go well with us. 31 Therefore all that you've brought onto us, and everything that you've done to us, you've done in true judgement. 32 You delivered us into the hands of lawless enemies, most hateful rebels, and to an unjust king who's the

5 RV 3:1 · Note A cubit is the length from the tip of the middle finger to the elbow on a man's arm, or about 18 inches or 46 centimetres.

6 RV 3:24 · Note *The Song of the Three Holy Children* is an addition to *Daniel* found in the Greek Septuagint but not found in the traditional Hebrew text of *Daniel*. This portion is recognised as Deuterocanonical Scripture by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches. It is found inserted between Daniel 3:23 and Daniel 3:24 of the traditional Hebrew Bible. Here, the verses after 23 from the Hebrew Bible are numbered starting at 91 to make room for these verses.

most wicked in all the world. 33 And now we can't open our mouth. Shame and reproach have come on your servants and those who worship you. 34 Don't utterly deliver us up, for your name's sake. Don't annul your covenant. 35 Don't cause your mercy to depart from us, for the sake of Avraham who's loved by you, and for the sake of Yitshak (Isaac) your servant, and Yisrael (Israel) your holy one, 36 to whom you promised that you'd multiply their offspring as the stars of the sky, and as the sand that's on the sea shore. 37 Because we, Oh master, have become less than any nation, and are brought low this day in all the world because of our sins. 38 There isn't at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to offer before you, and to find mercy. 39 Nevertheless in a contrite heart and a humble spirit let us be accepted, 40 like the burnt offerings of rams and bullocks, and like ten thousands of fat lambs. So let our sacrifice be in your sight this day, that we may wholly go after you, for they won't be ashamed who put their trust in you. 41 And now we follow you with all our heart. We fear you, and seek your face. 42 Put us not to shame; but deal with us after your kindness, and according to the multitude of your mercy. 43 Deliver us also according to your marvellous works, and give glory to your name, Oh master. Let all those who harm your servants be confounded. 44 Let them be ashamed of all their power and might, and let their strength be broken. 45 Let them know that you're the master, the only God, and glorious over the whole world."

God protects the three friends in the fire

46 The king's servants who put them in didn't stop making the furnace hot with naphtha, pitch, tinder, and small wood, 47 so that the flame streamed out forty nine cubits above the furnace. 48 It spread and burnt those Kasdim (Chaldeans) whom it found around the furnace. 49 But the angel of the master came down into the furnace together with Azaryah and his fellows, and he struck the flame of the fire out of the furnace, 50 and made the middle of the furnace as it'd been a moist whistling wind, so that the fire didn't touch them at all. It neither hurt nor troubled them.

The three friends praise God

51 Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying, 52 "Blessed are you, Oh master, you God of our fathers, to be praised and exalted above all forever! 53 Blessed is your glorious and holy name, to be praised and exalted above all forever! 54 Blessed are you in the temple of your holy glory, to be praised and glorified above all forever! 55 Blessed are you who see the depths and sit on the cherubim, to be praised and exalted above all forever. 56 Blessed are you on the throne of your kingdom, to be praised and extolled above all forever! 57 Blessed are you in the firmament of heaven, to be praised and glorified forever!

58 Oh all you works of the master, bless the master! Praise and exalt him above all forever! 59 Oh you heavens, bless the master! Praise and exalt him above all forever! 60 Oh you angels of the master, bless the master! Praise and exalt him above all forever! 61 Oh all you waters that are above the sky, bless the master! Praise and exalt him above all forever! 62 Oh all you powers of the master, bless the master! Praise and exalt him above all forever! 63 Oh you sun and moon, bless the master! Praise and exalt him above all forever! 64 Oh you stars of heaven, bless the master! Praise and exalt him above all forever! 65 Oh every shower and dew, bless the master! Praise and exalt him above all forever! 66 Oh all you winds, bless the master! Praise and exalt him above all forever! 67 Oh you fire and heat, bless the master! Praise and exalt him above all forever! 68 Oh you dews and storms of snow, bless the master! Praise and exalt him above all forever! 69 Oh you nights and days, bless the master! Praise and exalt him above all forever! 70 Oh you light and darkness, bless the master! Praise and exalt him above all forever! 71 Oh you cold and heat, bless the master! Praise and exalt him above all forever! 72 Oh you frost and snow, bless the master! Praise and exalt him above all forever! 73 Oh you lightnings and clouds, bless the master! Praise and exalt him above all forever! 74 Oh let the earth bless the master! Let it praise and exalt him above all forever! 75 Oh you mountains and hills, bless the master! Praise and exalt him above all forever! 76 Oh all you things that grow on the earth, bless the master! Praise and exalt him above all forever! 77 Oh[7] sea and rivers, bless the master! Praise and exalt him above all forever! 78 Oh you springs, bless the master! Praise and exalt him above all forever! 79 Oh you whales and all that move in the waters, bless the master! Praise and exalt him above all forever! 80 Oh all you birds of the air, bless the master! Praise and exalt him above all forever! 81 Oh all you wild animals and cattle, bless the master! Praise and exalt him above all forever! 82 Oh you children of men, bless the master! Praise and exalt him above all forever! 83 Oh let Yisrael (Israel) bless the master! Praise and exalt him above all forever. 84 Oh you priests of the master, bless the master! Praise and exalt him above all forever! 85 Oh you servants of the master, bless the master! Praise and exalt him above all forever! 86 Oh you spirits and souls of the righteous, bless the master! Praise and exalt him above all forever! 87 Oh you who are holy and humble of heart, bless the master! Praise and exalt him above all forever! 88 Oh Hananyah, Mishael, and Azaryah, bless the master! Praise and exalt him above all forever; for he's rescued us from Haidais, and saved us from the hand of death! He's delivered us out of the middle of the furnace and burning flame. He's delivered us out of the middle of the fire. 89 Oh give thanks to the master, for he's good; for his mercy is forever. 90 Oh all you who worship the master, bless the god of gods, praise him, and give him thanks; for his mercy is forever!"

Deliverance from the Furnace

91 Then Nevukadnetsar (Nebuchadnezzar) the king was astonished and rose up in haste. He spoke and said to his coun-

7 **RV 3:77 · Note** Some authorities transpose this verse and the next one.

sellors, "Didn't we throw three men bound into the middle of the fire?"[8]

They answered the king, "True, Oh king."

92 He answered, "Look, I see four men loose, walking in the middle of the fire, and they're unharmed. The appearance of the fourth is like a son of the gods."

93 Then Nevukadnetsar came near to the mouth of the burning fiery furnace. He spoke and said, "Shadrak, Meyshak, and Aved-Nego, you servants of the Most High God, come out, and come here!"

Then Shadrak, Meyshak, and Aved-Nego came out of the middle of the fire. 94 The local governors, the deputies, and the governors, and the king's counsellors, being gathered together, saw these men, that the fire had no power on their bodies. The hair of their head wasn't singed. Their pants weren't changed. The smell of fire wasn't even on them.

95 Nevukadnetsar spoke and said, "Blessed be the god of Shadrak, Meyshak, and Aved-Nego, who's sent his angel and delivered his servants who trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. 96 Therefore I make a decree, that every people, nation, and language, who speak anything evil against the god of Shadrak, Meyshak, and Aved-Nego, will be cut in pieces, and their houses will be made a dunghill, because there's no other god who's able to deliver like this."

97 Then the king promoted Shadrak, Meyshak, and Aved-Nego in the province of Bavel (Babylon).[9]

Nevukadnetsar's second dream

4:1 Nevukadnetsar the king,
to all the peoples, nations, and languages, who live in all the earth:
Peace be multiplied to you.

2 It's seemed good to me to show the signs and wonders that the Most High God has worked towards me.

3 How great are his signs!
How mighty are his wonders!
His kingdom is an eternal kingdom.
His dominion lasts throughout the generations.

4 I, Nevukadnetsar (Nebuchadnezzar), was at rest in my house, and flourishing in my palace. 5 I saw a dream which made me afraid; and the thoughts on my bed and the visions of my head troubled me. 6 Therefore I made a decree to bring in all the wise men of Bavel (Babylon) before me, that they might make known to me the interpretation of the dream. 7 Then the magicians, the enchanters, the Kasdim (Chaldeans), and the soothsayers came in; and I told the dream before them; but they didn't make known to me its interpretation. 8 But at the last Daniyel came in before me, whose name was Belteshatsar (Belteshazzar), according to my god's name, and in whom is the spirit of the holy gods. I told the dream before him, saying,

9 "Belteshatsar, master of the magicians, because I know that the spirit of the holy gods is in you, and no secret troubles you, tell me the visions of my dream that I've seen, and its interpretation. 10 These were the visions of my head on my bed: I saw a tree in the middle of the earth; and its height was great. 11 The tree grew, and was strong, and its height reached to the sky, and its sight to the end of all the earth. 12 Its leaves were beautiful, and it had much fruit, and in it was food for all. The animals of the field had shade under it, and the birds of the sky lived in its branches, and all flesh was fed from it.

13 "I saw in the visions of my head on my bed, and a watcher and a holy one came down from the sky. 14 He cried aloud, and said this, 'Cut down the tree and cut off its branches! Shake off its leaves and scatter its fruit! Let the animals get away from under it, and the fowls from its branches. 15 Nevertheless leave the stump of its roots in the earth, even with a band of iron and bronze, in the tender grass of the field; and let it be wet with the dew of the sky. Let his portion be with the animals in the grass of the earth. 16 Let his heart be changed from man's, and let an animal's heart be given to him. Then let seven times pass over him.

17 " 'The sentence is by the decree of the watchers, and the demand by the word of the holy ones, to the intent that the living may know that the Most High rules in the kingdom of men, and gives it to whomever he will, and sets up over it the lowest of men.'

18 "This dream I, King Nevukadnetsar (Nebuchadnezzar), have seen; and you, Belteshatsar (Belteshazzar), declare the interpretation, because all the wise men of my kingdom aren't able to make known to me the interpretation; but you're able, for the spirit of the holy gods is in you."

Daniyel explains the dream's warning

19 Then Daniyel, whose name was Belteshatsar, was stricken mute for a while, and his thoughts troubled him. The king answered, "Belteshatsar, don't let the dream, or the interpretation, trouble you."

Belteshatsar answered, "My lord, may the dream be for those who hate you, and its interpretation to your adversaries. 20 The tree that you saw, which grew and was strong, whose height reached to the sky, and its sight to all the earth; 21 whose leaves were beautiful, and its fruit plentiful, and in it was food for all; under which the animals of the field lived, and on whose branches the birds of the sky had their habitation— 22 it's you, Oh king, who've grown and become strong; for your greatness has grown, and reaches to the sky, and your dominion to the end of the earth.

23 "Whereas the king saw a watcher and a holy one coming down from the sky, and saying, 'Cut down the tree, and destroy it; nevertheless leave the stump of its roots in the earth, even with a band of iron and bronze, in the tender grass of the field, and let it be wet with the dew of the sky. Let his portion be with the animals of the field, until seven

8 **RV 3:91 · Note** Verses 91-97 were numbered 24-30 in the traditional Hebrew text of Daniel.

9 **RV 3:97 · Note** Verses 91-97 were numbered 24-30 in the traditional Hebrew text of Daniel.

Readers' Version

times pass over him.'
24 "This is the interpretation, Oh king, and it's the Most
High's decree, which has come on my lord the king: 25 that
you'll be driven from men, and your dwelling will be with
the animals of the field. You'll be made to eat grass as
oxen, and will be wet with the dew of the sky, and seven
times will pass over you; until you know that the Most
High rules in the kingdom of men, and gives it to
whomever he will. 26 Their command to leave the stump of
the roots of the tree means your kingdom will be sure to
you, after you'll have known that the heavens do rule.
27 Therefore, Oh king, let my counsel be acceptable to you,
and break off your sins by righteousness, and your iniqui-
ties by showing mercy to the poor. Perhaps there may be a
lengthening of your tranquillity."

Nevukadnetsar is humbled and restored

28 All this came on the King Ne-
vukadnetsar (Nebuchadnezzar). 29 At
the end of twelve months he was
walking in the royal palace of Bavel (Babylon). 30 The king
spoke and said, "Isn't this great Bavel, which I've built for
the royal dwelling place, by the might of my power and for
the glory of my majesty?"
31 While the word was in the king's mouth, a voice came
from the sky, saying, "Oh King Nevukadnetsar, to you it's
spoken: 'The kingdom has departed from you. 32 You'll be
driven from men, and your dwelling will be with the ani-
mals of the field. You'll be made to eat grass as oxen. Seven
times will pass over you, until you know that the Most
High rules in the kingdom of men, and gives it to
whomever he will.' "
33 This was fulfilled the same hour on Nevukadnetsar. He
was driven from men, and ate grass as oxen, and his body
was wet with the dew of the sky, until his hair had grown
like eagles' feathers, and his nails like birds' claws.
34 At the end of the days I, Nevukadnetsar, lifted up my
eyes to heaven, and my understanding returned to me, and
I blessed the Most High, and I praised and honoured him
who lives forever.

Because his dominion is an eternal dominion,
and his kingdom lasts throughout the generations.
35 All the inhabitants of the earth are reputed as noth-
ing;
and he does according to his will in the army of
heaven,
and among the inhabitants of the earth;
and no one can stop his hand,
or ask him, "What are you doing?"

36 At the same time my understanding returned to me;
and for the glory of my kingdom, my majesty and bright-
ness returned to me. My counsellors and my lords looked
for me; and I was established in my kingdom, and excellent
greatness was added to me. 37 Now I, Nevukadnetsar (Neb-
uchadnezzar), praise and extol and honour the King of
heaven; for all his works are right and his ways just; and
those who walk in pride he's able to humble.

The writing on the wall

5:1 Belshatsar (Belshazzar) the king
made a great feast to a thousand of
his lords, and drank wine before the thousand. 2 Belshat-
sar, while he tasted the wine, commanded that the golden
and silver vessels which Nevukadnetsar his father had
taken out of the temple which was in Yerushalem
(Jerusalem) be brought to him, that the king and his lords,
his wives and his concubines, might drink from them.
3 Then they brought the golden vessels that were taken out
of the temple of God's house which was at Yerushalem; and
the king and his lords, his wives and his concubines, drank
from them. 4 They drank wine, and praised the gods of
gold, and of silver, of bronze, of iron, of wood, and of stone.
5 In the same hour, the fingers of a man's hand came out
and wrote near the lamp stand on the plaster of the wall of
the king's palace. The king saw the part of the hand that
wrote. 6 Then the king's face was changed in him, and his
thoughts troubled him; and the joints of his thighs were
loosened, and his knees struck one against another.
7 The king cried aloud to bring in the enchanters, the
Kasdim (Chaldeans), and the soothsayers. The king spoke
and said to the wise men of Bavel (Babylon), "The one who
reads this writing and shows me its interpretation will be
clothed with purple, and have a chain of gold about his
neck, and will be the third ruler in the kingdom."
8 Then all the king's wise men came in; but they couldn't
read the writing and couldn't make known to the king the
interpretation. 9 Then King Belshatsar (Belshazzar) was
greatly troubled. His face was changed in him, and his
lords were perplexed.
10 The queen because of the words of the king and his
lords came into the banquet house. The queen spoke and
said, "Oh king, live forever; don't let your thoughts trouble
you, nor let your face be changed. 11 There's a man in your
kingdom in whom is the spirit of the holy gods. In the days
of your father, light, understanding, and wisdom like the
wisdom of the gods were found in him. The king, Nevukad-
netsar (Nebuchadnezzar), your father—yes, the king, your
father—made him master of the magicians, enchanters,
Kasdim, and soothsayers 12 because an excellent spirit,
knowledge, understanding, interpreting of dreams, show-
ing of dark sentences, and dissolving of doubts were found
in the same Daniyel, whom the king named Belteshatsar
(Belteshazzar). Now let Daniyel be called, and he'll show
the interpretation."

Daniyel explains the writing

13 Then Daniyel was brought in be-
fore the king. The king spoke and
said to Daniyel, "Are you that Daniyel of the children of the
captivity of Yehudah (Judah), whom the king my father
brought out of Yehudah? 14 I've heard of you, that the
spirit of the gods is in you, and that light, understanding,
and excellent wisdom are found in you. 15 Now the wise
men, the enchanters, have been brought in before me to
read this writing, and make known to me its interpreta-
tion; but they couldn't show the interpretation of the
thing. 16 But I've heard of you, that you can give interpre-
tations and dissolve doubts. Now if you can read the writ-
ing, and make known to me its interpretation, you'll be
clothed with purple, and have a chain of gold around your

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neck, and will be the third ruler in the kingdom."
17 Then Daniyel answered the king, "Let your gifts be to yourself, and give your rewards to another. Nevertheless, I'll read the writing to the king, and make known to him the interpretation.
18 "To you, king, the Most High God gave Nevukadnetsar (Nebuchadnezzar) your father the kingdom, and greatness, and glory, and majesty. 19 Because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him. He killed whom he wanted to, and he kept alive whom he wanted to. He raised up whom he wanted to, and he put down whom he wanted to. 20 But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him. 21 He was driven from the sons of men and his heart was made like the animals', and his dwelling was with the wild donkeys. He was fed with grass like oxen, and his body was wet with the dew of the sky, until he knew that the Most High God rules in the kingdom of men, and that he sets up over it whomever he will.
22 "You, his son, Belshatsar (Belshazzar), haven't humbled your heart, though you knew all this, 23 but have lifted up yourself against the master of heaven; and they've brought the vessels of his house before you, and you and your lords, your wives, and your concubines, have drunk wine from them. You've praised the gods of silver, gold, bronze, iron, wood, and stone, which don't see, hear, or know; and you haven't glorified the god in whose hand is your breath and whose are all your ways. 24 Then the part of the hand was sent from before him, and this writing was inscribed.
25 "This is the writing that was inscribed: 'MENE, MENE, TEKEL, UPHARSIN.'
26 "This is the interpretation of the thing:
MENE: God has counted your kingdom, and brought it to an end.
27 TEKEL: you're weighed in the balances, and are found wanting.
28 PERES: your kingdom is divided, and given to the Madim (Medes) and Persians."
29 Then Belshatsar (Belshazzar) commanded, and they clothed Daniyel with purple, and put a chain of gold about his neck, and proclaimed that he should be the third highest ruler in the kingdom.
30 In that night Belshatsar the Chaldean King was slain.
31 Dareyavesh (Darius) the Madi (Mede) received the kingdom, being about sixty-two years old.

A plot to stop Daniyel praying

6:1 It pleased Dareyavesh to set over the kingdom one hundred and twenty local governors, who should be throughout the whole kingdom; 2 and over them three presidents, of whom Daniyel was one; that these local governors might give account to them, and that the king should suffer no loss. 3 Then this Daniyel was distinguished above the presidents and the local governors, because an excellent spirit was in him; and the king thought to set him over the whole realm.
4 Then the presidents and the local governors tried to find occasion against Daniyel as touching the kingdom; but they could find no occasion or fault, because he was faithful. There wasn't any error or fault found in him. 5 Then these men said, "We won't find any occasion against this Daniyel, unless we find it against him about his god's law."
6 Then these presidents and local governors assembled together to the king, and said this to him, "King Dareyavesh, live forever! 7 All the presidents of the kingdom, the deputies and the local governors, the counsellors and the governors, have consulted together to establish a royal statute, and to make a strong decree, that anyone who asks a petition of any god or man for thirty days, except of you, Oh king, he'll be thrown into the den of lions. 8 Now, Oh king, establish the decree, and sign the writing, that it not be changed, according to the law of the Madim (Medes) and Persians, which doesn't alter." 9 Therefore King Dareyavesh signed the writing and the decree.
10 When Daniyel knew that the writing was signed, he went into his house (now his windows were open in his room towards Yerushalem (Jerusalem)) and he knelt on his knees three times a day, and prayed, and gave thanks before his god, as he did before. 11 Then these men assembled together, and found Daniyel making petition and supplication before his god. 12 Then they came near, and spoke before the king about the king's decree: "Haven't you signed a decree that every man who makes a petition to any god or man within thirty days, except to you, Oh king, will be thrown into the den of lions?"
The king answered, "This thing is true, according to the law of the Madim and Persians, which doesn't alter."
13 Then they replied before the king, "That Daniyel, who's of the children of the captivity of Yehudah (Judah), doesn't respect you, Oh king, nor the decree that you've signed, but makes his petition three times a day." 14 Then the king, when he heard these words, was very displeased, and set his heart on Daniyel to deliver him; and he laboured until the going down of the sun to rescue him.
15 Then these men assembled together to the king, and said to the king, "Know, Oh king, that it's a law of the Madim and Persians, that no decree nor statute which the king establishes may be changed."

Daniyel is thrown to the lions

16 Then the king commanded, and they brought Daniyel, and threw him into the den of lions. The king spoke and said to Daniyel, "Your god whom you serve continually, he'll deliver you."
17 A stone was brought, and laid on the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that nothing might be changed about Daniyel. 18 Then the king went to his palace, and passed the night fasting. No musical instruments were brought before him; and his sleep fled from him.

God rescues Daniyel

19 Then the king arose very early in the morning, and went in haste to the den of lions.
20 When he came near to the den to Daniyel, he cried with

a troubled voice. The king spoke and said to Daniyel,
"Daniyel, servant of the living god, is your god, whom you
serve continually, able to deliver you from the lions?"
21 Then Daniyel said to the king, "Oh king, live forever!
22 My god has sent his angel, and has shut the lions'
mouths, and they haven't hurt me; because I'm innocent in
his sight. Also before you, Oh king, I've done no harm."
23 Then the king was extremely glad, and commanded
that they should take Daniyel up out of the den. So Daniyel
was taken up out of the den, and no kind of harm was
found on him, because he'd trusted in his god.
24 The king commanded, and they brought those men
who'd accused Daniyel, and they threw them into the den
of lions—them, their children, and their wives; and the li-
ons mauled them and broke all their bones in pieces before
they came to the bottom of the den.
25 Then King Dareyavesh (Darius) wrote to all the peo-
ples, nations, and languages, who live in all the earth:
"Peace be multiplied to you.
26 "I make a decree that in all the dominion of my king-
dom men tremble and fear before the god of Daniyel;
"for he's the living god,
and steadfast forever.
His kingdom is that which won't be destroyed.
His dominion will be even to the end.
27 He delivers and rescues.
He works signs and wonders in heaven and in earth,
who's delivered Daniyel from the power of the lions."
28 So this Daniyel prospered in the reign of Dareyavesh
(Darius), and in the reign of Koresh (Cyrus) the Persian.

Daniyel's vision of four creatures

7:1 In the first year of Belshatsar
(Belshazzar) king of Bavel (Babylon),
Daniyel had a dream and visions of his head on his bed.
Then he wrote the dream and told the sum of the matters.
2 Daniyel spoke and said, "I saw in my vision by night and
the four winds of the sky broke out on the great sea. 3 Four
great animals came up from the sea, different from one an-
other.
4 "The first was like a lion, and had eagle's wings. I
watched until its wings were plucked, and it was lifted up
from the earth, and made to stand on two feet as a man. A
man's heart was given to it.
5 "Listen, there was another animal, a second, like a bear.
It was raised up on one side, and three ribs were in its
mouth between its teeth. They said this to it: 'Arise! De-
vour much flesh!'
6 "After this I saw another, like a leopard, which had on
its back four wings of a bird. The animal also had four
heads; and dominion was given to it.
7 "After this I saw in the night visions, and there was a
fourth animal, awesome and powerful, and extremely
strong. It had great iron teeth. It devoured and broke in
pieces, and stamped the residue with its feet. It was differ-
ent from all the animals that were before it. It had ten
horns.
8 "I considered the horns, and another horn came up
among them, a little one, before which three of the first
horns were plucked up by the roots: and in this horn were
eyes like a man's eyes, and a mouth speaking great things.
9 "I watched until thrones were placed,
and one who was Ancient of Days sat.
His clothing was white as snow,
and the hair of his head like pure wool.
His throne was fiery flames,
and its wheels burning fire.
10 A fiery stream issued and came out from before him.
Thousands of thousands ministered to him.
Ten thousand times ten thousand stood before him.
The judgement was set.
The books were opened.
11 "I watched at that time because of the voice of the
great words which the horn spoke. I watched even until
the animal was slain, its body destroyed, and it was given
to be burnt with fire. 12 As for the rest of the animals, their
dominion was taken away; yet their lives were prolonged
for a season and a time.
13 "I saw in the night visions, and one like a son of man
came with the clouds, and he came to the Ancient of Days,
and they brought him near before him. 14 Dominion was
given him, with glory and a kingdom, that all the peoples,
nations, and languages should serve him. His dominion is
an eternal dominion, which won't pass away, and his king-
dom won't be destroyed.

The meaning of the vision

15 "As for me, Daniyel, my spirit
was grieved within my body, and the
visions of my head troubled me. 16 I came near to one of
those who stood by, and asked him the truth about all this.
"So he told me, and made me know the interpretation of
the things. 17 'These great animals, which are four, are four
kings, who'll arise out of the earth. 18 But the saints of the
Most High will receive the kingdom, and possess the king-
dom forever, even forever and ever.'
19 "Then I desired to know the truth about the fourth an-
imal, which was different from all of them, extremely ter-
rible, whose teeth were of iron, and its nails of bronze;
which devoured, broke in pieces, and stamped the residue
with its feet; 20 and about the ten horns that were on its
head, and the other horn which came up, and before which
three fell, even that horn that had eyes, and a mouth that
spoke great things, whose look was more stout than its fel-
lows. 21 I saw, and the same horn made war with the saints
and prevailed against them 22 until the Ancient of Days
came, and judgement was given to the saints of the Most
High, and the time came that the saints possessed the
kingdom.
23 "So he said, 'The fourth animal will be a fourth king-
dom on earth, which will be different from all the king-
doms, and will devour the whole earth, and will tread it
down, and break it in pieces. 24 As for the ten horns, ten
kings will arise out of this kingdom. Another will arise af-
ter them; and he'll be different from the former, and he'll
put down three kings. 25 He'll speak words against the
Most High, and will wear out the saints of the Most High.
He'll plan to change the times and the law; and they'll be

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given into his hand until a time and times and half a time.
26 " 'But the judgement will be set, and they'll take away his dominion, to consume and to destroy it to the end.
27 The kingdom and the dominion, and the greatness of the kingdoms under the whole sky, will be given to the people of the saints of the Most High. His kingdom is an eternal kingdom, and all dominions will serve and obey him.'
28 "Here is the end of the matter. As for me, Daniyel, my thoughts troubled me greatly, and my face was changed in me; but I kept the matter in my heart."

Daniyel's sheep and goat vision

8:1 In the third year of the reign of King Belshatsar (Belshazzar), a vision appeared to me, even to me, Daniyel, after that which appeared to me at the first. **2** I saw the vision. Now it was so, that when I saw, I was in the citadel of Shushan (Susa), which is in the province of Eylam. I saw in the vision, and I was by the river Ulay. **3** Then I lifted up my eyes, and saw a ram which had two horns stood before the river. The two horns were high; but one was higher than the other, and the higher came up last. **4** I saw the ram pushing westward, northward, and southward. No animals could stand before him. There wasn't anyone who could deliver out of his hand; but he did according to his will, and magnified himself.
5 As I was considering, look, a male goat came from the west over the surface of the whole earth, and didn't touch the ground. The goat had a notable horn between his eyes.
6 He came to the ram that had the two horns, which I saw standing before the river, and ran on him in the fury of his power. **7** I saw him come close to the ram, and he was moved with anger against him, and struck the ram, and broke his two horns. There was no power in the ram to stand before him; but he threw him down to the ground, and trampled on him. There was no one who could deliver the ram out of his hand. **8** The male goat magnified himself greatly. When he was strong, the great horn was broken; and instead of it there came up four notable horns towards the four winds of the sky.
9 Out of one of them came out a little horn, which grew very great, towards the south, and towards the east, and towards the glorious land. **10** It grew great, even to the army of the sky; and it threw down some of the army and of the stars to the ground, and trampled on them. **11** Yes, it magnified itself, even to the prince of the army; and it took away from him the continual burnt offering, and the place of his sanctuary was thrown down. **12** The army was given over to it together with the continual burnt offering through disobedience. It threw down truth to the ground, and it did its pleasure and prospered.
13 Then I heard a holy one speaking; and another holy one said to that certain one who spoke, "How long will the vision about the continual burnt offering, and the disobedience that makes desolate, to give both the sanctuary and the army to be trodden under foot be?"
14 He said to me, "To two thousand and three hundred evenings and mornings. Then the sanctuary will be cleansed."

Gavriel explains Daniyel's vision

15 When I, even I Daniyel, had seen the vision, I tried to understand it. Then someone who looked like a man stood in front of me.
16 I heard a man's voice between the banks of the Ulay, which called, and said, "Gavriel (Gabriel), make this man understand the vision."
17 So he came near where I stood; and when he came, I was frightened, and fell on my face; but he said to me, "Understand, son of man; for the vision belongs to the time of the end."
18 Now as he was speaking with me, I fell into a deep sleep with my face towards the ground; but he touched me, and set me upright.
19 He said, "Listen, I'll make you know what'll be in the latter time of the indignation; for it belongs to the appointed time of the end. **20** The ram which you saw, that had the two horns, they're the kings of Maday (Media) and Paras (Persia). **21** The rough male goat is the king of Yavan (Greece). The great horn that's between his eyes is the first king. **22** As for that which was broken, in the place where four stood up, four kingdoms will stand up out of the nation, but not with his power.
23 "In the latter time of their kingdom, when the transgressors have come to the full, a king of fierce face, and understanding dark sentences, will stand up. **24** His power will be mighty, but not by his own power. He'll destroy awesomely, and will prosper in what he does. He'll destroy the mighty ones and the holy people. **25** Through his policy he'll cause deceit to prosper in his hand. He'll magnify himself in his heart, and he'll destroy many in their security. He'll also stand up against the prince of princes; but he'll be broken without human power.
26 "The vision of the evenings and mornings which has been told is true; but seal up the vision, for it belongs to many days to come."
27 I, Daniyel, fainted, and was sick for some days. Then I rose up, and did the king's business. I wondered at the vision, but no one understood it.

Daniyel prays for his people

9:1 In the first year of Dareyavesh (Darius) the son of Ahashverosh (Ahasuerus), of the offspring of the Madim (Medes), who was made king over the realm of the Kasdim (Chaldeans), **2** in the first year of his reign I, Daniyel, understood by the books the number of the years about which the LORD's[10] word came to Yirmiyah (Jeremiah) the prophet, for the accomplishing of the desolations of Yerushalem (Jerusalem), even seventy years. **3** I set my face to the master God, to seek by prayer and petitions, with fasting in sackcloth and ashes.
4 I prayed to the LORD my god, and made confession, and

10 RV 9:2 · Note When rendered in ALL CAPITAL LETTERS, "LORD" or "GOD" is the translation of God's Proper Name (Hebrew "יהוה", usually pronounced Yahweh).

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said,

"Oh, master, the great and dreadful God, who keeps covenant and loving kindness with those who love him and keep his commandments, **5** we've sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from your precepts and from your ordinances. **6** We haven't listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land.

7 "Master, righteousness belongs to you, but to us confusion of face, as it's today—to the men of Yehudah (Judah), and to the inhabitants of Yerushalem, and to all Yisrael (Israel), who are near, and who are far off, through all the countries where you've driven them, because of their trespass that they've trespassed against you. **8** Master, to us belongs confusion of face, to our kings, to our princes, and to our fathers, because we've sinned against you. **9** To the master our god belong mercies and forgiveness; for we've rebelled against him. **10** We haven't obeyed the LORD our god's voice, to walk in his laws, which he set before us by his servants the prophets. **11** Yes, all Yisrael have transgressed your law, turning aside, that they wouldn't obey your voice.

"Therefore the curse and the oath written in the law of Mosheh (Moses) the servant of God has been poured out on us; for we've sinned against him. **12** He's confirmed his words, which he spoke against us, and against our judges who judged us, by bringing on us a great evil; for under the whole sky, such hasn't been done as has been done to Yerushalem. **13** As it's written in Mosheh's law, all this evil has come on us. Yet we haven't entreated the favour of the LORD our god, that we should turn from our iniquities and have discernment in your truth. **14** Therefore the LORD has watched over the evil, and brought it on us; for the LORD our god is righteous in all his works which he does, and we haven't obeyed his voice.

15 "Now, master our god, who's brought your people out of the land of Mitsrayim (Egypt) with a mighty hand, and have gotten yourself renown, as it's today, we've sinned. We've done wickedly. **16** Master, according to all your righteousness, please let your anger and your anger be turned away from your city Yerushalem, your holy mountain, because for our sins, and for the iniquities of our fathers, Yerushalem and your people have become a reproach to all who are around us.

17 "Now therefore, our god, listen to the prayer of your servant, and to his petitions, and cause your face to shine on your sanctuary that's desolate, for the master's sake. **18** My god, turn your ear and hear. Open your eyes and see our desolations and the city which is called by your name; for we don't present our petitions before you for our righteousness, but for your great mercies' sake. **19** Master, hear. Master, forgive. Master, listen and do. Don't defer, for your own sake, my god, because your city and your people are called by your name."

Gavriel explains the seventy weeks

20 While I was speaking, praying, and confessing my sin and the sin of my people Yisrael (Israel), and presenting my supplication before the LORD my god for the holy mountain of my god— **21** yes, while I was speaking in prayer, the man Gavriel (Gabriel), whom I'd seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening offering. **22** He instructed me and talked with me, and said, "Daniyel, I've now come to give you wisdom and understanding. **23** At the beginning of your petitions the commandment went out and I've come to tell you, for you're greatly beloved. Therefore consider the matter and understand the vision.

24 "Seventy weeks are decreed on your people and on your holy city, to finish disobedience, to put an end to sin, to make reconciliation for iniquity, to bring in eternal righteousness, to seal up vision and prophecy, and to anoint the most holy.

25 "Know therefore and discern that from the going out of the commandment to restore and to build Yerushalem (Jerusalem) to the Anointed One,[11] the prince, will be seven weeks and sixty-two weeks. It'll be built again with street and moat, even in troubled times. **26** After the sixty-two weeks the Anointed One[12] will be cut off and will have nothing. The people of the prince who come will destroy the city and the sanctuary. Its end will be with a flood, and war will be even to the end. Desolations are determined. **27** He'll make a firm covenant with many for one week. In the middle of the week he'll cause the sacrifice and the offering to cease. On the wing of abominations will come one who makes desolate. Even to the full end that's decreed, anger will be poured out on the desolate."

A heavenly messenger appears to Daniyel

10:1 In the third year of Koresh (Cyrus) king of Paras (Persia) a revelation was revealed to Daniyel, whose name was called Belteshatsar (Belteshazzar). The revelation was true, even a great warfare. He understood the revelation, and had understanding of the vision.

2 In those days I, Daniyel, was mourning three whole weeks. **3** I ate no pleasant bread. No meat or wine came into my mouth. I didn't anoint myself at all, until three whole weeks were fulfilled.

4 In the twenty-fourth day of the first month, as I was by the side of the great river, which is Hidekel, **5** I lifted up my eyes and looked, and there was a man clothed in linen, whose thighs were adorned with pure gold of Ufaz. **6** His body also was like beryl, and his face like the appearance of lightning, and his eyes like flaming torches. His arms and his feet were like burnished bronze. The voice of his words was like the voice of a multitude.

7 I, Daniyel, alone saw the vision; for the men who were with me didn't see the vision; but a great quaking fell on them, and they fled to hide themselves. **8** So I was left

11 RV 9:25 · Note "Anointed One" can also be translated "Messiah" (same as "Christ").

12 RV 9:26 · Note "Anointed One" can also be translated "Messiah" (same as "Christ").

alone, and saw this great vision. No strength remained in me; for my face grew deathly pale, and I retained no strength. 9 Yet I heard the voice of his words. When I heard the voice of his words, then I fell into a deep sleep on my face, with my face towards the ground.

10 Listen, a hand touched me, which set me on my knees and on the palms of my hands. 11 He said to me, "Daniyel, you greatly beloved man, understand the words that I speak to you. Stand upright, for I've been sent to you, now." When he'd spoken this word to me, I stood trembling.

12 Then he said to me, "Don't be afraid, Daniyel; for from the first day that you set your heart to understand, and to humble yourself before your god, your words were heard. I've come for your words' sake. 13 But the prince of Paras' (Persia's) kingdom withstood me twenty-one days; but Mika'el (Michael), one of the chief princes, came to help me because I remained there with Paras' kings. 14 Now I've come to make you understand what'll happen to your people in the latter days; for the vision is yet for many days."

15 When he'd spoken these words to me, I set my face towards the ground, and was mute. 16 Listen, one in the likeness of the sons of men touched my lips. Then I opened my mouth, and spoke and said to him who stood before me, "My lord, because of the vision my sorrows have overtaken me, and I retain no strength. 17 Because how can my lord's servant talk with my lord? Because as for me, immediately there remained no strength in me. There was no breath left in me."

18 Then one like the appearance of a man touched me again, and he strengthened me. 19 He said, "Greatly beloved man, don't be afraid. Peace be to you. Be strong. Yes, be strong."

When he spoke to me, I was strengthened, and said, "Let my lord speak; for you've strengthened me."

20 Then he said, "Do you know why I've come to you? Now I'll return to fight with the prince of Paras (Persia). When I go out, look, the prince of Yavan (Greece) will come. 21 But I'll tell you what's inscribed in the writing of truth. There's no one who supports me against these except Mika'el (Michael), your prince.

11:1 "As for me, in the first year of Dareyavesh (Darius) the Madi (Mede), I stood up to confirm and strengthen him.

The coming conflicts between kingdoms

2 "Now I'll show you the truth. Listen, three more kings will stand up in Paras. The fourth will be far richer than all of them. When he's grown strong through his riches, he'll stir up all against the realm of Yavan. 3 A mighty king will stand up who'll rule with great dominion, and do according to his will. 4 When he stands up, his kingdom will be broken, and will be divided towards the four winds of the sky, but not to his posterity, nor according to his dominion with which he ruled; for his kingdom will be plucked up, even for others besides these.

5 "The king of the south will be strong. One of his princes will become stronger than him and have dominion. His dominion will be a great dominion. 6 At the end of years they'll join themselves together. The daughter of the king of the south will come to the king of the north to make an agreement, but she won't retain the strength of her arm. He'll also not stand, nor will his arm; but she'll be given up, with those who brought her and he who became her father, and he who strengthened her in those times.

7 "But out of a shoot from her roots one will stand up in his place who'll come to the army and will enter into the fortress of the king of the north, and will deal against them and will prevail. 8 He'll also carry their gods, with their molten images and their precious vessels of silver and of gold, captive into Mitsrayim (Egypt). He'll refrain some years from the king of the north. 9 He'll come into the realm of the king of the south, but he'll return into his own land. 10 His sons will wage war and will assemble a multitude of great forces which will keep coming and overflow and pass through. They'll return and wage war, even to his fortress.

11 "The king of the south will be moved with anger and will come out and fight with him, even with the king of the north. He'll send out a great multitude, and the multitude will be given into his hand. 12 The multitude will be lifted up, and his heart will be exalted. He'll throw down tens of thousands, but he won't prevail. 13 The king of the north will return, and will send out a multitude greater than the former. He'll come on at the end of the times, even of years, with a great army and with abundant supplies.

14 "In those times many will stand up against the king of the south. Also the children of the violent among your people will lift themselves up to establish the vision; but they'll fall. 15 So the king of the north will come and build up a mound, and take a well-fortified city. The forces of the south won't stand, neither will his chosen people, neither will there be any strength to stand. 16 But he who comes against him will do according to his own will, and no one will stand before him. He'll stand in the glorious land, and destruction will be in his hand. 17 He'll set his face to come with the strength of his whole kingdom, and with him equitable conditions. He'll perform them. He'll give him the daughter of women to corrupt her; but she won't stand, and won't be for him. 18 After this he'll turn his face to the islands, and will take many; but a prince will cause the reproach offered by him to cease. Yes, moreover, he'll cause his reproach to turn on him. 19 Then he'll turn his face towards the fortresses of his own land; but he'll stumble and fall, and won't be found.

20 "Then one who'll cause a tax collector to pass through the kingdom to maintain its glory will stand up in his place; but within few days he'll be destroyed, not in anger, and not in battle.

A cruel king rises to power

21 "In his place, a contemptible person will stand up, to whom they hadn't given the honour of the kingdom; but he'll come in time of security, and will obtain the kingdom by flatteries. 22 The overwhelming forces will be overwhelmed from before him, and will be broken. Yes, also the prince of the

covenant. 23 After the treaty is made with him, he'll work deceitfully; for he'll come up, and will become strong with a small people. 24 In time of security, he'll come even on the fattest places of the province. He'll do that which his fathers haven't done, nor his fathers' fathers. He'll scatter among them prey, plunder, and substance. Yes, he'll devise his plans against the fortresses, even for a time.

25 "He'll stir up his power and his courage against the king of the south with a great army; and the king of the south will wage war in battle with a very great and mighty army; but he won't stand, for they'll devise plans against him. 26 Yes, those who eat of his delicacies will destroy him, and his army will be swept away. Many will fall down slain. 27 As for both these kings, their hearts will be to do mischief, and they'll speak lies at one table; but it won't prosper, for the end will still be at the appointed time. 28 Then he'll return into his land with great wealth. His heart will be against the holy covenant. He'll take action and return to his own land.

29 "He'll return at the appointed time and come into the south; but it won't be in the latter time as it was in the former. 30 Because ships of Kitim will come against him. Therefore he'll be grieved, and will return, and have indignation against the holy covenant, and will take action. He'll even return, and have regard to those who forsake the holy covenant.

31 "Forces will stand on his part and they'll profane the sanctuary, even the fortress, and will take away the continual burnt offering. Then they'll set up the abomination that makes desolate. 32 He'll corrupt those who do wickedly against the covenant by flatteries; but the people who know their god will be strong and take action.

33 "Those who are wise among the people will instruct many; yet they'll fall by the sword and by flame, by captivity and by plunder, many days. 34 Now when they fall, they'll be helped with a little help; but many will join themselves to them with flatteries. 35 Some of those who are wise will fall, to refine them, and to purify, and to make them white, even to the time of the end; because it's yet for the appointed time.

The king who exalts himself

36 "The king will do according to his will. He'll exalt himself, and magnify himself above every god, and will speak marvellous things against the god of gods. He'll prosper until the indignation is accomplished; for what's determined will be done. 37 He won't regard the gods of his fathers, or the desire of women, or regard any god; for he'll magnify himself above all. 38 But in his place he'll honour the god of fortresses. He'll honour a god whom his fathers didn't know with gold, silver, precious stones, and pleasant things. 39 He'll deal with the strongest fortresses by the help of a foreign god. He'll increase with glory anyone who acknowledges him. He'll cause them to rule over many, and will divide the land for a price.

40 "At the time of the end, the king of the south will contend with him; and the king of the north will come against him like a whirlwind, with chariots, with horsemen, and with many ships. He'll enter into the countries, and will overflow and pass through. 41 He'll enter also into the glorious land, and many countries will be overthrown; but these will be delivered out of his hand: Edom, Moav (Moab), and the chief of the children of Amon. 42 He'll also stretch out his hand against the countries. The land of Mitsrayim (Egypt) won't escape. 43 But he'll have power over the treasures of gold and of silver, and over all the precious things of Mitsrayim. The Luvim (Libyans) and the Kushim (Ethiopians) will be at his steps. 44 But news out of the east and out of the north will trouble him; and he'll go out with great fury to destroy and utterly to sweep away many. 45 He'll plant the tents of his palace between the sea and the glorious holy mountain; yet he'll come to his end, and no one will help him.

The time of the end

12:1 "At that time Mika'el (Michael) will stand up, the great prince who stands for the children of your people. There'll be a time of trouble, such as never was since there was a nation even to that same time. At that time, your people will be delivered—everyone who's found written in the book. 2 Many of those who sleep in the dust of the earth will awake, some to eternal life, and some to shame and eternal contempt. 3 Those who are wise will shine as the brightness of the expanse. Those who turn many to righteousness will shine like the stars forever and ever. 4 But you, Daniyel, shut up the words and seal the book, even to the time of the end. Many will run back and forth, and knowledge will be increased."

5 Then I, Daniyel, looked, and two others stood, one on the river bank on this side, and the other on the river bank on that side. 6 One said to the man clothed in linen, who was above the waters of the river, "How long will it be to the end of these wonders?"

7 I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by him who lives forever that it'll be for a time, times, and a half; and when they've finished breaking in pieces the power of the holy people, all these things will be finished.

8 I heard, but I didn't understand. Then I said, "My lord, what'll be the outcome of these things?"

9 He said, "Go your way, Daniyel; for the words are shut up and sealed until the time of the end. 10 Many will purify themselves, make themselves white, and be refined; but the wicked will do wickedly. None of the wicked will understand; but those who are wise will understand.

11 "From the time that the continual burnt offering is taken away and the abomination that makes desolate set up, there'll be one thousand and two hundred and ninety days. 12 Blessed is he who waits and comes to the one thousand and three hundred and thirty-five days.

13 "But go your way until the end; for you'll rest and will stand in your inheritance at the end of the days."

Readers' Version

THE HISTORY OF SUSANNA

13:1 A[13] man lived in Bavel (Babylon), and his name was Yehoyakim. **2** He took a wife, whose name was Shoshanah (Susanna), the daughter of Hilkiyah, a very fair woman, and one who feared the master. **3** Her parents were also righteous, and taught their daughter according to Mosheh's (Moses') law. **4** Now Yehoyakim was a great rich man, and had a beautiful garden next to his house. The Yehudim (Jews) used to come to him, because he was more honourable than all others. **5** The same year, two of the people's elders were appointed to be judges, such as the master spoke of, that wickedness came from Bavel from elders who were judges, who were supposed to govern the people. **6** These were often at Yehoyakim's house. All that had any lawsuits came to them.

7 When the people departed away at noon, Shoshanah went into her husband's garden to walk. **8** The two elders saw her going in every day and walking; and they were inflamed with lust for her. **9** They perverted their own mind and turned away their eyes, that they might not look to heaven, nor remember just judgements. **10** And although they both were wounded with lust for her, yet dared not show the other his grief. **11** Because they were ashamed to declare their lust, what they desired to do with her. **12** Yet they watched eagerly from day to day to see her. **13** The one said to the other, "Let's go home, now; for it's dinner time." **14** So when they'd gone out, they parted company, and turning back again, they came to the same place. After they'd asked one another the cause, they acknowledged their lust. Then they appointed a time both together, when they might find her alone.

Two elders threaten Shoshanah

15 It happened, as they watched on an opportune day, she went in as before with only two maids, and she desired to wash herself in the garden; for it was hot. **16** There was nobody there except the two elders who had hid themselves and watched her. **17** Then she said to her maids, "Bring me olive oil and ointment, and shut the garden doors, that I may wash myself." **18** They did as she asked them and shut the garden doors, and went out themselves at the side doors to fetch the things that she'd commanded them. They didn't see the elders, because they were hidden.

19 Now when the maids had gone out, the two elders rose up and ran to her, saying, **20** "Listen, the garden doors are shut, that no man can see us, and we're in love with you. Therefore consent to us, and lie with us. **21** If you won't, we'll testify against you, that a young man was with you; therefore you sent your maids away from you."

22 Then Shoshanah (Susanna) sighed, and said, "I'm trapped; for if I do this thing, it's death to me. If I don't do it, I can't escape your hands. **23** It's better for me to fall into your hands, and not do it, than to sin in the sight of the master." **24** With that Shoshanah cried with a loud voice; and the two elders cried out against her. **25** Then one of them ran and opened the garden doors.

26 So when the servants of the house heard the cry in the garden, they rushed in at the side door to see what had happened to her. **27** But when the elders had told their tale, the servants were greatly ashamed; for there was never such a report made of Shoshanah.

Shoshanah is falsely accused

28 The next day, when the people assembled to her husband Yehoyakim, the two elders came full of their wicked intent against Shoshanah to put her to death, **29** and said before the people, "Send for Shoshanah, the daughter of Hilkiyah, Yehoyakim's wife." So they sent; **30** and she came with her father and mother, her children, and all her kindred. **31** Now Shoshanah was a very delicate woman, and beautiful to look at. **32** These wicked men commanded her to be unveiled, for she was veiled, that they might be filled with her beauty. **33** Therefore her friends and all who saw her wept. **34** Then the two elders stood up in the middle of the people and laid their hands on her head. **35** She, weeping, looked up towards heaven; for her heart trusted in the master.

36 The elders said, "As we walked in the garden alone, this woman came in with two maids, shut the garden doors, and sent the maids away. **37** Then a young man who was hidden there came to her and lay with her. **38** And we, being in a corner of the garden, saw this wickedness and ran to them. **39** And when we saw them together, we couldn't hold the man; for he was stronger than we, and opened the doors, and leapt out. **40** But having taken this woman, we asked who the young man was, but she wouldn't tell us. We testify these things.

41 Then the assembly believed them, as those who were elders of the people and judges; so they condemned her to death.

42 Then Shoshanah (Susanna) cried out with a loud voice, and said, "Oh eternal God, you know the secrets, and know all things before they happen. **43** You know that they've testified falsely against me. Listen, I must die, even though I never did such things as these men have maliciously invented against me."

Daniyel exposes the elders' lies

44 The master heard her voice. **45** Therefore when she was led away to be put to death, God raised up the holy spirit of a young youth, whose name was Daniyel. **46** He cried with a loud voice, "I'm clear from the blood of this woman!"

47 Then all the people turned them towards him, and said, "What do these words that you've spoken mean?"

48 So he, standing in the middle of them, said, "Are you all such fools, you Israeli men, that without examination or knowledge of the truth you've condemned a daughter of Yisrael (Israel)? **49** Return again to the place of judgement; for these have testified falsely against her."

13 RV 13:1 · Note *The History of Susanna* is translated from chapter 13 of *Daniel* in the Greek Septuagint. It is not found in the traditional Hebrew text of *Daniel*. *The History of Susanna* is recognised as Deuterocanonical Scripture by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches.

Readers' Version

50 Therefore all the people turned again in haste, and the elders said to him, "Come, sit down among us, and show it to us, seeing God has given you the honour of an elder."

51 Then Daniyel said to them, "Put them far apart from each another, and I'll examine them." 52 So when they were put apart one from another, he called one of them, and said to him, "Oh you who've become old in wickedness, now your sins have returned which you've committed before, 53 in pronouncing unjust judgement, condemning the innocent, and letting the guilty go free; although the master says, 'You mustn't kill the innocent and righteous.' 54 Now then, if you saw her, tell me, under which tree did you see them companying together?"

He answered, "Under a mastick tree."

55 And Daniyel said, "You've certainly lied against your own head; for even now the angel of God has received the sentence of God and will cut you in two." 56 So he put him aside, and commanded to bring the other, and said to him, "Oh you seed of Kena'an (Canaan), and not of Yehudah (Judah), beauty has deceived you, and lust has perverted your heart. 57 Thus you have dealt with the daughters of Yisrael (Israel), and they for fear were intimate with you; but the daughter of Yehudah wouldn't tolerate your wickedness. 58 Now therefore tell me, under which tree did you take them being intimate together?"

He answered, "Under an evergreen oak tree."

59 Then Daniyel said to him, "You've also certainly lied against your own head; for the angel of God waits with the sword to cut you in two, that he may destroy you."

60 With that, all the assembly cried out with a loud voice, and blessed God, who saves those who hope in him.

61 Then they arose against the two elders, for Daniyel had convicted them of false testimony out of their own mouth. 62 According to Mosheh's (Moses') law they did to them what they maliciously intended to do to their neighbour. They put them to death, and the innocent blood was saved the same day. 63 Therefore Hilkiyah and his wife praised God for their daughter Shoshanah (Susanna), with Yehoyakim her husband, and all the kindred, because there was no dishonesty found in her. 64 And from that day forth, Daniyel had a great reputation in the sight of the people.

Bel and the Dragon

14:1 King[14] Astuages was gathered to his fathers, and Koresh (Cyrus) the Persian received his kingdom. 2 Daniyel lived with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol called Bel, and every day twelve great measures of fine flour, forty sheep, and six firkins[15] of wine were spent on it. 4 The king honoured it and went daily to worship it; but Daniyel worshipped his own God. The king said to him, "Why don't you worship Bel?"

5 He said, "Because I may not honour idols made with hands, but only the living god, who's created the sky and the earth, and has sovereignty over all flesh."

6 Then the king said to him, "Don't you think that Bel is a living god? Don't you see how much he eats and drinks every day?"

7 Then Daniyel laughed, and said, "Oh king, don't be deceived; for this is just clay inside, and brass outside, and never ate or drank anything."

8 So the king was angry, and called for his priests, and said to them, "If you don't tell me who this is who devours these expenses, you'll die. 9 But if you can show me that Bel devours them, then Daniyel will die; for he's spoken blasphemy against Bel."

Daniyel said to the king, "Let it be according to your word."

10 Now there were seventy priests of Bel, besides their wives and children. The king went with Daniyel into Bel's temple. 11 So Bel's priests said, "Listen, we'll leave; but you, Oh king, set out the food, and mix the wine and set it out, shut the door securely, and seal it with your own signet. 12 When you come in the morning, if you don't find that Bel has eaten everything, we'll suffer death, or else Daniyel, who speaks falsely against us."

13 They weren't concerned, for under the table they'd made a secret entrance, by which they entered in continually, and consumed those things. 14 It happened, when they'd gone out, the king set the food before Bel. Now Daniyel had commanded his servants to bring ashes, and they scattered them all over the temple in the presence of the king alone. Then they went out, shut the door, sealed it with the king's signet, and so departed.

15 Now in the night, the priests came with their wives and children, as they usually did, and ate and drank it all. 16 In the morning, the king arose, and Daniyel with him. 17 The king said, "Daniyel, are the seals whole?"

He said, "Yes, Oh king, they're whole."

18 And as soon as he'd opened the door, the king looked at the table, and cried with a loud voice, "You're great, Oh Bel, and with you is no deceit at all!"

19 Then Daniyel laughed, and held the king that he shouldn't go in, and said, "Listen now the pavement, and mark well whose footsteps these are."

20 The king said, "I see the footsteps of men, women, and children." Then the king was angry, 21 and took the priests with their wives and children, who showed him the secret doors, where they came in and consumed the things that were on the table. 22 Therefore the king killed them, and delivered Bel into Daniyel's power, who overthrew it and its temple.

Daniyel destroys the dragon

23 In that same place there was a great dragon which Bavel's (Babylon's) people worshipped. 24 The king said to Daniyel, "Will

14 **RV 14:1 · Note** *Bel and the Dragon* is translated from chapter 14 of *Daniel* in the Greek Septuagint. It is not found in the traditional Hebrew text of *Daniel*. *Bel and the Dragon* is recognised as Deuterocanonical Scripture by the Roman Catholic, Greek Orthodox, and Russian Orthodox Churches.

15 **RV 14:3 · Note** a firkin is about 41 litres or 11 gallons.

Readers' Version

you also say that this is of brass? Listen, he lives, eats and drinks. You can't say that he's no living god. Therefore worship him."

25 Then Daniyel said, "I'll worship the master my god; for he's a living god. 26 But allow me, Oh king, and I'll kill this dragon without sword or staff."

The king said, "I allow you."

27 Then Daniyel took pitch, fat, and hair, and melted them together, and made lumps of them. He put these in the dragon's mouth, so the dragon ate and burst apart. Daniyel said, "Listen, these are the gods you all worship."

Daniyel is thrown to the lions again

28 When Bavel's people heard that, they took great indignation, and conspired against the king, saying, "The king has become a Yehudi (Jew). He's pulled down Bel, slain the dragon, and put the priests to the sword." 29 So they came to the king, and said, "Deliver Daniyel to us, or else we'll destroy you and your house."

30 Now when the king saw that they trapped him, being constrained, the king delivered Daniyel to them. 31 They threw him into the lion's den, where he was six days. 32 There were seven lions in the den, and they'd been giving them two carcasses and two sheep every day, which then weren't given to them, intending that they'd devour Daniyel.

33 Now there was in Yehudah (Judea) the prophet Havakuk (Habakkuk),[16] who'd made stew, and had broken bread into a bowl. He was going into the field to bring it to the harvesters. 34 But the angel of the master said to Havakuk, "Go carry the dinner that you have into Bavel to Daniyel, in the lions' den."

35 Havakuk said, "master, I never saw Bavel. I don't know where the den is."

36 Then the angel of the master took him by the crown, and lifted him up by the hair of his head, and with the blast of his breath set him in Bavel over the den.

37 Havakuk cried, saying, "Oh Daniyel, Daniyel, take the dinner which God has sent you."

38 Daniyel said, "You've remembered me, Oh God! You haven't forsaken those who love you!" 39 So Daniyel arose and ate; and the angel of God set Havakuk in his own place again immediately. 40 On the seventh day, the king came to mourn for Daniyel. When he came to the den, he looked in, and Daniyel was sitting. 41 Then the king cried with a loud voice, saying, "Great are you, Oh master, you God of Daniyel, and there's none other beside you!" 42 So he drew him out, and threw those that were the cause of his destruction into the den; and they were devoured in a moment before his face.

DNG · OET-RV v0.4.3

16 **RV 14:33 · Note** Grk. Ambakoum.

The First Book of Ezra

Introduction

The First Book of Ezra, also known as *1 Esdras*, recounts the fall of Yehudah (Judah) and the return of exiles to Yerushalem (Jerusalem). It begins with King Yoshiyah's (Josiah's) Passover celebration, follows the disasters that lead to exile in Bavel (Babylon), and then describes the return, the rebuilding of the temple, and the work of Ezra. Much of this will be familiar to readers of *The Chronicles*, *Ezra*, and *Nehemyah*, although the material is arranged differently.

A distinctive part of this account is the debate between three of King Dareyavesh's (Darius') guards about what is strongest. One argues for wine, another for the king, and Zorobabel argues for women before declaring that truth is stronger than everything. His success leads to royal support for the return to Yerushalem and the rebuilding of the temple.

The account emphasises restored worship, support for the temple, and the need to live according to God's instructions. It ends with Ezra reading and explaining the law to the assembled people, who respond with worship and celebration.

The First Book of Ezra is recognised as Deuterocanonical Scripture by the Greek Orthodox and Russian Orthodox Churches. It is not recognised by the Romaios Catholic Church, but 1 Ezra is placed as an appendix to the Latin Vulgate Bible.

Main components of this account

Yoshiyah's Passover and the fall of Yehudah *1:1-58*
Permission to return and opposition to rebuilding *2:1-30*
The guards' debate and Zorobabel's request *3:1–4:63*
The returning families and the rebuilding of the temple *5:1–7:15*
Ezra's return and the response to marriages with foreigners *8:1–9:36*
Ezra reads God's law to the people *9:37-55*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Yoshiyah celebrates the Passover

1:1 Yoshiyah (Josiah) held the Passover in Yerushalem (Jerusalem) to his master, and offered the Passover the fourteenth day of the first month,[1] 2 having set the priests according to their daily courses, being arrayed in their vestments, in the master's temple. 3 He spoke to the Levites, Yisrael's (Israel's) temple servants,[2] that they should make themselves holy to the master, to set the holy ark of the master in the house that King Shelomoh (Solomon) the son of David had built. 4 He said, "You no longer need to carry it on your shoulders. Now therefore serve the master your god, and minister to his people Yisrael, and prepare yourselves by your fathers' houses and kindred, 5 according to the writing of King David of Yisrael, and according to the magnificence of Shelomoh his son. Stand in the holy place according to the divisions of your Levite families who minister in the presence of your kindred the descendants of Yisrael. 6 Offer the Passover in order, prepare the sacrifices for your kindred, and keep the Passover according to the master's commandment, which was given to Mosheh (Moses).

7 To the people which were present, Yoshiyah gave thirty thousand lambs and kids, and three thousand calves. These things were given from the king's possessions, as he promised, to the people and to the priests and Levites. 8 Hilkiyah, Zekaryah (Zechariah), and Yehiel,[3] the rulers of the temple, gave to the priests for the Passover two thousand and six hundred sheep, and three hundred calves. 9 Konaniyah, Shemayah, Netanel his brother, Hashavyah, Yeiel, and Yoram (Joram), captains over thousands, gave to the Levites for the Passover five thousand sheep and seven hundred calves.

10 When these things were done, the priests and Levites, having the unleavened bread, stood in proper order according to the kindred, 11 and according to the several divisions by fathers' houses, before the people, to offer to the master as it's written in the book of Mosheh. They did this in the morning. 12 They roasted the Passover lamb with fire, as required. They boiled the sacrifices in the brazen vessels and cauldrons with a pleasing smell, 13 and set them before all the people. Afterward they prepared for themselves and for their kindred the priests, the sons of Aharon (Aaron). 14 Because the priests offered the fat until night. The Levites prepared for themselves and for their kindred the priests, the sons of Aharon. 15 The holy singers also, the sons of Asaf, were in their order, according to the appointment of David: Asaf, Zekaryah, and Yedutun, who represented the king. 16 Moreover the gatekeepers were at every gate. No one needed to depart from his daily duties, for their kindred the Levites prepared for them.

17 So the things that belonged to the master's sacrifices were accomplished in that day, in holding the Passover, 18 and offering sacrifices on the altar of the master, according to King Yoshiyah's commandment. 19 So the Israeli people (Israel) which were present at that time held the Passover and the feast of unleavened bread seven days. 20 Such a Passover hadn't been held in Yisrael since the time of the prophet Shmuel (Samuel). 21 Indeed, none of Yisrael's kings held such a Passover as Yoshiyah with the priests, the Levites, and the Yehudim (Jews), held with all Yisrael that were present in their dwelling place at Yerushalem (Jerusalem). 22 This Passover was held in the eighteenth year of Yoshiyah's reign. 23 Yoshiyah's works were upright before his master with a heart full of godliness. 24 Moreover the things that happened in his days have been written in times past, about those who sinned and did wickedly against the master more than any other people or kingdom, and how they grieved him greatly,[4] so that the master's words were confirmed against Yisrael.

Yoshiyah is killed in battle

25 Now after all these acts of Yoshiyah (Josiah), it happened that Par'oh (Pharaoh) the king of Mitsrayim (Egypt) came to make war at Karkemish on the Perat (Euphrates); and Yoshiyah went out against him.[5] 26 But the king of Mitsrayim sent to him, saying, "What do I have to do with you, Oh king of Yehudah (Judea)? 27 I wasn't sent out from the master God against you, for my war is against the Perat. Now the master is with me, yes, the master is with me hastening me forward. Depart from me, and don't be against the master."

28 However, Yoshiyah didn't turn back to his chariot, but tried to fight with him, not regarding the words of the prophet Yirmiyah (Jeremiah) from the master's mouth, 29 but joined battle with him in the plain of Megidon, and the commanders came down against King Yoshiyah. 30 Then the king said to his servants, "Carry me away out of the battle, for I'm very weak!" Immediately his servants carried him away out of the army. 31 Then he got into his second chariot. After he was brought back to Yerushalem (Jerusalem) he died, and was buried in the tomb of his ancestors. 32 All Yehudah mourned for Yoshiyah. Yirmiyah the prophet lamented for Yoshiyah, and the chief men with the women made lamentation for him to this day. This was given out for an ordinance to be done continually in all the nation of Yisrael (Israel). 33 These things are written in the book of the histories of Yehudah's kings, and every one of the acts that Yoshiyah did, and his glory, and his understanding in the master's law, and the things that he'd done before, and the things now told, are reported in the book of the kings of Yisrael and Yehudah.

1 **RV 1:1 · Cross-ref.** 2Ki 23:21; 2Ch 35:1.

2 **RV 1:3 · Cross-ref.** Num 3:9.

3 **RV 1:8 · Note** Jehiel, 2 Chronicles 35:8.

4 **RV 1:24 · Note** Or, sensibly Judges 16:17.

5 **RV 1:25 · Cross-ref.** 2Ch 35:20.

Readers' Version

Yehudah's last kings and the fall of Yerushalem

34 The people took Yehoahaz[6] the son of Yoshiyah, and made him king instead of Yoshiyah his father, when he was twenty-three years old.[7] 35 He reigned in Yehudah and Yerushalem for three months. Then the king of Mitsrayim (Egypt) deposed him from reigning in Yerushalem. 36 He set a tax on the people of one hundred talents of silver and one talent of gold. 37 The king of Mitsrayim also made King Yehoyakim his brother king of Yehudah and Yerushalem. 38 And Yehoyakim imprisoned the leading citizens and apprehended his brother Zarakes, and brought him up out of Mitsrayim.

39 Yehoyakim was twenty-five years old when he began to reign in Yehudah and Yerushalem. He did that which was evil in the sight of the master.[8] 40 King Nevukadnetsar (Nebuchadnezzar) of Bavel (Babylon) came up against him, bound him with a chain of brass, and carried him to Bavel. 41 Nevukadnetsar also took some of the master's holy vessels, carried them away, and stored them in his own temple at Bavel. 42 But those things that are reported of him, and of his uncleanness and impiety, are written in the records of the kings. 43 Then Yehoyakin his son reigned in his place. When he was made king, he was eighteen years old. 44 He reigned three months and ten days in Yerushalem. He did that which was evil before the master.

45 So after a year Nevukadnetsar sent and caused him to be brought to Bavel with the holy vessels of the master, 46 and made Tsidkiyah (Zedekiah) king of Yehudah and Yerushalem when he was twenty-one years old. He reigned eleven years. 47 He also did that which was evil in the sight of the master, and didn't heed the words that were spoken by Yirmiyah the prophet from the master's mouth. 48 After King Nevukadnetsar had made him to swear by the master's name, he broke his oath and rebelled. Hardening his neck and his heart, he transgressed the laws of the master, the god of Yisrael (Israel). 49 Moreover the governors of the people and of the priests did many things wickedly, exceeding all the defilements of all nations, and defiled the master's temple, which was sanctified in Yerushalem. 50 Their ancestors' god sent by his messenger to call them back, because he had compassion on them and on his dwelling place. 51 But they mocked his messengers. In the day when the master spoke, they scoffed at his prophets 52 until he, being angry with his people for their great ungodliness, commanded to bring up the kings of the Kasdim (Chaldeans) against them. 53 They killed their young men with the sword around their holy temple, and spared neither young man or young woman, old man or child; but he delivered all of them into their hands. 54 They took all the holy vessels of the master, both great and small, with the treasure chests of the master's ark and the king's treasures, and carried them away to Bavel. 55 They burnt the master's house, broke down Yerushalem's walls, and burnt its towers with fire. 56 As for her glorious things, they didn't stop until they'd brought them all to nothing. He carried the people who weren't slain with the sword to Bavel. 57 They were servants to him and to his children until the Persians reigned, to fulfil the master's word by Yirmiyah's mouth: 58 "Until the land has enjoyed its Sabbaths, the whole time of her desolation will she keep Sabbath, to fulfil seventy years.

Koresh allows the exiles to return

2:1 In the first year of King Koresh (Cyrus) of the Persians, that the master's word by Yirmiyah's (Jeremiah's) mouth might be accomplished,[9] 2 the master stirred up the spirit of King Koresh of the Persians, and he made an official announcement throughout all his kingdom, and also by writing, 3 saying, "Koresh king of the Persians says: The master of Yisrael (Israel), the Most High master, has made me king of the whole world, 4 and commanded me to build him a house at Yerushalem that's in Yehudah. 5 If therefore there are any of you that are of his people, let the master, even his master, be with him, and let him go up to Yerushalem that's in Yehudah, and build the house of the master of Yisrael. He's the master who lives in Yerushalem. 6 Therefore, of those who live in various places, let those who are in his own place help each one with gold, with silver, 7 with gifts, with horses, and cattle, beside the other things which have been added by vow for the master's temple which is in Yerushalem.

8 Then the chief of the families of Yehudah (Judah) and of the tribe of Benyamin stood up, with the priests, the Levites, and all whose spirit the master had stirred to go up, to build the house for the master which is in Yerushalem. 9 Those who lived around them helped them in all things with silver and gold, with horses and cattle, and with very many gifts that were vowed by a great number whose minds were so moved.

10 King Koresh also brought out the holy vessels of the master, which Nevukadnetsar (Nebuchadnezzar) had carried away from Yerushalem and had stored in his temple of idols. 11 Now when King Koresh of the Persians had brought them out, he delivered them to Mitredat his treasurer, 12 and by him they were delivered to Sheshebatsar[10] Yehudah's governor. 13 This was the number of them: one thousand gold cups, one thousand silver cups, twenty-nine silver censers, thirty gold bowls, two thousand and four hundred and ten silver bowls, and one thousand other vessels. 14 So all the vessels of gold and of silver were brought up, even five thousand and four hundred and seventy-nine, 15 and were carried back by Sheshebatsar, together with the returning exiles, from Bavel (Babylon) to

6 **RV 1:34 · Note** Another reading is, Jeconias.

7 **RV 1:34 · Cross-ref.** 2Ki 23:30; 2Ch 36:1.

8 **RV 1:39 · Cross-ref.** 2Ch 36:4-5.

9 **RV 2:1 · Cross-ref.** 2Ch 36:22,23; Ezr 1:1.

10 **RV 2:12 · Note** Another reading is, Simanassar.

Readers' Version

Yerushalem.

Opposition stops the rebuilding of Yerushalem

16 In the time of King Artahshashta (Artaxerxes) of the Persians, Bishlam, Mitredat, Teve'el, Rehum,[11] Rehum, and Shimshay[12] the scribe, with their other associates, dwelling in Shomron (Samaria) and other places, wrote to him against those who lived in Yehudah and Yerushalem the following letter:[13]

17 "To King Artahshashta our master, from your servants, Rehum the recorder, Shimshay the scribe, and the rest of their council, and the judges who are in Coele-Syria and Foinikai: 18 Let it now be known to our lord the king, that the Yehudim (Jews) that have come up from you to us, having come to Yerushalem, are building that rebellious and wicked city, and are repairing its marketplaces and walls, and are laying the foundation of a temple. 19 Now if this city is built and its walls are finished, they won't only refuse to give tribute, but will even stand up against kings. 20 Since the things pertaining to the temple are now in hand, we think it appropriate not to neglect such a matter, 21 but to speak to our lord the king, to the intent that, if it's your pleasure, search may be made in the books of your ancestors. 22 You'll find in the records what's written about these things, and will understand that that city was rebellious, troubling both kings and cities, 23 and that the Yehudim were rebellious, and kept starting wars there in the past. Because this cause, this city was laid waste.
24 Therefore now we do declare to you, Oh lord the king, that if this city is built again, and its walls set up again, you'll from then on have no passage into Coele-Syria and Foinikai."

25 Then the king wrote back again to Rehum the recorder, Rehum, Shimshay the scribe, and to the rest that of their associates who lived in Shomron (Samaria), Aram (Syria), and Foinikai, as follows:

26 "I've read the letter which you've sent to me. Therefore I commanded to make search, and it's been found that that city of old time has fought against kings, 27 and the men were given to rebellion and war in it, and that mighty and fierce kings were in Yerushalem (Jerusalem), who reigned and exacted tribute in Coele-Syria and Foinikai.
28 Now therefore I've commanded to prevent those men from building the city, and heed to be taken that there be nothing done contrary to this order, 29 and that those wicked doings proceed no further to the annoyance of kings." 30 Then King Artahshashta (Artaxerxes), his letters being read, Rehum, and Shimshay the scribe, and the rest of their associates, went in haste to Yerushalem with cavalry and a multitude of people in battle array, and began to hinder the builders. So the building of the temple in Yerushalem ceased until the second year of the reign of King Dareyavesh (Darius) of the Persians.

Three guards debate what is strongest

3:1 Now King Dareyavesh made a great feast for all his subjects, for all who were born in his house, for all the princes of Maday (Media) and of Paras (Persia), 2 and for all the local governors and captains and governors who were under him, from Hodu to Kush (Ethiopia), in the one hundred and twenty seven provinces. 3 They ate and drank, and when they were satisfied went home. Then King Dareyavesh went into his bedchamber slept, but awakened out of his sleep.

4 Then the three young men of the bodyguard, who guarded the king, spoke one to another: 5 "Let every one of us state what one thing is strongest. King Dareyavesh will give he whose statement seems wiser than the others great gifts and great honours in token of victory. 6 He'll be clothed in purple, drink from gold cups, sleep on a gold bed, and have a chariot with bridles of gold, a fine linen turban, and a chain around his neck. 7 He'll sit next to Dareyavesh because of his wisdom, and will be called cousin of Dareyavesh."

8 Then they each wrote his sentence, sealed them, and laid them under King Dareyavesh' pillow, 9 and said, "When the king wakes up, someone will give him the writing. The one who the king and the three princes of Paras (Persia) judge that his sentence is the wisest, to him will the victory be given, as it's written." 10 The first wrote, "Wine is the strongest." 11 The second wrote, "The king is strongest." 12 The third wrote, "Women are strongest, but above all things Truth is the victor."

13 Now when the king woke up, they took the writing and gave it to him, so he read it. 14 Sending out, he called all the princes of Paras and of Maday (Media), the local governors, the captains, the governors, and the chief officers 15 and sat himself down in the royal seat of judgement; and the writing was read before them. 16 He said, "Call the young men, and they'll explain their own sentences. So they were called and came in.

The first guard argues for wine

17 They said to them, "Explain what you've written."

Then the first, who'd spoken of the strength of wine, began 18 and said this: "Oh sirs, how extremely strong wine is! It causes all men who drink it to go astray. 19 It makes the mind of the king and of the fatherless child to be the same, likewise of the bondman and of the freeman, of the poor man and of the rich. 20 It also turns every thought into cheer and mirth, so that a man remembers neither sorrow nor debt. 21 It makes every heart rich, so that a man remembers neither king nor local governor. It makes people say things in large amounts. 22 When they're in their cups, they forget their love both to friends and kindred, and before long draw their swords. 23 But when they awake from their wine, they don't remember what they've done. 24 Oh sirs, isn't wine the strongest, seeing that it

11 **RV 2:16 · Note** Rehum,

12 **RV 2:16 · Note** Shimshai.

13 **RV 2:16 · Cross-ref.** Ezr 4:7.

Readers' Version

forces people to do this?" And when he'd said this, he stopped speaking.

The second guard argues for the king

4:1 Then the second, who'd spoken of the king's strength, began to say, **2** "Oh sirs, don't men excel in strength who rule over the sea and land, and all things in them? **3** But yet the king is stronger. He's their lord and has dominion over them. In whatever he commands them, they obey him. **4** If he tells them to make war the one against the other, they do it. If he sends them out against the enemies, they go, and conquer mountains, walls, and towers. **5** They kill and are killed, and don't disobey the king's commandment. If they win the victory, they bring everything to the king—all the plunder and everything else. **6** Likewise for those who aren't soldiers, and don't have anything to do with wars, but farm, when they've again harvested what they'd sown, they bring some to the king and compel one another to pay tribute to the king. **7** He's just one man! If he commands people to kill, they kill. If he commands them to spare, they spare. **8** If he commands them to strike, they strike. If he commands them to make desolate, they make desolate. If he commands to build, they build. **9** If he commands them to cut down, they cut down. If he commands them to plant, they plant. **10** So all his people and his armies obey him. Furthermore, he lies down, he eats and drinks, and takes his rest; **11** and these keep watch around him. None of them may depart and do his own business. They don't disobey him in anything. **12** Oh sirs, how could the king not be the strongest, seeing that he's obeyed like this?" Then he stopped talking.

Zorobabel argues for women

13 Then the third, who'd spoken of women, and of truth, (this was Zorobabel) began to speak: **14** "Oh sirs, isn't the king great, and men are many, and isn't wine strong? Who's it then who rules them, or has the lordship over them? Aren't they women? **15** Women have given birth to the king and all the people who rule over sea and land. **16** They came from women. Women nourished up those who planted the vineyards, from where the wine comes. **17** Women also make clothes for men. These bring glory to men. Without women, men can't exist. **18** Yes, and if men have gathered together gold and silver and any other beautiful thing, and see a woman who's lovely in appearance and beauty, **19** they let all those things go and gape at her, and with open mouth stare at her. They all have more desire for her than for gold, or silver, or any other beautiful thing. **20** A man leaves his own father who brought him up, leaves his own country, and joins with his wife. **21** With his wife he ends his days, with no thought for his father, mother, or country. **22** By this also you must know that women have dominion over you. Don't you labour and toil, and bring it all to give to women? **23** Yes, a man takes his sword and goes out to travel, to rob, to steal, and to sail on the sea and on rivers. **24** He sees a lion and walks in the darkness. When he's stolen, plundered, and robbed, he brings it to the woman he loves. **25** Therefore a man loves his wife better than father or mother. **26** Yes, there are many who've lost their minds for women, and become slaves for their sakes. **27** Many also have perished, have stumbled, and sinned, for women. **28** Now don't you believe me? Isn't the king great in his power? Don't all regions fear to touch him? **29** Yet I saw him and Apame the king's concubine, the daughter of the illustrious Barticus, sitting at the right hand of the king, **30** and taking the crown from the king's head, and setting it onto her own head. Yes, she struck the king with her left hand. **31** At this, the king gaped and gazed at her with open mouth. If she smiles at him, he laughs. But if she takes any displeasure at him, he flatters her, that she might be reconciled to him again. **32** Oh sirs, how can it not be that women are strong, seeing they do this?"

Truth is stronger than everything

33 Then the king and the leading citizens looked at one another. So he began to speak about truth. **34** "Oh sirs, aren't women strong? The earth is great. The sky is high. The sun is swift in its course, for it circles around the sky, and returns on its course again in one day. **35** Isn't he who makes these things great? Therefore the truth is great, and stronger than all things. **36** All the earth calls on truth, and the sky blesses truth. All works shake and tremble, but with truth there's no unrighteous thing. **37** Wine is unrighteous. The king is unrighteous. Women are unrighteous. All the children of men are unrighteous, and all their works are unrighteous. There's no truth in them. They'll also perish in their unrighteousness. **38** But truth remains, and is strong forever. Truth lives and conquers forevermore. **39** With truth there's no partiality towards persons or rewards, but truth does the things that are just, instead of any unrighteous or wicked things. All men approve truth's works. **40** In truth's judgement isn't any unrighteousness. Truth is the strength, the kingdom, the power, and the majesty of all ages. Blessed be the god of truth!"

41 With that, he stopped speaking. Then all the people shouted and said, "Great is truth, and strong above all things!"

Zorobabel asks to rebuild Yerushalem

42 Then the king said to him, "Ask what you wish, even more than is appointed in writing, and we'll give it to you, because you're found wisest. You'll sit next me, and will be called my cousin."

43 Then he said to the king, "Remember your vow, which you vowed to build Yerushalem (Jerusalem), in the day when you came to your kingdom, **44** and to send back all the vessels that were taken out of Yerushalem, which Koresh (Cyrus) set apart when he vowed to destroy Bavel (Babylon), and vowed to send them back there. **45** You also vowed to build the temple which the Edomim burnt when Yehudah (Judea) was made desolate by the Kasdim (Chaldeans). **46** Now, Oh lord the king, this is what I request, and what I desire of you, and this is the princely generosity that may proceed from you: I ask therefore that you make good the vow, the performance of which you've vowed to the King of Heaven with your own mouth."

47 Then King Dareyavesh (Darius) stood up, kissed him,

Readers' Version

and wrote letters for him to all the treasurers and governors and captains and local governors, that they should safely bring on their way both him, and all those who'd go up with him to build Yerushalem. 48 He wrote letters also to all the governors who were in Coele-Syria and Foinikai, and to them in Levanon, that they should bring cedar wood from Levanon to Yerushalem, and that they should help him build the city. 49 Moreover he wrote for all the Yehudim (Jews) who'd go out of his realm up into Yehudah about their freedom, that no officer, no governor, no local governor, nor treasurer, should forcibly enter into their doors, 50 and that all the country which they occupied should be free to them without tribute, and that the Edomim should give up the villages of the Yehudim which they held at that time, 51 and that there should be given twenty talents yearly towards the building of the temple, until the time that it was built, 52 and another ten talents yearly for burnt offerings to be presented on the altar every day, as they had a commandment to make seventeen offerings, 53 and that all those who'd come from Bavel (Babylon) to build the city should have their freedom—they and their descendants, and all the priests that came. 54 He wrote also to give them their support and the priests' vestments in which they minister. 55 Because the Levites he wrote that their support should be given them until the day that the house was finished and Yerushalem built up. 56 He commanded that land and wages should be given to all who guarded the city. 57 He also sent away all the vessels from Bavel that Koresh (Cyrus) had set apart, and all that Koresh had given in commandment, he commanded also to be done and to be sent to Yerushalem.

58 Now when this young man had gone out, he lifted up his face to heaven towards Yerushalem, and praised the King of heaven, 59 and said, "From you comes victory. From you comes wisdom. Yours is the glory, and I'm your servant. 60 Blessed are you, who've given me wisdom. I give thanks to you, Oh master of our fathers. 61 So he took the letters, went out, came to Bavel, and told it all his kindred. 62 They praised the god of their ancestors, because he'd given them freedom and liberty 63 to go up and to build Yerushalem and the temple which is called by his name. They feasted with instruments of music and gladness seven days.

The families returning from exile

5:1 After this, the chiefs of fathers' houses were chosen to go up according to their tribes, with their wives, sons, and daughters, with their male servants and female servants, and their livestock. 2 Dareyavesh (Darius) sent with them one thousand cavalry to bring them back to Yerushalem with peace, with musical instruments, drums, and flutes. 3 All their kindred were making merry, and he made them go up together with them.

4 These are the names of the men who went up, according to their families among their tribes, after their several divisions. 5 The priests, the sons of Pinhas, the sons of Aharon (Aaron): Yeshua (Jesus) the son of Yotsadak, the son of Serayah, and Yoyakim the son of Zorobabel, the son of Salathiail, of the house of David, of the lineage of Perets, of the tribe of Yehudah (Judah), 6 who spoke wise words before Dareyavesh the king of Paras (Persia) in the second year of his reign, in the month Nisan, which is the first month.

7 These are the of Yehudim (Jews) who came up from the captivity, where they lived as foreigners, whom Nevukadnetsar (Nebuchadnezzar) the king of Bavel (Babylon) had carried away to Bavel.[14] 8 They returned to Yerushalem and to the other parts of Yehudah, every man to his own city, who came with Zorobabel, with Yeshua, Nehemyah (Nehemiah), Serayah,[15] Resaias, Eneneus,[16] Mordekai, Bilshan, Mispar,[17] Re'elayah,[18] Roimus, and Ba'ana, their leaders.

9 The number of them of the nation and their leaders: the sons of Par'osh, two thousand and one hundred and seventy two; the sons of[19] Saphat, four hundred and seventy two; 10 the sons of[20] Arah, seven hundred and fifty six; 11 the sons of[21] Pahat-Moav, of the sons of Yeshua and Yoav (Joab), two thousand and eight hundred and twelve; 12 the sons of Eylam, one thousand and two hundred and fifty four; the sons of[22] Zatu, nine hundred and forty five; the sons of[23] Zakay, seven hundred and five; the sons of Bani, six hundred and forty eight; 13 the sons of Bevay, six hundred and twenty three; the sons of[24] Azgad,[25] one thousand and three hundred and twenty two; 14 the sons of Adonikam, six hundred and sixty seven; the sons of[26] Big-

14 **RV 5:7 · Cross-ref.** Ezr 2:1.
15 **RV 5:8 · Note** Seralah.
16 **RV 5:8 · Note** Or, Enenis.
17 **RV 5:8 · Note** Mispar.
18 **RV 5:8 · Note** Reclaiah
19 **RV 5:9 · Note** Shephatiah.
20 **RV 5:10 · Note** Arah.
21 **RV 5:11 · Note** Pahath-moab.
22 **RV 5:12 · Note** Zattu.
23 **RV 5:12 · Note** Zaccai.
24 **RV 5:13 · Note** Asgad.
25 **RV 5:13 · Note** According to other readings, 3622, or 3222.
26 **RV 5:14 · Note** Bigvai.

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vay, two thousand and sixty six; the sons of[27] Adin, four hundred and fifty four; 15 the sons of[28] Ater, of Hizkiyah (Hezekiah), ninety two; the sons of Kilan and Azetas, sixty seven; the sons of[29] Azaru, four hundred and thirty two; 16 the sons of[30] Annis, one hundred and one; the sons of Arom, the sons of[31] Betsay, three hundred and twenty three; the sons of Arsiphurith, one hundred and twelve; 17 the sons of Baiterus, three thousand and five; the sons of[32] Beyt-Lehem (Bethlehem), one hundred and twenty three; 18 those from Netofah, fifty five; those from Anatot, one hundred and fifty eight; those from[33] Azmavet, forty two; 19 those from Kiryat-Yearim,[34] twenty five: those from Kefirah and Be'erot, seven hundred and forty three; 20 the Chadiasai and Ammidioi, four hundred and twenty two; those from Ramah[35] and Geva,[36] six hundred and twenty one; 21 those from Mikmas,[37] one hundred and twenty two; those from Beyt-El (Bethel),[38] fifty two; the sons of Magbish,[39] one hundred and fifty six; 22 the sons of Calamolalus[40] and Ono,[41] seven hundred and twenty five; the sons of Yeriho (Jericho),[42] three[43] hundred and forty five; 23 and the sons of Sena'ah,[44] three thousand and three hundred and thirty.

24 The priests: the sons of Yedayah,[45] the son of Yeshua (Jesus), among the sons of Sanasib, nine hundred and seventy two; the sons of Imer,[46] one thousand and fifty two; 25 the sons of Pashhur,[47] one thousand and two hundred and forty seven; and the sons of Harim,[48] one thousand and seventeen. 26 The Levites: the sons of Yeshua, Kadmiel, Bani, and Hodavyah, seventy four. 27 The holy singers: the sons of Asaf, one hundred and twenty eight. 28 The gatekeepers: the sons of[49] Shalum, the sons of[50] Ater, the sons of Talmon, the sons of[51] Akuv, the sons of[52] Hatita, the sons of[53] Shovay, in all one hundred and thirty nine.

29 The temple servants: the sons of[54] Esav (Esau), the sons of[55] Hasufa, the sons of Tabaeot, the sons of[56] Keyros, the sons of[57] Siea, the sons of[58] Padon, the sons of Levana, the sons of[59] Hagava. 30 the sons of[60] Akuv, the sons of Uta, the sons of Ketab, the sons of[61] Hagav, the sons of[62] Shamlay,

27 **RV 5:14 · Note** Adin.
28 **RV 5:15 · Note** Ater of Hezekiah.
29 **RV 5:15 · Note** Another reading is, Azuru.
30 **RV 5:16 · Note** Another reading is, Annias.
31 **RV 5:16 · Note** Bezai.
32 **RV 5:17 · Note** Bethlehem.
33 **RV 5:18 · Note** Azmaveth.
34 **RV 5:19 · Note** Kiryat-Arim or Kiryat-Yearim.
35 **RV 5:20 · Note** Rumah.
36 **RV 5:20 · Note** Geba.
37 **RV 5:21 · Note** Michmas.
38 **RV 5:21 · Note** Bethel.
39 **RV 5:21 · Note** Magbish
40 **RV 5:22 · Note** Lod, Hadid.
41 **RV 5:22 · Note** Ono.
42 **RV 5:22 · Note** Yeriho/Jericho.
43 **RV 5:22 · Note** Another reading is, two
44 **RV 5:23 · Note** Senaah.
45 **RV 5:24 · Note** Jedaiah.
46 **RV 5:24 · Note** Immer.
47 **RV 5:25 · Note** Pashhur.
48 **RV 5:25 · Note** Harim.
49 **RV 5:28 · Note** Shallum.
50 **RV 5:28 · Note** Ater.
51 **RV 5:28 · Note** Akkub.
52 **RV 5:28 · Note** Hatita.
53 **RV 5:28 · Note** Shobai.
54 **RV 5:29 · Note** Ziha.
55 **RV 5:29 · Note** Hasupha.
56 **RV 5:29 · Note** Keros.
57 **RV 5:29 · Note** Siaha.
58 **RV 5:29 · Note** Padon.
59 **RV 5:29 · Note** Hagaba.
60 **RV 5:30 · Note** Akkub.
61 **RV 5:30 · Note** Hagab.
62 **RV 5:30 · Note** Shamlai.

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the sons of[63] Anan, the sons of[64] Gidel, the sons of[65] Gahar,
31 the sons of[66] Yair, the sons of[67] Retsin, the sons of[68]
Nekoda, the sons of Chaseba, the sons of[69] Gazam, the sons
of[70] Ozias, the sons of[71] Paseah, the sons of Asara, the sons
of[72] Besay, the sons of[73] Asnah, the sons of[74] Meunim, the
sons of[75] Nafish, the sons of[76] Bakbuk, the sons of[77] Hakufa,
the sons of[78] Harhur, the sons of Pharakim, the sons of[79]
Batslut, 32 the sons of[80] Mehida, the sons of Cutha, the sons
of[81] Harsha, the sons of[82] Barkos, the sons of[83] Sisera, the
sons of[84] Temah, the sons of[85] Netsiah, the sons of Hatifa.

33 The sons of Shelomoh's (Solomon's) servants: the sons
of[86] Soferet, the sons of[87] Perida, the sons of[88] Ya'alah, the
sons of[89] Darkon, the sons of[90] Isdael, the sons of[91] She-
fatyah, 34 the sons of[92] Hatil, the sons of[93] Pok-
eret-Hatsvayim, the sons of Sabie, the sons of Sarothie, the
sons of[94] Masias, the sons of Gas, the sons of Addus, the
sons of Subas, the sons of Apherra, the sons of Barodis, the
sons of Saphat, the sons of Alon.

35 All the temple-servants and the sons of Shelomoh's
servants were three hundred and seventy two. 36 These
came up from[95] Tel-Melah, and[96] Tel-Harsha,[97] Charaatha-
lan leading them, and Allar; 37 and they couldn't show
their families, nor their stock, how they were of Yisrael (Is-
rael): the sons of[98] Delayah the son of[99] Ban, the sons of[100]
Nekoda, six hundred and fifty two.

38 Of the priests, those who usurped the office of the
priesthood and weren't found: the sons of[101] Havayah, the
sons of[102] Hakots, the sons of Jaddus, who married Augia
one of the daughters of[103] Barzilay, and was called after his
name. 39 When the description of the kindred of these men

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63 **RV 5:30 · Note** Hanan.
64 **RV 5:30 · Note** Giddel.
65 **RV 5:30 · Note** Gahar
66 **RV 5:31 · Note** Reaiah.
67 **RV 5:31 · Note** Rezin.
68 **RV 5:31 · Note** Nekoda.
69 **RV 5:31 · Note** Gazzam.
70 **RV 5:31 · Note** Uzza.
71 **RV 5:31 · Note** Paseah.
72 **RV 5:31 · Note** Besai.
73 **RV 5:31 · Note** Asnah.
74 **RV 5:31 · Note** Meunim.
75 **RV 5:31 · Note** Nephisim.
76 **RV 5:31 · Note** Bakbuk. According to other readings, Acum, or Acuph.
77 **RV 5:31 · Note** Hakupha.
78 **RV 5:31 · Note** Harhur.
79 **RV 5:31 · Note** Bazluth.
80 **RV 5:32 · Note** Mehida.
81 **RV 5:32 · Note** Harsha
82 **RV 5:32 · Note** Barkos.
83 **RV 5:32 · Note** Sisera.
84 **RV 5:32 · Note** Temah
85 **RV 5:32 · Note** Neziah. Another reading is, Nasith.
86 **RV 5:33 · Note** Hussophereth.
87 **RV 5:33 · Note** Peruda.
88 **RV 5:33 · Note** Jaalah.
89 **RV 5:33 · Note** Darkon.
90 **RV 5:33 · Note** Giddel.
91 **RV 5:33 · Note** Shephatia.
92 **RV 5:34 · Note** Hattil.
93 **RV 5:34 · Note** Pochereth-haz-zebaim, Ezra 2:57.
94 **RV 5:34 · Note** Another reading is, Misaias.
95 **RV 5:36 · Note** Telmelah.
96 **RV 5:36 · Note** Telharsha.
97 **RV 5:36 · Note** Cherub. Addan.
98 **RV 5:37 · Note** Delaiah. Another reading is, Asan.
99 **RV 5:37 · Note** Tobiah Another reading is, Baenan.
100 **RV 5:37 · Note** Nekoda.
101 **RV 5:38 · Note** Habaiah, or Hobaiah.
102 **RV 5:38 · Note** Hakkoz.
103 **RV 5:38 · Note** Barzillai. Another reading is, Phaezeldaeus.

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was searched for in the register and wasn't found, they were removed from executing the office of the priesthood; 40 for Nehemyah (Nehemiah) and Attharias told them that they shouldn't be partakers of the holy things until a high priest wearing[104] Urim and Tumim should arise.

41 So all those of Yisrael, from twelve years old and upward, beside male servants and women servants, were in number forty two thousand and three hundred and sixty. 42 Their male servants and handmaids were seven thousand and three hundred and thirty and seven; the minstrels and singers, two hundred and forty five; 43 four hundred and thirty and five camels, seven thousand and thirty six horses, two hundred and forty five mules, and five thousand and five hundred and twenty five animals of burden.

44 And some of the chief men of their families, when they came to God's temple that's in Yerushalem (Jerusalem), vowed to set up the house again in its own place according to their ability, 45 and to give into the holy treasury of the works one thousand minas[105] of gold, five thousand minas of silver, and one hundred priestly vestments.

46 The priests and the Levites and some of the people lived in Yerushalem and the country. The holy singers also and the gatekeepers and all Yisrael lived in their villages.

Worship resumes at the rebuilt altar

47 But when the seventh month was at hand, and when the Israeli people were each in their own place, they all came together with one purpose into the broad place before the first porch which is towards the east. 48 Then Yeshua the son of Yotsadak, his kindred the priests, Zorobabel the son of Salathiail, and his kindred stood up and made the altar of the god of Yisrael ready 49 to offer burnt sacrifices on it, in accordance with the express commands in the book of Mosheh (Moses) the man of God. 50 Some people joined them out of the other nations of the land, and they erected the altar onto its own place, because all the nations of the land were hostile to them and oppressed them; and they offered sacrifices at the proper times and burnt offerings to the master both morning and evening. 51 They also held the feast of tabernacles, as it's commanded in the law, and offered sacrifices daily, as appropriate. 52 After that, they offered the continual oblations and the sacrifices of the Sabbaths, of the new moons, and of all the consecrated feasts. 53 All those who'd made any vow to God began to offer sacrifices to God from the new moon of the seventh month, although God's temple wasn't yet built. 54 They gave money, food, and drink to the masons and carpenters. 55 They also gave carts to the people of Tsidon (Sidon) and Tsor (Tyre), that they should bring cedar trees from Levanon, and convey them in rafts to the harbour of Yafo (Joppa), according to the commandment which was written for them by Koresh (Cyrus) king of the Persians.

The temple foundations are laid

56 In the second year after his coming to God's temple at Yerushalem (Jerusalem), in the second month, Zorobabel the son of Salathiail, Yeshua (Jesus) the son of Yotsadak, their kindred, the Levitical priests, and all those who'd come to Yerushalem out of the captivity began work. 57 They laid the foundation of God's temple on the new moon of the second month, in the second year after they'd come to Yehudah (Judea) and Yerushalem. 58 They appointed the Levites who were at least twenty years old over the master's works. Then Yeshua, with his sons and kindred, Kadmiel his brother, the sons of Yeshua, Emadabun, and the sons of Yoda the son of Henadad, and their sons and kindred, all the Levites, with one accord stood up and started the business, labouring to advance the works in God's house. So the builders built the master's temple.[106]

59 The priests stood arrayed in their vestments with musical instruments and trumpets, and the Levites the sons of Asaf with their cymbals, 60 singing songs of thanksgiving and praising the master, according to the directions of King David of Yisrael (Israel). 61 They sang aloud, praising the master in songs of thanksgiving, because his goodness and his glory are forever in all Yisrael. 62 All the people sounded trumpets and shouted with a loud voice, singing songs of thanksgiving to the master for the raising up of the master's house. 63 Some of the Levitical priests and of the heads of their families, the elderly who'd seen the former house came to the building of this one with lamentation and great weeping.[107] 64 But many with trumpets and joy shouted with a loud voice, 65 so that the people couldn't hear the trumpets for the weeping of the people, for the multitude sounded loudly, so that it was heard far away.

Opposition to rebuilding the temple

66 Therefore when the enemies of the tribe of Yehudah (Judah) and Benyamin heard it, they came to know what that noise of trumpets meant.[108] 67 They learnt that those who returned from captivity built the temple for the master, the god of Yisrael. 68 So they went to Zorobabel and Yeshua, and to the chief men of the families, and said to them, "We'll build together with you. 69 Because we, just like you, obey your master, and sacrifice to him from the days of King Esar-Hadon[109] of the Assyrians, who brought us here."

70 Then Zorobabel, Yeshua (Jesus) and the chief men of the families of Yisrael said to them, "It isn't for you to build the house for the master our god. 71 We ourselves alone will build for the master of Yisrael, as King Koresh

104 **RV 5:40 · Note** Grk. the manifestation and truth.

105 **RV 5:45 · Note** A mina is about 570 grams or 1.25 pounds.

106 **RV 5:58 · Cross-ref.** Ezr 3:8-9.

107 **RV 5:63 · Cross-ref.** Ezr 3:12-13.

108 **RV 5:66 · Cross-ref.** Ezr 4:1.

109 **RV 5:69 · Note** Another reading is, Asbacaphath.

Readers' Version

(Cyrus) of the Persians has commanded us." 72 But the heathen of the land pressed hard on the inhabitants of Yehudah, cut off their supplies, and hindered their building. 73 By their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that King Koresh lived. So they were hindered from building for two years, until Dareyavesh's reign.

The rebuilding resumes

6:1 Now in the second year of Dareyavesh's (Darius') reign, Hagay and Zekaryah (Zechariah) the son of[110] Ido, the prophets, prophesied to the Yehudim (Jews) in Yehudah and Yerushalem (Jerusalem) in the name of the master, the god of Yisrael.[111] 2 Then Zorobabel the son of Salathiail and Yeshua the son of Yotsadak stood up and began to build the master's house at Yerushalem, the master's prophets being with them and helping them.

3 At the same time Tatenay[112] the governor of Aram (Syria) and Foinikai came to them, with Shetar-Bozenay[113] and his companions, and said to them,[114] 4 "By whose authority do you build this house and this roof, and perform all the other things? Who are the builders who do these things?" 5 Nevertheless, the elders of the Yehudim obtained favour, because the master had visited the captives; 6 and they weren't hindered from building until such time as communication was made to Dareyavesh about them, and his answer received.

The officials ask Dareyavesh to investigate

7 A copy of the letter which Tatenay, governor of Aram and Foinikai, and Shetar-Bozenay, with their companions, the rulers in Aram and Foinikai, wrote and sent to Dareyavesh:

8 "To King Dareyavesh, greetings. Let it be fully known to our lord the king, that having come into the country of Yehudah (Judea), and entered into the city of Yerushalem, we found in the city of Yerushalem the elders of the Yehudim that were of the captivity 9 building a great new house for the master of hewn and costly stones, with timber laid in the walls. 10 Those works are being done with great speed. The work goes on prosperously in their hands, and it's being accomplished with all glory and diligence. 11 Then asked we these elders, saying, 'By whose authority are you building this house and laying the foundations of these works?' 12 Therefore, to the intent that we might give knowledge to you by writing who were the leaders, we questioned them, and we required of them the names in writing of their principal men. 13 So they gave us this answer, 'We're the servants of the master who made heaven and earth. 14 As for this house, it was built many years ago by a great and strong king of Yisrael (Israel), and was finished. 15 But when our fathers sinned against the master of Yisrael who's in heaven, and provoked him to anger, he gave them over into the hands of King Nevukadnetsar (Nebuchadnezzar) of Bavel, king of the Kasdim (Chaldeans). 16 They pulled down the house, burnt it, and carried away the people captive to Bavel. 17 But in the first year that Koresh (Cyrus) reigned over the country of Bavel, King Koresh wrote that this house should be rebuilt. 18 The holy vessels of gold and of silver that Nevukadnetsar had carried away out of the house at Yerushalem (Jerusalem) and had set up in his own temple, those King Koresh brought out of the temple in Bavel, and they were delivered to Zorobabel and to Sheshebatsar[115] the governor, 19 with commandment that he should carry away all these vessels, and put them in the temple at Yerushalem, and that the master's temple should be built on its site. 20 Then Sheshebatsar, having come here, laid the foundations of the master's house which is in Yerushalem. From that time to this we're still building. It isn't yet fully completed.' 21 Now therefore, if it seems good, Oh king, let a search be made among the royal archives of our lord the king that are in Bavel. 22 If it's found that the building of the master's house which is in Yerushalem has been done with the consent of King Koresh, and it seems good to our lord the king, let him send us directions about these things."

Dareyavesh orders support for the rebuilding

23 Then King Dareyavesh (Darius) commanded that a search be made among the archives that were laid up at Bavel (Babylon). So at Ahmeta the palace, which is in the country of Maday (Media), a scroll was found where these things were recorded:[116] 24 "In the first year of Koresh's reign, King Koresh commanded to build up the master's house which is in Yerushalem, where they sacrifice with continual fire. 25 Its height will be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood from that country. Its expenses are to be given out of King Koresh's house. 26 The holy vessels of the master's house, both gold and silver, that Nevukadnetsar took out of the house at Yerushalem and carried away to Bavel, should be restored to the house at Yerushalem, and be set in the place where they were before." 27 Also he commanded that Tatenay the governor of Aram (Syria) and Foinikai, and Shetar-Bozenay, and their companions, and those who were appointed rulers in Aram and Foinikai, should be careful not to meddle with the place, but allow Zorobabel, the master's servant, and governor of Yehudah (Judea), and the elders of the Yehudim (Jews), to build that house of the master in its place. 28 "I also command to have it built up whole again; and that

110 **RV 6:1 · Note** Iddo. Another reading is, Eddin

111 **RV 6:1 · Cross-ref.** Ezr 4:24; 5:1.

112 **RV 6:3 · Note** Tattenai.

113 **RV 6:3 · Note** Shetharbozenai

114 **RV 6:3 · Cross-ref.** Ezr 5:3.

115 **RV 6:18 · Note** Another reading is, Sabunassarus.

116 **RV 6:23 · Cross-ref.** Ezr 6:1.

Readers' Version

they look diligently to help those who are of the captivity of Yehudah, until the master's house is finished, 29 and that out of the tribute of Coele-Syria and Foinikai a portion will be carefully given to these men for the sacrifices of the master, that is, to Zorobabel the governor for bulls, rams, and lambs, 30 and also corn, salt, wine and oil, and that continually every year without further question, according as the priests who are in Yerushalem may direct to be daily spent, 31 that drink offerings may be made to the Most High God for the king and for his children, and that they may pray for their lives." 32 He commanded that whoever should transgress, yes, or neglect anything written here, a beam will be taken out of his own house, and he'll be hanged on it, and all his goods seized for the king.
33 "Therefore may the master, whose name is called on there, utterly destroy every king and nation that stretches out his hand to hinder or damage that house of the master in Yerushalem. 34 I, King Dareyavesh have ordained that these things be done with diligence."

The completed temple is dedicated

7:1 Then Tatenay the governor of Coele-Syria and Foinikai, and Shetar-Bozenay, with their companions, following King Dareyavesh's (Darius') commandments,[117] 2 very carefully supervised the holy work, assisting the elders of the Yehudim (Jews) and rulers of the temple. 3 So the holy work prospered, while Hagay and Zekaryah (Zechariah) the prophets prophesied. 4 They finished these things by the commandment of the master, the god of Yisrael, and with the consent of Koresh (Cyrus), Dareyavesh, and Artahshashta (Artaxerxes), kings of the Persians. 5 So the holy house was finished by the twenty-third day of the month Adar, in the sixth year of King Dareyavesh. 6 The Israeli people, the priests, the Levites, and the others who returned from captivity who joined them did what was written in the book of Mosheh (Moses). 7 Because the dedication of the master's temple, they offered one hundred bulls, two hundred rams, four hundred lambs, 8 and twelve male goats for the sin of all Yisrael, according to the number of the twelve princes of the tribes of Yisrael. 9 The priests and the Levites stood arrayed in their vestments, according to their kindred, for the services of the master, the god of Yisrael, according to the book of Mosheh. The gatekeepers were at every gate.

The returned exiles celebrate the Passover

10 The Israeli people (Israel) who came out of captivity held the Passover the fourteenth day of the first month, when the priests and the Levites were sanctified together, 11 with all those who returned from captivity; for they were sanctified. Because the Levites were all sanctified together, 12 and they offered the Passover for all who returned from captivity, for their kindred the priests, and for themselves. 13 The Israeli people who came out of the captivity ate, even all those who'd separated themselves from the abominations of the heathen of the land, and followed after the master. 14 They kept the feast of unleavened bread seven days, rejoicing before the master, 15 because he'd turned the counsel of the king of Ashur (Assyria) towards them, to strengthen their hands in the works of the master, the god of Yisrael.

Ezra comes to Yerushalem

8:1 After these things, when Artahshashta (Artaxerxes) the king of the Persians reigned, Ezra came, who was the son of Azaryah, the son of Zekaryah (Zechariah), the son of Hilkiyah, the son of Shalem,[118] 2 the son of Tsadok, the son of Ahituv, the son of Amaryah, the son of Ozias,[119] the son of Merayot, the son of Zerahyah, the son of Zerahyah, the son of Buki, the son of Avishua, the son of Pinhas, the son of Eleazar, the son of Aharon (Aaron), the chief priest.
3 This Ezra went up from Bavel (Babylon) as a skilled scribe in Mosheh's (Moses') law, which was given by the god of Yisrael. 4 The king honoured him, for he found favour in his sight in all his requests. 5 There went up with him also some of the Israeli people, and of the priests, Levites, holy singers, gatekeepers, and temple servants to Yerushalem (Jerusalem) 6 in the seventh year of Artahshashta's reign, in the fifth month (this was the king's seventh year); for they left Bavel on the new moon of the first month and came to Yerushalem, by the prosperous journey which the master gave them[120] for his sake. 7 Because Ezra had very great skill, so that he omitted nothing of the law and commandments of the master, but taught all Yisrael the ordinances and judgements.

The king's letter authorising Ezra's work

8 Now the commission, which was written from King Artahshashta, came to Ezra the priest and reader of the master's law, was as follows:
9 "King Artahshashta to Ezra the priest and reader of the master's law, greetings. 10 Having determined to deal graciously, I've given orders that those of the nation of the Yehudim (Jews), and of the priests and Levites, and of those within our realm who are willing and freely choose to, should go with you to Yerushalem. 11 As many therefore as are so disposed, let them depart with you, as it's seemed good both to me and my seven friends the counsellors, 12 that they may look to the affairs of Yehudah (Judea) and Yerushalem, in accordance with what's in the master's law, 13 and carry the gifts to the master of Yisrael to Yerushalem, which I and my friends have vowed, and that all the gold and silver that can be found in the country of Bavel for the master in Yerushalem, 14 with that also which is given of the people for the temple of the master their god that's at Yerushalem, be collected: even the gold and silver for bulls, rams, and lambs, and what goes with them, 15 to the end that they may offer sacrifices to the

117 **RV 7:1 · Cross-ref.** Ezr 6:13.

118 **RV 8:1 · Cross-ref.** Ezr 7:1.

119 **RV 8:2 · Note** The Vatican MS. omits the son of Memeroth, the son of Zaraias, the son of Savias.

120 **RV 8:6 · Note** Some MSS. omit for his sake.

Readers' Version

master on the altar of the master their god, which is in Yerushalem. 16 Whatever you and your kindred decide to do with gold and silver, do that according to your god's will. 17 The holy vessels of the master, which are given you for the use of your god's temple, which is in Yerushalem, 18 and whatever else you remember for the use of your god's temple, give it out of the king's treasury. 19 I, King Artahshashta (Artaxerxes), have also commanded the keepers of the treasures in Aram (Syria) and Foinikai, that whatever Ezra the priest and reader of the Most High God's law sends for, they should give it to him with all diligence, 20 to the sum of one hundred talents of silver, likewise also of wheat even to one hundred cors,[121] and one hundred firkins[122] of wine, and[123] salt in abundance. 21 Let all things be performed after God's law diligently to the most high God, that anger come not onto the kingdom of the king and his sons. 22 I command you also that no tax, nor any other imposition, be laid on any of the priests, or Levites, or holy singers, or gatekeepers, or temple servants, or any that have employment in this temple, and that no man has authority to impose any tax on them. 23 You, Ezra, according to God's wisdom, ordain judges and justices that they may judge in all Aram and Foinikai all those who know your god's law; and those who don't know it, you must teach. 24 Anyone who transgresses the law of your god and of the king will be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment."

25 Then Ezra the scribe said, "Blessed be the only master, the god of my fathers, who's put these things into the king's heart, to glorify his house that's in Yerushalem, 26 and has honoured me in the sight of the king, his counsellors, and all his friends and leading citizens. 27 Therefore I was encouraged by the help of the master my god, and gathered together out of Yisrael (Israel) men to go up with me.

The families travelling with Ezra

28 These are the chief according to their families and their several divisions, who went up with me from Bavel (Babylon) in King Artahshashta's (Artaxerxes') reign: 29 of the sons of Pinhas, Gereshom; of the sons of Itamar, Daniyel; of the sons of David,[124] Hatush[125] the son of Shekanyah; 30 of the sons of Par'osh, Zekaryah (Zechariah); and with him were counted one hundred and fifty men; 31 of the sons of Pahat-Moav, Elyehoeynay the son of[126] Zerahyah, and with him two hundred men; 32 of[127] the sons of Zatu, Shekanyah the son of Yahaziel, and with him three hundred men; of the sons of Adin, Ovadyah (Obadiah) the son of Yonatan (Jonathan), and with him two hundred and fifty men; 33 of the sons of Eylam, Yeshaeyah son of Atalyah (Athaliah), and with him seventy men; 34 of the sons of Shefatyah, Zevadyah son of Mika'el (Michael), and with him seventy men; 35 of the sons of Yoav (Joab), Ovadyah son of Yehiel. Yehiel, and with him two hundred and twelve men; 36 of the sons of Bani, Shelomit son of Yosifyah,[128] and with him one hundred and sixty men; 37 of the sons of Bevay, Zekaryah son of Bevay, and with him twenty-eight men; 38 of the sons of Azgad: Azgad, Yohan (John) son of Hakatan Hakatan, and with him one hundred and ten men; 39 of the sons of Adonikam, the last, and these are the names of them, Elifelet, Ye'uel, and Shemayah, and with them seventy men; 40 of the sons of Bigvay, Utay the son of Zabud, and with him seventy men.

Ezra prepares the group for the journey

41 I gathered them together to the river called Ahava. There we pitched our tents three days, and I inspected them. 42 When I'd found there none of the priests and Levites, 43 then sent I to Eleazar, Ariel, Shemayah, 44 Elnatan, Shemayah, Yoyariv, Natan (Nathan), Elnatan, Zekaryah, and Meshulam, principal men and men of understanding. 45 I asked them to go to Ido the captain, who was in the place of the treasury, 46 and commanded them that they should speak to Ido, to his kindred, and to the treasurers in that place, to send us such men as might execute the priests' office in our master's house. 47 By the mighty hand of our master, they brought to us men of understanding of the sons of[129] Mahli the son of Levi, the son of Yisrael (Israel),[130] Shereveyah, and his sons, and his kindred, who were eighteen, 48 and[131] Hashavyah, Annuus, and Osaias his brother, of the sons of Chanuneus, and their sons were twenty men; 49 and of the temple servants whom David and the principal men had appointed for the servants of the Levites, two hundred and twenty temple servants. The list of all their names was reported.

Prayer and preparations for a safe journey

50 There I vowed a fast for the young men before our master, to seek from him a prosperous journey both for us and for our children and livestock that were with us; 51 for I was ashamed to ask of the king infantry, cavalry, and an escort for protection against our adver-

121 **RV 8:20 · Note** a cor is about 230 litres, so 100 cors is about 23 kilolitres or 652 bushels

122 **RV 8:20 · Note** a firkin is about 41 litres or 11 gallons.

123 **RV 8:20 · Note** So some authorities. See Ezra 7:22. The common reading is, other things.

124 **RV 8:29 · Note** Hattush.

125 **RV 8:29 · Note** Ezra 8:3, of the sons of Shecaniah; of the sons of Parosh.

126 **RV 8:31 · Note** Zerehiah.

127 **RV 8:32 · Note** Ezra 8:5, of the sons of Shecaniah, the son of Jahaziel.

128 **RV 8:36 · Note** Ezra 8:10, of the sons of Shelomith, the son of Josiphiah.

129 **RV 8:47 · Note** Mahli.

130 **RV 8:47 · Note** Sherebiah.

131 **RV 8:48 · Note** Hashabiah.

Readers' Version

saries. 52 Because we'd said to the king that our master's power would be with those who seek him, to support them in all ways. 53 Again we prayed to our lord about these things, and found him to be merciful.

54 Then I set apart twelve men of the chiefs of the priests,[132] Shereveyah, Hashavyah, and ten men of their kindred with them. 55 I weighed out to them the silver, the gold, and the holy vessels of our master's house, which the king, his counsellors, the leading citizens, and all Yisrael (Israel) had given. 56 When I'd weighed it, I delivered to them six hundred and fifty talents of silver, silver vessels weighing one hundred talents, one hundred talents of gold, 57 twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold. 58 I said to them, "You're holy to the master, the vessels are holy, and the gold and the silver are a vow to the master, the master of our fathers. 59 Watch and keep them until you deliver them to the chiefs of the priests and Levites, and to the principal men of the families of Yisrael in Yerushalem, in the chambers of our master's house. 60 So the priests and the Levites who received the silver, the gold, and the vessels which were in Yerushalem, brought them into the master's temple.

The group arrives in Yerushalem

61 We left the river Ahava on the twelfth day of the first month. We came to Yerushalem (Jerusalem) by the mighty hand of our master which was on us. The master delivered us from every enemy on the way, and so we came to Yerushalem. 62 When we'd been there three days, the silver and gold was weighed and delivered in our master's house on the fourth day to[133] Meremot the priest the son of[134] Uriyah. 63 With him was Eleazar the son of Pinhas, and with them were Yozavad the son of Yeshua (Jesus) and[135] Noadyah the son of Binuy, the Levites. All was delivered to them by number and weight. 64 All the weight of them was recorded at the same hour. 65 Moreover those who'd come out of captivity offered sacrifices to the master, the god of Yisrael, even twelve bulls for all Yisrael, ninety-six rams, 66 seventy-two lambs, and twelve goats for a peace offering—all of them a sacrifice to the master. 67 They delivered the king's commandments to the king's stewards and to the governors of Coele-Syria and Foinikai; and they honoured the people and the master's temple.

Ezra learns about marriages to foreigners

68 Now when these things were done, the principal men came to me and said, 69 "The nation of Yisrael, the princes, the priests, and the Levites haven't put away from themselves the foreign people of the land nor the uncleannesses of the Gentiles—the Kena'anim (Canaanites), Hitim, Perizi, Yevusim, Moavim, Mitsrim (Egyptians), and Edomim. 70 Because both they and their sons have married with their daughters, and the holy seed is mixed with the foreign people of the land. From the beginning of this matter the rulers and the leading citizens have been partakers of this iniquity."

Ezra confesses the people's sins

71 And as soon as I'd heard these things, I tore my clothes and my holy garment, and plucked the hair from off my head and beard, and sat down sad and full of heaviness. 72 So all those who were moved at the word of the master, the god of Yisrael, assembled to me while I mourned for the iniquity, but I sat still full of heaviness until the evening sacrifice. 73 Then rising up from the fast with my clothes and my holy garment torn, and bowing my knees and stretching out my hands to the master, 74 I said, "Oh master, I'm ashamed and confounded before your face, 75 for our sins are multiplied above our heads, and our errors have reached up to heaven 76 ever since the time of our fathers. We're in great sin, even to this day. 77 Because our sins and our fathers' we with our kindred, our kings, and our priests were given up to the kings of the earth, to the sword, and to captivity, and for a prey with shame, to this day. 78 Now in some measure mercy has been shown to us from you, Oh master, that there should be left us a root and a name in the place of your sanctuary, 79 and to uncover a light in the house of the master our god, and to give us food in the time of our servitude. 80 Yes, when we were in bondage, we weren't forsaken by our master, but he gave us favour before Paras' (Persia's) kings, so that they gave us food, 81 glorified our master's temple, and raised up the desolate Tsiyon (Zion), to give us a sure dwelling in Yehudah (Judea) and Yerushalem (Jerusalem).

82 "Now, Oh master, what can we say, having these things? Because we've transgressed your commandments which you gave by the hand of your servants the prophets, saying, 83 'The land, which you enter into to possess as an inheritance, is a land polluted with the pollutions of the foreigners of the land, and they've filled it with their uncleanness. 84 Therefore now you mustn't marry your daughters to their sons, and you mustn't take their daughters for your sons. 85 You must never seek to have peace with them, that you may be strong, and eat the good things of the land, and that you may leave it for an inheritance to your children forever.' 86 All that's happened is done to us for our wicked works and great sins, for you, Oh master, made our sins light, 87 and gave to us such a root; but we've turned back again to transgress your law in mingling ourselves with the uncleanness of the heathen of the land. 88 You weren't angry with us to destroy us until you'd left us neither root, seed, nor name. 89 Oh master of Yisrael (Israel), you're true, for we're left a root this day. 90 Listen, now we're before you in our iniquities, for we can't stand any longer before you because of these things."

132 **RV 8:54 · Note** Sherebiah, Hashabiah.

133 **RV 8:62 · Note** Meremoth.

134 **RV 8:62 · Note** Uriah.

135 **RV 8:63 · Note** Noadiah the son of Binnui.

Readers' Version

The people agree to act

91 As Ezra in his prayer made his confession, weeping, and lying flat on the ground before the temple, a very great throng of men, women, and children gathered to him from Yerushalem (Jerusalem); for there was great weeping among the multitude.[136] 92 Then Yekonias the son of Yehiel, one of the sons of Yisrael, called out, and said, "Oh Ezra, we've sinned against the master God, we've married foreign women of the heathen of the land, but there's still hope for Yisrael. 93 Let's make an oath to the master about this, that we'll put away all our foreign wives with their children, 94 as seems good to you, and to as many as obey the master's Law. 95 Arise, and take action, for this is your task, and we'll be with you to do valiantly." 96 So Ezra arose, and took an oath from the chief of the priests and Levites of all Yisrael to do these things; and they swore to it.

The people deal with marriages to foreigners

9:1 Then Ezra rose up from the temple courtyard and went to the chamber of Yonah (Jonah) the son of Elyashiv,[137] 2 and lodged there, and ate no bread and drank no water, mourning for the great iniquities of the multitude. 3 An official announcement was made in all Yehudah and Yerushalem to all those who returned from captivity, that they should be gathered together at Yerushalem, 4 and that anyone who didn't meet there within two or three days, in accordance with the ruling of the elders, that their livestock would be seized for the use of the temple, and they'd be expelled from the multitude of those who returned from captivity.

5 Within three days, all those of the tribe of Yehudah (Judah) and Benyamin gathered together at Yerushalem (Jerusalem). This was the ninth month, on the twentieth day of the month. 6 All the multitude sat together shivering in the broad place before the temple because of the present foul weather. 7 So Ezra arose up and said to them, "You've transgressed the law and married foreign wives, increasing the sins of Yisrael (Israel). 8 Now make confession and give glory to the master, the god of our fathers, 9 and do his will, and separate yourselves from the heathen of the land, and from the foreign women."

10 Then the whole multitude cried out, and said with a loud voice, "Just as you've spoken, so we'll do. 11 But because the multitude is great, and it's foul weather, so that we can't stand outside, and this isn't a work of one day or two, seeing our sin in these things has spread far, 12 therefore let the rulers of the multitude stay, and let all those of our settlements that have foreign wives come at the time appointed, 13 and with them the rulers and judges of every place, until we turn away the master's anger from us for this matter."

14 So Yonatan (Jonathan) the son of Asahel and Yahzeyah[138] the son of Tikvah took the matter on themselves. Meshulam and Levi and Shabtay were judges with them. 15 Those who returned from captivity did according to all these things.

16 Ezra the priest chose for himself principal men of their families, all by name. On the new moon of the tenth month they met together to examine the matter. 17 So their cases of men who had foreign wives was brought to an end by the new moon of the first month.

Those who had married foreign women

18 Of the priests who'd come together and had foreign wives, there were found 19 of the sons of Yeshua (Jesus) the son of Yotsadak, and his kindred, Ma'aseyah,[139] Eleazar, and Yariv,[140] and Gedalyah.[141] 20 They gave their hands to put away their wives, and to offer rams to make reconciliation for their error. 21 Of the sons of Imer: Hananyah, Zevadyah, Harim,[142] Ma'aseyah,[143] Yehiel,[144] and Uziyah.[145] 22 Of the sons of Pashhur:[146] Elyehoeynay, Ma'aseyah, Yishmael (Ishmael), Netanel, Yozavad,[147] and Eleasah.[148]

23 Of the Levites: Yozavad, Shimei, Kelayah[149] who was called Kelita,[150] Petahyah,[151] Yehudah (Judas), and Yonah (Jonah). 24 Of the holy singers: Elyashiv[152] and Bakurus. 25 Of the gatekeepers: Shalum and[153] Telem.

136 **RV 8:91 · Cross-ref.** Ezr 10:1.
137 **RV 9:1 · Cross-ref.** Ezr 10:6.
138 **RV 9:14 · Note** Another reading is, Ezias.
139 **RV 9:19 · Note** Maaseiah.
140 **RV 9:19 · Note** Jarib.
141 **RV 9:19 · Note** Gedaliah
142 **RV 9:21 · Note** Harim
143 **RV 9:21 · Note** Maaseiah.
144 **RV 9:21 · Note** Jehiel.
145 **RV 9:21 · Note** Uzziah.
146 **RV 9:22 · Note** Pashhur.
147 **RV 9:22 · Note** Jozabad.
148 **RV 9:22 · Note** Elasah.
149 **RV 9:23 · Note** Kelaiah.
150 **RV 9:23 · Note** Kelita.
151 **RV 9:23 · Note** Pethahiah.
152 **RV 9:24 · Note** Eliashib.
153 **RV 9:25 · Note** Telem.

Readers' Version

26 Of Yisrael (Israel), of the sons of Par'osh:[154]
Rameyah,[155] Yiziyah,[156] Malkiyah, Miyamin,[157] Eleazar, Asibas, and Benayah.[158] 27 Of the sons of Elah: Matanyah,
Zekaryah (Zechariah), Yehiel,[159] Ovadyah (Obadiah), Yerimot, and[160] Avdi. 28 Of the sons of Zatu:[161] Elyehoeynay,[162]
Elyashiv,[163] Matanyah,[164] Yerimot, Zavad,[165] and[166] Aziza.
29 Of the sons of Bevay: Yohan (John), Hananyah, Zabay,[167]
and Atlay.[168] 30 Of the sons of Bani:[169] Meshulam,[170]
Maluk,[171] Adayah,[172] Yashuv, Sheal,[173] and Yerimot. 31 Of
the sons of Addi: Naathus, Moossias, Laccunus, Naidus,
Matanyah, Sheal, Balnuus, and Menasheh (Manasseh).
32 Of the sons of Hanan: Elyehoeynay, Aseas, Malkiyah,
Sabbeus, and Shim'on (Simon) Chosameus. 33 Of the sons
of Hashum: Matenay,[174] Matityah (Mattathias),[175] Zavad,[176]
Elifelet, Menasheh, and Shimei. 34 Of the sons of Bani: Yirmiyah (Jeremiah), Momdis, Ismaerus, Yoel (Joel), Amram,
Pedias, Anos, Carabasion, Enasibus, Mamnitamenus, Eliasis, Bannus, Eliali, Someis, Shelemyah, and Netanyah. Of
the sons of Ezora: Sesis, Ezril, Azarel, Samatus, Zimri, and
Yosef (Joseph). 35 Of the sons of Nooma: Mazitias, Zavad,
Edos, Yoel, and Benayah. 36 All these had taken foreign
wives, and they put them away with their children.

Ezra reads God's law to the people

37 The priests and Levites, and
those who were of Yisrael (Israel),
lived in Yerushalem (Jerusalem) and in the country, on the
new moon of the seventh month, and the Israeli people in
their settlements.

38 The whole multitude gathered together with one accord into the broad place before the porch of the temple
towards the east.[177] 39 They said to Ezra the priest and
reader, "Bring Mosheh's (Moses') law that was given by the
master, the god of Yisrael."
40 So Ezra the chief priest brought the law to the whole
multitude both of men and women, and to all the priests,
to hear the law on the new moon of the seventh month.
41 He read in the broad place before the porch of the temple from morning until midday, before both men and
women; and all the multitude gave attention to the law.
42 Ezra the priest and reader of the law stood up on the
wooden pulpit which had been prepared. 43 Beside him
stood Matityah (Mattathias), Shema, Hananyah, Azaryah,
Uriyah, Hilkiyah,[178] and Baalsamus on the right hand,
44 and on his left hand, Pedayah,[179] Mishael, Malkiyah,
Hashum,[180] Nabarias, and Zekaryah (Zechariah). 45 Then
Ezra took the book of the law before the multitude, and sat
honourably in the first place before all. 46 When he opened
the law, they all stood straight up. So Ezra blessed the master God Most High, the god of armies, the Almighty. 47 All
the people answered, "Amen." Lifting up their hands, they
fell to the ground and worshipped the master. 48 Also
Yeshua (Jesus), Annus, Shereveyah, Yamin, Akuv, Shabtay,
Hodiyah,[181] Maiannas, Kelita, Azaryah, Yozavad, Hananyah,
and Pelayah, the Levites, taught the master's law, and[182]
read to the multitude the master's law, explaining what

154 **RV 9:26 · Note** Parosh.
155 **RV 9:26 · Note** Ramiah
156 **RV 9:26 · Note** Izziah. Another reading is, Iezias
157 **RV 9:26 · Note** Mijamin.
158 **RV 9:26 · Note** Malchijah.
159 **RV 9:27 · Note** Jehiel.
160 **RV 9:27 · Note** Abdi.
161 **RV 9:28 · Note** Zattu.
162 **RV 9:28 · Note** Elioenai.
163 **RV 9:28 · Note** Eliashib.
164 **RV 9:28 · Note** Mattaniah.
165 **RV 9:28 · Note** Zabad.
166 **RV 9:28 · Note** Aziza.
167 **RV 9:29 · Note** Zabbai.
168 **RV 9:29 · Note** Athlai.
169 **RV 9:30 · Note** Bani.
170 **RV 9:30 · Note** Meshullam.
171 **RV 9:30 · Note** Malluch.
172 **RV 9:30 · Note** Adaiah.
173 **RV 9:30 · Note** Sheal.
174 **RV 9:33 · Note** Mattenai.
175 **RV 9:33 · Note** Mattattah.
176 **RV 9:33 · Note** Zabad.
177 **RV 9:38 · Cross-ref.** Neh 8:1.
178 **RV 9:43 · Note** Hilkiah.
179 **RV 9:44 · Note** Pedaiah.
180 **RV 9:44 · Note** Hashuin.
181 **RV 9:48 · Note** Hodiah.
182 **RV 9:48 · Note** Some authorities omit and read...master.

Readers' Version

was read.

49 Then Attharates said to Ezra the chief priest and reader, and to the Levites who taught the multitude, even to all, **50** "This day is holy to the master—now they all wept when they heard the law— **51** go then, eat the fat, drink the sweet, and send portions to those who have nothing; **52** for the day is holy to the master. Don't be sorrowful, for the master will bring you to honour." **53** So the Levites commanded all things to the people, saying, "This day is holy. Don't be sorrowful." **54** Then they went their way, every one to eat, drink, enjoy themselves, to give portions to those who had nothing, and to rejoice greatly, **55** because they understood[183] the words they were instructed with, and for which they'd been assembled.

GES · OET-RV v0.4.4

183 **RV 9:55 · Note** Or, were inspired by

The Second Book of Ezra

Introduction

The Second Book of Ezra, also known as *2 Esdras*, presents prayers, conversations, and visions in the name of Ezra. The central account places him in Bavel (Babylon), grieving over the destruction of Yerushalem (Jerusalem). He asks why God's people suffer, why nations that do worse things seem to prosper, and why so many human lives end in failure and judgement.

The messenger Uriel responds with questions and comparisons that expose the limits of Ezra's understanding. Their conversations consider human wrongdoing, God's timing, life after death, and the world to come. Ezra continues to plead for his people and for humanity, while the answers call him to trust God's justice and recognise that the present world isn't the whole of God's purpose.

The later visions include a grieving woman who becomes a city, an eagle confronted by a lion, and a man who rises from the sea. The explanations within the account connect these images with Yerushalem, oppressive kingdoms, and God's promised rescue. Ezra is then commissioned to restore the sacred writings. The opening and closing chapters add messages of warning, hope, and encouragement to remain faithful. As with Daniyel's visions and *Yohan's Revelation*, the imagery needs to be read alongside the explanations the document itself provides.

The Second Book of Ezra is included in the Slavonic Bible as *3 Ezra*, but is not found in the Greek Septuagint. It is included in the Appendix to the Latin Vulgate Bible as *4 Ezra*. It is considered to be Apocrypha by most church traditions. It is preserved here for its supplementary historical value.

Main components of this document

Warnings to the disobedient and promises to God's people *1:1–2:48*
Ezra's first conversation with Uriel about suffering and evil *3:1–5:19*
Questions about Yisrael and God's timing *5:20–6:34*
Creation, judgement, life after death, and God's mercy *6:35–9:25*
Ezra's reflection on the law and the vision of the grieving woman *9:26–10:59*
The eagle, the lion, and their meaning *11:1–12:51*
The man from the sea and the promised rescue *13:1-58*
Ezra restores the sacred writings *14:1-48*
Final warnings and encouragement to remain faithful *15:1–16:78*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Ezra is sent to confront Yisrael's disobedience

1:1 The second book of the prophet Ezra, the son of Serayah, the son of Azaryah, the son of Hilkiyah, the son of Shalum, the son of Tsadok, the son of Ahituv, 2 the son of Ahiyah, the son of Pinhas, the son of Eli, the son of Amaryah, the son of Uzi, the son of Merayot, the son of Arna, the son of Ozias, the son of Buki, the son of Avishua, the son of Pinhas, the son of Eleazar, 3 the son of Aharon (Aaron), of the tribe of Levi, who was captive in the land of the Madim (Medes), in the reign of Artahshashta (Artaxerxes) king of the Persians.

4 The master's word came to me, saying, 5 "Go your way and show my people their sinful actions, and their children their wickedness which they've done against me, that they may tell their children's children, 6 because the sins of their fathers have increased in them, for they've forgotten me, and have offered sacrifices to foreign gods. 7 Didn't I bring them out of the land of Mitsrayim (Egypt), out of the house of bondage? But they've provoked me to anger and have despised my counsels. 8 So pull out the hair of your head and throw all evils on them, for they haven't been obedient to my law, but they're a rebellious people. 9 How long must I put up with them, to whom I've done so much good? 10 I have overthrown many kings for their sakes. I've struck down Par'oh (Pharaoh) with his servants and all his army. 11 I've destroyed all the nations before them. In the east, I've scattered the people of two provinces, even of Tsor (Tyre) and Tsidon (Sidon), and have slain all their adversaries. 12 Speak therefore to them, saying:

13 "The master says, truly I brought you through the sea, and where there was no path I made highways for you. I gave you Mosheh (Moses) for a leader and Aharon (Aaron) for a priest. 14 I gave you light in a pillar of fire. I've done great wonders among you, yet you've forgotten me, says the master.

15 "The master Almighty says: The quails were for a token to you. I gave you a camp for your protection, but you complained there. 16 You didn't celebrate in my name for the destruction of your enemies, but even to this day you still complain. 17 Where are the benefits that I've given you? When you were hungry and thirsty in the wilderness, didn't you cry to me, 18 saying, 'Why have you brought us into this wilderness to kill us? It'd have been better for us to have served the Mitsrim (Egyptians) than to die in this wilderness.' 19 I had pity on your mourning and gave you manna for food. You ate angels' bread. 20 When you were thirsty, didn't I split the rock, and water flowed out in abundance? Because of the heat, I covered you with the leaves of the trees. 21 I divided fruitful lands among you. I drove out the Kena'anim (Canaanites), the Perizi, and the Pelishtim before you. What more can I do for you?" says the master.

22 The master Almighty says, "When you were in the wilderness, at the bitter stream, being thirsty and blaspheming my name, 23 I gave you not fire for your blasphemies, but threw a tree in the water, and made the river sweet. 24 What should I do to you, Oh Ya'akov (Jacob)? You, Yehudah (Judah), wouldn't obey me. I'll turn myself to other nations, and I'll give my name to them, that they may keep my statutes. 25 Since you've forsaken me, I also will forsake you. When you ask me to be merciful to you, I'll have no mercy on you. 26 Whenever you call on me, I won't hear you, for you've defiled your hands with blood, and your feet are swift to commit murder. 27 It isn't as though you've forsaken me, but your own selves," says the master.

God turns to people who will listen

28 The master Almighty says, "Haven't I asked you as a father his sons, as a mother her daughters, and a nurse her young babies, 29 that you'd be my people, and I'd be your god, that you'd be my children, and I'd be your father? 30 I gathered you together, as a hen gathers her chicks under her wings. But now, what should I do to you? I'll throw you out from my presence. 31 When you offer burnt sacrifices to me, I'll turn my face from you, for I've rejected your solemn feast days, your new moons, and your circumcisions of the flesh. 32 I sent to you my servants the prophets, whom you've taken and slain, and torn their bodies in pieces, whose blood I'll require from you," says the master.

33 The master Almighty says, "Your house is desolate. I'll throw you out as the wind blows stubble. 34 Your children won't be fruitful, for they've neglected my commandment to you, and done that which is evil before me. 35 I'll give your houses to a people that'll come, which not having heard of me yet believe me. Those to whom I've shown no signs will do what I've commanded. 36 They've seen no prophets, yet they'll remember their former condition. 37 I call to witness the gratitude of the people who'll come, whose little ones rejoice with gladness. Although they see me not with bodily eyes, yet in spirit they'll believe what I say."

38 And now, father, look in glory and see the people that come from the east: 39 to whom I'll give for leaders, Avraham, Yitshak (Isaac), and Ya'akov (Jacob), Hoshea (Hosea), Amos, and Mikah, Yoel (Joel), Ovadyah (Obadiah), and Yonah (Jonah), 40 Nahum, and Havakuk (Habakkuk), Tsefanyah (Zephaniah), Hagay, Zekaryah (Zechariah), and Malaki (Malachi), who's also called the master's messenger.

Judgement on those who rejected God

2:1 The master says, "I brought this people out of bondage. I gave them my commandments by my servants the prophets, whom they wouldn't listen to, but made my counsels void. 2 The mother who bore them says to them, 'Go your way, my children, for I'm a widow and forsaken. 3 I brought you up with gladness, and I've lost you with sorrow and heaviness, for you've sinned before the master God, and done that which is evil before me. 4 But now what can I do for you? Because I'm a widow and forsaken. Go your way, my children, and ask for mercy from the master.' 5 As for me, Oh father, I call on you for a witness in addition to the mother of these children, because they wouldn't keep my covenant, 6 that you may bring them to confusion, and their mother to ruin, that they may have no offspring.

Readers' Version

7 Let them be scattered abroad among the heathen. Let their names be blotted out of the earth, for they've despised my covenant. 8 Woe to you, Ashur (Assyria), you who hide the unrighteous with you! You wicked nation, remember what I did to Sedom and Amorah (Gomorrah), 9 whose land lies in lumps of pitch and heaps of ashes. That's what I'll also do to those who haven't listened to me," says the master Almighty.

God promises to gather and care for his people

10 The master says to Ezra, "Tell my people that I'll give them Yerushalem's (Jerusalem's) kingdom, which I'd have given to Yisrael (Israel). 11 I'll also take their glory back to myself, and give these the eternal tabernacles which I'd prepared for them. 12 They'll have the tree of life for fragrant perfume. They'll neither labour nor be weary. 13 Ask, and you'll receive. Pray that your days may be few, that they may be shortened. The kingdom is already prepared for you. Watch! 14 Call heaven and earth to witness. Call them to witness, for I've left out evil, and created the good, for I live, says the master.

15 "Mother, embrace your children. I'll bring them out with gladness like a dove does. Establish their feet, for I've chosen you, says the master. 16 I'll raise those who are dead up again from their places, and bring them out from their tombs, for I recognise my name in them. 17 Don't be afraid, you mother of children, for I've chosen you, says the master. 18 Because your help, I'll send my servants Yeshayah (Isaiah) and Yirmiyah (Jeremiah), after whose counsel I've sanctified and prepared for you twelve trees laden with various fruits, 19 and as many springs flowing with milk and honey, and seven mighty mountains, on which roses and lilies grow, with which I'll fill your children with joy. 20 Do right to the widow. Secure justice for the fatherless. Give to the poor. Defend the orphan. Clothe the naked. 21 Heal the broken and the weak. Don't laugh a lame man to scorn. Defend the maimed. Let the blind man have a vision of my glory. 22 Protect the old and young within your walls. 23 Wherever you find the dead, set a sign on them and commit them to the grave, and I'll give you the first place in my resurrection. 24 Stay still, my people, and take your rest, for your rest will come. 25 Nourish your children, good nurse, and establish their feet. 26 As for the servants whom I've given you, not one of them will perish, for I'll require them from among your number. 27 Don't be anxious, for when the day of suffering and anguish comes, others will weep and be sorrowful, but you'll rejoice and have abundance. 28 The nations will envy you, but they'll be able to do nothing against you, says the master. 29 My hands will cover you, so that your children don't see geenna.[1] 30 Be joyful, mother, with your children, for I'll deliver you, says the master. 31 Remember your children who sleep, for I'll bring them out of the secret places of the earth and show mercy to them, for I'm merciful, says the master Almighty. 32 Embrace your children until I come, and proclaim mercy to them, for my wells run over, and my grace won't fail."

A call to receive God's promised peace

33 I, Ezra, received a command from the master on Mt. Horev to go to Yisrael (Israel), but when I came to them, they rejected me and rejected the master's commandment. 34 Therefore I say to you, Oh nations that hear and understand, "Look for your shepherd. He'll give you eternal peace and security, for he's near at hand who'll come at the end of the age. 35 Be ready for the rewards of the kingdom, for the eternal light will shine on you forevermore. 36 Flee the shadow of this world, receive the joy of your glory. I call to witness my saviour openly. 37 Receive that which is given to you by the master, and be joyful, giving thanks to him who's called you to heavenly kingdoms. 38 Arise and stand up, and see the number of those who've been sealed at the master's feast. 39 Those who withdrew themselves from the shadow of the world have received glorious clothes from the master. 40 Take again your full number, Oh Tsiyon (Zion), and make up the reckoning of those of yours who are clothed in white, which have fulfilled the master's law. 41 The number of your children, whom you long for, is fulfilled. Ask the master's power, that your people, which have been called from the beginning, may be made holy."

Ezra sees God's people being crowned

42 I, Ezra, saw on Mt. Tsiyon a great multitude, whom I couldn't number, and they all praised the master with songs. 43 Among them, there was a young man of a high stature, taller than all the rest, and on every one of their heads he set crowns, and he was more exalted than they were. I marvelled greatly at this. 44 So I asked the angel, and said, "What are these, my master?"

45 He replied to me, "These are those who've put off the mortal clothing, and put on the immortal, and have confessed God's name. Now are they crowned, and receive palms."

46 Then I said to the angel, "Who's the young man who sets crowns on them, and gives them palms in their hands?"

47 So he replied to me, "He's the Son of God, whom they've confessed in the world."

Then I began to praise those who stood so valiantly for the master's name.

48 Then the angel said to me, "Go your way, and tell my people what kind of things, and how great wonders of the master God you've seen."

Ezra asks why Yisrael suffers

3:1 In the thirtieth year after the ruin of the city, I Salathiail, also called Ezra, was in Bavel (Babylon), and lay troubled on my bed, and my thoughts came up over my heart, 2 for I saw the desolation of Tsiyon (Zion) and the wealth of those who lived at Bavel. 3 My spirit was very agitated, so that I began to speak words full of fear to the Most High, and said, 4 "O sovereign master, didn't you speak at the beginning when you formed the earth—and that yourself

1 **RV 2:29 · Note** or, Hell.

Readers' Version

alone—and commanded the dust 5 and it gave you Adam, a body without a soul? Yet it was the workmanship of your hands, and you breathed into him the breath of life, and he was made alive in your presence. 6 You led him into the garden which your right hand planted before the earth appeared. 7 You gave him your one commandment, which he transgressed, and immediately you appointed death for him and his descendants. From him were born nations, tribes, peoples, and kindred without number. 8 Every nation walked after their own will, did ungodly things in your sight, and despised your commandments, and you didn't hinder them. 9 Nevertheless, again in process of time, you brought the flood on those who lived in the world and destroyed them. 10 It happened that the same thing happened to them. Just as death came to Adam, so was the flood to these. 11 Nevertheless, you left one of them, Noah with his household, and all the righteous men who descended from him.

12 "When those who lived on the earth began to multiply, they also multiplied children, peoples, and many nations, and began again to be more ungodly than their ancestors. 13 When they did wickedly before you, you chose one from among them, whose name was Avraham. 14 You loved, and to him only you showed the end of the times secretly by night, 15 and made an eternal covenant with him, promising him that you'd never forsake his descendants. To him, you gave Yitshak (Isaac), and to Yitshak you gave Ya'akov (Jacob) and Esav (Esau). 16 You set apart Ya'akov for yourself, but rejected Esav. Ya'akov became a great multitude. 17 When you led his descendants out of Mitsrayim (Egypt), you brought them up to Mt. Sinay. 18 You bowed the heavens also, shook the earth, moved the whole world, made the depths tremble, and troubled the age. 19 Your glory went through four gates, of fire, of earthquake, of wind, and of ice, that you might give the law to the descendants of Ya'akov, and the commandment to the descendants of Yisrael (Israel).

20 "Yet you didn't take away from them their wicked heart, that your law might produce fruit in them. 21 Because the first Adam, burdened with a wicked heart transgressed and was overcome, as were all who are descended from him. 22 Thus disease was made permanent. The law was in the people's heart along with the wickedness of the root. So the good departed away and that which was wicked remained. 23 So the times passed away, and the years were brought to an end. Then you raised up a servant, called David, 24 whom you commanded to build a city to your name, and to offer burnt offerings to you in it from what's yours. 25 When this was done many years, then those who inhabited the city did evil, 26 in all things doing as Adam and all his generations had done, for they also had a wicked heart. 27 So you gave your city over into your enemies' hands.

Why does Bavel prosper?

28 "Then I said in my heart, 'Is what those who inhabit Bavel (Babylon) do any better? Is that why it gained dominion over Tsiyon (Zion)?' 29 Because when I came here, I also saw impieties without number, and my soul saw many sinners in this thirtieth year, so that my heart failed me. 30 Because I've seen how you endure them sinning, and have spared those who act ungodly, and have destroyed your people, and have preserved your enemies; 31 and you haven't shown how your way may be comprehended. Are Bavel's actions better than those of Tsiyon? 32 Or is there any other nation that knows you beside Yisrael (Israel)? Or what tribes have so believed your covenants as these tribes of Ya'akov (Jacob)? 33 Yet their reward doesn't appear, and their labour has no fruit, for I've gone here and there through the nations, and I see that they abound in wealth, and don't think about your commandments. 34 Weigh therefore our iniquities now in the balance, and theirs also who live in the world, and so will it be found which way the scale inclines. 35 Or when was it that they who live on the earth haven't sinned in your sight? Or what nation has kept your commandments so well? 36 You'll find some men by name who've kept your precepts, but you won't find nations."

Uriel challenges Ezra's understanding

4:1 The angel who was sent to me, whose name was Uriel, gave me an answer, 2 and said to me, "Your understanding has utterly failed you regarding this world. Do you think you can comprehend the way of the Most High?"

3 Then I said, "Yes, my master."

He answered me, "I've been sent to show you three ways, and to set before you three problems. 4 If you can solve one for me, I also will show you the way that you desire to see, and I'll teach you why the heart is wicked."

5 I said, "Say on, my master."

Then he said to me, "Go, weigh for me the weight of fire, or measure for me blast of wind, or call back for me the day that's past."

6 Then I replied, "Who of the sons of men is able to do this, that you should ask me about such things?"

7 He said to me, "If I'd asked you, 'How many dwellings are there in the heart of the sea? Or how many springs are there at the fountain head of the deep? Or how many streams are above the firmament? Or which are the exits of hell?[2] Or which are the entrances of paradise?' 8 perhaps you'd say to me, 'I never went down into the deep, or as yet into hell, neither did I ever climb up into heaven.' 9 Nevertheless now I've only asked you about the fire, wind, and the day, things which you've experienced, and from which you can't be separated, and yet have you given me no answer about them."

10 He said moreover to me, "You can't understand your own things that you grew up with. 11 How then can your mind comprehend the way of the Most High? How can he who's already worn out with the corrupted world understand incorruption?"

2 **RV 4:7 · Note** So the Syriac. The Latin omits of hell? or which are the paths.

Readers' Version

When I heard these things, I fell on my face[3] 12 and said to him, "It'd have been better if we weren't here at all, than that we should come here and live surrounded by ungodliness, and suffer, and not know why."

13 He answered me, and said, "A forest of the trees of the field went out, and took counsel together,[4] 14 and said, 'Come! Let's go and make war against the sea, that it may depart away before us, and that we may make ourselves more forests.' 15 The waves of the sea also in the same way took counsel together, and said, 'Come! Let's go up and subdue the forest of the plain, that there also we may gain more territory.' 16 The counsel of the wood was in vain, for the fire came and consumed it. 17 Likewise also the counsel of the waves of the sea, for the sand stood up and stopped them. 18 If you were judge now between these two, which would you justify, or which would you condemn?"

19 I replied, "It's a foolish counsel that they both have taken, for the ground is given to the wood, and the place of the sea is given to bear its waves."

20 Then he answered me, "You've given a right judgement. Why don't you judge your own case? 21 Because just as the ground is given to the wood, and the sea to its waves, even so those who live on the earth may understand nothing but what's on the earth. Only he who lives above the heavens understands the things that are above the height of the heavens."

When will evil come to an end?

22 Then I replied, "I beg you, Oh master, why has the power of understanding been given to me? 23 Because it wasn't in my mind to be curious of the ways above, but of such things as pass by us daily, because Yisrael (Israel) is given up as a reproach to the heathen. The people whom you've loved have been given over to ungodly nations. The law of our forefathers is made of no effect, and the written covenants are nowhere regarded. 24 We pass away out of the world like locusts. Our life is like a vapour, and we aren't worthy to obtain mercy. 25 What'll he then do for his name by which we're called? I've asked about these things."

26 Then he answered me, and said, "If you're alive you'll see, and if you live long, you'll marvel, for the world hastens quickly to pass away. 27 Because it isn't able to bear the things that are promised to the righteous in the times to come; for this world is full of sadness and infirmities. 28 Because the evil[5] about which you asked me has been sown, but its harvest hasn't yet come. 29 If therefore that which is sown isn't harvested, and if the place where the evil is sown doesn't pass away, the field where the good is sown won't come. 30 Because a grain of evil seed was sown in Adam's heart from the beginning, and how much wickedness it's produced to this time! How much more it'll yet produce until the time of threshing comes! 31 Ponder now by yourself, how much fruit of wickedness a grain of evil seed has produced. 32 When the grains which are without number are sown, how great a threshing floor they'll fill!"

33 Then I replied, "How long? When will these things happen? Why are our years few and evil?"[6]

34 He answered me, and said, "Don't hurry faster than the Most High; for your haste is[7] for your own self, but he who's above hurries on behalf of many. 35 Didn't the souls of the righteous ask question of these things in their chambers, saying, 'How long will[8] we be here? When does the fruit of the threshing floor come?' 36 To them, Yeremiel the archangel answered, 'When the number is fulfilled of those who are like you. Because he's weighed the world in the balance. 37 By measure, he's measured the times. By number, he's counted the seasons. He won't move[9] or stir them until that measure is fulfilled.' "

38 Then I answered, "O sovereign master, all of us are full of ungodliness. 39 Perhaps it's for our sakes that the threshing time of the righteous is kept back—because of the sins of those who live on the earth."

40 So he answered me, "Go your way to a woman with child, and ask of her when she's fulfilled her nine months, if her womb may keep the baby any longer within her."

41 Then I said, "No, master, it can't."

He said to me, "In Haidais, the chambers of souls are like the womb. 42 Because just like a woman in labour hurries to escape the anguish of the labour pains, even so these places hurry to deliver those things that are committed to them from the beginning. 43 Then you'll be shown those things which you desire to see."

How much time remains?

44 Then I answered, "If I've found favour in your sight, and if it's possible, and if I'm worthy, 45 show me this also, whether there's more to come than is past, or whether the greater part has gone over us. 46 Because what's gone I know, but I don't know what's to come."

47 He said to me, "Stand up on my right side, and I'll explain the parable to you."

48 So I stood, looked, and saw a hot burning oven passed by before me. It happened that when the flame had gone by I looked, and saw that the smoke remained. 49 After this, a watery cloud passed in front of me, and sent down much rain with a storm. When the stormy rain was past, the drops still remained in it."

50 Then he said to me, "Consider with yourself; as the rain is more than the drops, and the fire is greater than the

3 **RV 4:11 · Note** So the Syriac and Aethiopic. The Latin is corrupt.

4 **RV 4:13 · Note** So the Oriental versions. The Latin is corrupt. See Judges 9:8.

5 **RV 4:28 · Note** so the Syriac and Aethiopic.

6 **RV 4:33 · Note** So the chief oriental versions.

7 **RV 4:34 · Note** So the Syriac. The Latin is corrupt.

8 **RV 4:35 · Note** So the Syriac. The Latin has shall I hope on this fashion?

9 **RV 4:37 · Note** Syr. rest.

Readers' Version

smoke, so the quantity which is past was far greater; but the drops and the smoke still remained."

51 Then I prayed, and said, "Do you think that I'll live until that time? Or who'll be alive in those days?"

52 He answered me, "As for the signs you asked me about, I may tell you of them in part; but I wasn't sent to tell you about your life, for I don't know.

Signs of the coming end

5:1 "Nevertheless, about the signs, look, the days will come when those who live on earth will be taken with[10] great amazement, and the way of truth will be hidden, and the land will be barren of faith. 2 Iniquity will be increased above what now you see, and beyond what you've heard long ago. 3 The land that you now see ruling will be a trackless waste, and men will see it desolate. 4 But if the Most High grants you to live, you'll see what's after the third period will be troubled. The sun will suddenly shine in the night, and the moon in the day. 5 Blood will drop out of wood, and the stone will utter its voice. The peoples will be troubled, and the stars will fall. 6 He'll rule whom those who live on the earth don't expect, and the birds will fly away together. 7 The Sodomite sea will throw out fish, and make a noise in the night, which many haven't known; but all will hear its voice. 8 There'll also be chaos in many places. Fires will break out often, and the wild animals will change their places, and women will bring forth monsters. 9 Salt waters will be found in the sweet, and all friends will destroy one another. Then reason will hide itself, and understanding withdraw itself into its chamber. 10 It'll be searched for by many, and won't be found. Unrighteousness and lack of restraint will be multiplied on earth. 11 One country will ask another, 'Has righteousness, or a man that does righteousness, gone through you?' And it'll say, 'No.' 12 It'll happen at that time that men will hope, but won't obtain. They'll labour, but their ways won't prosper. 13 I'm permitted to show you such signs. If you'll pray again, and weep as now, and fast seven days, you'll hear yet greater things than these."

14 Then I woke up, and an extreme trembling went through my body, and my mind was so troubled that it fainted. 15 So the angel who'd come to talk with me held me, comforted me, and set me on my feet.

16 On the second night, Paltiel[11] the people's captain came to me, saying, "Where have you been? Why is your face sad? 17 Or don't you know that Yisrael (Israel) is committed to you in the land of their captivity? 18 Get up then, and eat some bread, and don't forsake us, like a shepherd who leaves the flock in the power of cruel wolves."

19 Then I said to him, "Go away from me and don't come near me for seven days, and then come to me." He heard what I said and left me.

Ezra asks why God has abandoned Yisrael

20 So I fasted seven days, mourning and weeping, like Uriel the angel had commanded me. 21 After seven days, the thoughts of my heart were very grievous to me again, 22 and my soul recovered the spirit of understanding, and I began to speak words before the Most High again. 23 I said, "O sovereign master of all the woods of the earth, and of all their trees, you've chosen one vine for yourself. 24 Of all the lands of the world you've chosen one country[12] for yourself. Of all the flowers of the world, you've chosen one lily for yourself. 25 Of all the depths of the sea, you've filled one river for yourself. Of all built cities, you've consecrated Tsiyon (Zion) for yourself. 26 Of all the birds that are created you've named for yourself one dove. Of all the livestock that have been made, you've provided for yourself one sheep. 27 Among all the multitudes of peoples you have gotten yourself one people. To this people, whom you loved, you gave a law that's approved by all. 28 Now, Oh master, why have you given this one people over to many, and have[13] dishonoured the one root above others, and have scattered your only one among many? 29 Those who opposed your promises have trampled down those who believed your covenants. 30 If you really do hate your people so much, they should be punished with your own hands."

God's plans are beyond Ezra's understanding

31 Now when I'd spoken these words, the angel that came to me the night before was sent to me, 32 and said to me, "Hear me, and I'll instruct you. Listen to me, and I'll tell you more."

33 I said, "Speak on, my master."

Then he said to me, "You're very troubled in mind for Yisrael's (Israel's) sake. Do you love that people more than he who made them?"

34 I said, "No, master; but I've spoken out of grief; for my heart is in agony every hour while I labour to comprehend the way of the Most High, and to seek out part of his judgement."

35 He said to me, "You can't."

And I said, "Why, master? Why was I born? Why wasn't my mother's womb my grave, that I might not have seen the travail of Ya'akov (Jacob), and the wearisome toil of Yisrael's people?"

36 He said to me, "Count for me those who haven't yet come. Gather together for me the drops that are scattered abroad, and make the withered flowers green again for me. 37 Open for me the chambers that are closed, and bring out the winds for me that are shut up in them. Or show me the image of a voice. Then I'll declare to you the travail that you asked to see."

38 And I said, "O sovereign master, who may know these things except he who doesn't have his dwelling with men?

10 **RV 5:1 · Note** So the syriac.

11 **RV 5:16 · Note** The Syriac has Psaltiel.

12 **RV 5:24 · Note** After the Oriental versions. The Latin has pit.

13 **RV 5:28 · Note** After the Oriental versions. The Latin reads have prepared.

Readers' Version

39 As for me, I lack wisdom. How can I then speak of these things you asked me about?"

40 Then he said to me, "Just as you can do none of these things that I've spoken of, even so you can't find out my judgement, or the end of the love that I've promised to my people."

41 I said, "But Oh master, you've made the promise to those who are alive at the end. What should they do who have been before us, or we ourselves, or those who'll come after us?"

42 He said to me, "I'll compare my judgement to a ring. Just as there's no slowness of those who are last, even so there's no swiftness of those who be first."

43 So I answered, "Couldn't you make them all at once that have been made, and that are now, and that are yet to come, that you might show your judgement sooner?"

44 Then he answered me, "The creature may not move faster than the creator, nor can the world hold them at once who'll be created in it."

45 And I said, "How have you said to your servant, that you[14] will surely make alive at once the creature that you've created? If[15] therefore they'll be alive at once, and the creation will sustain them, even so it might now also support them to be present at once."

46 And he said to me, "Ask the womb of a woman, and say to her, 'If you bear ten children, why do you it at different times? Ask her therefore to give birth to ten children at once."

47 I said, "She can't, but must do it each in their own time."

48 Then he said to me, "Even so, I've given the womb of the earth to those who are sown in it in their own times. 49 Because just as a young child may not give birth, neither she who's grown old any more, even so have I organised the world which I created."

50 I asked, "Seeing that you've now shown me the way, I'll speak before you. Is our mother, of whom you've told me, still young? Or does she now draw near to old age?"

51 He answered me, "Ask a woman who bears children, and she'll tell you. 52 Say to her, 'Why aren't they whom you've now brought forth like those who were before, but smaller in stature?' 53 She also will answer you, 'Those who are born in the strength of youth are different from those who are born in the time of old age, when the womb fails.' 54 Consider therefore you also, how you're shorter than those who were before you. 55 So are those who come after you smaller than you, as born of the creature which now begins to be old, and is past the strength of youth."

56 Then I said, "master, I implore you, if I've found favour in your sight, show your servant by whom you visit your creation."

6:1 He said to me, "In the beginning, when the earth was made, before the portals of the world were fixed and before the gatherings of the winds blew, 2 before the voices of the thunder sounded and before the flashes of the lightning shone, before the foundations of paradise were laid, 3 before the fair flowers were seen, before the powers of the earthquake were established, before the innumerable army of angels were gathered together, 4 before the heights of the air were lifted up, before the measures of the firmament were named, before the footstool of Tsiyon (Zion) was[16] established, 5 before the present years were reckoned, before the imaginations of those who now sin were estranged, and before they were sealed who've gathered faith for a treasure— 6 then I considered these things, and they all were made through me alone, and not through another; just as by me also they'll be ended, and not by another."

The end of this age and the beginning of the next

7 Then I answered, "What'll be the dividing of the times? Or when will be the end of the first and the beginning of the age that follows?"

8 He said to me, "From Avraham to Yitshak (Isaac), because Ya'akov (Jacob) and Esav (Esau) were born to him, for Ya'akov's hand held Esav's heel from the beginning. 9 Because Esav is the end of this age, and Ya'akov is the beginning of the one that follows. 10 The[17] beginning of a man is his hand, and the end of a man is his heel. Seek nothing else between the heel and the hand, Ezra!"

11 Then I answered, "O sovereign master, if I've found favour in your sight, 12 I beg you, show your servant the end of your signs which you showed me part on a previous night."

13 So he answered, "Stand up on your feet, and you'll hear a mighty sounding voice. 14 If the place you stand on is greatly moved 15 when it speaks don't be afraid, for the word is of the end, and the foundations of the earth will understand 16 that the speech is about them. They'll tremble and be moved, for they know that their end must be changed."

17 It happened that when I'd heard it, I stood up on my feet, and listened, and there was a voice that spoke, and its sound was like the sound of many waters. 18 It said, "Listen, the days come when I draw near to visit those who live on the earth, 19 and when I investigate those who've caused harm unjustly with their unrighteousness, and when the affliction of Tsiyon (Zion) is complete, 20 and when the seal will be set on the age that's to pass away, then I'll show these signs: the books will be opened before the firmament, and all will see together. 21 The children a year old will speak with their voices. The women with child will deliver premature children at three or four months, and they'll live and dance. 22 Suddenly the sown places will appear unsown. The full storehouses will sud-

14 **RV 5:45 · Note** So the Syriac.

15 **RV 5:45 · Note** The Latin omits If...alive at once.

16 **RV 6:4 · Note** So the Syriac.

17 **RV 6:10 · Note** So the Syriac, etc. The Latin is defective.

Readers' Version

denly be found empty. 23 The trumpet will give a sound which when every man hears, they'll suddenly be afraid. 24 At that time friends will make war against one another like enemies. The earth will stand in fear with those who live in it. The springs of the fountains will stand still, so that for three hours they won't flow.

25 "It'll be that anyone who remains after all these things that I've told you of, he'll be saved and will see my salvation, and the end of my world. 26 They'll see the men who've been taken up, who haven't tasted death from their birth. The heart of the inhabitants will be changed and turned into a different spirit. 27 Because evil will be blotted out and deceit will be quenched. 28 Faith will flourish. Corruption will be overcome, and the truth, which has been so long without fruit, will be declared."

29 When he talked with me, look, little by little, the place I stood on rocked[18] back and forth. 30 He said to me, "I came to show you these things tonight.[19] 31 If therefore you'll pray yet again, and fast seven more days, I'll again[20] tell you greater things than these. 32 Because your voice has surely been heard before the Most High. Because the Mighty has seen your righteousness. He's also seen your purity, which you've maintained ever since your youth. 33 Therefore he's sent me to show you all these things, and to say to you, 'Believe, and don't be afraid! 34 Don't be hasty to think vain things about the former times, that you may not hasten in the latter times.' "

Ezra recalls creation and pleads for Yisrael

35 After this, I wept again, and fasted seven days in the same way, that I might fulfil the three weeks which he told me. 36 On the eighth night, my heart was troubled within me again, and I began to speak in the presence of the Most High. 37 Because my spirit was greatly aroused, and my soul was in distress. 38 I said, "O master, truly you spoke at the beginning of the creation, on the first day, and said this: 'Let heaven and earth be made,' and your word perfected the work. 39 Then the spirit was hovering, and darkness and silence were on every side. The sound of man's voice wasn't yet there.[21] 40 Then you commanded a ray of light to be brought out of your treasuries, that your works might then appear.

41 "On the second day, again you made the spirit of the firmament and commanded it to divide and to separate the waters, that the one part might go up, and the other remain beneath.

42 "On the third day, you commanded that the waters should be gathered together in the seventh part of the earth. You dried up six parts and kept them, to the intent that of these some being both planted and tilled might serve before you. 43 Because as soon as your word went out, the work was done. 44 Immediately, great and innumerable fruit grew, with many pleasant tastes, and flowers of inimitable colour, and fragrances of most exquisite smell. This was done the third day.

45 "On the fourth day, you commanded that the sun should shine, the moon give its light, and the stars should be in their order; 46 and gave them a command to serve mankind, who was to be made.

47 "On the fifth day, you said to the seventh part, where the water was gathered together, that it should produce living creatures, fowls and fishes; and so it happened 48 that the mute and lifeless water produced living things as it was told, that the nations might therefore praise your wondrous works.

49 "Then you preserved two living creatures. The one you called Behemot, and the other you called Livyatan. 50 You separated the one from the other; for the seventh part, namely, where the water was gathered together, might not hold them both. 51 To Behemot, you gave one part, which was dried up on the third day, that he should live in it, in which are a thousand hills; 52 but to Livyatan you gave the seventh part, namely, the watery part. You've kept them to be devoured by whom you wish, when you wish.

53 "But on the sixth day, you commanded the earth to produce before you cattle, animals, and creeping things. 54 Over these, you ordained Adam as ruler over all the works that you've made. Of him came all of us, the people whom you've chosen.

55 "All this have I spoken before you, Oh master, because you've said that for our sakes you made this[22] world. 56 As for the other nations, which also come from Adam, you've said that they're nothing, and are like spittle. You've likened the abundance of them to a drop that falls from a bucket. 57 Now, Oh master, look at these nations, which are reputed as nothing, being rulers over us and devouring us. 58 But we your people, whom you've called your firstborn, your only children, and your fervent lover, are given into their hands. 59 Now if the world is made for our sakes, why don't we possess our world for an inheritance? How long will this endure?"

The difficult path to the world to come

7:1 When I'd finished speaking these words, the angel which had been sent to me the nights before was sent to me. 2 He said to me, "Rise, Ezra, and hear the words that I've come to tell you."

3 I said, "Speak on, my master."

Then he said to me, "There's a sea set in a wide place, that it might be broad[23] and vast, 4 but its entrance is set in a narrow place so as to be like a river. 5 Anyone who desires to go into the sea to look at it, or to rule it, if he didn't

18 **RV 6:29 · Note** After the Oriental versions. The Latin is corrupt.

19 **RV 6:30 · Note** So the Syriac. The Latin is corrupt.

20 **RV 6:31 · Note** The Latin has tell you by day.

21 **RV 6:39 · Note** The Latin adds from you.

22 **RV 6:55 · Note** So the Syriac. The Latin has the firstborn world.

23 **RV 7:3 · Note** So the chief Oriental versions. The Latin MSS. have deep.

Readers' Version

go through the narrow entrance, how could he come into the broad part? 6 Another thing also: There's a city built and set in a plain country, and full of all good things, 7 but its entrance is narrow, and is set in a dangerous place to fall, having fire on the right hand, and deep water on the left. 8 There's one only path between them both, even between the fire and the water, so that only one person can go there at once. 9 If this city is now given to a man for an inheritance, if the heir doesn't pass the danger before him, how will he receive his inheritance?"

10 I said, "That's so, master."

Then he said to me, "Even so also is Yisrael's (Israel's) portion. 11 I made the world for their sakes. What's now done was decreed when Adam transgressed my statutes. 12 Then the entrances of this world were made narrow, sorrowful, and toilsome. They're but few and evil, full of perils, and involved in great toils. 13 Because the entrances of the greater world are wide and safe, and produce fruit of immortality. 14 So if those who live don't enter these difficult and vain things, they can never receive those that are reserved for them. 15 Now therefore why are you disturbed, seeing you're but a corruptible man? Why are you moved, since you're mortal? 16 Why haven't you considered in your mind that which is to come, rather than that which is present?"

17 Then I replied, "O sovereign master, look, you've ordained in your law that the righteous will inherit these things, but that the ungodly will perish. 18 The righteous therefore will suffer difficult things, and hope for easier things, but those who've done wickedly have suffered the difficult things, and yet won't see the easier things."

19 He said to me, "You aren't a judge above God, neither do you have more understanding than the Most High. 20 Yes, let many perish who now live, rather than that God's law which is set before them be despised. 21 Because God strictly commanded those who came, even as they came, what they should do to live, and what they should observe to avoid punishment. 22 Nevertheless, they weren't obedient to him, but spoke against him and imagined for themselves vain things. 23 They made cunning plans of wickedness, and said moreover of the Most High that he doesn't exist, and they didn't know his ways. 24 They despised his law and denied his covenants. They haven't been faithful to his statutes, and haven't performed his works. 25 Therefore, Ezra, for the empty are empty things, and for the full are the full things.

The messiah's coming and the final judgement

26 Because listen, the time will come, and it'll be, when these signs of which I told you before will happen, that the bride will appear, even the city coming forth, and she'll be seen who now is withdrawn from the earth. 27 Anyone who's delivered from the foretold evils will see my wonders. 28 Because my son Yeshua (Jesus) will be revealed with those who are with him, and those who remain will rejoice four hundred years. 29 After these years my son Christ[24] will die, along with all of those who have the breath of life.[25] 30 Then the world will be turned into the old silence seven days, like as in the first beginning, so that no human will remain. 31 After seven days the world that isn't yet awake will be raised up, and what's corruptible will die. 32 The earth will restore those who are asleep in it, and the dust those who live in it in silence, and the secret[26] places will deliver those souls that were committed to them. 33 The Most High will be revealed on the judgement seat,[27] and compassion will pass away, and patience will be withdrawn. 34 Only judgement will remain. Truth will stand. Faith will grow strong. 35 Recompense will follow. The reward will be shown. Good actions will awake, and wicked actions won't sleep.[28] 36 The pit[29] of torment will appear, and near it'll be the place of rest. The furnace of hell[30] will be shown, and near it the paradise of delight. 37 Then the Most High will say to the nations that are raised from the dead, 'Look and understand whom you've denied, whom you haven't served, whose commandments you've despised. 38 Look on this side and on that. Here is delight and rest, and there fire and torments.' Thus he[31] will speak to them in the day of judgement. 39 This is a day that has neither sun, nor moon, nor stars, 40 neither cloud, nor thunder, nor lightning, neither wind, nor water, nor air, neither darkness, nor evening, nor morning, 41 neither summer, nor spring, nor heat, nor[32] winter, neither frost, nor cold, nor hail, nor rain, nor dew, 42 neither noon, nor night, nor dawn, neither shining, nor brightness, nor light, except only the splendour of the Most High's glory, by which all will see the things that are set before them. 43 It'll endure as though it were a week of years. 44 This is my judgement and its prescribed order; but I've only shown these things to you."

Why are so few saved?

45 I answered, "I said then, Oh master, and I say now: Blessed are those who are now alive and keep your commandments! 46 But what about those for whom I prayed? Because who's there of those who are alive who hasn't sinned, and who of the

24 **RV 7:29 · Note** "Christ" means "Anointed One".

25 **RV 7:29 · Note** Lat. man

26 **RV 7:32 · Note** Or, chambers See 2 Esdras 4:35.

27 **RV 7:33 · Note** The Syriac adds and the end will come.

28 **RV 7:35 · Note** The passage from verse [36] to verse [105], formerly missing, has been restored to the text. See Preface, page ix.

29 **RV 7:36 · Note** So the chief Oriental versions. The Latin MSS. have place.

30 **RV 7:36 · Note** Lat. Gehenna.

31 **RV 7:38 · Note** So the chief Oriental versions. The Latin has will you speak.

32 **RV 7:41 · Note** Or, storm

Readers' Version

children of men hasn't transgressed your covenant?
47 Now I see that the world to come will bring delight to few, but torments to many. 48 Because an evil heart has grown up in us, which has led us astray from these commandments and has brought us into corruption and into the ways of death. It's shown us the paths of perdition and removed us far from life—and that, not a few only, but nearly all who've been created."

49 He answered me, "Listen to me, and I'll instruct you. I'll admonish you yet again. 50 Because this reason, the Most High hasn't made one world, but two. 51 Because you've said that the just aren't many, but few, and the ungodly abound, hear the explanation. 52 If you have just a few precious stones, will you add them to lead and clay?"

53 I said, "master, how could that be?"

54 He said to me, "Not only that, but ask the earth, and she'll tell you. Defer to her, and she'll declare it to you. 55 Say to her, 'You produce gold, silver, and brass, and also iron, lead, and clay; 56 but silver is more abundant than gold, and brass than silver, and iron than brass, and lead than iron, and clay than lead.' 57 Judge therefore which things are precious and to be desired, what's abundant or what's rare?"

58 I said, "O sovereign master, that which is plentiful is of less worth, for that which is more rare is more precious."

59 He answered me, "Weigh within yourself the things that you've thought, for he who has what's hard to get rejoices over him who has what's plentiful. 60 So also is the judgement which I've promised; for I'll rejoice over the few that'll be saved, because these are those who've made my glory to prevail now, and through them, my name is now honoured. 61 I won't grieve over the multitude of those who perish; for these are those who are now like mist, and have become like flame and smoke; they're set on fire and burn hotly, and are extinguished."

62 I answered, "O earth, why have you produced, if the mind is made out of dust, like all other created things? 63 Because it'd have been better that the dust itself had been unborn, so that the mind might not have been made from it. 64 But now the mind grows with us, and because of this we're tormented, because we perish and we know it. 65 Let the race of men lament and the animals of the field be glad. Let all who are born lament, but let the four-footed animals and the livestock rejoice. 66 Because it's far better with them than with us; for they don't look forward to judgement, neither do they know of torments or of salvation promised to them after death. 67 Because what does it profit us, that we'll be preserved alive, but yet be afflicted with torment? 68 Because all who are born are defiled with iniquities, and are full of sins and laden with transgressions. 69 If after death we weren't to come into judgement, perhaps it'd have been better for us."

70 He answered me, "When the Most High made the world and Adam and all those who came from him, he first prepared the judgement and the things that pertain to the judgement. 71 Now understand from your own words, for you've said that the mind grows with us. 72 They therefore who live on the earth will be tormented for this reason, that having understanding they've committed iniquity, and receiving commandments haven't kept them, and having obtained a law they dealt unfaithfully with that which they received. 73 What then will they have to say in the judgement, or how will they answer in the last times? 74 Because how long a time has the Most High been patient with those who inhabit the world, and not for their sakes, but because of the times which he's foreordained!"

What happens to people after death?

75 I answered, "If I've found grace in your sight, Oh master, show this also to your servant, whether after death, even now when every one of us gives up his soul, we'll be kept in rest until those times come, in which you renew the creation, or whether we'll be tormented immediately."

76 He answered me, "I'll show you this also; but don't join yourself with those who are scorners, nor count yourself with those who are tormented. 77 Because you have a treasure of works laid up with the Most High, but it won't be shown you until the last times. 78 Because about death the teaching is: When the decisive sentence has gone out from the Most High that a man will die, as the spirit leaves the body to return again to him who gave it, it adores the Most High's glory first of all. 79 And if it's one of those who've been scorners and haven't kept the way of the Most High, and that have despised his law, and who hate those who fear God, 80 these spirits won't enter into habitations, but will wander and be in torments immediately, ever grieving and sad, in seven ways. 81 The first way, because they've despised the Most High's law. 82 The second way, because they can't now make a good repentance that they may live. 83 The third way, they'll see the reward laid up for those who've believed the Most High's covenants. 84 The fourth way, they'll consider the torment laid up for themselves in the last days. 85 The fifth way, they'll see the dwelling places of the others guarded by angels, with great quietness. 86 The sixth way, they'll see how immediately some of them will pass into torment. 87 The seventh way, which is more grievous than all the aforesaid ways, because they'll pine away in confusion and be consumed with shame, and will be withered up by fears, seeing the Most High's glory before whom they've sinned while living, and before whom they'll be judged in the last times.

88 "Now this is the order of those who've kept the ways of the Most High, when they'll be separated from their mortal body. 89 In the time that they lived in it, they painfully served the Most High, and were in jeopardy every hour, that they might keep the law of the lawgiver perfectly. 90 Therefore this is the teaching about them: 91 First of all they'll see with great joy the glory of him who takes them up, for they'll have rest in seven orders. 92 The first order, because they've laboured with great effort to overcome the evil thought which was fashioned together with them, that it might not lead them astray from life into death. 93 The second order, because they see the perplexity in which the souls of the ungodly wander, and the punishment that awaits them. 94 The third order, they see the testimony

Readers' Version

which he who fashioned them gives about them, that while they lived they kept the law which was given them in trust. **95** The fourth order, they understand the rest which, being gathered in their chambers, they now enjoy with great quietness, guarded by angels, and the glory that awaits them in the last days. **96** The fifth order, they rejoice that they've now escaped from that which is corruptible, and that they'll inherit that which is to come, while they see in addition the difficulty and the pain from which they've been delivered, and the spacious liberty which they'll receive with joy and immortality. **97** The sixth order, when it's shown to them how their face will shine like the sun, and how they'll be made like the light of the stars, being incorruptible from then on. **98** The seventh order, which is greater than all the previously mentioned orders, because they'll rejoice with confidence, and because they'll be bold without confusion, and will be glad without fear, for they hurry to see the face of him whom in their lifetime they served, and from whom they'll receive their reward in glory. **99** This is the order of the souls of the just, as from now on is announced to them. Previously mentioned are the ways of torture which those who wouldn't give heed will suffer from after this."

100 I answered, "Will time therefore be given to the souls after they're separated from the bodies, that they may see what you've described to me?"

101 He said, "Their freedom will be for seven days, that for seven days they may see the things you've been told, and afterwards they'll be gathered together in their habitations."

Can anyone plead for others at the judgement?

102 I answered, "If I've found favour in your sight, show further to me your servant whether in the day of judgement the just will be able to intercede for the ungodly or to entreat the Most High for them, **103** whether fathers for children, or children for parents, or kindred for kindred, or kinsfolk for their next of kin, or friends for those who are most dear."

104 He answered me, "Since you've found favour in my sight, I'll show you this also. The day of judgement is[33] a day of decision, and displays to all the seal of truth. Even as now a father doesn't send his son, or a son his father, or a master his slave, or a friend him that's most dear, that in his place he may understand, or sleep, or eat, or be healed, **105** so no one will ever pray for another in that day, neither will one lay a burden on another, for then everyone will each bear his own righteousness or unrighteousness."

106 I answered, "How do we now find that first Avraham prayed for Sedom's people, and Mosheh (Moses) for the ancestors who sinned in the wilderness, **107** and Yeshua (Jesus) after him for Yisrael (Israel) in the days of Akan,[34] **108** and Shmuel (Samuel) in[35] the days of Sha'ul (Saul), and David for the deadly disease, and Shelomoh (Solomon) for those who'd worship in the sanctuary, **109** and Eliyah (Elijah) for those that received rain, and for the dead, that he might live, **110** and Hizkiyah (Hezekiah) for the people in the days of Sanheriv (Sennacherib), and many others prayed for many? **111** If therefore now, when corruption has grown and unrighteousness increased, the righteous have prayed for the ungodly, why won't it be so then also?"

112 He answered me, "This present world isn't the end. The full glory doesn't remain in it. Therefore those who were able prayed for the weak. **113** But the day of judgement will be the end of this age, and the beginning of the immortality to come, in which corruption has passed away, **114** intemperance is at an end, infidelity is cut off, but righteousness has grown, and truth has sprung up. **115** Then no one will be able to have mercy on him who's condemned in judgement, nor to harm someone who's victorious."

Ezra mourns over humanity's sin

116 I answered then, "This is my first and last saying, that it'd have been better if the earth hadn't produced Adam, or else, when it'd produced him, to have restrained him from sinning. **117** Because what profit is it for all who are in this present time to live in heaviness, and after death to look for punishment? **118** Oh Adam, what have you done? Because though it was you who sinned, the evil hasn't fallen on you alone, but on all of us who come from you. **119** Because what profit is it to us, if an immortal time is promised to us, but we've done things that bring death? **120** And that there's promised us an eternal hope, but we have most miserably failed? **121** And that there are reserved habitations of health and safety, but we've lived wickedly? **122** And that the Most High's glory will defend those who've led a pure life, but we've walked in the most wicked ways of all? **123** And that a paradise will be revealed, whose fruit endures without decay, in which is abundance and healing, but we won't enter into it, **124** for we've lived in perverse ways? **125** And that the faces of those who've practised self-control will shine more than the stars, but our faces will be blacker than darkness? **126** Because while we lived and committed iniquity, we didn't consider what we'd have to suffer after death."

127 Then he answered, "This is the significance of the battle which humans born on the earth will fight: **128** if they're overcome, they'll suffer as you've said, but if they get the victory, they'll receive the thing that I say. **129** Because this is the way that Mosheh (Moses) spoke to the people while he lived, saying, 'Choose life, that you may live!' **130** Nevertheless they didn't believe him or the prophets after him, not even me, who've spoken to them. **131** Therefore there won't be such heaviness in their destruction, as there'll be joy over those who are assured of salvation."

132 Then I answered, "I know, master, that the Most High is now called merciful, in that he has mercy on those who

33 **RV 7:104 · Note** The Latin has a bold day

34 **RV 7:107 · Cross-ref.** Josh 7:1.

35 **RV 7:108 · Note** So the Syriac and other versions. The Latin omits in the days of Saul.

Readers' Version

haven't yet come into the world; 133 and compassionate, in that he has compassion on those who turn to his law; 134 and patient, in that he's patient with those who've sinned, since they're his creatures; 135 and bountiful, in that he's ready to give rather than to take away; 136 and very merciful, in that he multiplies more and more mercies to those who are present, and who are past, and also to those who are to come— 137 for if he wasn't merciful, the world wouldn't continue with those who live in it— 138 and one who forgives, for if he didn't forgive out of his goodness, that those who've committed iniquities might be relieved of them, not even one ten thousandth part of mankind would remain living; 139 and a judge, for if he didn't pardon those who were created by his word, and blot out the multitude of sins, 140 there'd perhaps be very few left of an innumerable multitude."

8:1 He answered me, "The Most High has made this world for many, but the world to come for few. 2 Now I'll tell you a parable, Ezra. Just as when you ask the earth, it'll say to you that it gives very much clay from which earthen vessels are made, but little dust that gold comes from. Even so is the course of the present world. 3 Many have been created, but few will be saved."

Ezra prays for God's mercy

4 I answered, "Drink your fill of understanding then, Oh my soul, and let my heart devour wisdom. 5 Because you have[36] come here apart from your will, and depart against your will, for you've only been given a short time to live. 6 Oh master over us, grant to your servant that we may pray before you, and give us seed for our heart and cultivation for our understanding, that fruit may grow from it, by which everyone who's corrupt, who bears the likeness[37] of a man, may live. 7 Because you alone exist, and we all one workmanship of your hands, just as you've said. 8 Because you give life to the body that's now fashioned in the womb, and give it members, your creature is preserved in fire and water, and your workmanship endures nine months as your creation which is created in it. 9 But that which keeps and that which is kept will both be kept by[38] your keeping. When the womb gives up again what's grown in it, 10 you've commanded that out of the parts of the body, that's to say, out of the breasts, be given milk, which is the fruit of the breasts, 11 that the body that's fashioned may be nourished for a time, and afterwards you guide it in your mercy. 12 Yes, you've brought it up in your righteousness, nurtured it in your law, and corrected it with your judgement. 13 You put it to death as your creation, and make it live as your work. 14 If therefore you lightly[39] and suddenly destroy him which with so great labour was fashioned by your commandment, to what purpose was he made? 15 Now therefore I'll speak. About man in general, you know best, but about your people for whose sake I'm sorry, 16 and for your inheritance, for whose cause I mourn, for Yisrael (Israel), for whom I'm heavy, and for the seed of Ya'akov (Jacob), for whose sake I'm troubled, 17 therefore I'll begin to pray before you for myself and for them; for I see the failings of us who live in the land; 18 but I've heard the swiftness of the judgement which is to come. 19 Therefore hear my voice, and understand my saying, and I'll speak before you."

The beginning of Ezra's words, before he was taken up. He said, 20 "O master, you who remain forever, whose eyes are exalted, and whose chambers are in the air, 21 whose throne is beyond measure, whose glory is beyond comprehension, before whom the army of angels stand with trembling, 22 at whose bidding they're changed to[40] wind and fire, whose word is sure, and sayings constant, whose ordinance is strong, and commandment fearful, 23 whose look dries up the depths, and whose indignation makes the mountains to melt away, and whose truth bears witness— 24 hear, Oh master, the prayer of your servant, and give ear to the petition of your handiwork. 25 Attend to my words, for as long as I live, I'll speak, and as long as I have understanding, I'll answer. 26 Don't look at the sins of your people, but on those who've served you in truth. 27 Don't regard the doings of those who act wickedly, but of those who've kept your covenants in affliction. 28 Don't think about those who've lived wickedly before you, but remember those who've willingly known your fear. 29 Let it not be your will to destroy those who've lived like cattle, but look at those who have clearly[41] taught your law. 30 Don't be indignant at those who are deemed worse than animals, but love those who've always put their trust in your glory. 31 Because we and our fathers have passed[42] our lives in ways[43] that bring death, but you're called merciful because of us sinners. 32 Because if you have a desire to have mercy on us who have no works of righteousness, then you'll be called merciful. 33 Because the just, which have many good works laid up with you, will be rewarded for their own actions. 34 Because what's man, that you should take displeasure at him? Or what's a corruptible race, that you should be so bitter towards it? 35 Because in truth, there's no man among those who are born who hasn't done wickedly, and among those who've lived, there's none which haven't done wrong. 36 Because in this, Oh master, your righteousness and your goodness will be declared, if you're merciful

36 **RV 8:5 · Note** So the Syriac. The Latin is incorrect.

37 **RV 8:6 · Note** So the Syriac. The Latin has place.

38 **RV 8:9 · Note** So the Syriac. The Latin is imperfect.

39 **RV 8:14 · Note** So the Syriac. The Latin is incorrect.

40 **RV 8:22 · Note** According to the chief Oriental versions. The Latin has, even they whose service takes the form of wind etc.

41 **RV 8:29 · Note** The Syriac has received the brightness of your law.

42 **RV 8:31 · Note** So the Syriac and Aethiopic versions.

43 **RV 8:31 · Note** Lat. manners.

Readers' Version

to those who have no store of good works."

God's answer about judgement and salvation

37 Then he answered me, "Some things you've spoken rightly, and it'll happen according to your words. 38 Because indeed I won't think about the fashioning of those who've sinned, or about their death, their judgement, or their destruction; 39 but I'll rejoice over the creation of the righteous and their pilgrimage, their salvation, and the reward that they'll have. 40 Therefore as I've spoken, so it'll be. 41 Because as the farmer sows many seeds in the ground, and plants many trees, and yet not all that's sown will come[44] up in due season, neither will all that's planted take root, even so those who are sown in the world won't all be saved."

42 Then I answered, "If I've found favour, let me speak before you. 43 If the farmer's seed doesn't come up because it hasn't received your rain in due season, or if it's ruined by too much rain and perishes, 44 likewise man, who's formed with your hands and is called your own image, because he's made like you, for whose sake you've formed all things, even him have you made like the farmer's seed. 45 Don't be angry with us, but spare your people and have mercy on your inheritance, for you have mercy on your own creation."

46 Then he answered me, "Things present are for those who live now, and things to come for those who'll live in the future. 47 Because you come far short of being able to love my creature more than I. But you've compared yourself to the unrighteous. Don't do that! 48 Yet in this will you be admirable to the Most High, 49 in that you've humbled yourself, as it becomes you, and haven't judged yourself among the righteous, so as to be much glorified. 50 Because many grievous miseries will fall on those who live in the world in the last times, because they've walked in great pride. 51 But understand for yourself, and for those who enquire about the glory of those like you, 52 because paradise is opened to you. The tree of life is planted. The time to come is prepared. Plenteousness is made ready. A city is built. Rest is allowed.[45] Goodness is perfected, and wisdom is perfected beforehand. 53 The root of evil is sealed up from you. Weakness is done away from you, and death[46] is hidden. Hell and corruption have fled into forgetfulness. 54 Sorrows have passed away, and in the end, the treasure of immortality is shown. 55 Therefore ask no more questions about the multitude of those who perish. 56 Because when they'd received liberty, they despised the Most High, scorned his law, and forsook his ways. 57 Moreover they have trodden down his righteous, 58 and said in their heart that there's no god—even knowing that they must die. 59 Because as the things I've said will welcome you, so thirst and pain which are prepared for them. Because the Most High didn't intend that men should be destroyed, 60 but those who are created have themselves defiled the name of him who made them, and were unthankful to him who prepared life for them. 61 Therefore my judgement is now at hand, 62 which I haven't shown to all men, but to you, and a few like you."

Then I answered, 63 "Listen, Oh master, now you've shown me the multitude of the wonders which you'll do in the last times, but you haven't shown me when."

Recognising the signs of the end

9:1 He answered me, "Measure diligently within yourself. When you see that a certain part of the signs are past, which have been told you beforehand, 2 then will you understand that it's the very time in which the Most High will visit the world which was made by him. 3 When earthquakes, tumult of peoples, plans of nations, wavering of leaders, and confusion of princes are seen in the world, 4 then will you understand that the Most High spoke of these things from the days that were of old, from the beginning. 5 Because just as with everything that's made in the world, the beginning is[47] evident and the end manifest, 6 so also are the times of the Most High: the beginnings are manifest in wonders and mighty works, and the end in effects and signs. 7 Everyone who'll be saved, and will be able to escape by his works, or by faith by which they've believed, 8 will be preserved from the said perils, and will see my salvation in my land and within my borders, which I've sanctified for myself from the beginning. 9 Then those who now have abused my ways will be amazed. Those who've thrown them away despitefully will live in torments. 10 Because as many as in their life have received benefits, and yet haven't known me, 11 and as many as have scorned my law, while they still had liberty and when an opportunity to repent was open to them, didn't understand, but despised it,[48] 12 must know it[49] in torment after death. 13 Therefore don't be curious any longer how the ungodly will be punished, but enquire how the righteous will be saved, those[50] who the world belongs to, and for whom the world was created."

14 I answered, 15 "I've said before, and now speak, and will say it again in the future, that there are more of those who perish than of those who'll be saved, 16 like a wave is greater than a drop."

17 He answered me, "Just as the field is, so also the seed. As the flowers are, so are the colours. As the work is, so

44 **RV 8:41 · Note** Lat. be saved.

45 **RV 8:52 · Note** The Syriac has established.

46 **RV 8:53 · Note** After the chief Oriental versions.

47 **RV 9:5 · Note** So the Syriac. The Latin is corrupt.

48 **RV 9:11 · Note** Or, me.

49 **RV 9:12 · Note** Or, me

50 **RV 9:13 · Note** So the Syriac and other versions. The Latin has and whose... created, and when.

Readers' Version

also is the judgement[51] on it. As is the farmer, so also is his threshing floor. Because there was a time in the world
18 when I was preparing for those who now live, before the world was made for them to live in. Then no one spoke against me, 19 because no[52] one existed. But now those who are created in this world that's prepared, both with[53] a table that doesn't fail and a law which is unsearchable, are corrupted in their ways. 20 So I considered my world, and it was destroyed, and my earth, and it was in peril, because of the plans that'd come into it. 21 I saw and spared them, but not greatly, and saved myself a grape out of a cluster, and a plant out of a[54] great forest. 22 Let the multitude perish then, which were born in vain. Let my grape be saved, and my plant, for I've made them perfect with great labour. 23 Nevertheless, if you'll wait seven more days—however don't fast in them, 24 but go into a field of flowers, where no house is built, and eat only of the flowers of the field, and don't eat any meat or drink any wine, but eat only flowers— 25 and pray to the Most High continually, then I'll come and talk with you."

God's law endures despite the people's failure

26 So I went my way, just as he commanded me, into the field which is called Ardat.[55] There I sat among the flowers, and ate of the herbs of the field, and this food satisfied me. 27 After seven days, I lay on the grass, and my heart was troubled again, like before. 28 My mouth was opened, and I began to speak before the master Most High, and said, 29 "O master, you showed yourself among us, to our fathers in the wilderness, when they went out of Mitsrayim (Egypt), and when they came into the wilderness, where no man treads and that bears no fruit. 30 You said, 'Hear me, Oh Yisrael (Israel). Heed my words, Oh seed of Ya'akov (Jacob). 31 Because listen, I sow my law in you, and it'll bring forth fruit in you, and you'll be glorified in it forever.' 32 But our fathers, who received the law, didn't keep it, and didn't observe the statutes. The fruit of the law didn't perish, for it couldn't, because it was yours. 33 Yet those who received it perished, because they didn't keep the thing that was sown in them. 34 Listen, it's a custom that when the ground has received seed, or the sea a ship, or any vessel food or drink, and when it comes to pass that that which is sown, or that which is launched, 35 or the things which have been received, should come to an end, these come to an end, but the receptacles remain. Yet with us, it doesn't happen that way. 36 Because we who've received the law will perish by sin, along with our heart which received it. 37 Notwithstanding the law doesn't perish, but remains in its honour."

Ezra meets a grieving woman

38 When I spoke these things in my heart, I looked around me with my eyes, and on my right side I saw a woman, and she mourned and wept with a loud voice, and was much grieved in mind. Her clothes were torn, and she had ashes on her head. 39 Then let I my thoughts go in which I was occupied, and turned myself to her, 40 and said to her, "Why are you weeping? Why are you grieved in your mind?"

41 She said to me, "Leave me alone, my master, that I may weep for myself and add to my sorrow, for I'm very troubled in my mind, and brought very low."

42 I said to her, "What ails you? Tell me."

43 She said to me, "I, your servant, was barren and had no child, though I had a husband thirty years. 44 Every hour and every day these thirty years I made my prayer to the Most High day and night. 45 After thirty years, God heard me, your handmaid, and saw my low estate, and considered my trouble, and gave me a son. I rejoiced in him greatly, I and my husband, and all my neighbours.[56] We gave great honour to the Mighty One. 46 I nourished him with great care. 47 So when he grew up, and I came to take him a wife, I made him a feast day.

10:1 "So when my son was entered into his wedding chamber, he fell down and died. 2 Then we all put out the lamps, and all my neighbours[57] rose up to comfort me. I remained quiet until the second day at night. 3 When they had all stopped consoling me, encouraging me to be quiet, then I got up at night, and fled, and came here into this field, as you see. 4 Now I don't intend to return into the city, but to stay here, and not eat or drink, but to continually mourn and fast until I die."

Ezra urges the woman to consider Tsiyon's sorrow

5 Then I left the reflections I was engaged in, and answered her in anger, 6 "You most foolish woman, don't you see our mourning, and what's happened to us? 7 Because Tsiyon (Zion) the mother of us all is full of sorrow, and much humbled. 8 It[58] is right now to mourn deeply, since we all mourn, and to be sorrowful, since we're all in sorrow, but you're mourning for one son. 9 Ask the earth, and she'll tell you that it's she which ought to mourn for so many that grow on her. 10 Because out of her, all had their beginnings, and others will come; and almost all of them walk into destruction, and the multitude of them is utterly doomed. 11 Who then should mourn more, she[59] who's lost so great a multitude, or you, who are

51 **RV 9:17 · Note** So the Aethiopic and Arabic. The Latin has creation.

52 **RV 9:19 · Note** So the Syriac.

53 **RV 9:19 · Note** So the Syriac.

54 **RV 9:21 · Note** So the Syriac and other versions. The Latin has great tribes.

55 **RV 9:26 · Note** The Syriac and Aethiopic have Arphad.

56 **RV 9:45 · Note** Lat. townsmen.

57 **RV 10:2 · Note** Lat. townsmen.

58 **RV 10:8 · Note** See the Oriental versions. The Latin is corrupt.

59 **RV 10:11 · Note** So the Syriac.

Readers' Version

grieved but for one? 12 But if you say to me, 'My lamentation isn't like the earth's, for I've lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;' 13 but it's with the earth after the manner of the earth. The multitude present in it's gone as it came. 14 Then say I to you, 'Just as you've brought forth with sorrow, even so the earth also has given her fruit, namely, people, ever since the beginning to him who made her.' 15 Now therefore keep your sorrow to yourself, and bear with a good courage the adversities which have happened to you. 16 Because if you'll acknowledge God's decree to be just, you'll both receive your son in time, and will be praised among women. 17 Go your way then into the city to your husband."

18 She said to me, "I won't do that. I won't go into the city, but I'll die here."

19 So I proceeded to speak further to her, and said, 20 "Don't do so, but allow yourself to be persuaded because of the adversities of Tsiyon (Zion); and be comforted because of the sorrow of Yerushalem (Jerusalem). 21 Because you see that our sanctuary has been laid waste, our altar broken down, our temple destroyed, 22 our lute has been brought low, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is plundered, our holy things are defiled, and the name that we're called is profaned. Our free men are despitefully treated, our priests are burnt, our Levites have gone into captivity, our virgins are defiled and our wives ravished, our righteous men carried away, our little ones betrayed, our young men are brought into bondage, and our strong men have become weak. 23 What's more than all, the seal of Tsiyon has now lost the seal of her honour, and is delivered into the hands of those who hate us. 24 Therefore shake off your great heaviness, and put away from yourself the multitude of sorrows, that the Mighty One may be merciful to you again, and the Most High may give you peace and security, even ease from your troubles."

The woman becomes a glorious city

25 While I was talking with her, her face suddenly began to shine brightly and flashed like lightning, so that I was very afraid of her, and wondered what this meant. 26 Listen, suddenly she made a great and very fearful cry, so that the earth shook at the noise. 27 I looked and saw that the woman appeared to me no more, but there was a city built, and a place shown itself from large foundations. Then I was afraid, and cried with a loud voice, 28 "Where is Uriel the angel, who came to me at the first? Because he's caused me to fall into this great trance, and my end has turned into corruption, and my prayer a reproach!"

29 As I was speaking these words, look, the angel who'd come to me at first came to me, and he looked at me. 30 Listen, I lay as one who'd been dead, and my understanding was taken from me. He took me by the right hand, and comforted me, and set me on my feet, and said to me, 31 "What ails you? Why are you so troubled? Why is your understanding and the thoughts of your heart troubled?"

32 I said, "Because you've forsaken me; yet I did according to your words, and went into the field, and I've seen, and still see, that which I'm not able to explain."

33 He said to me, "Stand up like a man, and I'll instruct you."

34 Then I said, "Speak on, my master; only don't forsake me, or I might die before my time. 35 Because I've seen what I didn't know, and hear what I don't know. 36 Or is my sense deceived, or my soul in a dream? 37 Now therefore I beg you to explain to your servant what this vision means."

Uriel explains the vision of Tsiyon

38 He answered me, "Listen to me, and I'll inform you, and tell you about the things you're afraid of, for the Most High has revealed many secret things to you. 39 He's seen that your way is righteous, because you're continually sorry for your people, and make great lamentation for Tsiyon (Zion). 40 This therefore is the meaning of the vision. 41 The woman who appeared to you a little while ago, whom you saw mourning, and began to comfort her, 42 but now you no longer see the likeness of the woman, but a city under construction appeared to you, 43 and she told you of the death of her son, this is the interpretation: 44 This woman, whom you saw, is Tsiyon,[60] whom you now see as a city being built. 45 She told you that she'd been barren for thirty years because there were three thousand years in the world in which there was no offering as yet offered in her. 46 After three thousand years, Shelomoh (Solomon) built the city and offered offerings. It was then that the barren bore a son. 47 She told you that she nourished him with great care. That was the dwelling in Yerushalem (Jerusalem). 48 When she said to you, 'My son died when he entered into his marriage chamber, and that misfortune befell her,' this was the destruction that came to Yerushalem. 49 Listen, you saw her likeness, how she mourned for her son, and you began to comfort her for what's happened to her. These were the things to be opened to you. 50 Because now the Most High, seeing that you're sincerely grieved and suffer from your whole heart for her, has shown you the brightness of her glory and the attractiveness of her beauty. 51 Therefore I asked you to remain in the field where no house was built, 52 for I knew that the Most High would show this to you. 53 Therefore I commanded you to come into the field, where no foundation of any building was. 54 Because no human construction could stand in the place in which the city of the Most High was to be shown. 55 Therefore don't be afraid nor let your heart be terrified, but go your way in and see the beauty and greatness of the building, as much as your eyes are able to see. 56 Then will you hear as much as your ears may comprehend. 57 Because you're more blessed than many, and are called by name to be with the Most High, like only a few. 58 But stay here tomorrow night, 59 and so

60 **RV 10:44 · Note** So the Syriac and other versions. The Latin is incorrect.

Readers' Version

the Most High will show you those visions in dreams of what the Most High will do to those who live on the earth in the last days."

So I slept that night and another, as he commanded me.

Ezra's vision of the eagle

11:1 On the second night, I had a dream, and an eagle which had twelve feathered wings and three heads came up from the sea. **2** I saw that she spread her wings over all the earth, and all the winds of heaven blew on her, and[61] the clouds were gathered together against her. **3** I saw, and out of her wings there grew other wings near them; and they became little, tiny wings. **4** But her heads were at rest. The head in the middle was larger than the other heads, yet rested it with them. **5** Moreover I saw that the eagle flew with her wings to reign over the earth and over those who live there. **6** I saw how all things under heaven were subject to her, and no one spoke against her—no, not one creature on earth. **7** I saw that the eagle rose on her talons, and uttered her voice to her wings, saying, **8** "Don't all watch at the same time. Let each one sleep in his own place and watch in turn; **9** but let the heads be preserved for the last."

10 I saw that the voice didn't come out of her heads, but from the middle of her body. **11** I counted her[62] wings that were near the others, and there were eight of them. **12** I saw that on the right side one wing arose and reigned over all the earth. **13** When it reigned, the end of it came, and it disappeared, so that its place appeared no more. The next wing rose up and reigned, and it ruled a long time. **14** It happened that when it reigned, its end came also, so that it disappeared, like the first. **15** Listen, a voice came to it, and said, **16** "Listen, you who've ruled over the earth all this time! I proclaim this to you, before you disappear, **17** none after you'll rule as long as you, not even half as long."

18 Then the third arose, and ruled as the others before, and it also disappeared. **19** So it went with all the wings one after another, as every one ruled, and then disappeared. **20** I saw that in process of time the wings[63] that followed were set up on the right[64] side, that they might rule also. Some of them ruled, but in a while they disappeared. **21** Some of them also were set up, but didn't rule.

22 After this I saw that the twelve wings disappeared, along with two of the little wings. **23** There was no more left on the eagle's body, except the three heads that rested, and six little wings. **24** I saw that two little wings divided themselves from the six and remained under the head that was on the right side; but four remained in their place. **25** I saw that these under[65] wings planned to set themselves up and to rule. **26** I saw that there was one set up, but in a while it disappeared. **27** A second also did so, and it disappeared faster than the first. **28** I saw that the two that remained also planned between themselves to reign. **29** While they thought about it, look, one of the heads that were at rest awakened, the one that was in the middle, for that was greater than the two other heads. **30** I saw how it joined the two other heads with it. **31** Listen, the head turned with those who were with it, and ate the two under[66] wings that planned to reign. **32** But this head held the whole earth in possession, and ruled over those who live in it with much oppression. It had stronger governance over the world than all the wings that'd gone before.

33 After this I saw that the head also that was in the middle suddenly disappeared, like the wings. **34** But the two heads remained, which also reigned the same way over the earth and over those who live in it. **35** I saw that the head on the right side devoured the one that was on the left side.

The lion condemns the eagle

36 Then I heard a voice, which said to me, "Look in front of you, and consider the thing that you see."

37 I saw that something like a lion roused out of the woods roaring. I heard how he sent out a man's voice to the eagle, and spoke, saying, **38** "Listen and I'll talk with you. The Most High will say to you, **39** 'Aren't you the one that remains of the four animals whom I made to reign in my world, that the end of my times might come through them? **40** The fourth came and overcame all the animals that were past, and ruled the world with great trembling, and the whole extent of the earth with grievous oppression. He lived on the earth such a long time with deceit. **41** You've judged the earth, but not with truth. **42** Because you've afflicted the meek, you've hurt the peaceful, you've hated those who speak truth, you've loved liars, destroyed the dwellings of those who produced fruit, and thrown down the walls of those who did you no harm. **43** Your insolence has come up to the Most High, and your pride to the Mighty. **44** The Most High also has looked at his times, and they're ended, and his ages are fulfilled. **45** Therefore appear no more, you eagle, nor your horrible wings, nor your evil little wings, nor your cruel heads, nor your hurtful talons, nor all your worthless body, **46** that all the earth may be refreshed and relieved, being delivered from your violence, and that she may hope for the judgement and mercy of him who made her.' "

12:1 While the lion spoke these words to the eagle, I saw, **2** and the head that remained disappeared, and the[67] two wings which went over to it arose and set themselves up to reign; and their kingdom was brief and full of uproar. **3** I saw that they disappeared, and the whole body of the ea-

61 RV 11:2 · Note So the chief Oriental versions. The Latin has only and were gathered together.

62 RV 11:11 · Note The Syriac has her little wings, and, etc.

63 RV 11:20 · Note The Syriac has little wings.

64 RV 11:20 · Note The Aethiopic has left.

65 RV 11:25 · Note The Syriac has little wings.

66 RV 11:31 · Note The Syriac has little wings.

67 RV 12:2 · Note So the chief Oriental versions.

Readers' Version

gle was burnt, so that the earth was in great fear.

Then I woke up because of great perplexity of mind and great fear, and said to my spirit, 4 "Listen, you've done this to me, because you search out the ways of the Most High. 5 Listen, I'm still weary in my mind, and very weak in my spirit. There isn't even a little strength in me, because of the great fear with which I was frightened tonight. 6 Therefore I'll now ask the Most High that he'd strengthen me to the end."

The meaning of the eagle and the lion

7 Then I said, "O sovereign master, if I've found favour in your sight, and if I'm justified with you more than many others, and if my prayer has indeed come up before your face, 8 strengthen me then, and show me, your servant, the interpretation and plain meaning of this fearful vision, that you may fully comfort my soul. 9 Because you've judged me worthy to show me the end of time and the last events of the times."

10 He said to me, "This is the interpretation of this vision which you saw: 11 The eagle, whom you saw come up from the sea, is the fourth kingdom which appeared in a vision to your brother Daniyel. 12 But it wasn't explained to him, as I now explain it to you or have explained it. 13 Listen, the days come that a kingdom will rise up on earth, and it'll be feared more than all the kingdoms that were before it. 14 Twelve kings will reign in it, one after another. 15 Of those, the second will begin to reign, and will reign a longer time than others of the twelve. 16 This is the interpretation of the twelve wings which you saw. 17 As for when you heard a voice which spoke, not going out from the heads, but from the middle of its body, this is the interpretation: 18 That after[68] the time of that kingdom, there'll arise no small contentions, and it'll stand in peril of falling. Nevertheless, it won't fall then, but will be restored again to its former power. 19 You saw the eight under wings sticking to her wings. This is the interpretation: 20 That in it eight kings will arise, whose times will be short and their years swift. 21 Two of them will perish when the middle time approaches. Four will be kept for a while until the time of the ending of it'll approach; but two will be kept to the end. 22 You saw three heads resting. This is the interpretation: 23 In its last days, the Most High will raise up three kingdoms[69] and renew many things in them. They'll rule over the earth, 24 and over those who live in it, with much oppression, more than all those who were before them. Therefore they're called the heads of the eagle. 25 Because these are those who'll accomplish her wickedness, and who'll finish her last actions. 26 You saw that the great head disappeared. It signifies that one of them will die on his bed, and yet with pain. 27 But for the two that remained, the sword will devour them. 28 Because the sword of the one will devour him that was with him, but he'll also fall by the sword in the last days. 29 You saw two under wings passing over[70] to the head that's on the right side. 30 This is the interpretation: These are they whom the Most High has kept to his end. This is the brief reign that was full of trouble, as you saw.

31 "The lion, whom you saw rising up out of the forest, roaring, speaking to the eagle, and rebuking her for her unrighteousness, and all her words which you've heard, 32 this is the anointed one, whom the Most High has kept to the end [of days, who'll spring up out of the seed of David, and he'll come and speak][71] to them and reprove them for their wickedness and unrighteousness, and will heap up[72] before them their contemptuous dealings. 33 Because at first he'll set them alive in his judgement, and when he's reproved them, he'll destroy them. 34 Because he'll deliver the rest of my people with mercy, those who've been preserved throughout my borders, and he'll make them joyful until the coming of the end, even the day of judgement, about which I've spoken to you from the beginning. 35 This is the dream that you saw, and this is its interpretation. 36 Only you've been worthy to know the Most High's secret. 37 Therefore write all these things that you've seen in a book, and put it in a secret place. 38 Teach them to the wise of your people, whose hearts you know are able to comprehend and keep these secrets. 39 But wait here yourself seven more days, that you may be shown whatever it pleases the Most High to show you." Then he departed from me.

Ezra reassures the people

40 When all the people saw[73] that the seven days were past, and I hadn't come again into the city, they all gathered together, from the least to the greatest, and came to me, and spoke to me, saying, 41 "How have we offended you? What evil have we done against you, that you've utterly forsaken us, and sit in this place? 42 Because of all the prophets, only you're left to us, like a cluster of the vintage, and like a lamp in a dark place, and like a harbour for a ship saved from the tempest. 43 Aren't the evils which have come to us sufficient? 44 If you'll forsake us, how much better had it been for us if we also had been consumed in the burning of Tsiyon (Zion)! 45 Because we aren't better than those who died there." Then they wept with a loud voice. I answered them, 46 "Take courage, Oh Yisrael (Israel)! Don't be sorrowful, you house of Ya'akov (Jacob); 47 for the Most High remembers you. The Mighty hasn't forgotten you forever.[74] 48 As for me, I haven't forsaken you. I haven't de-

68 **RV 12:18 · Note** The Oriental versions have in the midst of.

69 **RV 12:23 · Note** The Oriental versions have kings

70 **RV 12:29 · Note** So the Syriac. The Latin has over the head.

71 **RV 12:32 · Note** The words in brackets are added from the Syriac.

72 **RV 12:32 · Note** The Syriac has set in order.

73 **RV 12:40 · Note** So the Syriac. The Latin has heard.

74 **RV 12:47 · Note** So the Syriac.

Readers' Version

parted from you; but I've come into this place to pray for the desolation of Tsiyon, and that I might seek mercy for the humiliation of your sanctuary. 49 Now go your way, every man to his own house, and after these days I'll come to you."

50 So the people went their way into the city, as I told them to do. 51 But I sat in the field seven days, as the angel commanded me. In those days, I ate only of the flowers of the field, and my food was from plants.

Ezra's vision of the man from the sea

13:1 After seven days, I had a dream at night. 2 Listen, a wind arose from the sea that moved all its waves. 3 I saw [this wind caused to come up from the middle of the sea something like the appearance of a man. I saw][75] that man flew[76] with the clouds of heaven. When he turned his face to look, everything that he saw trembled. 4 Whenever the voice went out of his mouth, all who heard his voice melted, like the wax[77] melts when it feels the fire.

5 After this I saw that an innumerable multitude of people was gathered together from the four winds of heaven to make war against the man who came out of the sea. 6 I saw that he carved himself a great mountain, and flew up onto it. 7 I tried to see the region or place from which the mountain was carved, and I couldn't.

8 After this I saw that all those who were gathered together to fight against him were very afraid, and yet they dared to fight. 9 Listen, as he saw the assault of the multitude that came, he didn't lift up his hand, or hold a spear or any weapon of war; 10 but I saw only how he sent out of his mouth something like a flood of fire, and out of his lips a flaming breath, and out of his tongue he shot out a storm of sparks.[78] 11 These were all mixed together: the flood of fire, the flaming breath, and the great storm, and fell onto the assault of the multitude which was prepared to fight, and burnt up every one of them, so that all of a sudden an innumerable multitude was seen to be nothing but dust of ashes and smell of smoke. When I saw this, I was amazed.

12 Afterward, I saw the same man come down from the mountain, and call to himself another multitude which was peaceful. 13 Many people came to him. Some of them were glad. Some were sorry. Some of them were bound, and some others brought some of those as offerings. Then through great fear I woke up and prayed to the Most High, and said, 14 "You've shown your servant these wonders from the beginning, and have counted me worthy that you should receive my prayer. 15 Now show me also the interpretation of this dream. 16 Because as I conceive in my understanding, woe to those who'll be left in those days! Much more woe to those who aren't left! 17 Because those who weren't left will be in heaviness, 18 understanding the things that are laid up in the latter days, but not attaining to them. 19 But woe to them also who are left, because they'll see great perils and much distress, like these dreams declare. 20 Yet is it better[79] for one to be in peril and to come into these[80] things, than to pass away as a cloud out of the world, and not to see the things that will[81] happen in the last days."

The meaning of the man from the sea

He answered me, 21 "I'll tell you the interpretation of the vision, and I'll also open to you the things about which you mentioned. 22 You've spoken of those who are left behind. This is the interpretation: 23 He that'll endure[82] the peril in that time will protect those who fall into danger, even those who have works and faith towards the Almighty. 24 Know therefore that those who are left behind are more blessed than those who are dead. 25 These are the interpretations of the vision: Whereas you saw a man coming up from the middle of the sea, 26 this is he whom the Most High has been keeping for many ages, who by his own self will deliver his creation. He'll direct those who are left behind. 27 Whereas you saw that out of his mouth came wind, fire, and storm, 28 and whereas he held neither spear, nor any weapon of war, but destroyed the assault of that multitude which came to fight against him, this is the interpretation: 29 Listen, the days come when the Most High will begin to deliver those who are on the earth. 30 Astonishment of mind will come on those who live on the earth. 31 One will plan to make war against another, city against city, place against place, people against people, and kingdom against kingdom. 32 It'll be, when these things happen, and the signs happen which I showed you before, then my Son will be revealed, whom you saw as a man ascending. 33 It'll be, when all the nations hear his voice, every man will leave his own land and the battle they have against one another. 34 An innumerable multitude will be gathered together, as you saw, desiring to come and to fight against him. 35 But he'll stand on the top of Mt. Tsiyon (Zion). 36 Tsiyon will come, and will be shown to all men, being prepared and built, like you saw the mountain carved without hands. 37 My Son will rebuke the nations which have come for their wickedness, with deadly diseases that are like a storm, 38 and will rebuke them to their face with their evil thoughts, and the torments with which they'll be tormented, which are like a flame. He'll destroy them without labour by the law, which is like fire. 39 Whereas you saw that he gathered to himself another multitude that was

75 **RV 13:3 · Note** The words in brackets are added from the Syriac.

76 **RV 13:3 · Note** So the Syriac. The Latin has grew strong

77 **RV 13:4 · Note** So the Syriac and other Oriental versions.

78 **RV 13:10 · Note** So the Syriac and Arabic.

79 **RV 13:20 · Note** Lat. easier.

80 **RV 13:20 · Note** So the Syriac.

81 **RV 13:20 · Note** So the Syriac.

82 **RV 13:23 · Note** So the Syriac.

Readers' Version

peaceful, 40 these are the ten tribes which were led away out of their own land in the time of Hoshea (Hosea) the king, whom Shalmaneser the king of the Assyrians led away captive, and he carried them beyond the River, and they were taken into another land. 41 But they made this plan among themselves, that they'd leave the multitude of the heathen, and go out into a more distant region, where mankind had never lived, 42 that there they might keep their statutes which they hadn't kept in their own land. 43 They entered by the narrow passages of the river Perat (Euphrates). 44 Because the Most High then did signs for them, and stopped the springs of the River until they'd passed over. 45 Because through that country there was a long way to go, namely, of a year and a half. The same region is called Arzareth.[83] 46 Then they lived there until the latter time. Now when they begin to come again, 47 the Most High stops the springs of the River again, that they may go through. Therefore you saw the multitude gathered together with peace. 48 But those who are left behind of your people are those who are found within my holy border. 49 It'll be therefore when he'll destroy the multitude of the nations that are gathered together, he'll defend the people who remain. 50 Then will he show them very many wonders."

51 Then I said, "O sovereign master, explain this to me: Why have I seen the man coming up from the middle of the sea?"

52 He said to me, as no one can explore or know what's in the depths of the sea, even so no man on earth can see my Son, or those who are with him, except in the time of his[84] day. 53 This is the interpretation of the dream which you saw, and for this only you're enlightened about this, 54 for you've forsaken your own ways, and applied your diligence to mine, and have searched out my law. 55 You've ordered your life in wisdom, and have called understanding your mother. 56 Therefore I've shown you this, for there's a reward laid up with the Most High. It'll be, after another three days I'll speak other things to you, and declare to you mighty and wondrous things."

57 Then I went out and passed into the field, giving praise and thanks greatly to the Most High because of his wonders, which he did from time to time, 58 and because he governs the time, and such things as happen in their seasons. So I sat there three days.

God gives Ezra his final instructions

14:1 On the third day, I sat under an oak, and a voice came out of a bush near me, and said, "Ezra, Ezra!"

2 I said, "Here I am, master," and I stood up on my feet.

3 Then he said to me, "I revealed myself in a bush and talked with Mosheh (Moses) when my people were in bondage in Mitsrayim (Egypt). 4 I sent him, and he[85] led my people out of Mitsrayim. I brought him up to Mt. Sinay, where I kept him with me for many days. 5 I told him many wondrous things, and showed him the secrets of the times and the end of the seasons. I commanded him, saying, 6 'Publish these openly, and keep these secret.' 7 Now I say to you: 8 Lay up in your heart the signs that I've shown, the dreams that you've seen, and the interpretations which you've heard; 9 for you'll be taken away from men, and from now on you'll live with my Son and with those who are like you, until the times have ended. 10 Because the world has lost its youth, and the times begin to grow old. 11 Because[86] the age is divided into twelve parts, and ten parts of it are already gone, even[87] the half of the tenth part. 12 There remain of it two parts after the middle of the tenth part. 13 Now therefore set your house in order, reprove your people, comfort the lowly among them, and instruct those of them who are wise,[88] and now renounce the life that's corruptible, 14 and let go of the mortal thoughts, throw away from you the burdens of man, put off now your weak nature, 15 lay aside the thoughts that are most grievous to you, and hurry to escape from these times. 16 Because worse evils than those which you've seen happen will be done after this. 17 Because look how much the world will be weaker through age, so much that more evils will increase on those who live in it. 18 Because the truth will withdraw itself further off, and falsehood will be near. Because now the[89] eagle which you saw in vision hurries to come."

Ezra asks to restore the scriptures

19 Then I replied, "Let me speak[90] in your presence, Oh master. 20 Listen, I'll go, as you've commanded me, and reprove the people who now live, but who'll warn those who'll be born afterward? Because the world is set in darkness, and those who live in it are without light. 21 Because your law has been burnt, therefore no one knows the things that are done by you, or the works that'll be done. 22 But if I've found favour before you, send the Holy Spirit to me, and I'll write all that's been done in the world since the beginning, even the things that were written in your law, that men may be able to find the path, and that those who'd live in the latter days may live."

23 He answered me and said, "Go your way, gather the people together, and tell them not to seek you for forty

83 RV 13:45 · Note That is, another land. See Deuteronomy 29:28.

84 RV 13:52 · Note So the Oriental versions. The Latin omits his.

85 RV 14:4 · Note Another reading is. I.

86 RV 14:11 · Note Verses 11, 12 are omitted in the Syriac. The Aethiopic has Because the age is divided into ten parts, and is come to the tenth: and half of the tenth remains. Now etc.

87 RV 14:11 · Note Lat. and.

88 RV 14:13 · Note The Latin alone omits and...wise.

89 RV 14:18 · Note So the Oriental versions.

90 RV 14:19 · Note The Latin omits Let me speak.

Readers' Version

days. 24 But prepare for yourself many tablets, and take with you Serayah, Dabria, Shelemyah, Eytan, and Asiyel, these five, which are ready to write swiftly; 25 and come here, and I'll light a lamp of understanding in your heart which won't be put out until the things have ended about which you'll write. 26 When you're done, publish some things openly, and give some things privately to the wise. Tomorrow at this hour you'll begin to write."

Ezra's final appeal to the people

27 Then went I out, as he commanded me, and gathered all the people together, and said, 28 "Hear these words, Oh Yisrael (Israel)! 29 Our fathers at the beginning were foreigners in Mitsrayim (Egypt), and they were delivered from there, 30 and received the law of life, which they didn't keep, which you also have transgressed after them. 31 Then the land of Tsiyon (Zion) was given to you for a possession; but you yourselves and your ancestors have done unrighteousness, and haven't kept the ways which the Most High commanded you. 32 Because he's a righteous judge, in due time, he took from you what he'd given you. 33 Now you're here, and your kindred are among you. 34 Therefore if you'll rule over your own understanding and instruct your hearts, you'll be kept alive, and after death you'll obtain mercy. 35 Because after death the judgement will come, when we'll live again. Then the names of the righteous will become manifest, and the works of the ungodly will be declared. 36 Let no one therefore come to me now, nor seek me for forty days."

Ezra dictates the sacred books

37 So I took the five men, as he commanded me, and we went out into the field, and remained there. 38 The next day, a voice called me, saying, "Ezra, open your mouth, and drink what I give you to drink."

39 Then I opened my mouth, and a full cup was handed to me. It was full of something like water, but its colour was like fire. 40 I took it, and drank. When I'd drunk it, my heart uttered understanding, and wisdom grew in my chest, for my spirit retained its memory. 41 My mouth was opened, and shut no more. 42 The Most High gave understanding to the five men, and they wrote by course the things that were told them, in characters[91] which they didn't know, and they sat forty days. Now they wrote in the day-time, and at night they ate bread. 43 As for me, I spoke in the day, and by night I didn't hold my tongue. 44 So in forty days, ninety-four books were written.

45 When the forty days were fulfilled, that the Most High spoke to me, saying, "The first books that you've written, publish openly, and let the worthy and unworthy read them; 46 but keep the last seventy, that you may deliver them to those who are wise among your people; 47 for in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge."

48 I did so.

Warnings of war, famine, and destruction

15:1 "Listen, speak in the ears of my people the words of prophecy which I'll put in your mouth," says the master. 2 "Cause them to be written on paper, for they're faithful and true. 3 Don't be afraid of their plots against you. Don't let the unbelief of those who speak against you trouble you. 4 Because all the unbelievers will die in their unbelief.

5 "Listen," says the master, "I bring evils on the whole earth: sword, famine, death, and destruction. 6 Because wickedness has prevailed over every land, and their hurtful works have reached their limit. 7 Therefore," says the master, 8 "I'll hold my peace no more about their wickedness which they profanely commit, neither will I tolerate them in these things, which they wickedly practise. Listen, the innocent and righteous blood cries to me, and the souls of the righteous cry out continually. 9 I'll surely avenge them," says the master, "and will receive to me all the innocent blood from among them. 10 Listen, my people is led like a flock to the slaughter. I won't allow them now to live in the land of Mitsrayim, 11 but I'll bring them out with a mighty hand and with a high arm, and will strike Mitsrayim with deadly diseases, as before, and will destroy all its land."

12 Let Mitsrayim (Egypt) and its foundations mourn, because of the deadly diseases due to the chastisement and the punishment that God will bring on it. 13 Let the farmers that till the ground mourn, for their seeds will fail and their trees will be ruined through the blight and hail, and a terrible tempest. 14 Woe to the world and those who live in it! 15 Because the sword and their destruction draws near, and nation will rise up against nation to battle with weapons in their hands. 16 Because there'll be sedition among men, and growing strong against one another. In their might, they won't respect their king or the chief of their great ones. 17 Because a man will desire to go into a city, and won't be able. 18 Because of their pride the cities will be troubled, the houses will be destroyed, and men will be afraid. 19 A man will have no pity on his neighbours, but will assault their houses with the sword and plunder their goods, because of the lack of bread, and for great suffering.

20 "Listen," says God, "I call together all the kings of the earth to stir up those who are from the rising of the sun, from the south, from the east, and Levanon, to turn themselves one against another, and repay the things that they've done to them. 21 Just as they do yet this day to my chosen, so I'll do also, and repay into their bosom." The master God says: 22 "My right hand won't spare the sinners, and my sword won't cease over those who shed innocent blood on the earth. 23 A fire has gone out from his anger and has consumed the foundations of the earth and the sinners, like burnt straw. 24 Woe to those who sin and don't keep my commandments!" says the master. 25 "I won't spare them. Go your way, you rebellious children!

91 **RV 14:42 · Note** So the Oriental versions.

Don't defile my sanctuary!" 26 Because the master knows all those who trespass against him, therefore he'll deliver them to death and destruction. 27 Because now evils have come on the whole earth, and you'll remain in them; for God won't deliver you, because you've sinned against him.

A vision of warring nations

28 Listen, a horrible sight appearing from the east! 29 The nations of the dragons of Arav will come out with many chariots. From the day that they set out, their hissing is carried over the earth, so that all those who'll hear them may also fear and tremble. 30 Also the Carmonians, raging in anger, will go out like the wild boars of the forest. They'll come with great power and join battle with them, and will devastate a portion of the land of the Assyrians with their teeth. 31 Then the dragons will have the upper hand, remembering their nature. If they'll turn themselves, conspiring together in great power to persecute them, 32 then these will be troubled, and keep silence through their power, and will turn and flee. 33 From the land of the Assyrians, an enemy in ambush will attack them and destroy one of them. On their army will be fear and trembling, and indecision on their kings.

34 Listen, clouds from the east, and from the north to the south! They're very horrible to look at, full of anger and storm. 35 They'll clash against one another. They'll pour out a heavy storm on the earth, even their own storm. There'll be blood from the sword to the horse's belly, 36 and to the thigh of man, and to the camel's hock. 37 There'll be fearfulness and great trembling on earth. They who see that anger will be afraid, and trembling will seize them. 38 After this, great storms will be stirred up from the south, from the north, and another part from the west. 39 Strong winds will arise from the east, and will shut it up, even the cloud which he raised up in anger; and the storm that was to cause destruction by the east wind will be violently driven towards the south and west. 40 Great and mighty clouds, full of anger, will be lifted up with the storm, that they may destroy all the earth and those who live in it. They'll pour out over every high and lofty one a terrible storm, 41 fire, hail, flying swords, and many waters, that all plains may be full, and all rivers, with the abundance of those waters. 42 They'll break down the cities and walls, mountains and hills, trees of the forest, and grass of the meadows, and their grain. 43 They'll go on steadily to Bavel and destroy her. 44 They'll come to it and surround it. They'll pour out the storm and all anger on her. Then the dust and smoke will go up to the sky, and all those who are around it'll mourn for it. 45 Those who remain will serve those who've destroyed it.

Judgement against Asia

46 You, Asia, who are partaker in the beauty of Bavel (Babylon), and in the glory of her person— 47 woe to you, you wretch, because you've made yourself like her. You've decked out your daughters for prostitution, that they might please and glory in your lovers, which have always lusted after you! 48 You've followed her who's hateful in all her works and inventions. Therefore God says, 49 "I'll send evils on you: widowhood, poverty, famine, sword, and pestilence, to lay waste your houses and bring you to destruction and death. 50 The glory of your power will be dried up like a flower when the heat rises that's sent over you. 51 You'll be weakened like a poor woman who's beaten and wounded, so that you won't be able to receive your mighty ones and your lovers. 52 Would I have dealt with you with such jealousy," says the master, 53 "if you hadn't always slain my chosen, exalting and clapping of your hands, and saying over their dead, when you were drunk?

54 "Beautify your face! 55 The reward of a prostitute will be in your bosom, therefore you'll be repaid. 56 Just as you'll do to my chosen," says the master, "even so God will do to you, and will deliver you to your adversaries. 57 Your children will die of hunger. You'll fall by the sword. Your cities will be broken down, and all your people in the field will perish by the sword. 58 Those who are in the mountains will die of hunger, eat their own flesh, and drink their own blood, because of hunger for bread and thirst for water. 59 You, unhappy above all others, will come and will again receive evils. 60 In the passage, they'll rush on the hateful city and will destroy some portion of your land, and mar part of your glory, and will return again to Bavel that was destroyed. 61 You'll be thrown down by them as stubble, and they'll be to you as fire. 62 They'll devour you, your cities, your land, and your mountains. They'll burn all your forests and your fruitful trees with fire. 63 They'll carry your children away captive, and will plunder your wealth, and mar the glory of your face."

No escape from the coming disasters

16:1 Woe to you, Bavel (Babylon), and Asia! Woe to you, Mitsrayim (Egypt) and Aram (Syria)! 2 Put on sackcloth and clothes of goats' hair, wail for your children and lament; for your destruction is at hand. 3 A sword has been sent on you, and who's there to turn it back? 4 A fire has been sent on you, and who's there to quench it? 5 Calamities are sent on you, and who's there to drive them away? 6 Can one drive away a hungry lion in the forest? Can one quench a fire in stubble, once it's begun to burn? 7 Can one turn back an arrow that's shot by a strong archer? 8 The master God sends the calamities, and who'll drive them away? 9 A fire will go out from his anger, and who may quench it? 10 He'll flash lightning, and who won't fear? He'll thunder, and who wouldn't tremble? 11 The master will threaten, and who won't be utterly broken in pieces at his presence? 12 The earth and its foundations quake. The sea rises up with waves from the deep, and its waves will be troubled, along with the fish in them, at the presence of the master, and before the glory of his power. 13 Because his right hand that uses the bow is strong—his arrows that he shoots are sharp, and won't miss when they begin to be shot into the ends of the world. 14 Listen, the calamities are sent out, and won't return again until they come on the earth. 15 The fire is kindled and won't be put out until it consumes the foundations of the earth. 16 Just as an arrow which is shot by a mighty archer doesn't return backward, even so the calamities that are sent out on earth won't return again.

Readers' Version

17 Woe is me! Woe is me! Who'll deliver me in those days?
18 The beginning of sorrows, when there'll be great mourning; the beginning of famine, and many will perish; the beginning of wars, and the powers will stand in fear; the beginning of calamities, and all will tremble! What'll they do when the calamities come? 19 Listen, famine and deadly diseases, suffering and anguish! They're sent as scourges for correction. 20 But for all these things they won't turn them from their wickedness, nor be always mindful of the scourges. 21 Listen, food will be so cheap on earth that they'll think themselves to be in good condition, and even then calamities will grow on earth: sword, famine, and great confusion. 22 Because many of those who live on earth will perish of famine; and others who escape the famine, the sword will destroy. 23 The dead will be thrown out like dung, and there'll be no one to comfort them; for the earth will be left desolate, and its cities will be thrown down. 24 There'll be no farmer left to cultivate the earth or to sow it. 25 The trees will give fruit, but who'll gather it? 26 The grapes will ripen, but who'll tread them? Because in all places there'll be a great solitude; 27 for one man will desire to see another, or to hear his voice. 28 Because of a city there'll be ten left, and two of the field, who've hidden themselves in the thick groves, and in the crevices in the rocks. 29 As in an orchard of olives on every tree there may be left three or four olives, 30 or as when a vineyard is gathered, there are some clusters left by those who diligently search through the vineyard, 31 even so in those days, there'll be three or four left by those who search their houses with the sword. 32 The earth will be left desolate, and its fields will be for briers, and its roads and all her paths will grow thorns, because no sheep will pass along them. 33 The virgins will mourn, having no bridegrooms. The women will mourn, having no husbands. Their daughters will mourn, having no helpers. 34 Their bridegrooms will be destroyed in the wars, and their husbands will perish of famine.

God's people must prepare and remain faithful

35 Hear now these things, and understand them, you servants of the master. 36 Listen, the master's word: receive it. Don't doubt the things about which the master speaks. 37 Listen, the calamities draw near, and aren't delayed. 38 Just as a woman with child in the ninth month, when the hour of her delivery draws near, within two or three hours great pains surround her womb, and when the child comes out from the womb, there'll be no waiting for a moment, 39 even so the calamities won't delay coming on the earth. The world will groan, and sorrows will seize it on every side.
40 "O my people, hear my word: prepare for battle, and in those calamities be like strangers on the earth. 41 He who sells, let him be as he who flees away, and he who buys, as one who'll lose. 42 Let he who does business be as he who has no profit by it, and he who builds, as he who won't live in it, 43 and he who sows, as if he wouldn't harvest, so also he who prunes the vines, as he who won't gather the grapes, 44 those who marry, as those who'll have no children, and those who don't marry, as the widowed. 45 Because of this, those who labour, labour in vain; 46 because foreigners will harvest their fruits, plunder their goods, overthrow their houses, and take their children captive, for in captivity and famine they'll conceive their children. 47 Those who conduct business, do so only to be plundered. The more they adorn their cities, their houses, their possessions, and their own persons, 48 the more I'll hate them for their sins," says the master. 49 Just as a respectable and virtuous woman hates a prostitute, 50 so will righteousness hate iniquity, when she adorns herself, and will accuse her to her face, when he comes who'll defend him who diligently searches out every sin on earth.
51 Therefore don't be like her or her works. 52 Because yet a little while, and iniquity will be taken away out of the earth, and righteousness will reign over us.

God knows everyone's actions

53 Don't let the sinner say that he hasn't sinned; for God will burn coals of fire on the head of one who says "I haven't sinned before God and his glory." 54 Listen, the master knows all the works of men, their imaginations, their thoughts, and their hearts. 55 He said, "Let the earth be made," and it was made, "Let the sky be made," and it was made. 56 At his word, the stars were established, and he knows the number of the stars. 57 He searches the deep and its treasures. He's measured the sea and what it contains. 58 He's shut the sea in the middle of the waters, and with his word, he hung the earth over the waters. 59 He has spread out the sky like a vault. He's founded it over the waters. 60 He's made springs of water in the desert and pools on the tops of the mountains to send out rivers from the heights to water the earth. 61 He formed man, and put a heart in the middle of the body, and gave him breath, life, and understanding, 62 yes, God Almighty's spirit. He who made all things and searches out hidden things in hidden places, 63 surely he knows your imagination, and what you think in your hearts. Woe to those who sin, and try to hide their sin! 64 Because the master will exactly investigate all your works, and he'll put you all to shame. 65 When your sins are brought out before men, you'll be ashamed, and your own iniquities will stand as your accusers in that day. 66 What'll you do? Or how will you hide your sins before God and his angels? 67 Listen, God is the judge. Fear him! Stop sinning, and forget your iniquities, to never again commit them. So will God lead you out, and deliver you from all suffering.

Encouragement for those facing persecution

68 Because the burning anger of a great multitude is kindled over you, and they'll take away some of you, and feed you with that which is sacrificed to idols. 69 Those who consent to them will be held in derision and in contempt, and be trodden under foot. 70 Because there'll be in various places, and in the next cities, a great insurrection against those who fear the master. 71 They'll be like mad men, sparing none, but spoiling and destroying those who still fear the master. 72 Because they'll destroy and plunder their goods, and throw them out of their houses. 73 Then

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the trial of my elect will be made known, even as the gold that's tried in the fire. 74 Hear, my elect ones, says the master: "Listen, the days of suffering are at hand, and I'll deliver you from them. 75 Don't be afraid, and don't doubt, for God is your guide. 76 You who keep my commandments and precepts," says the master God, "don't let your sins weigh you down, and don't let your iniquities lift themselves up." 77 Woe to those who are choked with their sins and covered with their iniquities, like a field is choked with bushes, and its path covered with thorns, that no one may travel through! 78 It's shut off and given up to be consumed by fire.

Ester

translated from the Greek Septuagint

Introduction

This Greek account of *Ester* follows a young Jewish woman who becomes queen in the empire of Paras (Persia). Her guardian Mordekai refuses to bow to the powerful official Haman, who responds by planning to destroy all the Yehudim (Jews) in the empire. Ester must decide whether to risk her own life by approaching the king and identifying herself with her threatened people.

Readers of the other OET account of Ester will recognise the main events, but this version also includes Mordekai's dream, prayers for rescue, royal letters, and further details about Ester's approach to the king. These passages explicitly describe the characters' dependence on God and his part in their rescue. The account also explains the celebration called 'Purim', when the people remember how their sorrow was turned into joy.

The book of Ester in the Greek Septuagint contains five additions that the traditional Hebrew text doesn't have. These additions are recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches. Those additions are enclosed in [square brackets]. Because the additions by themselves make little sense without the broader context of the book, we present here a translation of the whole book of Ester from the Greek.

We have chosen not to distract the reader with confusing out-of-order chapter numbers that would result from using the KJB versification, but rather merge these 5 additions as extensions at the beginning of 1:1 and after 3:13, 4:17, 8:12, and 10:3. This makes some verses (1:1, 5:1, and 8:12) really long, but it also makes the verses line up with the same verse numbers in Ester as translated from the traditional Hebrew text. Some of the proper names in this book have been changed to the more familiar Hebrew form instead of the direct transliteration from the Greek.

Main components of this account

Mordekai's dream and Ester's rise to become queen *1:1–2:23*
Haman's threat and the prayers of Mordekai and Ester *3:1–4:47*
Ester appeals to the king and Haman is executed *5:1–7:10*
The Yehudim defend themselves and establish Purim *8:1–9:32*
Mordekai's position and the explanation of his dream *10:1-14*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Mordekai's dream and the plot against the king

1:1 [In the second year of the reign of Ahashverosh (Ahasuerus) the great king, on the first day of Nisan, Mordekai the son of Yair, the son of Shimei, the son of Kish, of the tribe of Benyamin, a Yehudi (Jew) dwelling in the city Shushan (Susa), a great man, serving in the king's palace, saw a vision. Now he was one of the captives whom Nevukadnetsar (Nebuchadnezzar) king of Bavel (Babylon) had carried captive from Yerushalem (Jerusalem) with Yekaneyah the king of Yehudah (Judea). This was his dream: Listen, voices and a noise, thunders and earthquake, tumult on the earth. And two great serpents came out, both ready for conflict. A great voice came from them. Every nation was prepared for battle by their voice, even to fight against the nation of the just. Listen, a day of darkness and blackness, suffering and anguish, affection and tumult on the earth. And all the righteous nation was troubled, fearing their own afflictions. They prepared to die, and cried to God. Something like a great river from a little spring with much water, came from their cry. Light and the sun arose, and the lowly were exalted, and devoured the honourable.

Mordekai, who'd seen this vision and what God desired to do, having arisen, kept it in his heart, and desired by all means to interpret it, even until night.

Mordekai rested quietly in the palace with Gabatha and Teresh the king's two chamberlains, eunuchs who guarded the palace. He heard their conversation and searched out their plans. He learnt that they were preparing to lay hands on King Ahashverosh; and he informed the king about them. The king examined the two chamberlains. They confessed, and were led away and executed. The king wrote these things for a record. Mordekai also wrote about these matters. The king commanded Mordekai to serve in the palace, and gave gifts for this service. But Haman the son of Hamedata the Bugaean was honoured in the sight of the king, and he endeavoured to harm Mordekai and his people, because of the king's two chamberlains.][1]

King Ahashverosh's lavish feasts

And it happened after these things[2] in the days of Ahashverosh, —(this Ahashverosh ruled over one hundred and twenty-seven provinces from Hodu)— **2** in those days, when King Ahashverosh was on the throne in the city of Shushan, **3** in the third year of his reign, he made a feast for his friends, for people from the rest of the nations, for the leading citizens of the Persians and Madim (Medes), and for the chief of the local governors. **4** After this—after he'd shown them the wealth of his kingdom and the abundant glory of his wealth during one hundred and eighty days— **5** when the days of the wedding feast were completed, the king made a banquet lasting six days for the people of the nations who were present in the city, in the courtyard of the king's house, **6** which was adorned with fine linen and flax on cords of fine linen and purple, fastened to golden and silver studs on pillars of white marble and stone. There were golden and silver couches on a pavement of emerald stone, and of mother-of-pearl, and of white marble, with transparent coverings variously flowered, having roses arranged around it. **7** There were gold and silver cups, and a small cup of carbuncle set out, of the value of thirty thousand talents, with abundant and sweet wine, which the king himself drank. **8** This banquet wasn't according to the appointed law, but as the king desired to have it. He charged the stewards to perform his will and that of the company.

Queen Vashti refuses the king's command

9 Also Vashti the queen made a banquet for the women in the palace where King Ahashverosh lived. **10** Now on the seventh day, the king, being merry, told Haman, Bazan, Teresh, Baraze, Zatholtha, Abataza, and Tharaba, the seven chamberlains, servants of King Ahashverosh, **11** to bring in the queen to him, to[3] enthrone her, and crown her with the diadem, and to show her to the princes, and her beauty to the nations, for she was beautiful. **12** But queen Vashti refused to come with the chamberlains; so the king was grieved and angered. **13** And he said to his friends, "This is what Vashti said. Therefore pronounce your legal judgement on this case."

14 So Arkesaeus, Sarsathaeus, and Malisear, the princes of the Persians and Madim (Medes), who were near the king, who sat chief in rank by the king, drew near to him, **15** and reported to him according to the laws what it was proper to do to queen Vashti, because she hadn't done the things commanded by the king through the chamberlains. **16** And Memukan said to the king and to the princes, "Queen Vashti hasn't wronged the king only, but also all the king's rulers and princes; **17** for he's told them the queen's words, and how she[4] disobeyed the king. As she then refused to obey King Ahashverosh, **18** so this day the other wives of the chiefs of the Persians and Madim, having heard what she said to the king, will dare in the same way to dishonour their husbands. **19** If then it seems good to the king, let him make a royal decree, and let it be written according to the laws of the Madim and Persians, and let him not alter it: 'Don't allow the queen to come in to him any more. Let the king give her royalty to a woman better than she.' **20** Let the king's law which he'll have made be widely proclaimed in his kingdom. Then all the women will give honour to their husbands, from the poor even to the rich." **21** This advice pleased the king and the princes; and the king did as Memukan had said, **22** and sent into all his kingdom through the several provinces, according to their language, so that men might be feared in their own houses.

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1 **RV 1:1 · Note** Note: The Hebrew and some copies of LXX, don't have these first few lines.

2 **RV 1:1 · Note** Greek words.

3 **RV 1:11 · Note** Greek to make her queen.

4 **RV 1:17 · Note** Greek contradicted.

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The search for a new queen

2:1 After this, the king's anger was pacified, and he no more mentioned Vashti, bearing in mind what she'd said, and how he'd condemned her. 2 Then the king's servants said, "Let chaste, beautiful young virgins be searched for for the king. 3 Let the king appoint local governors in all the provinces of his kingdom, and let them select beautiful, chaste young ladies and bring them to the city Shushan (Susa), into the women's apartment. Let them be consigned to the king's chamberlain, the keeper of the women. Then let things for purification and other needs be given to them. 4 Let the woman who pleases the king be queen instead of Vashti."

This thing pleased the king; and he did so.

5 Now there was a Yehudi (Jew) in the city Shushan, and his name was Mordekai, the son of Yair, the son of Shimei, the son of Kish, of the tribe of Benyamin. 6 He'd been brought as a prisoner from Yerushalem (Jerusalem), whom Nevukadnetsar (Nebuchadnezzar) king of Bavel (Babylon) had carried into captivity. 7 He had a foster child, daughter of Aminadav his father's brother. Her name was Ester. When her parents died, he brought her up to womanhood as his own. This lady was beautiful. 8 And because the king's ordinance was published, many ladies were gathered to the city of Shushan under Hegay's hand; and Ester was brought to Hegay, the keeper of the women. 9 The lady pleased him, and she found favour in his sight. He hurried to give her the things for purification, her portion, and the seven maidens appointed her out of the palace. He treated her and her maidens well in the women's apartment.
10 But Ester didn't reveal her family or her kindred, for Mordekai had charged her not to tell. 11 But Mordekai used to walk every day by the women's courtyard, to see what'd become of Ester.

12 Now this was the time for a virgin to go into the king, when she'd completed twelve months; for so are the days of purification fulfilled, six months while they're anointing themselves with oil of myrrh, and six months with spices and women's purifications. 13 And then the lady goes in to the king. The officer that he commands to do so will bring her to come in with him from the women's apartment to the king's chamber. 14 She enters in the evening, and in the morning she departs to the second women's apartment, where Hegay the king's chamberlain is keeper of the women. She doesn't go in to the king again, unless she's called by name.

Ester becomes queen

15 And when the time was fulfilled for Ester the daughter of Aminadav the brother of Mordekai's father to go in to the king, she neglected nothing which the chamberlain, the women's keeper, commanded; for Ester found grace in the sight of all who looked at her. 16 So Ester went in to King Ahashverosh (Ahasuerus) in the twelfth month, which is Adar, in the seventh year of his reign. 17 The king loved Ester, and she found favour beyond all the other virgins. He put the queen's crown on her. 18 The king made a banquet for all his friends and great men for seven days, and he highly celebrated the marriage of Ester; and he granted a remission of taxes to those who were under his dominion.

Mordekai uncovers a plot against the king

19 Meanwhile, Mordekai served in the courtyard. 20 Now Ester hadn't revealed her country, for so Mordekai commanded her, to fear God, and perform his commandments, as when she was with him. Ester didn't change her manner of life.

21 Two chamberlains of the king, the chiefs of the body-guard, were grieved, because Mordekai was promoted; and they tried to kill King Ahashverosh. 22 And the matter was discovered by Mordekai, and he made it known to Ester, and she declared to the king the matter of the conspiracy. 23 And the king examined the two chamberlains and hanged them. Then the king gave orders to make a note for a memorial in the royal library of the goodwill shown by Mordekai, as a commendation.

Haman plans to annihilate the Yehudim

3:1 After this, King Ahashverosh highly honoured Haman the son of Hamedata, the Bugaean. He exalted him and set his seat above all his friends. 2 All in the palace bowed down to him, for so the king had given orders to do; but Mordekai didn't bow down to him. 3 And they in the king's palace said to Mordekai, "Mordekai, why do you transgress the king's commands?" 4 They questioned him daily, but he didn't listen to them; so they reported to Haman that Mordekai resisted the king's commands; and Mordekai had shown to them that he was a Yehudi (Jew).
5 When Haman understood that Mordekai didn't bow down to him, he was greatly enraged, 6 and plotted to utterly destroy all the Yehudim (Jews) who were under the rule of Ahashverosh.

7 In the twelfth year of Ahashverosh's reign, Haman made a decision by casting lots by day and month, to kill the race of Mordekai in one day. The lot fell on the fourteenth day of the month of Adar. 8 So he spoke to King Ahashverosh, saying, "There's a nation scattered among the nations in all your kingdom, and their laws differ from all the other nations. They disobey the king's laws. It isn't expedient for the king to tolerate them. 9 If it seem good to the king, let him make a decree to destroy them, and I'll remit into the king's treasury ten thousand talents of silver."

10 So the king took off his ring, and gave it into Haman's hands to seal the decrees against the Yehudim. 11 The king said to Haman, "Keep the silver, and treat the nation as you will." 12 So the king's recorders were called in the first month, on the thirteenth day, and they wrote as Haman commanded to the captains and governors in every province, from Hodu even to Kush (Ethiopia), to one hundred and twenty-seven provinces; and to the rulers of the nations according to their languages, in King Ahashverosh's name. 13 The message was sent by couriers throughout Ahashverosh's kingdom, to utterly destroy the race of the Yehudim on the first day of the twelfth month,

Readers' Version

which is Adar, and to plunder their goods.[5] [The following is the copy of the letter. "From the great King Ahashverosh to the rulers and the governors under them of one hundred and twenty-seven provinces, from Hodu even to Kush, who hold authority under him:

"Ruling over many nations and having obtained dominion over the whole world, I was determined (not elated by the confidence of power, but ever conducting myself with great moderation and gentleness) to make the lives of my subjects continually tranquil, desiring both to maintain the kingdom quiet and orderly to its utmost limits, and to restore the peace desired by all men. When I'd asked my counsellors how this should be brought to pass, Haman, who excels in soundness of judgement among us, and has been manifestly well inclined without wavering and with unshaken fidelity, and had obtained the second post in the kingdom, informed us that a certain ill-disposed people is scattered among all the tribes throughout the world, opposed in their law to every other nation, and continually neglecting the king's commands, so that the united government blamelessly administered by us isn't quietly established. Having then conceived that this nation is continually set in opposition to every man, introducing as a change a foreign code of laws, and injuriously plotting to accomplish the worst of evils against our interests, and against the happy establishment of the monarchy, we instruct you in the letter written by Haman, who's set over the public affairs and is our second governor, to destroy them all utterly with their wives and children by the swords of the enemies, without pitying or sparing any, on the fourteenth day of the twelfth month Adar, of the present year; that the people formerly and now ill-disposed to us having been violently consigned to death in one day, may in the future secure to us continually a well constituted and quiet state of affairs."] **14** Copies of the letters were published in every province; and an order was given to all the nations to be ready for that day. **15** This business was hastened also in Shushan (Susa). The king and Haman began to drink, but the city was confused.

Mordekai asks Ester to help her people

4:1 But Mordekai, having perceived what was done, tore his clothes, put on sackcloth, and sprinkled dust on himself. Having rushed forth through the open street of the city, he cried with a loud voice, "A nation that's done no wrong is going to be destroyed!" **2** He came to the king's gate, and stood; for it wasn't lawful for him to enter into the palace wearing sackcloth and ashes. **3** And in every province where the letters were published, there was crying, lamentation, and great mourning on the part of the Yehudim. They wore sackcloth and ashes. **4** The queen's maids and chamberlains went in and told her; and when she'd heard what was done, she was deeply troubled. She sent clothes to Mordekai to replace his sackcloth, but he refused. **5** So Ester called for her chamberlain Hatak, who waited on her; and she sent to learn the truth from Mordekai. **7** Mordekai showed him what was done, and the promise which Haman had made the king of ten thousand talents to be paid into the treasury, that he might destroy the Yehudim. **8** And he gave him the copy of what was published in Shushan about their destruction to show to Ester; and told him to charge her to go in and entreat the king, and to beg him for the people. "Remember, he said, the days of your humble condition, how you were nursed by my hand; because Haman, who holds the next place to the king, has spoken against us to cause our death. Call on the master, and speak to the king about us, to deliver us from death."

9 So Hatak went in and told her all these words. **10** Ester said to Hatak, "Go to Mordekai, and say, **11** 'All the nations of the empire know that any man or woman who goes in to the king into the inner courtyard without being called, that person must die, unless the king stretches out his golden sceptre; then he'll live. I haven't been called to go into the king for thirty days.' "

12 So Hatak reported to Mordekai all Ester's words. **13** Then Mordekai said to Hatak, "Go, and say to her, 'Ester, don't say to yourself that you alone will escape in the kingdom, more than all the other Yehudim. **14** Because if you keep quiet on this occasion, help and protection will come to the Yehudim from another place; but you and your father's house will perish. Who knows if you've been made queen for this occasion?' "

15 And Ester sent the messenger who came to her to Mordekai, saying, **16** "Go and assemble the Yehudim that are in Shushan (Susa), and all of you fast for me. Don't eat or drink for three days, night and day. My maidens and I'll also fast. Then I'll go in to the king contrary to the law, even if I must die."

17 So Mordekai went and did all that Ester commanded him.[6]

Mordekai prays for his people

18 [He prayed to the master, making mention of all the master's works. **19** He said, "master God, you're king ruling over all, for all things are in your power, and there's no one who can oppose you in your purpose to save Yisrael (Israel); **20** for you've made the heaven and the earth and every wonderful thing under heaven. **21** You're master of all, and there's no one who can resist you, master. **22** You know all things. You know, master, that it isn't in insolence, nor arrogance, nor love of glory, that I've done this, to refuse to bow down to the arrogant Haman. **23** Because I'd gladly have kissed the soles of his feet for the safety of Yisrael. **24** But I've done this that I might not set the glory of man above God's glory. I won't worship anyone except you, my master, and I won't do these things in arrogance. **25** And now, Oh master God, the King, the god of Avraham, spare your people, for our enemies are planning our destruction, and they've desired to destroy your ancient inheritance. **26** Don't overlook your people, whom you've redeemed for

5 RV 3:13 · Note Note: The part in brackets is not in Hebrew

6 RV 4:17 · Note Note: The part between brackets, i.e. to the end of chapter 5 is not in the Hebrew

Readers' Version

yourself out of the land of Mitsrayim (Egypt). 27 Listen to my prayer. Have mercy on your inheritance and turn our mourning into gladness, that we may live and sing praise to your name, Oh master. Don't utterly destroy the mouth of those who praise you, Oh master."

28 All Yisrael cried with all their might, for death was before their eyes.

Ester prays for courage and help

29 And queen Ester took refuge in the master, being taken as it were in the agony of death. 30 Having taken off her glorious clothing, she put on clothes of distress and mourning. Instead of grand perfumes she filled her head with ashes and dung. She greatly humbled her body, and she filled every place of her glad adorning with her tangled hair. 31 She implored the master God of Yisrael, and said, "Oh my master, you alone are our king. Help me. I'm destitute, and have no helper but you, 32 for my danger is near at hand.[7] 33 I've heard from my birth in the tribe of my kindred that you, master, took Yisrael out of all the nations, and our fathers out of all their kindred for a perpetual inheritance, and have done for them all that you've said. 34 And now we've sinned before you, and you've delivered us into our enemies' hands, 35 because we honoured their gods. You're righteous, Oh master. 36 But now they haven't been content with the bitterness of our slavery, but have laid their hands on the hands of their idols 37 to abolish the decree of your mouth, and utterly to destroy your inheritance, and to stop the mouth of those who praise you, and to extinguish the glory of your house and your altar, 38 and to open the mouth of the Gentiles to speak the[8] praises of vanities, and that a mortal king should be admired forever. 39 Oh master, don't surrender your sceptre to those who don't exist, and don't let them laugh at our fall, but turn their counsel against themselves, and make an example of him who's begun to injure us. 40 Remember us, Oh master! Manifest yourself in the time of our affliction. Encourage me, Oh King of gods, and ruler of all dominion! 41 Put harmonious speech into my mouth before the lion, and turn his heart to hate him who fights against us, to the utter destruction of those who agree with him. 42 But deliver us by your hand, and help me who am alone and have no one but you, Oh master. 43 You know all things, and know that I hate the glory of transgressors,[9] and that I abhor the bed of the uncircumcised and of every stranger. 44 You know my necessity, for I abhor the symbol of my proud station, which is on my head in the days of my[10] splendour. I abhor it as a menstruous cloth, and I don't wear it in the days of my tranquillity. 45 Your handmaid hasn't eaten at Haman's table, and I haven't honoured the banquet of the king, neither have I drunk wine of libations. 46 Neither has your handmaid rejoiced since the day of my promotion until now, except in you, Oh master God of Avraham. 47 Oh god, who has power over all, listen to the voice of the desperate, and deliver us from the hand of those who devise mischief. Deliver me from my fear.]

Ester approaches the king

5:1 On the third day, when she'd finished praying, she took off her servant's dress and put on her glorious clothing. Being splendidly dressed and having called on God the Overseer and Preserver of all things, she took her two maids, and she leaned on one, as a delicate female, and the other followed bearing her train. She was blooming in the perfection of her beauty. Her face was cheerful and looked lovely, but her heart was filled with fear. Having passed through all the doors, she stood before the king. He was sitting on his royal throne. He'd put on all his glorious clothing, covered all over with gold and precious stones, and was very terrifying. And having raised his face resplendent with glory, he looked with intense anger. The queen fell, and changed her colour as she fainted. She bowed herself on the head of the maid who went before her. But God changed the king's spirit to gentleness, and in intense feeling, he sprang from off his throne, and took her into his arms, until she recovered. He comforted her with peaceful words, and said to her, "What's the matter, Ester? I'm your relative. Cheer up! You won't die, for our command is openly declared to you: 'Draw near.' "[11]

2 And having raised the golden sceptre, he laid it on her neck, and embraced her. He said, "Speak to me."

So she said to him, "I saw you, my lord, as an angel of God, and my heart was troubled for fear of your glory; for you, my lord, are to be wondered at, and your face is full of grace." While she was speaking, she fainted and fell.

Then the king was troubled, and all his servants comforted her. 3 The king said, "What do you desire, Ester? What's your request? Ask even to the half of my kingdom, and it'll be yours."[12]

4 Ester said, "Today is a special day. So if it seems good to the king, let both him and Haman come to the feast which I'll prepare this day."

5 The king said, "Hurry and bring Haman here, that we may do as Ester said." So they both came to the feast about which Ester had spoken. 6 At the banquet, the king said to Ester, "What's your request, queen Ester? You'll have all that you require."

7 She said, "My request and my petition is: 8 if I've found favour in the king's sight, let the king and Haman come again tomorrow to the feast which I'll prepare for them, and tomorrow I'll do as I've done today."

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7 **RV 4:32 · Note** Greek in my hand.

8 **RV 4:38 · Note** Greek virtues.

9 **RV 4:43 · Note** Or, opinion.

10 **RV 4:44 · Note** Greek vision.

11 **RV 5:1 · Note** From the first verse to the third, the Greek widely differs from the Hebrew

12 **RV 5:3 · Note** From the first verse to the third, the Greek widely differs from the Hebrew

Readers' Version

Haman plans to hang Mordekai

9 So Haman went out from the king very glad and merry; but when Haman saw Mordekai the Yehudi (Jew) in the courtyard, he was greatly enraged. 10 Having gone into his own house, he called his friends, and his wife Zeresh. 11 He showed them his wealth and the glory with which the king had invested him, and how he'd promoted him to be chief ruler in the kingdom. 12 Haman said, "The queen has called no one to the feast with the king but me, and I'm invited tomorrow. 13 But these things don't please me while I see Mordekai the Yehudi in the courtyard.

14 Then Zeresh his wife and his friends said to him, "Let a fifty cubit tall[13] gallows be made for you. In the morning you speak to the king, and let Mordekai be hanged on the gallows; but you go in to the feast with the king, and be merry."

The saying pleased Haman, and the gallows was prepared.

The king honours Mordekai

6:1 The master removed sleep from the king that night; so he told his servant to bring in the[14] books, the registers of daily events, to read to him. 2 And he found the[15] records written about Mordekai, how he'd told the king about the king's two chamberlains, when they were keeping guard, and tried to lay hands on Ahashverosh (Ahasuerus). 3 The king said, "What honour or favour have we done for Mordekai?"

The king's servants said, "You haven't done anything for him."

4 And while the king was enquiring about Mordekai's kindness, look, Haman was in the courtyard. The king said, "Who's in the courtyard? Now Haman had come in to speak to the king about hanging Mordekai on the gallows which he'd prepared. 5 The king's servants said, "Listen, Haman stands in the courtyard."

And the king said, "Call him!"

6 The king said to Haman, "What should I do for the man whom I wish to honour?"

Haman said within himself, "Whom would the king honour but myself?" 7 He said to the king, "As for the man whom the king wishes to honour, 8 let the king's servants bring the robe of fine linen which the king puts on, and the horse on which the king rides, 9 and let him give it to one of the king's noble friends, and let him dress the man whom the king loves. Let him mount him on the horse, and proclaim through the[16] streets of the city, saying, "This is what'll be done for every man whom the king honours!"

10 Then the king said to Haman, "You've spoken well. Do so for Mordekai the Yehudi (Jew), who waits in the palace, and let not a word of what you've spoken be neglected!"

11 So Haman took the robe and the horse, dressed Mordekai, mounted him on the horse, and went through the streets of the city, proclaiming, "This is what'll be done for every man whom the king wishes to honour." 12 Then Mordekai returned to the palace; but Haman went home mourning, with his head covered.

13 Haman related the events that'd happened to him to Zeresh his wife and to his friends. His friends and his wife said to him, "If Mordekai is of the race of the Yehudim (Jews), and you've begun to be humbled before him, you'll assuredly fall; and you won't be able to withstand him, for the living god is with him." 14 While they were still speaking, the chamberlains arrived to rush Haman to the banquet which Ester had prepared.

Ester exposes Haman's plan

7:1 So the king and Haman went in to drink with the queen. 2 The king said to Ester at the banquet on the second day, "What's it, queen Ester? What's your request? What's your petition? It'll be done for you, up to half of my kingdom."

3 She replied, "If I've found favour in the sight of the king, let my life be granted as my petition, and my people as my request. 4 Because both I and my people are sold for destruction, pillage, and genocide. If both we and our children were sold for male and female slaves, I wouldn't have bothered you, for this[17] isn't worthy of the king's palace."

5 The king said, "Who's dared to do this thing?"

6 Ester said, "The enemy is Haman, this wicked man!"

Then Haman was terrified in the presence of the king and the queen. 7 The king rose up from the banquet to go into the garden. Haman began to beg the queen for mercy, for he saw that he was in serious trouble. 8 The king returned from the garden; and Haman had fallen on the couch, begging the queen for mercy. The king said, "Will you even assault my wife in my house?"

And when Haman heard it, his expression changed. 9 And Bigtan, one of the chamberlains, said to the king, "Listen, Haman has also prepared a gallows for Mordekai, who spoke about the king, and a fifty cubit high gallows has been set up on Haman's property."

The king said, "Let him be[18] hanged on it!" 10 So Haman was hanged on the gallows that'd been prepared for Mordekai. Then the king's anger was abated.

The Yehudim are allowed to defend themselves

8:1 On that day, King Ahashverosh (Ahasuerus) gave to Ester all that belonged to Haman the slanderer. The king called Mordekai, for Ester had told that he was related to her. 2 The king took the ring which he'd taken away from Haman and gave it to Mordekai. Ester appointed Mordekai over all that'd been Haman's. 3 She spoke yet again to the king, and fell at his feet, and implored him to

13 **RV 5:14 · Note** Greek a tree cut.

14 **RV 6:1 · Note** Greek letters.

15 **RV 6:2 · Note** Greek letters.

16 **RV 6:9 · Note** Or, wide space.

17 **RV 7:4 · Note** see Hebrew: slanderer

18 **RV 7:9 · Note** Or, impaled.

Readers' Version

undo Haman's mischief and all that he'd done against the Yehudim. 4 Then the king extended the golden sceptre to Ester; and Ester arose to stand near the king. 5 Ester said, "If it seems good to you, and I've found favour in your sight, let an order be sent that the letters sent by Haman may be reversed—letters that were written for the destruction of the Yehudim who are in your kingdom. 6 Because how could I see the affliction of my people, and how could I survive the destruction of my[19] kindred?"

7 Then the king said to Ester, "If I've given and freely granted you all that was Haman's, and hanged him on a gallows because he laid his hands on the Yehudim (Jews), what more do you seek? 8 Write in my name whatever seems good to you, and seal it with my ring; for whatever is written at the king's command, and sealed with my ring, can't be countermanded. 9 So the scribes were called in the first month, which is Nisan, on the twenty-third day of the same year; and orders were written to the Yehudim, whatever the king had commanded to the[20] local governors and chiefs of the local governors, from Hodu even to Kush—one hundred and twenty-seven local governors, according to the several provinces, in their own languages. 10 They were written by order of the king, sealed with his ring, and the letters were sent by the couriers. 11 In them, he charged them to use their own laws in every city, to help each other, and to treat their adversaries and those who attacked them as they pleased, 12 on one day in all Ahashverosh's kingdom, on the thirteenth day of the twelfth month, which is Adar.

The king's letter protecting the Yehudim

13 Let the copies be posted in conspicuous places throughout the kingdom. Let all the Yehudim be ready against this day, to fight against their enemies. The following is a copy of the letter containing orders:

[The great King Ahashverosh (Ahasuerus) sends greetings to the rulers of provinces in one hundred and twenty-seven local governance regions, from Hodu to Kush (Ethiopia), even to those who are faithful to our interests. Many who've been frequently honoured by the most abundant kindness of their[21] benefactors have conceived ambitious designs, and not only endeavour to hurt our subjects, but moreover, not being able to bear prosperity, they also endeavour to plot against their own benefactors. They not only would utterly abolish gratitude from among men, but also, elated by the boastings of men who are strangers to all that's good, they supposed that they'd escape the sin-hating vengeance of the ever-seeing God. And often evil exhortation has made partakers of the guilt of shedding innocent blood, and has involved in irremediable calamities many of those who'd been appointed to offices of authority, who'd been entrusted with the management of their friends' affairs; while men, by the false sophistry of an evil disposition, have deceived the simple goodwill of the ruling powers. And it's possible to see this, not so much from more ancient traditional accounts, as it's immediately in your power to see it by examining what things have been wickedly[22] perpetrated by the baseness of men unworthily holding power. It's right to take heed with regard to the future, that we may maintain the government in undisturbed peace for all men, adopting needful changes, and ever judging those cases which come under our notice with truly equitable decisions. Because whereas Haman, a person from Makedonia, the son of Hamedata, in reality an alien from the blood of the Persians, and differing widely from our mild course of government, having been hospitably entertained by us, obtained so large a share of our universal kindness as to be called our father, and to continue the person next to the royal throne, reverenced of all; he however, overcome by[23] pride, endeavoured to deprive us of our dominion, and our life;[24] having by various and subtle artifices demanded for destruction both Mordekai our deliverer and perpetual benefactor, and Ester the blameless consort of our kingdom, along with their whole nation. Because by these methods he thought, having surprised us in a defenceless state, to transfer the dominion of the Persians to the people from Makedonia. But we find that the Yehudim, who've been consigned to destruction by the[25] most abominable of men, aren't malefactors, but living according to the most just laws, and being the sons of the living god, the most high and[26] mighty, who maintains the kingdom, to us as well as to our forefathers, in the most excellent order. You'll therefore do well in refusing to obey the letter sent by Haman the son of Hamedata, because he who's done these things has been hanged with his whole family at Shushan's (Susa's) gates, Almighty God having swiftly returned to him a worthy punishment. We enjoin you then, having openly published a copy of this letter in every place, to give the Yehudim permission to use their own lawful customs and to strengthen them, that on the thirteenth of the twelfth month Adar, on the self-same day, they may defend themselves against those who attack them in a time of affliction. Because in the place of the destruction of the chosen race, Almighty God has granted them this time of gladness. Therefore you also, among your notable feasts, must keep a distinct day with all fes-

19 **RV 8:6 · Note** Greek country.

20 **RV 8:9 · Note** Greek stewards.

21 **RV 8:13 · Note** perhaps rulers, see Luke 22. 25.

22 **RV 8:13 · Note** Greek contrived.

23 **RV 8:13 · Note** Greek not having borne.

24 **RV 8:13 · Note** Greek spirit.

25 **RV 8:13 · Note** Greek thrice guilty.

26 **RV 8:13 · Note** Greek greatest.

tivity, that both now and in the future it may be a day of deliverance to us and who are well disposed towards the Persians, but to those that plotted against us a memorial of destruction. And every city and province collectively, which won't do accordingly, will be consumed with vengeance by spear and fire. It'll be made not only inaccessible to men, but most hateful to wild animals and birds forever.][27] Let the copies be posted in conspicuous places throughout the kingdom and let all the Yehudim be ready against this day, to fight against their enemies. 14 So the horsemen went forth quickly to perform the king's commands. The ordinance was also published in Shushan.

15 Mordekai went out robed in royal clothing, wearing a golden crown and a diadem of fine purple linen. The people in Shushan saw it and rejoiced. 16 The Yehudim had light and gladness 17 in every city and province where the ordinance was published. Wherever the official announcement took place, the Yehudim had joy and gladness, feasting and mirth. Many of the Gentiles were circumcised and became Yehudim for fear of the Yehudim.

The Yehudim defeat their enemies

9:1 Now in the twelfth month, on the thirteenth day of the month, which is Adar, the letters written by the king arrived. 2 In that day, the adversaries of the Yehudim perished; for no one resisted, through fear of them. 3 Because the chiefs of the local governors, and the princes and the royal scribes, honoured the Yehudim; for the fear of Mordekai was on them. 4 Because the order of the king was in force, that he should be celebrated in all the kingdom. 6 In the city Shushan the Yehudim killed five hundred men, 7 including Pharsannes, Delphon, Phasga, 8 Pharadatha, Barea, Sarbaca, 9 Marmasima, Ruphaeus, Arsaeus, and Zabuthaeus, 10 the ten sons of Haman the son of Hamedata the Bugaean, the enemy of the Yehudim; and they plundered their property on the same day. 11 The number of those who perished in Shushan was reported to the king.

12 Then the king said to Ester, "The Yehudim have slain five hundred men in the city Shushan. What do you think they've done in the rest of the country? What more do you ask, that it may be done for you?"

13 Ester said to the king, "Let it be granted to the Yehudim to do the same to them tomorrow. Also, hang the bodies of the ten sons of Haman."

14 He permitted it to be done; and he gave up to the Yehudim of the city the bodies of the sons of Haman to hang. 15 The Yehudim assembled in Shushan on the fourteenth day of Adar and killed three hundred men, but plundered no property.

16 The rest of the Yehudim who were in the kingdom assembled, and helped one another, and obtained peace and security from their enemies; for they destroyed fifteen thousand of them on the thirteenth day of Adar, but took no spoil. 17 They rested on the fourteenth of the same month, and kept it as a Rest Day with joy and gladness.

18 The Yehudim in the city of Shushan assembled also on the fourteenth day and rested; and they also observed the fifteenth with joy and gladness. 19 On this account then, the Yehudim dispersed in every foreign land keep the fourteenth of Adar as a[28] holy day with joy, each sending gifts of food to his neighbour.

The celebration named 'Purim'

20 Mordekai wrote these things in a book and sent them to the Yehudim, as many as were in Ahashverosh's (Ahasuerus') kingdom, both those who were near and those who were far away, 21 to establish these as joyful days and to keep the fourteenth and fifteenth of Adar; 22 for on these days the Yehudim obtained rest from their enemies; and in that month, which was Adar, in which a change was made for them from mourning to joy, and from sorrow to a holiday, to spend the whole of it in good days of[29] feasting and gladness, sending portions to their friends and to the poor. 23 And the Yehudim consented to this as Mordekai wrote to them, 24 showing how Haman the son of Hamedata the person from Makedonia fought against them, how he made a decree and threw[30] lots to destroy them utterly; 25 also how he went in to the king, telling him to hang Mordekai; but all the calamities he tried to bring on the Yehudim came on himself, and he was hanged, along with his children. 26 Therefore these days were called Purim, because of the lots (for in their language they're called Purim) because of the words of this letter, and because of all they suffered on this account, and all that happened to them. 27 Mordekai established it, and the Yehudim took on themselves, on their offspring, and on those who were joined to them to observe it, neither would they on any account behave differently; but these days were to be a memorial kept in every generation, city, family, and province. 28 These days of Purim must be kept forever, and their memorial must never be forgotten in any generation.

29 Queen Ester the daughter of Aminadav and Mordekai the Yehudi (Jew) wrote all that they'd done, and gave the confirmation of the letter about Purim. 31 Mordekai and Ester the queen established this decision on their own, pledging their own well-being to their plan. 32 And Ester established it by a command forever, and it was written for a memorial.

Mordekai's greatness

10:1 The king levied a tax on his kingdom both by land and sea. 2 As for his strength and valour, and the wealth and glory of his kingdom, look, they're written in the book of the Persians and Madim (Medes) for a memorial.

3 Mordekai[31] was viceroy to King Ahashverosh (Aha-

27 **RV 8:13 · Note** the passages in brackets are not in the Hebrew.

28 **RV 9:19 · Note** Greek good day.

29 **RV 9:22 · Note** Greek weddings.

30 **RV 9:24 · Note** Greek lot.

31 **RV 10:3 · Note** Greek succeeded to Or, came into the place of.

Readers' Version

suerus), and was a great man in the kingdom, honoured by the Yehudim (Jews), and lived his life loved by all his nation.[32]

Mordekai explains his dream

4 [Mordekai said, "These things have come from God. 5 Because I remember the dream which I had about these matters; for not one detail of them has failed. 6 There was the little spring which became a river, and there was light, and the sun and much water. The river is Ester, whom the king married and made queen. 7 The two serpents are Haman and me. 8 The nations are those which combined to destroy the name of the Yehudim. 9 But as for my nation, this is Yisrael (Israel), even those who cried to God and were delivered; for the master delivered his people. The master rescued us out of all these calamities; and God worked such signs and great wonders as haven't been done among the nations. 10 Therefore he ordained two lots. One for God's people, and one for all the other nations. 11 And these two lots came for an appointed season, and for a day of judgement, before God, and for all the nations. 12 God remembered his people and vindicated his inheritance. 13 They must observe these days in the month Adar, on the fourteenth and on the fifteenth day of the month, with an assembly, joy, and gladness before God, throughout the generations forever among his people Yisrael. 14 In the fourth year of the reign of Ptolemaios (Ptolemy) and Kleopatra (Cleopatra), Dositheos, who said he was a priest and Levite, and Ptolemaios his son brought this letter of Purim, which they said was authentic, and that Lusimakos the son of Ptolemaios, who was in Yerushalem (Jerusalem), had interpreted.]

32 **RV 10:3 · Note** the passages in brackets are not in the Hebrew.

Yehudit

Introduction

Yehudit (Judith) tells how a Jewish widow helps to rescue her people from an invading army. The story opens with the conquests of King Nevukadnetsar (Nebuchadnezzar), who is presented here as ruling the Assyrians from Nineveh. His commander Holofernes demands submission from the surrounding nations, but the people of Yisrael (Israel) prepare to resist and ask God to protect them and their temple.

When Holofernes surrounds Betulia and cuts off its water supply, the people begin to lose hope. Their leaders agree to surrender unless help comes within five days. Yehudit challenges them for setting a deadline for God, then prays and carries out a dangerous plan of her own. She enters the enemy camp and uses Holofernes' confidence in her to bring about his downfall.

The account emphasises trusting God when the odds seem overwhelming, and shows how courage and wisdom can overturn military power. Yehudit's prayers and the final song of thanks direct the credit for the rescue to God.

Yehudit is recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches.

Main components of this account

Nevukadnetsar's conquests and Holofernes' campaign *1:1–3:10*
Yisrael prepares to resist and Betulia is besieged *4:1–7:32*
Yehudit challenges the leaders and prays for help *8:1–9:14*
Yehudit enters the enemy camp and kills Holofernes *10:1–13:20*
The enemy's defeat and the people's celebration *14:1–16:25*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Nevukadnetsar defeats Arpakshad

1:1 In the twelfth year of Nevukadnetsar's (Nebuchadnezzar's) reign, who reigned over the Assyrians in Nineveh, the great city, in the days of Arpakshad, who reigned over the Madim (Medes) in Ahmeta, **2** and built around Ahmeta walls of hewn stones three cubits broad and six cubits long, and made the height of the wall seventy cubits, and its breadth fifty cubits, **3** and set its towers at its gates one hundred cubits high, and its breadth in the foundation was sixty cubits, **4** and made its gates, even gates that were raised to the height of seventy cubits, and their breadth forty cubits, for his mighty army to go out of, and the setting in array of his footmen— **5** in those days King Nevukadnetsar made war with King Arpakshad in the great plain. This plain is on the borders of Ragau. **6** There came to meet him all that lived in the hill country, and all that lived by Perat (Euphrates), Hidekel, and Hudaspes, and in the plain of Areyok the king of the Elymaeans. Many nations of the sons of Chelod assembled themselves to the battle.

7 And Nevukadnetsar king of the Assyrians sent to all who lived in Paras (Persia), and to all who lived westward, to those who lived in Kilikia, Damesek (Damascus), Levanon, Anti-Lebanon, and to all who lived along the sea coast, **8** and to those among the nations that were of Karmel and Gilead, and to the higher Galil and the great plain of Yizre'el (Jezreel), **9** and to all who were in Shomron (Samaria) and its cities, and beyond Yarden (Jordan) to Yerushalem (Jerusalem), Betane, Chellus, Kadesh, the river of Mitsrayim (Egypt), Tahfanhes, Ra'meses, and all the land of Goshen, **10** until you come above Tsoan and Nof (Memphis), and to all that lived in Mitsrayim, until you come to the borders of Kush (Ethiopia). **11** All those who lived in all the land made light of the commandment of Nevukadnetsar king of the Assyrians, and didn't go with him to the war; for they weren't afraid of him, but he was before them as one man. They turned away his messengers from their presence without effect, and with disgrace.

12 And Nevukadnetsar was extremely angry with all this land, and he swore by his throne and kingdom that he'd surely be avenged on all the coasts of Kilikia, Damesek, and Aram (Syria), that he'd kill with his sword all the inhabitants of the land of Moav (Moab), the children of Amon, all Yehudah (Judea), and all who were in Mitsrayim, until you come to the borders of the two seas. **13** And he set the battle in array with his army against King Arpakshad in the seventeenth year; and he prevailed in his battle, and turned to flight all Arpakshad's army, with all his horses and all his chariots. **14** He took possession of his cities. He came to Ahmeta and took the towers, plundered its streets, and turned its beauty into shame. **15** He took Arpakshad in the mountains of Ragau, struck him through with his darts, and utterly destroyed him to this day. **16** He returned with them to Nineveh, he and all his company of sundry nations—a very great multitude of men of war. There he took his ease and banqueted, he and his army, for one hundred and twenty days.

Nevukadnetsar plans revenge on the nations

2:1 In the eighteenth year, the twenty-second day of the first month, there was talk in the house of Nevukadnetsar king of the Assyrians that he should be avenged on all the land, even as he spoke. **2** He called together all his servants and all his great men, and communicated with them his secret counsel, and with his own mouth, recounted the wickedness of all the land. **3** They decreed to destroy all flesh which didn't follow the word of his mouth.

4 When he'd ended his counsel, Nevukadnetsar king of the Assyrians called Holofernes the chief captain of his army, who was second to himself, and said to him, **5** "The great king, the lord of all the earth, says: 'Listen, go out from my presence, and take with you men who trust in their strength, to one hundred and twenty thousand footmen and twelve thousand horses with their riders. **6** And go out against all the west country, because they disobeyed the commandment of my mouth. **7** Tell to them that they should prepare earth and water, because I'll go out in my anger against them, and will cover the whole face of the earth with the feet of my army, who'll plunder them. **8** Their slain will fill their valleys and brooks, and the river will be filled with their dead until it overflows. **9** I'll lead them as captives to the utmost parts of all the earth. **10** But go out, and take all their coasts for me first. If they'll yield themselves to you,[1] then you must reserve them for me until the day of their reproof. **11** As for those who resist, show no mercy; but hand them over to be slain and to be plundered in all your land. **12** Because as I live, and by the power of my kingdom, I've spoken, and I'll do this with my hand. **13** Moreover, don't disobey any of your lord's commands, but you must carry them out, as I've commanded you. Don't delay carrying them out.' "

Holofernes sets out to conquer the west

14 So Holofernes went out from the presence of his lord, and called all the governors, the captains, and officers of Ashur's (Assyria's) army. **15** He counted chosen men for the battle, as his lord had commanded him, to one hundred and twenty thousand, with twelve thousand archers on horseback. **16** He arranged them as a great multitude is ordered for the war. **17** He took camels, donkeys, and mules for their baggage, a very great multitude, and sheep, oxen, and goats without number for their provision, **18** and a large supply of rations for every man, and a huge amount of gold and silver out of the king's house. **19** He went out, he and all his army, on their journey, to go before King Nevukadnetsar (Nebuchadnezzar), and to cover all the face of the earth westward with their chariots, horsemen, and chosen footmen. **20** A great company of various nations went out with them like locusts and like the sand of the earth. Because they couldn't be counted because of their multitude.

21 And they departed out of Nineveh three days' journey towards the plain of Bectileth, and encamped from Bec-

1 RV 2:10 · Note Grk. they will yield...and you shall reserve.

tileth near the mountain which is at the left hand of the Upper Kilikia. 22 And he took all his army, his footmen, horsemen, and chariots, and went away from there into the hill country, 23 and destroyed Put and Lud, and plundered all the children of Rasses and the children of Yishmael (Ishmael), which were along the wilderness to the south of the land of the Chellians. 24 And he went over Perat (Euphrates), and went through Mesopotamia, and broke down all the high cities that were on the river Arbonai, until you come to the sea. 25 And he took possession of the borders of Kilikia, and killed all who resisted him, and came to the borders of Yefet (Japheth), which were towards the south, opposite Arav. 26 He surrounded all the children of Midyan, and set their tents on fire, and plundered their sheepfolds. 27 He went down into the plain of Damesek (Damascus) in the days of wheat harvest, and set all their fields on fire, and utterly destroyed their flocks and herds, plundered their cities, laid their plains waste, and struck all their young men with the edge of the sword.

28 And the fear and the dread of him fell onto those who lived on the sea coast, on those who were in Tsidon (Sidon) and Tsor (Tyre), those who lived in Sur and Ocina, and all who lived in Yavneh. Those who lived in Azotos and Ashkelon feared him greatly.

The coastal nations surrender

3:1 And they sent to him messengers with words of peace, saying, 2 "Listen, we the servants of Nevukadnetsar (Nebuchadnezzar) the great king lie before you. Use us as it's pleasing in your sight. 3 Listen, our dwellings, and all our country, and all our fields of wheat, and our flocks and herds, and all the sheepfolds of our tents, lie before your face. Use them as it may please you. 4 Listen, even our cities and those who live in them are your servants. Come and deal with them as it's good in your eyes."

5 So the men came to Holofernes, and declared to him according to these words.

6 He came down towards the sea coast, he and his army, and set garrisons in the high cities, and took out of them chosen men for allies. 7 They received him, they and all the country round about them, with garlands and dances and timbrels. 8 He threw down all their borders, and cut down their sacred groves. It'd been given to him to destroy all the gods of the land, that all the nations would worship Nevukadnetsar only, and that all their tongues and their tribes would call on him as a god.

9 Then he came towards Yizre'el (Jezreel) near to Dotan, which is opposite the great ridge of Yehudah (Judea). 10 He encamped between Geva and Beyt-Shean. He was there a whole month, that he might gather together all the baggage of his army.

Yisrael prepares to resist

4:1 The Israeli people (Israel) who lived in Yehudah heard all that Holofernes the chief captain of Nevukadnetsar king of the Assyrians had done to the nations, and how he'd plundered all their temples and destroyed them utterly. 2 They were extremely afraid at his approach, and were troubled for Yerushalem (Jerusalem) and for the temple of the master their god; 3 because they'd newly come up from the captivity, and all Yehudah's people were recently gathered together; and the vessels, the altar, and the house were sanctified after being profaned.

4 And they sent into every coast of Shomron (Samaria), to Konae, to Beyt-Horon, Belmaim, Yeriho (Jericho), to Choba, Aesora, and to the valley of Shalem; 5 and they occupied beforehand all the tops of the high mountains, fortified the villages that were in them, and stored supplies for the provision of war, because their fields were newly harvested. 6 Yehoyakim the high priest, who was in those days at Yerushalem, wrote to those who lived in Betulia and Betomesthaim, which is opposite Yizre'el (Jezreel) towards the plain that's near to Dotan, 7 charging them to seize on the ascents of the hill country; because by them was the entrance into Yehudah, and it was easy to stop them from approaching, since the approach was narrow, with space for two men at the most. 8 And the Israeli people did as Yehoyakim the high priest had commanded them, as did the senate of all Yisrael's people, which was in session at Yerushalem.

The people plead with God for help

9 And every man of Yisrael cried to God with great earnestness, and with great earnestness they humbled their souls. 10 They, their wives, their children, their cattle, and every sojourner, hireling, and servant bought with their money put sackcloth on their loins. 11 Every man and woman of Yisrael, including the little children and the inhabitants of Yerushalem, fell prostrate before the temple, threw ashes on their heads, and spread out their sackcloth before the master. They put sackcloth around the altar. 12 They cried to the god of Yisrael earnestly with one consent, that he wouldn't give their children as prey, their wives as plunder, the cities of their inheritance to destruction, and the sanctuary to being profaned and being made a reproach, for the nations to rejoice at. 13 The master heard their voice, and looked at their affliction. The people continued fasting many days in all Yehudah and Yerushalem before the sanctuary of the master Almighty. 14 And Yehoyakim the high priest, and all the priests who stood before the master, and those who ministered to the master, had their loins dressed in sackcloth and offered the continual burnt offering, the vows, and the free gifts of the people. 15 They had ashes on their turbans. They cried to the master with all their power, that he'd look on all the house of Yisrael for good.

Ahior warns Holofernes about Yisrael's God

5:1 Holofernes, the chief captain of Ashur's (Assyria's) army, was told that the Israeli people had prepared for war, had shut up the passages of the hill country, had fortified all the tops of the high hills, and had set up barricades in the plains. 2 Then he was extremely angry, and he called all the princes of Moav (Moab), Amon's captains, and all the governors of the sea coast, 3 and he said to them, "Tell me now, you sons of Kena'an (Canaan), who are these people who live in the hill country? What are the cities that they inhabit? How large is their army? Where is

their power and their strength? What king is set over them, to be the leader of their army? 4 Why have they turned their backs, that they shouldn't come and meet me, more than all who live in the west?"

5 Then Ahior, the leader of all the children of Amon, said to him, "Let my lord now hear a word from your servant's mouth, and I'll tell you the truth about these people who live in this hill country, near to the place where you live. No lie will come out of your servant's mouth. 6 These people are descended from the Kasdim (Chaldeans). 7 They sojourned before this in Mesopotamia, because they didn't want to follow the gods of their fathers, which were in the land of the Kasdim. 8 They departed from the way of their parents, and worshipped the god of heaven, the god whom they knew. Their parents threw them out from the face of their gods, and they fled into Mesopotamia and sojourned there many days. 9 Then their god commanded them to depart from the place where they sojourned, and to go into the land of Kena'an. They lived there, and prospered with gold and silver, and with very large herds of cattle. 10 Then they went down into Mitsrayim (Egypt), for a famine covered all the land of Kena'an. They sojourned there until they'd grown up. They became a great multitude there, so that one couldn't count the population of their nation. 11 Then the king of Mitsrayim rose up against them, and dealt subtly with them, and brought them low, making them labour in brick,[2] and made them slaves. 12 They cried to their god, and he struck all the land of Mitsrayim with incurable plagues; so the Mitsrim (Egyptians) threw them out of their sight. 13 God dried up the Red sea before them, 14 and brought them into the way of Sinay Kadesh-Barnea and they threw out all that lived in the wilderness. 15 They lived in the land of the Amorim, and they destroyed by their strength everyone in Heshbon. Passing over Yarden (Jordan), they possessed all the hill country. 16 They threw out before them the Kena'ani (Canaanite), the Perizi, the Yevusi, the Shechemite, and all the Girgashim, and they lived in that country many days.

17 And while they didn't sin before their god, they prospered, because God who hates iniquity was with them. 18 But when they departed from the way which he appointed them, they were destroyed in many severe battles, and were led captives into a land that wasn't theirs. Their god's temple was razed to the ground, and their cities were taken by their adversaries. 19 And now they've returned to their god, and have come up from the dispersion where they were dispersed, and have possessed Yerushalem (Jerusalem), where their sanctuary is, and are settled in the hill country; for it was desolate.

20 And now, my lord and master, if there's any error in this people, and they sin against their god, we'll find out what this thing is in which they stumble, and we'll go up and overcome them. 21 But if there's no lawlessness in their nation, let my lord now pass by, otherwise their master might defend them and their god might take their side, and we'd be disgraced before the whole world."

22 When Ahior had finished speaking these words, all the people standing around the tent complained. The great men of Holofernes, and all who lived by the sea side and in Moav (Moab), said that he should be cut to pieces. 23 Because, they said, "We won't be afraid of the Israeli people (Israel), because they're a people that has no power nor might to make the battle strong. 24 Therefore now we'll go up, and they'll be a prey to be devoured by all your army, master Holofernes."

Holofernes sends Ahior to Betulia

6:1 And when the disturbance of the men that were around the council had ceased, Holofernes the chief captain of Ashur's (Assyria's) army said to Ahior and to all the children of Moav[3] before all the people of the foreigners:

2 "And who are you, Ahior, and the mercenaries of Efrayim (Ephraim),[4] that you've prophesied among us as today, and have said that we shouldn't make war with the race of Yisrael, because their god will defend them? And who's God but Nevukadnetsar (Nebuchadnezzar)? 3 He'll send forth his might, and will destroy them from the face of the earth, and their god won't deliver them; but we his servants will strike them as one man. They won't sustain the might of our cavalry. 4 Because with them we'll burn them up. Their mountains will be drunken with their blood. Their plains will be filled with their dead bodies. Their footsteps won't stand before us, but they'll surely perish, says King Nevukadnetsar, lord of all the earth; for he said, 'The words that I've spoken[5] won't be in vain.'

5 But you, Ahior, hireling of Amon, who've spoken these words in the day of your iniquity, will see my face no more from this day, until I'm avenged of the race of those that came out of Mitsrayim (Egypt). 6 And then the sword of my army, and the multitude of those who serve me, will pass through your sides, and you'll fall among their slain when I return. 7 Then my servants will bring you back into the hill country, and will set you in one of the cities by the passes. 8 You won't perish until you're destroyed with them. 9 And if you hope in your heart that they won't be taken, don't let your face fall. I've spoken it, and none of my words will fall to the ground."

10 Then Holofernes commanded his servants who waited in his tent to take Ahior, and bring him back to Betulia, and deliver him into the hands of the Israeli people (Israel). 11 So his servants took him, and brought him out of the camp into the plain, and they moved from the middle of the plains into the hill country, and came to the springs that were under Betulia. 12 When the men of the city saw them on the top of the hill, they took up their weapons,

2 **RV 5:11 · Note** Some authorities read and he brought them low with clay and brick, etc.

3 **RV 6:1 · Note** Some authorities read Ammon. Compare ver. 5.

4 **RV 6:2 · Note** Some authorities read Ammon. Compare ver. 5.

5 **RV 6:4 · Note** Grk. he has spoken.

and went out of the city against them to the top of the hill. Every man that used a sling kept them from coming up, and threw stones at them. 13 They took cover under the hill, bound Ahior, threw him down, left him at the foot of the hill, and went away to their lord.

14 But the Israeli people descended from their city, and came to him, untied him, led him away into Betulia, and presented him to the rulers of their city, 15 which were in those days Ozias the son of Mikah, of the tribe of Shim'on (Simeon), and Chabris the son of Otniel, and Charmis the son of Malkiel. 16 Then they called together all the elders of the city; and all their young men ran together, with their women, to the assembly. They set Ahior among all their people. Then Ozias asked him what had happened. 17 He answered and declared to them the words of the council of Holofernes, and all the words that he'd spoken among the princes of the children of Ashur (Assyria), and all the great words that Holofernes had spoken against the house of Yisrael. 18 Then the people fell down and worshipped God, and cried, saying, 19 "Oh master God of heaven, look at their arrogance, and pity the low estate of our race. Look on the face of those who are sanctified to you this day." 20 They comforted Ahior, and praised him highly. 21 Then Ozias took him out of the assembly into his house, and made a feast for the elders. They called on the god of Yisrael for help all that night.

Holofernes surrounds Betulia

7:1 The next day Holofernes commanded all his army and all the people who'd come to be his allies, that they should move their camp towards Betulia, seize the passes of the hill country, and make war against the Israeli people. 2 Every mighty man of them moved that day. The army of their men of war was one hundred and seventy thousand footmen, plus twelve thousand horsemen, besides the baggage and the men who were on foot among them—a very great multitude. 3 They encamped in the valley near Betulia, by the fountain. They spread themselves in breadth over Dotan even to Belmaim, and in length from Betulia to Kuamon, which is near Yizre'el (Jezreel).

4 But the Israeli people, when they saw the multitude of them, were terrified, and everyone said to his neighbour, "Now these men will lick up the face of all the earth. Neither the high mountains, nor the valleys, nor the hills will be able to bear their weight. 5 Every man took up his weapons of war, and when they'd kindled fires on their towers, they remained and watched all that night.

6 But on the second day Holofernes led out all his cavalry in the sight of the Israeli people which were in Betulia, 7 viewed the ascents to their city, and searched out the springs of the waters, seized on them, and set garrisons of men of war over them. Then he departed back to his people.

8 All the rulers of the children of Esav (Esau), all the leaders of the people of Moav (Moab), and the captains of the sea coast came to him and said, 9 "Let our lord now hear a word, that there not be losses in your army. 10 Because this people of the Israeli people don't trust in their spears, but in the height of the mountains wherein they live, for it isn't easy to come up to the tops of their mountains. 11 And now, my lord, don't fight against them as men fight who join battle, and there won't so much as one man of your people perish. 12 Remain in your camp, and keep every man of your army safe. Let your servants get possession of the water spring, which flows from the foot of the mountain, 13 because all the inhabitants of Betulia get their water from there. Then thirst will kill them, and they'll give up their city. Then we and our people will go up to the tops of the mountains that are near, and will camp on them, to watch that not one man gets out of the city. 14 They'll be consumed with famine—they, their wives, and their children. Before the sword comes against them they'll be laid low in the streets where they live. 15 And you'll pay them back with evil, because they rebelled, and didn't meet your face in peace."

16 Their words were pleasing in the sight of Holofernes and in the sight of all his servants; and he ordered them to do as they'd spoken. 17 And the army of the children of Amon moved, and with them five thousand of the children of Ashur (Assyria), and they encamped in the valley. They seized the waters and the springs of the waters of the Israeli people. 18 The children of Esav (Esau) went up with the children of Amon, and encamped in the hill country near Dotan. They sent some of them towards the south, and towards the east, near Ekrebel, which is near Chusi, that's on the brook Mochmur. The rest of the army of the Assyrians encamped in the plain, and covered all the face of the land. Their tents and baggage were pitched on it in a great crowd. They were a very great multitude.

The thirsty people demand surrender

19 The Israeli people cried to the master their god, for their spirit fainted; for all their enemies had surrounded them. There was no way to escape out from among them. 20 All Ashur's army remained around them, their footmen and their chariots and their horsemen, for thirty-four days. All their vessels of water ran dry for all the inhabitants of Betulia. 21 The cisterns were emptied, and they had no water to drink their fill for one day; for they rationed drink by measure. 22 Their young children were discouraged. The women and the young men fainted for thirst. They fell down in the streets of the city, and in the passages of the gates. There was no longer any strength in them.

23 All the people, including the young men, the women, and the children, were gathered together against Ozias, and against the rulers of the city. They cried with a loud voice, and said before all the elders, 24 "God be judge between all of you and us, because you've done us great wrong, in that you haven't spoken words of peace with the children of Ashur. 25 Now we have no helper; but God has sold us into their hands, that we should be laid low before them with thirst and great destruction. 26 And now summon them, and deliver up the whole city as prey to Holofernes' people, and to all his army. 27 Because it's better for us to be captured by them. Because we'll be servants, and our souls will live, and we won't see the death of

our babies before our eyes, and our wives and our children fainting in death. 28 We take to witness against you the heaven and the earth, and our god and the master of our fathers, who punishes us according to our sins and the sins of our fathers. Do what we've said today!"

29 And there was great weeping of all with one consent in the assembly; and they cried to the master God with a loud voice. 30 And Ozias said to them, "Brethren, be of good courage! Let us endure five more days, during which the master our god will turn his mercy towards us; for he won't forsake us utterly. 31 But if these days pass, and no help comes to us, I'll do what you say." 32 Then he dispersed the people, every man to his own camp; and they went away to the walls and towers of their city. He sent the women and children into their houses. They were brought very low in the city.

Yehudit challenges the leaders to trust God

8:1 In those days Yehudit (Judith) heard about this. She was the daughter of Merari, the son of Ox, the son of Yosef (Joseph), the son of Uziel, the son of Hilkiyah, the son of Hananyah, the son of Gid'on, the son of Raphaim, the son of Ahituv, the son of Elihu, the son of Eliav, the son of Netanel, the son of Shelumiel, the son of Salasadai, the son of Yisrael (Israel). 2 Her husband was Menasheh (Manasseh), of her tribe and of her family. He died in the days of barley harvest. 3 Because he stood over those who bound sheaves in the field, and was overcome by the burning heat, and he fell on his bed, and died in his city Betulia. So they buried him with his fathers in the field which is between Dotan and Ba'al-Hamon. 4 Yehudit was a widow in her house three years and four months. 5 She made herself a tent on the roof of her house, and put on sackcloth on her loins. The clothes of her widowhood were on her. 6 And she fasted all the days of her widowhood, except the eves of the Sabbaths, the Sabbaths, the eves of the new moons, the new moons, and the feasts and joyful days of the house of Yisrael. 7 She was beautiful in appearance, and lovely to look at. Her husband Menasheh had left her gold, silver, male servants, female servants, cattle, and lands. She remained on those lands. 8 No one said anything evil about her, for she feared God greatly.

9 She heard the evil words of the people against the governor, because they fainted for lack of water; and Yehudit heard all the words that Ozias spoke to them, how he swore to them that he'd deliver the city to the Assyrians after five days. 10 So she sent her maid, who was over all things that she had, to summon Ozias, Chabris, and Charmis, the elders of her city. 11 They came to her, and she said to them, "Hear me now, Oh you rulers of the inhabitants of Betulia! Because your word that you've spoken before the people this day isn't right. You've set the oath which you've pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the master turns to help you. 12 Now who are you that you've tested God this day, and stand in the place of God among the children of men? 13 Now try the master Almighty, and you'll never know anything. 14 Because you won't find the depth of the heart of man, and you won't perceive the things that he thinks. How will you search out God, who's made all these things, and know his mind, and comprehend his purpose? No, my kindred, don't provoke the master our god to anger! 15 Because if he hasn't decided to help us within these five days, he has power to defend us in such time as he will, or to destroy us before our enemies' face. 16 But don't you pledge the counsels of the master our god! Because God isn't like a human being, that he should be threatened, neither is he like a son of man, that he should be won over by pleading. 17 Therefore let's wait for the salvation that comes from him, and call on him to help us. He'll hear our voice, if it pleases him. 18 Because there arose none in our age, neither is there any of us today, tribe, or kindred, or family, or city, which worship gods made with hands, as it was in the former days; 19 for which cause our fathers were given to the sword, and for plunder, and fell with a great destruction before our enemies. 20 But we know no other god beside him. Therefore we hope that he won't despise us, nor any of our race. 21 Because if we're captured, all Yehudah (Judea) will be captured and our sanctuary will be plundered; and he'll require our blood for profaning it. 22 The slaughter of our kindred, the captivity of the land, and the desolation of our inheritance, he'll bring on our heads among the Gentiles, wherever we'll be in bondage. We'll be an offence and a reproach to those who take us for a possession. 23 Because our bondage won't be ordered to favour; but the master our god will turn it to dishonour. 24 And now, kindred, let's show an example to our kindred, because their soul depends on us, and the sanctuary, the house, and the altar depend on us. 25 Besides all this let's give thanks to the master our god, who tries us, even as he did our fathers also. 26 Remember all the things which he did to Avraham, and all the things in which he tried Yitshak (Isaac), and all the things which happened to Ya'akov (Jacob) in Mesopotamia of Aram (Syria), when he kept the sheep of Lavan (Laban) his mother's brother. 27 Because he hasn't tried us in the fire, as he did them, to search out their hearts, neither has he taken vengeance on us; but the master scourges those who come near to him, to admonish them."

28 And Ozias said to her, "All that you've spoken, you've spoken with a good heart. There's no one who'll deny your words. 29 Because this isn't the first day wherein your wisdom is manifested; but from the beginning of your days all the people have known your understanding, because the disposition of your heart is good. 30 But the people were extremely thirsty, and compelled us to do as we spoke to them, and to bring an oath on ourselves, which we won't break. 31 And now pray for us, because you're a godly woman, and the master will send us rain to fill our cisterns, and we'll faint no more."

Yehudit announces her plan

32 Then Yehudit (Judith) said to them, "Hear me, and I'll do a thing, which will go down to all generations among the children of our race. 33 All of you must stand at the gate tonight. I'll

go out with my maid. Within the days after which you said that you'd deliver the city to our enemies, the master will deliver Yisrael (Israel) by my hand. **34** But don't ask what I'm going to do; for I won't tell you until the things are finished that I'll do."

35 Then Ozias and the rulers said to her, "Go in peace. May the master God be before you, to take vengeance on our enemies." **36** So they returned from the tent, and went to their stations.

Yehudit prays for help

9:1 But Yehudit fell onto her face, and put ashes on her head, and uncovered the sackcloth with which she was clothed. The incense of that evening was now being offered at Yerushalem (Jerusalem) in God's house, and Yehudit cried to the master with a loud voice, and said, **2** "Oh master God of my father Shim'on (Simeon), into whose hand you gave a sword to take vengeance on the strangers who loosened the belt of a virgin to defile her, uncovered her thigh to her shame, and profaned her womb to her reproach; for you said, 'This mustn't happen;' and they did so. **3** Therefore you gave their rulers to be slain, and their bed, which was ashamed for her who was deceived,[6] to be dyed in blood, and struck the servants with their masters, and the masters on their thrones; **4** and gave their wives for a prey, and their daughters to be captives, and all their spoils to be divided among your dear children; which were moved with zeal for you, and abhorred the pollution of their blood, and called on you for aid. Oh God, Oh my god, hear me also who am a widow. **5** Because you did the things that were before those things, and those things, and such as come after; and you planned the things which are now, and the things which are to come. The things which you planned happened. **6** Yes, the things which you determined stood before you, and said, 'Listen, we're here; for all your ways are prepared, and your judgement is with foreknowledge.' **7** Because the Assyrians are multiplied in their power. They're exalted with horse and rider. They were proud of the strength of their footmen. They've trusted in shield, spear, bow, and sling. They don't know that you're the master who breaks the battles. 'The master' is your name. **8** Break their strength in your power, and bring down their force in your anger; for they intend to profane your sanctuary, and to defile the tabernacle where your glorious name rests, and to destroy the horn of your altar with the sword. **9** Look at their pride, and send your anger on their heads. Give into my hand, which am a widow, the might that I've conceived. **10** Strike by the deceit of my lips the servant with the prince, and the prince with his servant. Break down their arrogance by a woman's hand. **11** Because your power stands not in numbers, nor your might in strong men, but you're a God of the afflicted. You're a helper of the oppressed, a helper of the weak, a protector of the forsaken, a saviour of those who are without hope. **12** Please, please, God of my father, and God of the inheritance of Yisrael, master of the heavens and of the earth, Creator of the waters, King of all your creation, hear my prayer. **13** Make my speech and deceit to be their wound and bruise, who intend hard things against your covenant, your holy house, the top of Tsiyon (Zion), and the house of the possession of your children. **14** Make every nation and tribe of yours to know that you're God, the god of all power and might, and that there's no other who protects the race of Yisrael but you."

Yehudit enters the enemy camp

10:1 When she'd ceased to cry to the god of Yisrael (Israel), and had finished saying all these words, **2** that she rose up where she'd fallen down, called her maid, and went down into the house that she lived on the Sabbath days and on her feast days. **3** She pulled off the sackcloth which she'd put on, took off the clothes of her widowhood, washed her body all over with water, anointed herself with rich ointment, braided the hair of her head, and put a tiara on it. She put on her clothes of gladness, which she used to wear in the days of the life of Menasheh (Manasseh) her husband. **4** She took sandals for her feet, and put on her anklet, bracelets, rings, earrings, and all her jewellery. She made herself very beautiful to deceive the eyes of all men who'd see her. **5** She gave her maid a leather container of wine and a flask of oil, and filled a bag with roasted grain, lumps of figs, and fine bread. She packed all her vessels together, and laid them on her.

6 They went out to the gate of the city of Betulia, and found Ozias and the elders of the city, Chabris and Charmis standing by it. **7** But when they saw her, that her face was altered and her clothing was changed, they were greatly astonished by her beauty and said to her, **8** "May the god of our fathers give you favour, and accomplish your purposes to the glory of the Israeli people, and to the exaltation of Yerushalem (Jerusalem)."

Then she worshipped God, **9** and said to them, "Command that they open the gate of the city for me, and I'll go out to accomplish the things you spoke with me about."

And they commanded the young men to open to her, as she'd spoken; **10** and they did so.

Then Yehudit (Judith) went out, she, and her handmaid with her. The men of the city watched her until she'd gone down the mountain, until she'd passed the valley, and they could see her no more. **11** They went straight onward in the valley. The watch of the Assyrians met her; **12** and they took her, and asked her, "Of what people are you? Where are you coming from? Where are you going?"

She said, "I'm a daughter of the Ivrim (Hebrews). I'm fleeing away from their presence, because they're about to be given you to be consumed. **13** I'm coming into the presence of Holofernes the chief captain of your army, to declare words of truth. I'll show him a way that he can go and win all the hill country, and there won't be lacking of his men one person, nor one life."

14 Now when the men heard her words, and looked at her face, they were astonished by her beauty. They said to her,

6 **RV 9:3 · Note** Some authorities read which was ashamed for their deceit that they practised.

Readers' Version

15 "You've saved your life, in that you've hurried to come
down to the presence of our master. Now come to his tent.
Some of us will guide you until they deliver you into his
hands. 16 But when[7] you stand before him, don't be afraid
in your heart, but declare to him what you just said, and
he'll treat you well." 17 They chose out of them a hundred
men, and appointed them to accompany her and her maid;
and they brought them to Holofernes' tent.

18 And there was great excitement throughout all the
camp, for her coming was reported among the tents. They
came and surrounded her as she stood outside Holofernes'
tent, until they told him about her. 19 They marvelled at
her beauty, and marvelled at the Israeli people (Israel) be-
cause of her. Each one said to his neighbour, "Who'd de-
spise these people, who have among them such women?
Because it isn't good that one man of them be left, seeing
that, if they're let go, they'll be able to deceive the whole
earth.

20 Then the guards of Holofernes and all his servants
came out and brought her into the tent. 21 And Holofernes
was resting on his bed under the canopy, which was woven
with purple, gold, emeralds, and precious stones. 22 And
they told him about her; and he came out into the space
before his tent, with silver lamps going before him. 23 But
when Yehudit (Judith) had come before him and his ser-
vants, they all marvelled at the beauty of her face. She fell
down on her face and bowed down to him, but his servants
raised her up.

Yehudit wins Holofernes' confidence

11:1 Holofernes said to her,
"Woman, take courage. Don't be
afraid in your heart; for I never hurt
anyone who's chosen to serve Nevukadnetsar (Nebuchad-
nezzar), the king of all the earth. 2 And now, if your people
who live in the hill country hadn't slighted me, I wouldn't
have lifted up my spear against them; but they've done
these things to themselves. 3 And now tell me why you fled
from them and came to us; for you've come to save your-
self. Take courage! You'll live tonight, and in the future;
4 for there's no one that'll wrong you, but all will treat you
well, as is done to the servants of King Nevukadnetsar my
lord."

5 And Yehudit said to him, "Receive your servant's words,
and let your handmaid speak in your presence, and I won't
lie to my lord tonight. 6 If you'll follow the words of your
handmaid, God will bring the thing to pass perfectly with
you; and my lord won't fail to accomplish his purposes.
7 As Nevukadnetsar king of all the earth lives, and as his
power lives, who's sent you for the preservation of every
living thing, not only do men serve him by you, but also
the wild animals in the countryside, the cattle, and the
birds of the sky will live through your strength, in the time
of Nevukadnetsar and of all his house. 8 Because we've
heard of your wisdom and the subtle plans of your soul. It's
been reported in all the earth that you only are brave in all
the kingdom, mighty in knowledge, and wonderful in feats
of war. 9 And now as about the matter which Ahior spoke
in your council, we've heard his words; for the men of Be-
tulia saved him, and he declared to them all that he'd spo-
ken before you. 10 Therefore, Oh lord and master, don't ne-
glect his word, but lay it up in your heart, for it's true; for
our race won't be punished, neither will the sword prevail
against them, unless they sin against their god. 11 And
now, that my lord may not be defeated and frustrated in
his purpose, and that death may fall onto them, their sin
has overtaken them, wherewith they'll provoke their god
to anger, whenever they do wickedness. 12 Since their food
failed them, and all their water was scant, they took coun-
sel to kill their livestock, and determined to consume all
those things which God charged them by his laws that they
shouldn't eat. 13 They're resolved to spend the first fruits
of the grain and the tithes of the wine and the oil, which
they'd sanctified and reserved for the priests who stand
before our god's face in Yerushalem (Jerusalem), which it
isn't fitting for any of the people so much as to touch with
their hands. 14 They've sent some to Yerushalem, because
they also that live there have done this thing, to bring
them permission from the council of elders. 15 When these
instructions come to them and they do it, they'll be given
to you to be destroyed the same day. 16 Therefore I your
servant, knowing all this, fled away from their presence.
God sent me to work things with you, at which all the
earth will be astonished, even as many as hear it. 17 Be-
cause your servant is religious, and serves the god of
heaven day and night. Now, my lord, I'll stay with you; and
your servant will go out by night into the valley. I'll pray to
God, and he'll tell me when they've committed their sins.
18 Then I'll come and tell you. Then you can go out with all
your army, and there'll be none of them that'll resist you.
19 And I'll lead you through the middle of Yehudah (Judea),
until you come to Yerushalem. I'll set your throne in its
centre. You'll drive them as sheep that have no shepherd,
and a dog won't so much as open his mouth before you; for
these things were told me according to my foreknowledge,
and were declared to me, and I was sent to tell you."

20 Her words were pleasing in the sight of Holofernes and
of all his servants. They marvelled at her wisdom, and said,
21 "There isn't such a woman from one end of the earth to
the other, for beauty of face and wisdom of words."

22 Holofernes said to her, "God did well to send you be-
fore the people, that might would be in our hands, and de-
struction among those who slighted my lord. 23 And now
you're beautiful in your face, and wise in your words. If
you'll do as you've spoken, your god will be my god, and
you'll live in King Nevukadnetsar's (Nebuchadnezzar's)
palace, and will be renowned through the whole earth."

Yehudit stays in the camp

12:1 He commanded that she should
be brought in where his silver ves-
sels were set, and asked that his servants should prepare
some of his own delicacies for her, and that she should
drink from his own wine.

7 **RV 10:16 · Note** Grk. if.

Readers' Version

2 And Yehudit (Judith) said, "I can't eat it, because that could cause me to sin. I'll eat from the supplies I brought with me."

3 And Holofernes said to her, "But if the things that are with you should run out, from where will we be able to give you more like it? Because there's none of your race with us."

4 And Yehudit said to him, "As your soul lives, my lord, your servant won't use up those things that are with me until the master works by my hand the things that he's determined." 5 Then Holofernes' servants brought her into the tent, and she slept until midnight. Then she rose up towards the morning watch, 6 and sent to Holofernes, saying, "Let my lord now command that they allow your servant to go out to pray."

7 Holofernes commanded his guards that they shouldn't stop her. She stayed in the camp three days, and went out every night into the valley of Betulia and washed herself at the fountain of water in the camp. 8 And when she came up, she implored the master God of Yisrael (Israel) to direct her way to the triumph of the children of his people. 9 She came in clean and remained in the tent until she ate her food towards evening.

Holofernes invites Yehudit to a feast

10 On the fourth day, Holofernes made a feast for his own servants only, and called none of the officers to the banquet. 11 And he said to Bagoas the eunuch, who had charge over all that he had, "Go now, and persuade this Ivri (Hebrew) woman who's with you that she come to us, and eat and drink with us. 12 Because listen, it'd be a disgrace if we let such a woman go, not having had her company; for if we don't draw her to ourselves, she'll laugh us to scorn."

13 Bagoas went from the presence of Holofernes, and came in to her, and said, "Let this fair lady not fear to come to my lord, and to be honoured in his presence, and to drink wine and be merry with us, and to be made this day as one of the daughters of the children of Ashur (Assyria) who serve in Nevukadnetsar's (Nebuchadnezzar's) palace."

14 Yehudit (Judith) said to him, "Who am I, that I should contradict my lord? Because whatever would be pleasing in his eyes, I'll do speedily, and this will be my joy to the day of my death." 15 She arose, and decked herself with her clothing and all her woman's attire; and her servant went and laid fleeces on the ground for her next to Holofernes, which she'd received from Bagoas for her daily use, that she might sit and eat on them.

16 Yehudit came in and sat down, and Holofernes' heart was ravished with her. His passion was aroused, and he greatly desired her company. He was watching for a time to deceive her from the day that he'd seen her.

17 Holofernes said to her, "Drink now, and be merry with us."

18 Yehudit said, "I'll drink now, my lord, because my life is magnified in me this day more than all the days since I was born." 19 Then she took and ate and drank before him what her servant had prepared. 20 Holofernes took great delight in her, and drank a great deal of wine, more than he'd drunk at any time in one day since he was born.

Yehudit kills Holofernes

13:1 But when the evening had come, his servants hurried to depart. Bagoas shut the tent outside, and dismissed those who waited from the presence of his lord. They went away to their beds; for they were all weary, because the feast had been long. 2 But Yehudit was left alone in the tent, with Holofernes lying along on his bed; for he was drunk with wine. 3 Yehudit had said to her servant that she should stand outside her bedchamber, and wait for her to come out, as she did daily; for she said she'd go out to her prayer. She spoke to Bagoas according to the same words. 4 All went away from her presence, and none was left in the bedchamber, small or great. Yehudit, standing by his bed, said in her heart, Oh master God of all power, look in this hour on the works of my hands for the exaltation of Yerushalem (Jerusalem). 5 Because now is the time to help your inheritance, and to do the thing that I've purposed to the destruction of the enemies which have risen up against us. 6 She came to the bedpost which was at Holofernes' head, and took down his sword from there. 7 She drew near to the bed, took hold of the hair of his head, and said, "Strengthen me, Oh master God of Yisrael, this day." 8 She struck twice on his neck with all her might and cut off his head, 9 tumbled his body down from the bed, and took down the canopy from the posts. After a little while she went out, and gave Holofernes' head to her maid; 10 and she put it in her bag of food. They both went out together to prayer, according to their custom. They passed through the camp, circled around that valley, and went up to the mountain of Betulia, and came to its gates.

Yehudit returns with Holofernes' head

11 Yehudit said afar off to the watchmen at the gates, "Open, open the gate, now. God is with us, even our god, to show his power yet in Yisrael (Israel), and his might against the enemy, as he's done even this day."

12 When the men of her city heard her voice, they hurried to go down to the gate of their city, and they called together the elders of the city. 13 They all ran together, both small and great, for it seemed unbelievable to them that she'd come. They opened the gate and received them, making a fire to give light, and surrounded them. 14 She said to them with a loud voice, "Praise God! Praise him! Praise God, who hasn't taken away his mercy from the house of Yisrael, but has destroyed our enemies by my hand tonight!"

15 Then she took the head out of the bag and showed it, and said to them, "Listen, the head of Holofernes, the chief captain of Ashur's (Assyria's) army, and the canopy under which he laid in his drunkenness. The master struck him by a woman's hand. 16 And as the master lives, who preserved me in my way that I went, my face deceived him to his destruction, and he didn't commit sin with me, to defile and shame me."

17 All the people were extremely amazed, and bowed themselves, and worshipped God, and said with one accord, "Blessed are you, Oh our god, who have this day hu-

miliated your people's enemies."

18 Ozias said to her, "Blessed are you, daughter, in the sight of the Most High God, above all the women on the earth; and blessed is the master God, who created the heavens and the earth, who directed you to cut off the head of the prince of our enemies. 19 Because your hope won't depart from the hearts of people who remember God's strength forever. 20 May God turn these things to you for a perpetual praise, to visit you with good things, because you didn't spare your life because of the affliction of our race, but prevented our ruin, walking a straight way before our god."

And all the people said, "Amen! Amen!"

Yehudit prepares the people to attack

14:1 Yehudit (Judith) said to them, "Hear me now, my kindred, and take this head, and hang it on the battlement of your wall. 2 As soon as morning comes and the sun rises over the earth, each of you must pick up your weapons, and every brave man must go out of the city. Put a captain in charge of them, as though you'd go down to the plain towards the watch of the children of Ashur (Assyria); but you men mustn't go down. 3 These will take up their full armour, and will go into their camp and rouse up the captains of Ashur's army. They'll run together to Holofernes' tent. They won't find him. Fear will fall onto them, and they'll flee before your face. 4 You men, and all that inhabit every border of Yisrael (Israel), must pursue them and overthrow them as they go. 5 But before you do these things, summon Ahior the Amoni to me, that he may see and know him that despised the house of Yisrael, and that sent him to us, as it were to death.

Ahior believes in Yisrael's God

6 And they called Ahior out of Ozias' house; but when he came, and saw Holofernes' head in a man's hand in the assembly of the people, he fell onto his face, and his spirit failed. 7 But when they'd recovered him,[8] he fell at Yehudit's feet, bowed down to her, and said, "Blessed are you in every tent of Yehudah (Judah)! In every nation, those who hear your name will be troubled. 8 Now tell me all the things that you've done in these days."

And Yehudit declared to him among the people all the things that she'd done, from the day that she went out until the time that she spoke to them. 9 But when she finished speaking, the people shouted with a loud voice, and made a joyful noise in their city. 10 But when Ahior saw all the things that the god of Yisrael had done, he put deep trust in God, and circumcised the flesh of his foreskin, and was joined to the house of Yisrael, to this day.

The enemy discovers Holofernes' death

11 But as soon as the morning arose, they hanged Holofernes' head on the wall, and every man took up his weapons, and they went forth by bands to the ascents of the mountain. 12 But when the children of Ashur (Assyria) saw them, they sent word to their leaders, and they went to their captains and tribunes, and to every one of their rulers. 13 They came to Holofernes' tent, and said to him that was over all that he had, "Wake our lord up, now, for the slaves have been bold to come down against us to battle, that they may be utterly destroyed."

14 Bagoas went in, and knocked at the outer door of the tent; for he supposed that Holofernes was sleeping with Yehudit. 15 But when no one answered, he opened it, went into the bedchamber, and found him thrown on the threshold dead; and his head had been taken from him. 16 He cried with a loud voice, with weeping, groaning, and shouting, and tore his clothes. 17 He entered into the tent where Yehudit lodged, and he didn't find her. He leapt out to the people, and cried aloud, 18 "The slaves have dealt treacherously! One woman of the Ivrim (Hebrews) has brought shame on King Nevukadnetsar's (Nebuchadnezzar's) house; for Holofernes lies on the ground, and his head isn't on him!"

19 But when the rulers of Ashur's army heard this, they tore their tunics, and they were deeply troubled. There were cries and a very great noise in the camp.

Yisrael pursues the fleeing army

15:1 When those who were in the tents heard, they were amazed at what happened. 2 Trembling and fear fell onto them, and no man dared stay any more in the sight of his neighbour, but rushing out with one accord, they fled into every way of the plain and of the hill country. 3 Those who'd encamped in the hill country round about Betulia fled away. And then the Israeli people, every one who was a warrior among them, rushed out on them. 4 Ozias sent to Betomesthaim, Bevay, Choba, and Chola, and to every border of Yisrael, to tell about the things that'd been accomplished, and that all should rush on their enemies to destroy them. 5 But when the Israeli people heard this, they all fell onto them with one accord, and struck them to Choba. Yes, and in the same way also, people from Yerushalem and from all the hill country came (for men had told them about what happened in their enemies' camp), and those who were in Gilead and in Galil fell onto their flank with a great slaughter, until they were past Damesek (Damascus) and its borders. 6 The rest of the people who lived at Betulia fell onto the camp of Ashur, and plundered them, and were enriched greatly. 7 The Israeli people returned from the slaughter, and got possession of that which remained. The villages and the cities that were in the hill country and in the plain country took many spoils; for there was a very great supply.

The people honour Yehudit

8 Yehoyakim the high priest, and the elders of the Israeli people (Israel) who lived in Yerushalem (Jerusalem), came to see the good things which the master had showed to Yisrael, and to see Yehudit (Judith) and to greet her. 9 When they came to her, they all blessed her with one accord, and said to her, "You're the exaltation of Yerushalem! You're the great glory of Yisrael! You're the great rejoicing of our race! 10 You've done all these things by your hand. You've done

8 **RV 14:7 · Note** Many authorities read he had recovered himself.

Readers' Version

with Yisrael the things that are good, and God is pleased with it. May you be blessed by the Almighty master forever!"

And all the people said, "Amen!"

11 And the people plundered the camp for thirty days; and they gave Holofernes' tent to Yehudit, along with all his silver cups, his beds, his bowls, and all his furniture. She took them, placed them on her mule, prepared her wagons, and piled them on it.

12 And all the women of Yisrael ran together to see her; and they blessed her, and made a dance among them for her. She took branches in her hand, and distributed them to the women who were with her.[9] **13** Then they made themselves garlands of olive, she and those who were with her, and she went before all the people in the dance, leading all the women. All the men of Yisrael followed in their armour with garlands, and with songs in their mouths.

Yehudit's song of thanks

16:1 And Yehudit began to sing this song of thanksgiving in all Yisrael, and all the people sang with loud voices this song of praise. **2** Yehudit said,

"Begin a song to my god with timbrels.
Sing to my master with cymbals.
Make melody to him with psalm and praise.
Exalt him, and call on his name.
3 Because the master is the god that crushes battles.
Because in his armies among the people,
he delivered me out of the hand of those who persecuted me.
4 Ashur (Assyria) came out of the mountains from the north.
He came with ten thousands of his army.
Its multitude stopped the torrents.
Their horsemen covered the hills.
5 He said that he'd burn up my borders,
kill my young men with the sword,
throw my nursing children to the ground,
give my infants up as prey,
and make my virgins a plunder.
6 "The Almighty master brought them to nothing by a woman's hand.
7 Because their mighty one didn't fall by young men,
neither did sons of the Titans strike him.
Tall giants didn't attack him,
but Yehudit (Judith) the daughter of Merari made him weak with the beauty of her face.
8 "Because she put off the clothing of her widowhood
for the exaltation of those who were distressed in Yisrael (Israel).
She anointed her face with ointment,
bound her hair in a tiara,
and took a linen garment to deceive him.
9 Her sandal ravished his eye.
Her beauty took his soul prisoner.
The sword passed through his neck.
10 "The Persians quaked at her daring.
The Madim (Medes) were daunted at her boldness.
11 "Then my lowly ones shouted aloud.
My oppressed people were terrified and trembled for fear.
They lifted up their voices and the enemy fled.
12 The children of slave-girls pierced them through,
and wounded them as fugitives' children.
They perished by my master's army.
13 "I'll sing to my god a new song:
Oh master, you're great and glorious,
marvellous in strength, invincible.
14 Let all your creation serve you;
for you spoke, and they were made.
You sent out your spirit, and it built them.
There's no one who can resist your voice.
15 Because the mountains will be moved from their foundations with the waters,
and the rocks will melt as wax at your presence:
But you're yet merciful to those who fear you.
16 Because all sacrifice is little for a sweet savour,
and all the fat is very little for a whole burnt offering to you;
but he who fears the master is great continually.
17 "Woe to the nations who rise up against my race!
The master Almighty will take vengeance on them in the day of judgement
and put fire and worms in their flesh;
and they'll weep and feel their pain forever."

The celebration and Yehudit's later life

18 Now when they came to Yerushalem (Jerusalem), they worshipped God. When the people were purified, they offered their whole burnt offerings, their free will offerings, and their gifts. **19** Yehudit dedicated all Holofernes' stuff, which the people had given her, and gave the canopy, which she'd taken for herself out of his bedchamber, for a gift to the master.

20 And the people continued feasting in Yerushalem before the sanctuary for three months, and Yehudit (Judith) remained with them.

21 After these days, everyone departed to his own inheritance. Yehudit went away to Betulia, and remained in her own possession, and was honourable in her time in all the land. **22** Many desired her, but no man knew her all the days of her life from the day that Menasheh (Manasseh) her husband died and was gathered to his people. **23** She became very highly respected; and she grew old in her husband's house, to one hundred and five years. She let her maid go free. Then she died in Betulia. They buried her in the cave of her husband Menasheh. **24** The house of Yisrael (Israel) mourned for her seven days. She distributed her goods before she died to all those who were nearest of kin to Menasheh her husband, and to those who were nearest of her own kindred. **25** There was no one who made the Israeli people afraid any more in the days of Yehudit,

9 **RV 15:12** · **Note** Compare 2 Maccabees 10:7.

nor for a long time after her death.

The third document about
the Maccabees

Introduction

The Third Document about the Maccabees tells about the threatened destruction of the Yehudim (Jews) living in Mitsrayim (Egypt) under King Ptolemaios (Ptolemy) Filopator. The central characters are this king and the Jewish community, rather than the family whose battles are described in the first two Maccabees books. It shares their concern with remaining faithful to God under persecution.
After a military victory, the king visits Yerushalem (Jerusalem) and insists on entering the temple's inner sanctuary. God prevents him from doing so after the high priest Shim'on (Simon) prays. The king's anger then turns against the Yehudim in his own kingdom. They are rounded up and imprisoned, and he plans to have them trampled by elephants.
The account repeatedly contrasts the king's power and changing decisions with God's care for his people. Their prayers are answered, the intended massacre is overturned, and the survivors celebrate their rescue and return home. Prayer, perseverance, and public thanksgiving are central to the story.
The Third Document about the Maccabees is recognised as Deuterocanonical Scripture by the Greek Orthodox and Russian Orthodox Churches. It is considered to be apocrypha by most other church traditions.
Makabi (from which the term Maccabee is derived) is an acronym formed from the first letters of Exodus 15:11: "Mi kamokha ba'elim YHWH" — "Who is like you among the gods, Yahweh?"

Main components of this account

The king's victory and his attempt to enter the temple *1:1–2:24*
The persecution and imprisonment of the Yehudim *2:25–4:21*
The plan to kill the prisoners is repeatedly delayed *5:1-51*
Eleazar's prayer, God's rescue, and the celebration *6:1-41*
The king's letter and the people's return home *7:1-23*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Filopator wins the battle against Antiokos

1:1 Now Filopator, on learning from those who came back that Antiokos (Antiochus) had made himself master of the places which belonged to himself, sent orders to all his infantry and cavalry, took with him his sister Arsinoe, and marched out as far as the parts of Rafiah, where Antiokos and his forces encamped. 2 And one Theodotos, intending to carry out his design, took with him the bravest of the armed men who'd been before committed to his trust by Ptolemaios (Ptolemy), and got through at night to Ptolemaios' tent, to kill him on his own responsibility, and so to end the war. 3 But Dositheos, called the son of Drimulos, by birth a Yehudi (Jew), afterward a renegade from the laws and observances of his country, conveyed Ptolemaios away, and made an obscure person lie down in his stead in the tent. It turned out that this man received the fate which was meant for the other. 4 A fierce battle then took place. The men of Antiokos were prevailing. Arsinoe continually went up and down the ranks, and with dishevelled hair, with tears and entreaties, begged the soldiers to fight bravely for themselves, their children, and wives, and promised that if they proved conquerors, she'd give them each two minas of gold. 5 It thus fell out that their enemies were defeated in hand-to-hand encounter, and that many of them were taken prisoners. 6 Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them. 7 By doing this, and by making donations to their temples, he inspired his subjects with confidence.

Filopator tries to enter the temple

8 The Yehudim (Jews) sent some of their council and of their elders to him. The greetings, welcoming gifts, and congratulations of the past, given by them, filled him with the greater eagerness to visit their city. 9 Having arrived at Yerushalem (Jerusalem), sacrificed, and offered thank offerings to the Greatest God, and done whatever else was suitable to the sanctity of the place, and entered the inner courtyard, 10 he was so impressed with the magnificence of the place, and so wondered at the orderly arrangements of the temple, that he considered entering the sanctuary itself. 11 When they told him that this wasn't permissible, none of the nation, not even the priests in general, but only the supreme high priest of all, and he only once in a year, was allowed to go in, he'd by no means give way. 12 Then they read the law to him, but he persisted in intruding, exclaiming that he ought to be allowed. He said, "Even if they were deprived of this honour, I shouldn't be." 13 He asked why, when he entered all the other temples, did none of the priests who were present forbid him. 14 He was thoroughly answered by someone, that he did wrong to boast of this. 15 "Well, since I've done this," he said, "be the cause what it may, won't I enter with or without your consent?"

16 When the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the violence of the fierce aggressor, and when they filled the temple with lamentations and tears, 17 then those who'd been left behind in the city were scared, and rushed out, uncertain of the event. 18 Virgins, who'd been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries. 19 Women who'd recently been arrayed for marriage left their bridal chambers, left the reserve that befitted them, and ran around the city in a disorderly manner. 20 New-born babes were deserted by the mothers or nurses who waited on them—some here, some there, in houses, or in fields; these now, with an ardour which couldn't be checked, swarmed into the Most High temple. 21 Various prayers were offered up by those who assembled in this place because of the unholy attempt of the king. 22 Along with these there were some of the citizens who took courage and wouldn't submit to his obstinacy and his intention of carrying out his purpose. 23 Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer which they'd occupied before. 24 During this time, the multitude kept on praying. 25 The elders who surrounded the king tried in many ways to divert his arrogant mind from the design which he'd formed. 26 He, in his hardened mood, insensible to all persuasion, was going onward with the view of carrying out this design. 27 Yet even his own officers, when they saw this, joined the Yehudim (Jews) in an appeal to Him who has all power to aid in the present crisis, and not wink at such haughty lawlessness. 28 Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued. 29 Not the men only, but the very walls and floor seemed to sound out, all things preferring death rather than to see the place defiled.

Shim'on prays for the temple's protection

2:1 Now it was that the high priest Shim'on (Simon) bowed his knees near the holy place, spread out his hands in reverent form, and uttered the following prayer: 2 "O master, master, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear to us who are oppressed by a wicked and profane one, who celebrates in his confidence and strength. 3 It's you, the Creator of all, the master of the universe, who are a righteous Governor, and judge all who act with pride and insolence. 4 It was you who destroyed the former workers of unrighteousness, among whom were the giants, who trusted in their strength and daring, by covering them with a measureless flood. 5 It was you who made the Sodomites, those workers of great wickedness, men notorious for their vices, an example to later generations, when you covered them with fire and brimstone.[1] 6 You made known your power when you caused the bold Par'oh (Pharaoh), the enslaver of your people, to pass through the ordeal of many and diverse inflictions.

1 **RV 2:5 · Note** or, sulfur

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7 You rolled the depths of the sea over him when he pursued with chariots and with a multitude of followers, and gave a safe passage to those who put their trust in you, the master of the whole creation. 8 These saw and felt the works of your hands, and praised you, the Almighty. 9 You, Oh King, when you created the immeasurable and measureless earth, chose this city. You made this place sacred to your name, even though you need nothing. You glorified it with your illustrious presence, after constructing it to the glory of your great and honourable name. 10 You promised, out of love for Yisrael's (Israel's) people, that if we fall away from you, become afflicted, and then come to this house and pray, you'd hear our prayer. 11 Truly you're faithful and true. 12 When you often aided our fathers when hard pressed and humiliated, and delivered them out of great dangers, 13 see now, holy King, how through our many and great sins we're crushed and made subject to our enemies, and have become weak and powerless. 14 In our low condition, this bold and profane man seeks to dishonour this your holy place, consecrated out of the earth to the name of your Majesty. 15 Your dwelling place, the heaven of heavens, is indeed unapproachable to men. 16 But since it seemed good to you to exhibit your glory among your people Yisrael, you sanctified this place. 17 Don't punish us by means of the uncleanness of their men, and don't chastise us by means of their profanity, or those lawless people might boast in their rage, speak with excessive pride, and say, 18 'We've trampled on the holy house, as idolatrous houses are trampled on.' 19 Blot out our iniquities, do away with our errors, and show your compassion in this hour. 20 Let your mercies quickly go before us. Grant us peace, that the downcast and broken hearted may praise you with their mouth."

God stops Filopator entering the temple

21 At that time God, who sees all things, who's beyond all Holy among the holy, heard that prayer, so suitable, and scourged the man who was greatly uplifted with scorn and insolence. 22 Shaking him back and forth as a reed is shaken with the wind, he threw him down on the pavement, powerless, with limbs paralysed, and by a righteous judgement deprived of the ability to speak. 23 His friends and bodyguards, seeing the swift recompense which had suddenly overtaken him, struck with exceeding terror, and fearing that he'd die, speedily removed him. 24 When in course of time he'd come to himself, this severe punishment caused no repentance within him, but he departed with bitter threatenings.

Filopator turns against the Yehudim in Mitsrayim

25 He proceeded to Mitsrayim (Egypt), grew worse in wickedness through his previously mentioned companions in wine, who were lost to all goodness, 26 and not satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will. 27 His purpose was to inflict a public stigma on our race. Therefore he erected a stone pillar in the courtyard, and caused the following inscription to be engraved on it: 28 "Entrance to this temple is to be refused to all those who wouldn't sacrifice. All the Yehudim (Jews) were to be registered among the slaves. Those who resisted are to be forcibly seized and put to death. 29 Those who are thus registered are to be marked on their persons by the ivy-leaf symbol of Dionusos, and to be reduced to these limited rights." 30 To do away with the appearance of hating them all, he had it written underneath, that if any of them should elect to enter the community of those initiated in the rites, these should have equal rights with the Alexandrians.

31 Some of those who were over the city, therefore, abhorring any approach to the city of piety, unhesitatingly gave in to the king, and expected to derive some great honour from a future connection with him. 32 A nobler spirit, however, prompted the majority to cling to their religious observances, and by paying money that they might live unmolested, these tried to escape the registration, 33 cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and depriving them of common fellowship and mutual help.

The king orders the arrest of the Yehudim

3:1 On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Yehudim in Alexandria. Laying his hand more heavily on those who lived in the country, he gave orders that they should be quickly collected into one place, and most cruelly deprived of their lives. 2 While this was going on, a hostile rumour was uttered abroad by men who'd banded together to injure the Jewish race. The pretext of their charge was that the Yehudim kept them away from the ordinances of the law. 3 Now the Yehudim always maintained a feeling of unwavering loyalty towards the kings, 4 yet, as they worshipped God and observed his law, they made certain distinctions, and avoided certain things. Hence they appeared hateful to some people, 5 although, as they adorned their conversation with works of righteousness, they'd established themselves in the good opinion of the world. 6 What all the rest of mankind said was, however, disregarded by the foreigners, 7 who said much of the exclusiveness of the Yehudim with regard to their worship and meats. They alleged that they were unsociable men, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much hatred on them. 8 This unexpected uproar and sudden gathering of people was observed by the Hellains (Greeks) who lived in the city, about men who'd never harmed them. Yet to aid them wasn't in their power, since all was oppression around, but they encouraged them in their troubles, and expected a favourable turn of affairs. 9 He who knows all things won't, they said, disregard so great a people. 10 Some of the neighbours, friends, and business associates of the Yehudim even called them secretly to an interview, pledged them their assistance, and promised to do their very utmost for them.

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The king's letter condemning the Yehudim

11 Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Yehudim: 12 "King Ptolemaios (Ptolemy) Filopator, to the commanders and soldiers in Mitsrayim (Egypt), and in all places, health and happiness! 13 I'm doing well, and so, too, are my affairs. 14 Since our Asiatic campaign, the particulars of which you know, and which by the aid of the gods, not lightly given, and by our own vigour, has been brought to a successful conclusion according to our expectation, 15 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Coele-Syria and Foinikai, and to be their willing benefactors. 16 So, having bestowed considerable sums of money on the temples of the several cities, we proceeded even as far as Yerushalem (Jerusalem), and went up to honour the temple of these wretched beings who never cease from their folly. 17 To outward appearance they received us willingly, but belied that appearance by their actions. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts, 18 they were so carried away by their old arrogance as to forbid us the entrance, while we, out of our forbearance towards all men, refrained from exercising our power on them. 19 Thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any reasonable thing. 20 We then, having endeavoured to make allowance for the madness of these people, and on our victorious return treating all people in Mitsrayim courteously, acted in a manner which was befitting. 21 Accordingly, bearing no ill will against their kinsmen, but rather remembering our connection with them, and the numerous matters with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by giving them the rights of citizens of Alexandria, and to admit them to the eternal rites of our solemnities. 22 All this, however, they've taken in a very different spirit. With their innate malignity, they've spurned the fair offer, and constantly inclining to evil, 23 have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed towards us, ever deeming that their infamous way of life will force us to do away with our reform. 24 Having then received certain proofs that these Yehudim (Jews) bear us every sort of ill will, we must look forward to the possibility of some sudden tumult among ourselves when these impious men may turn traitors and barbarous enemies. 25 Therefore, as soon as the contents of this letter become known to you, in that same hour we order those Yehudim who live among you, with wives and children, to be sent to us, vilified and abused, in chains of iron, to undergo a cruel and shameful death, suitable to enemies. 26 Because by the punishment of them in one body we perceive that we've found the only means of establishing our affairs for the future on a firm and satisfactory basis. 27 Anyone who protects a Yehudi (Jew), whether it be old man, child, or nursing baby, will with his whole house be tortured to death. 28 Anyone who informs against the Yehudim, besides receiving the property of the person charged, will be presented with two thousand drachmas[2] from the royal treasury, will be made free, and will be crowned. 29 Whatever place shelters a Yehudi will be made unapproachable and will be put under the ban of fire, and be forever rendered useless to every living being for all time to come." 30 The king's letter was written in the above form.

The Yehudim are rounded up and imprisoned

4:1 Wherever this decree was received, the people kept up a revelry of joy and shouting, as if their long-pent-up, hardened hatred would now show itself openly. 2 The Yehudim suffered great throes of sorrow and wept much, while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction which was decreed against them. 3 What home, or city, or any inhabited place, or what streets were there, which their condition didn't fill with wailing and lamentation? 4 They were sent out unanimously by the generals in various cities, with such stern and pitiless feeling that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting on the uncertain issue of life, shed tears at their miserable expulsion. 5 A multitude of aged hoary-haired old men were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed. 6 Girls who'd entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered on their myrrh-anointed heads, were hurried along unveiled; and, in the middle of outlandish insults, set up with one accord a lamentable cry instead of the marriage hymn. 7 Bound and exposed to public gaze, they were hurried violently on board ship. 8 The husbands of these, in the prime of their youthful vigour, instead of crowns, wore ropes round their necks. Instead of feasting and youthful celebration, they spent the rest of their nuptial days in wailing, and saw only the grave at hand. 9 They were dragged along by unyielding chains, like wild animals. Of these, some had their necks thrust into the benches of the rowers, while the feet of others were enclosed in hard fetters. 10 The planks of the deck above them blocked out the light and shut out the day on every side, so that they might be treated like traitors during the whole voyage.

11 They were carried like this in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be thrown into the vast hippodrome, which was built in front of the city. This place was well adapted by its situa-

2 **RV 3:28 · Note** a drachma was about a day's pay for an agricultural labourer

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tion to expose them to the gaze of all comers into the city, and of those who went from the city into the country. Thus they could hold no communication with his forces. They weren't deemed worthy of any civilized accommodation. 12 When this was done, the king, hearing that their kindred in the city often went out and lamented the melancholy distress of these victims, 13 was full of rage, and commanded that they should be carefully subjected to the same—and not one bit milder—treatment. 14 The whole nation was now to be registered. Every individual was to be specified by name, not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the before-mentioned tortures; and finally, in the short space of a day, might exterminate them by his cruelties. 15 The registering of these men was carried on cruelly, zealously, assiduously, from the rising of the sun to its going down, and wasn't brought to an end in forty days. 16 The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far from the truth, and his profane mouth gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God. 17 At the end of the above-mentioned interval of time, the registrars brought word to the king that the multitude of the Yehudim (Jews) was too great for registration, 18 since there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places, so that all the commanders in Mitsrayim (Egypt) were insufficient for the work. 19 The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Yehudim, but was clearly convinced of the truth of what had been said. 20 They said, and proved, that paper and pens had failed them for the carrying out of their purpose. 21 Now this was an active interference of the unconquerable Providence which assisted the Yehudim from heaven.

The king orders elephants to crush the prisoners

5:1 Then he called Hermon, who had charge of the elephants. Full of rage, altogether fixed in his furious design, 2 he commanded him, with a quantity of unmixed wine with handfuls of incense infused, to drug the elephants early on the following day. These five hundred elephants were, when infuriated by the copious drinks of frankincense, to be led up to the execution of death on the Yehudim. 3 The king, after issuing these orders, went to his feasting, and gathered together all those of his friends and of the army who hated the Yehudim the most. 4 The master of the elephants, Hermon, fulfilled his commission punctually. 5 The servants appointed for the purpose went out about evening and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together. 6 The heathen believed the Yehudim to be destitute of all protection, for chains bound them. 7 They invoked the Almighty master, and ceaselessly implored with tears their merciful God and Father, Ruler of all, master of every power, 8 to overthrow the evil purpose which had gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them. 9 Their earnest entreaty went up to heaven.

God delays the planned massacre

10 Then Hermon, who'd filled his merciless elephants with copious drinks of mixed wine and frankincense, came early to the palace to report on these preparations. 11 He, however, who's sent his good creature sleep from all time by night or by day thus gratifying whom he wills, diffused a portion of it now on the king. 12 By this sweet and profound influence of the master, he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified. 13 But the Yehudim, having escaped the hour which had been fixed, praised their holy God, and again prayed him who's easily reconciled to display the power of his powerful hand to the arrogant Gentiles. 14 The middle of the tenth hour had nearly arrived, when the person who sent invitations, seeing the guests who were invited present, came and shook the king. 15 He gained his attention with difficulty, and hinting that the mealtime was getting past, talked the matter over with him. 16 The king listened to this, and then turning aside to his drinking, commanded the guests to sit down before him. 17 This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet. 18 Conversation grew on, and the king sent for Hermon, and enquired of him, with fierce denunciations, why the Yehudim had been allowed to outlive that day. 19 Hermon explained that he'd done his bidding over night; and in this he was confirmed by his friends. 20 The king, then, with a barbarity exceeding that of Falaris, said, "They might thank his sleep of that day. Lose no time, and get ready the elephants against tomorrow, as you did before, for the destruction of these accursed Yehudim." 21 When the king said this, the company present were glad, and approved. Then each man went to his own home. 22 They didn't employ the night in sleep, but in contriving cruel mockeries for those deemed miserable. 23 The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade. 24 The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn. 25 The Yehudim, breathless with momentary suspense, stretched out their hands and prayed the Greatest God, in mournful strains, again to help them speedily. 26 The sun's rays weren't yet shining and the king was waiting for his friends when Hermon came to him, calling him out, and saying that his desires could now be realised. 27 The king, receiving him, was astonished at his unusual invitation. Overwhelmed with a spirit of oblivion about everything, enquired about the object of this earnest preparation. 28 But this was the working of that Almighty God who'd made him forget all his purpose. 29 Hermon and all his friends pointed out the preparation of the animals. They're ready, Oh king, according to your own strict injunction. 30 The king was filled with fierce anger at these words, for, by the Providence of God regarding these things, his mind

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had become entirely confused. He looked hard at Hermon, and threatened him as follows: 31 "Your parents, or your children, were they here, would have given a large meal to these wild animals, not these innocent Yehudim, who've loyally served me and my forefathers. 32 Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs."

33 Hermon, being threatened in this unexpected and alarming manner, was troubled in his eyes, and his face fell. 34 The friends, too, stole out one by one, and dismissed the assembled multitudes to their respective occupations. 35 The Yehudim, having heard of these events, praised the glorious God and King of kings, because they'd obtained this help, too, from him.

The king renews his order to kill the Yehudim

36 Now the king arranged another banquet in the same way, and proclaimed an invitation to mirth. 37 He summoned Hermon to his presence, and said, with threats, "How often, Oh wretch, must I repeat my orders to you about these same persons? 38 Once more, arm the elephants for the extermination of the Yehudim tomorrow!" 39 His kinsmen, who were reclining with him, wondered at his instability, and thus expressed themselves: 40 "O king, how long do you test us, as of men bereft of reason? This is the third time that you've ordered their destruction. When the thing is to be done, you change your mind, and recall your instructions. 41 Because of this, the feeling of expectation causes tumult in the city. It swarms with factions, and is continually on the point of being plundered."

42 The king, just like another Falaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Yehudim. He swore a fruitless oath, and determined immediately to send them to hades, crushed by the knees and feet of the elephants. 43 He'd also invade Yehudah (Judea), level its towns with fire and the sword, destroy that temple which the heathen might not enter, and prevent sacrifices ever after being offered up there. 44 Joyfully his friends broke up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city. 45 The master of the elephants urged the animals into an almost maniacal state, drenched them with incense and wine, and decked them with frightful devices. 46 About early morning, when the city was filled with an immense number of people at the hippodrome, he entered the palace and called the king to the business in hand. 47 The king's heart teemed with impious rage; and he rushed forth with the mass, along with the elephants. With unsoftened feelings and pitiless eyes, he longed to gaze at the hard and wretched doom of the previously mentioned Yehudim. 48 But the Yehudim, when the elephants went out at the gate, followed by the armed force. When they saw the dust raised by the throng, and heard the loud cries of the crowd, 49 thought that they'd come to the last moment of their lives, to the end of what they'd tremblingly expected. They gave way, therefore, to lamentations and moans. They kissed each other. Those nearest of kin to each other hung around one another's necks—fathers hugging their sons and mothers their daughters. Other women held their infants to their breasts, which drew what seemed their last milk. 50 Nevertheless, when they reflected on the help previously granted them from heaven, they prostrated themselves with one accord, removed even the sucking children from the breasts, and 51 sent up a very great cry asking the master of all power to reveal himself, and have mercy on those who now lay at the gates of hades.

Eleazar prays for rescue

6:1 Then Eleazar, an illustrious priest of the country, who'd attained to length of days, and whose life had been adorned with virtue, caused the elders who were around him to cease to cry out to the holy God, and prayed this: 2 "O king, mighty in power, most high, Almighty God, who regulates the whole creation with your tender mercy, 3 look at the seed of Avraham, at the children of the sanctified Ya'akov (Jacob), your sanctified inheritance, Oh Father, now being wrongfully destroyed as foreigners in a foreign land. 4 You destroyed Par'oh (Pharaoh) with his army of chariots when that lord of this same Mitsrayim (Egypt) was uplifted with lawless daring and loud-sounding tongue. Shedding the beams of your mercy on the race of Yisrael (Israel), you overwhelmed him and his proud army. 5 When Sanheriv (Sennacherib), the grievous king of the Assyrians, exulting in his countless army, had subdued the whole land with his spear and was lifting himself against your holy city with boastings grievous to be endured, you, Oh master, demolished him and displayed your might to many nations. 6 When the three friends in the land of Bavel (Babylon) of their own will exposed their lives to the fire rather than serve vain things, you sent a moist coolness through the fiery furnace, and brought the fire on all their adversaries. 7 It was you who, when Daniyel was hurled, through slander and envy, as a prey to lions down below, brought him back again unharmed to light. 8 When Yonah (Jonah) was pining away in the belly of the sea-born monster, you looked at him, Oh Father, and recovered him to the sight of his own. 9 Now, you who hate insolence, you who abound in mercy, you who are the protector of all things, appear quickly to those of the race of Yisrael, who are insulted by abhorred, lawless gentiles. 10 If our life during our exile has been stained with iniquity, deliver us from the hand of the enemy, and destroy us, Oh master, by the death which you prefer. 11 Don't let the vain-minded congratulate vain idols at the destruction of your beloved, saying, 'Their god didn't deliver them.' 12 You who are All-powerful and Almighty, Oh Eternal One, look! Have mercy on us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men. 13 Let the heathen cower before your invincible might today, Oh glorious One, who have all power to save the race of Ya'akov (Jacob). 14 The whole band of infants and their parents ask you with tears. 15 Let it be shown to all the nations that you're with us, Oh master, and haven't turned your face away from us, but as you said that you wouldn't forget them even in the land of

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their enemies, so fulfil this saying, Oh master."

God rescues the Yehudim

16 Now, at the time that Eleazar had ended his prayer, the king came along to the hippodrome with the wild animals, and with his tumultuous power. 17 When the Yehudim saw this, they uttered a loud cry to heaven so that the adjacent valleys resounded and caused an irrepressible lamentation throughout the army. 18 Then the all-glorious, all-powerful, and true God, displayed his holy face, and opened the gates of heaven, from which two angels, dreadful of form, came down and were visible to all but the Yehudim. 19 They stood opposite, and filled the enemies' army with confusion and cowardice, and bound them with immoveable shackles. 20 A cold shudder came over the person of the king, and oblivion paralysed the vehemence of his spirit. 21 They turned back the animals on the armed forces who followed them; and the animals trampled them and destroyed them. 22 The king's anger was converted into compassion; and he wept at the things he'd devised. 23 Because when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying, 24 "You've governed badly, and have exceeded tyrants in cruelty. You've laboured to deprive me, your benefactor, at once of my dominion and my life, by secretly devising measures injurious to the kingdom. 25 Who's gathered here, unreasonably removing each from his home, those who, in fidelity to us, had held the fortresses of the country? 26 Who's consigned to unmerited punishments those who in good will towards us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings? 27 Loose, loose the unjust bonds! Send them to their homes in peace, begging pardon for what's been done. 28 Release the sons of the almighty living god of heaven, who from our ancestors' times until now has granted a glorious and uninterrupted prosperity to our affairs." 29 He said these things, and they, released the same moment, having now escaped death, praised God their holy Saviour.

A feast celebrates their rescue

30 The king then departed to the city, and called his financier to himself, and asked him provide a seven days' quantity of wine and other materials for feasting for the Yehudim (Jews). He decided that they should keep a cheerful festival of deliverance in the very place in which they expected to meet with their destruction. 31 Then they who were before despised and near to hades, yes, rather advanced into it, partook of the cup of salvation, instead of a grievous and lamentable death. Full of exultation, they apportioned the place intended for their fall and burial into banqueting booths. 32 Ceasing their miserable strain of woe, they took up the subject of their fatherland, singing in praise to God their wonder-working Saviour. All groans and all wailing were laid aside. They formed dances as a sign of peaceful joy. 33 So the king also collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him. 34 Those who'd marked them out as for death and for carrion, and had registered them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out. 35 But the Yehudim, as we just said, instituted a dance, and then gave themselves up to feasting, glad thanksgiving, and psalms. 36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. They thus established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them. 37 They requested the king to send them back to their homes. 38 They were being enrolled from the twenty-fifth of Pachon to the fourth of Epifi, a period of forty days. The measures taken for their destruction lasted from the fifth of Epifi till the seventh, that is, three days. 39 The Ruler over all during this time manifested his mercy gloriously, and delivered them all together unharmed. 40 They feasted on the king's provision up to the fourteenth day, then asked to be sent away. 41 The king commended them, and wrote the following letter, of magnanimous import for them, to the commanders of every city:

The king's letter protecting the Yehudim

7:1 "King Ptolemaios (Ptolemy) Filopator to the commanders throughout Mitsrayim (Egypt), and to all who are set over affairs, joy and strength. 2 We, too, and our children are well. God has directed our affairs as we wish. 3 Certain of our friends out of malice vehemently urged us to punish the Yehudim (Jews) of our realm in a body, with the infliction of a monstrous punishment. 4 They pretended that our affairs would never be in a good state till this took place. Such, they said, was the hatred borne by the Yehudim to all other people. 5 They brought them fettered in grievous chains as slaves, no, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Skuthais custom. 6 Because this cause we severely threatened them; yet, with the clemency which we usually extend to all men, we at length permitted them to live. Finding that the god of heaven threw a shield of protection over the Yehudim so as to preserve them, and that he fought for them as a father always fights for his sons, 7 and taking into consideration their constancy and fidelity towards us and towards our ancestors, we have, as we ought, acquitted them of every sort of charge. 8 We've dismissed them to their several homes, telling all men everywhere to do them no wrong, or unrighteously revile them about the past. 9 Because know this, that should we conceive any evil design, or in any way aggrieve them, we'll ever have as our adversary, not man, but the highest God, the ruler of all might. From Him there'll be no escape, as the avenger of such actions. Farewell."

Punishment for those who abandoned their faith

10 When they'd received this letter, they didn't hurry to depart immediately. They petitioned the king to be allowed to inflict fitting punishment on those of their race who'd willingly transgressed the holy god, and God's law. 11 They alleged that men who had for their bellies' sake transgressed the ordinances of God,

Readers' Version

would never be faithful to the interests of the king. **12** The king admitted the truth of this reasoning, and commended them. Full power was given them, without warrant or special commission, to destroy those who'd transgressed God's law boldly in every part of the king's dominions. **13** Their priests, then, as it was appropriate, saluted him with good wishes, and all the people echoed with the "Hallelujah!" Then they joyfully departed. **14** Then they punished and shamefully destroyed every polluted Yehudi (Jew) that fell in their way, **15** slaying this way, in that day, more than three hundred men, and esteeming this destruction of the wicked a season of joy.

The Yehudim return home in peace

16 They themselves having held closely to their god to death, and having enjoyed a full deliverance, departed from the city garlanded with sweet-flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns, they thanked the god of their fathers, the eternal Saviour of Yisrael (Israel). **17** Having arrived at Ptolemais, called from the specialty of that district "Rose-bearing", where the fleet, in accordance with the general wish, waited for them seven days, **18** they partook of a banquet of deliverance, for the king generously granted them all the means of securing a return home. **19** They were accordingly brought back in peace, while they gave utterance to appropriate thanks; and they determined to observe these days during their sojourn as days of joyfulness. **20** These they registered as sacred on a pillar, when they'd dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's command, by land, by sea, and by river, each to his own home. **21** They had more weight than before among their enemies, and were honoured and feared. No one in any way robbed them of their goods. **22** Every man received back his own, according to inventory, those who'd obtained their goods, giving them up with the greatest terror. Because the greatest God made perfect wonders for their salvation. **23** Blessed be the Redeemer of Yisrael forever! Amen.

The Wisdom of Yeshua the Son of Sira,

or

Ecclesiaticus

Introduction

The *Wisdom of Yeshua the son of Sira*, also known as *Sirach* or *Ecclesiasticus*, is a collection of teaching about how to live wisely. The writer identifies himself as a teacher from Yerushalem (Jerusalem). In the prologue preserved below, his grandson explains that he translated his grandfather's work from Hebrew into Greek so that more people could benefit from its instruction.

Like *Proverbs*, this book connects wisdom with respecting God and obeying his instructions. Its advice reaches into everyday life: choosing friends, caring for parents, using money, controlling what we say, bringing up children, eating and drinking, dealing with illness, and grieving for the dead. Its topics often return in different settings, so the opening forty-two chapters are best read as a collection of related teachings rather than as one continuous argument.

The later chapters praise God's wisdom in creation and remember earlier generations of Yisrael's (Israel's) leaders, priests, and prophets. This leads to a description of the high priest Shim'on (Simon) and the worship at the temple. The book ends with a prayer of thanks and a personal account of seeking wisdom, inviting readers to become learners themselves.

The Wisdom of Yeshua the Son of Sira, also called *Ecclesiasticus*, is recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches.

Main components of this collection

Wisdom, devotion to God, and everyday conduct *1:1–23:28*
Wisdom speaks about her home among God's people *24:1-34*
Further teaching about wise living *25:1–42:14*
God's wisdom and greatness in creation *42:15–43:33*
Remembering the ancestors and the temple's worship *44:1–50:29*
Thanksgiving and an invitation to seek wisdom *51:1-30*

The Prologue of the Wisdom of Yeshua the Son of Sira.

WHEREAS many and great things have been delivered to us by the law and the prophets, and by the others that have followed in their steps, for which we must give Yisrael the praise for instruction and wisdom; and since not only the readers need to become skilful themselves, but also those who love learning must be able to profit those who are outside, both by speaking and writing; my grandfather Yeshua, having much given himself to the reading of the law, and the prophets, and the other books of our fathers, and having gained great familiarity with them, was also drawn on himself to write somewhat pertaining to instruction and wisdom, in order that those who love learning, and are devoted to these things, might make progress much more by living according to the law. You are entreated therefore to read with favour and attention, and to pardon us, if in any parts of what we have laboured to interpret, we may seem to fail in some of the phrases. Because things originally spoken in Hebrew don't have the same force in them when they are translated into another language. Not only these, but the law itself, and the prophecies, and the rest of the books, have no small difference, when they are spoken in their original language. Because having come into Mitsrayim in the thirty-eighth year of Energetes the king, and having continued there some time, I found a copy giving no small instruction. I thought it therefore most necessary for me to apply some diligence and travail to translate this book, applying indeed much watchfulness and skill in that space of time to bring the book to an end and publish for them also, who in the land of their travels are desiring to learn, preparing their character in advance, so as to live according to the law.

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

All wisdom comes from God

1:1 All wisdom comes from the master,
and is with him forever.
2 Who can count the sand of the seas,
the drops of rain,
and the days of eternity?
3 Who'll search out the height of the sky,
the breadth of the earth, the deep,
and wisdom?
4 Wisdom has been created before all things,
and the understanding of prudence from eternal. **5** [1]
6 To whom has the root of wisdom been revealed?
Who's known her shrewd counsels? **7** [2]
8 There's one wise, greatly to be feared,
sitting on his throne: the master.
9 He created her.
He saw and measured her.
He poured her out on all his works.
10 She's with all flesh according to his gift.
He gave her freely to those who love him.

Honouring God is the beginning of wisdom

11 The fear of the master is glory, exultation,
gladness, and a crown of rejoicing.
12 The fear of the master will delight the heart,
and will give gladness, joy, and length of days.
13 All those who fear the master, it'll go well with him at the last.
He'll be blessed in the day of his death.
14 To fear the master is the beginning of wisdom.
It was created together with the faithful in the womb.
15 She[3] laid an eternal foundation with men.
She'll be trusted among their offspring.
16 To fear the master is the fullness of wisdom.
She inebriates men with her fruits.
17 She'll fill all her house with desirable things,
and her storehouses with her produce.
18 The fear of the master is the crown of wisdom,
making peace and[4] perfect health to flourish.[5]
19 He both saw and measured her.
He rained down skill and knowledge of understanding,
and exalted the honour of those who hold her fast.
20 To fear the master is the root of wisdom.
Her branches are length of days. **21** [6]

Patience and sincere devotion

22 Unjust anger can never be justified,
for his anger tips the scale to his downfall.
23 A man that's patient will resist for a season,
and afterward gladness will spring up to him.
24 He'll hide his words until the right moment,
and the lips of many will tell of his understanding.
25 A wise saying is in the treasures of wisdom;
but godliness is an abomination to a sinner.
26 If you desire wisdom, keep the commandments
and the master will give her to you freely;
27 for the fear of the master is wisdom and instruction.
Faith and humility are his good pleasure.
28 Don't disobey the fear of the master.
Don't come to him with a double heart.
29 Don't be a hypocrite in men's sight.
Keep watch over your lips.
30 Don't exalt yourself,
or you might fall and bring dishonour on your soul.
The master will reveal your secrets
and will throw you down among the congregation,
because you didn't come to the fear of the master
and your heart was full of deceit.

Trust God through difficult times

2:1 My son, if you come to serve the master,
prepare your soul for temptation.
2 Set your heart aright, constantly endure,
and don't hurry in time of calamity.
3 Cling to him, and don't depart,
that you may be increased at your latter end.
4 Accept whatever is brought on you,
and be patient when you suffer humiliation.
5 Because gold is tried in the fire,
and acceptable men in the furnace of humiliation.
6 Put your trust in him, and he'll help you.
Make your ways straight, and set your hope on him.
7 All you who fear the master, wait for his mercy.
Don't turn aside, or you might fall.
8 All you who fear the master, put your trust in him,
and your reward won't fail.
9 All you who fear the master, hope for good things,
and for eternal gladness and mercy.
10 Look at the generations of old, and see:
Who ever put his trust in the master, and was ashamed?
Or who remained in his fear, and was forsaken?
Or who called on him, and he neglected him?
11 Because the master is full of compassion and mercy.
He forgives sins and saves in time of affliction.

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1 **RV 1:5 · Note** Verse 5 is omitted by the best authorities: The source of wisdom is God's word in the highest heaven, and her ways are the eternal commandments.

2 **RV 1:7 · Note** Verse 7 is omitted by the best authorities: To whom was the knowledge of wisdom manifested? Who has understood her abundant experience?

3 **RV 1:15 · Note** Grk. nested.

4 **RV 1:18 · Note** Grk. health of cure.

5 **RV 1:18 · Note** The remainder of this verse is omitted by the best authorities: Both are gifts of God for peace; glory opens out for those who love him. He saw her and took her measure.

6 **RV 1:21 · Note** Verse 21 is omitted by the best authorities: The fear of the master drives away sins. Where it resides, it will turn away all anger.

Readers' Version

12 Woe to fearful hearts, to faint hands,
and to the sinner who goes two ways!
13 Woe to the faint heart! Because it doesn't believe.
Therefore it won't be defended.
14 Woe to you who've lost your patience!
And what'll you all do when the master visits you?
15 Those who fear the master won't disobey his words.
Those who love him will keep his ways.
16 Those who fear the master will seek his good pleasure.
Those who love him will be filled with the law.
17 Those who fear the master will prepare their hearts,
and will humble their souls in his sight.
18 We'll fall into the master's hands,
and not into men's hands;
for as his majesty is,
so also is his mercy.

Honour and care for your parents

3:1 Hear me, your father, Oh my children,
and do what you hear, that you all may be safe.
2 Because the master honours the father over the children,
and has confirmed the mother's judgement over her sons.
3 He who honours his father will make atonement for sins.
4 He who gives glory to his mother is as one who lays up treasure.
5 Anyone who honours his father will have joy in his own children.
He'll be heard in the day of his prayer.
6 He who gives glory to his father will have length of days.
He who listens to the master will bring rest to his mother,
7 and[7] will serve under his parents, as to masters.
8 Honour your father in deed and word,
that a blessing may come on you from him.
9 Because the blessing of the father establishes children's houses,
but the curse of the mother roots out the foundations.
10 Don't glorify yourself in the dishonour of your father,
for your father's dishonour is no glory to you.
11 Because a man's glory is from the honour of his father,
and a mother in dishonour is a reproach to her children.
12 My son, help your father in his old age,
and don't grieve him as long as he lives.
13 If he fails in understanding, have patience with him.
Don't dishonour him in your full strength.
14 Because the kindness to your father won't be forgotten.
Instead of sins it'll be added to build you up.
15 In the day of your affliction it'll be remembered for you,
as fair weather on ice,
so your sins will also melt away.
16 He who forsakes his father is as a blasphemer.
He who provokes his mother is cursed by the master.

Be humble and willing to learn

17 My son, go on with your business in humility;
so you'll be loved by an acceptable man.
18 The greater you are, humble yourself the more,
and you'll find favour before the master. 19 [8]
20 Because the master's power is great,
and he's glorified by those who are lowly.
21 Don't seek things that are too hard for you,
and don't search out things that are above your strength.
22 Think about the things that have been commanded you,
for you have no need of the things that are secret.
23 Don't be overly busy in tasks that are beyond you,
for more things are shown to you than men can understand.
24 Because the conceit of many has led them astray.
Evil opinion has caused their judgement to slip.
25 There[9] is no light without eyes.
There's no wisdom without knowledge.
26 A stubborn heart will do badly at the end.
He who loves danger will perish in it.
27 A stubborn heart will be burdened with troubles.
The sinner will heap sin on sins.
28 The calamity of the proud has no healing,
for a weed of wickedness has taken root in him.
29 The heart of the prudent will understand a proverb.
A wise man desires the ear of a listener.

Help people in need

30 Water will quench a flaming fire;
almsgiving will make atonement for sins.
31 He who repays good turns is mindful of that which comes afterward.
In the time of his falling he'll find a support.
4:1 My son, don't deprive the poor of his living.
Don't make the needy eyes wait long.
2 Don't make a hungry soul sorrowful,
or provoke a man in his distress.
3 Don't add more trouble to a heart that's provoked.
Don't put off giving to him who's in need.
4 Don't reject a suppliant in his affliction.
Don't turn your face away from a poor man.
5 Don't turn your eye away from one who asks.
Give no occasion to a man to curse you.
6 Because if he curses you in the bitterness of his soul,
he who made him will hear his supplication.
7 Endear yourself to the assembly.
Bow your head to a great man.
8 Incline your ear to a poor man.

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7 **RV 3:7 · Note** Some manuscripts add those who fear the master honour their father,

8 **RV 3:19 · Note** Some manuscripts add Many are lofty and renowned, but he reveals his secrets to the humble.

9 **RV 3:25 · Note** Some manuscripts omit verse 25.

Readers' Version

Answer him with peaceful words in humility.
9 Deliver him who's wronged from the hand of him who wrongs him;
Don't be hesitant in giving judgement.
10 Be as a father to the fatherless,
and like a husband to their mother.
So you'll be as a son of the Most High,
and he'll love you more than your mother does.
Wisdom guides those who seek her
11 Wisdom exalts her sons,
and takes hold of those who seek her.
12 He who loves her loves life.
Those who seek her early will be filled with gladness.
13 He who holds her fast will inherit glory.
Where[10] he enters, the master will bless.
14 Those who serve her minister to the Holy One.
The master loves those who love her.
15 He who listens to her will judge the nations.
He who heeds her will live securely.
16 If he trusts her, he'll inherit her,
and his generations will possess her.
17 Because at the first she'll walk with him in crooked ways,
and will bring fear and dread on him,
and torment him with her discipline,
until she may trust his soul, and try him by her judgements.
18 Then she'll return him again to the straight way,
and will gladden him, and reveal to him her secrets.
19 If he goes astray, she'll forsake him,
and hand him over to his fall.
Stand up for what's right
20 Watch for the opportunity, and beware of evil.
Don't be ashamed of your soul.
21 Because there's a shame that brings sin,
and there's a shame that's glory and grace.
22 Don't show partiality, discrediting your soul.
Don't revere any man to your falling.
23 Don't refrain from speaking when it's for safety.
Don't hide your wisdom for the sake of seeming fair.[11]
24 Because wisdom will be known by speech,
and instruction by the word of the tongue.
25 Don't speak against the truth
and be shamed for your ignorance.
26 Don't be ashamed to confess your sins.
Don't fight the river's current.
27 Don't lay yourself down for a fool to tread on.
Don't be partial to one who's mighty.
28 Strive for the truth to death,
and the master God will fight for you.
29 Don't be hasty with your tongue,
or slack and negligent in your actions.
30 Don't be like a lion in your house,
or suspicious of your servants.
31 Don't let your hand be stretched out to receive,
and closed when you should repay.
Don't rely on wealth or take forgiveness for granted
5:1 Don't set your heart on your goods.
Don't say, "They're sufficient for me."
2 Don't follow your own mind and your strength
to walk in the desires of your heart.
3 Don't say, "Who'll have dominion over me?"
for the master will surely take vengeance on you.
4 Don't say, "I sinned, and what happened to me?"
for the master is patient.
5 Don't be so confident of atonement
that you add sin on sins.
6 Don't say, "His compassion is great.
He'll be pacified for the multitude of my sins,"
for mercy and anger are with him,
and his indignation will rest on sinners.
7 Don't wait to turn to the master.
Don't put off from day to day;
for suddenly the master's anger will come on you,
and you'll perish in the time of vengeance.
8 Don't set your heart on unrighteous gains,
for you'll profit nothing in the day of calamity.
Careful speech and self-control
9 Don't winnow with every wind.
Don't walk in every path.
This is what the sinner who has a double tongue does.
10 Be steadfast in your understanding.
Let your speech be consistent.
11 Be swift to hear
and answer with patience.
12 If you have understanding, answer your neighbour;
but if not, put your hand over your mouth.
13 Glory and dishonour is in talk.
A man's tongue may be his downfall.
14 Don't be called a whisperer.
Don't lie in wait with your tongue;
for shame is on the thief,
and an evil condemnation is on him who has a double tongue.
15 Don't be ignorant in a great or small matter.
6:1 Don't become an enemy instead of a friend;
for an evil name will inherit shame and reproach.
So it's with the sinner who has a double tongue.
2 Don't exalt yourself in the counsel of your soul,
that your soul not be torn in pieces like a bull.
3 You'll eat up your leaves, destroy your fruit,
and leave yourself like a dry tree.
4 A wicked soul will destroy him who has it,
and will make him a laughing stock to his enemies.
Choosing faithful friends
5 Sweet words will multiply a man's friends.
A gracious tongue will multiply courtesies.
6 Let those that are at peace with you be many,

10 **RV 4:13 · Note** Or, she
11 **RV 4:23 · Note** Some manuscripts omit this line.

Readers' Version

but your advisers one of a thousand.
7 If you want to gain a friend, get him in a time of testing,
and don't be in a hurry to trust him.
8 Because there's a friend just for an occasion.
He won't continue in the day of your affliction.
9 And there's a friend who turns into an enemy.
He'll discover strife to your reproach.
10 And there's a friend who's a companion at the table,
but he won't continue in the day of your affliction.
11 In your prosperity he'll be as yourself,
and will be bold over your servants.
12 If you're brought low, he'll be against you,
and will hide himself from your face.
13 Separate yourself from your enemies,
and beware of your friends.
14 A faithful friend is a strong defence.
He who's found him has found a treasure.
15 There's nothing that can be taken in exchange for a faithful friend.
His excellency is beyond price.
16 A faithful friend is a life-saving medicine.
Those who fear the master will find him.
17 He who fears the master directs his friendship properly;
for as he is, so is his neighbour also.

Work at gaining wisdom

18 My son, gather instruction from your youth up.
Even when you have grey hair you'll find wisdom.
19 Come to her as one who ploughs and sows
and wait for her good fruit;
for your toil will be little in her cultivation,
and you'll soon eat of her fruit.
20 How extremely harsh she's to the unlearned!
He who's without understanding won't remain in her.
21 She'll rest on him as a mighty stone of trial.
He won't hesitate to throw her from him.
22 Because wisdom is according to her name.
She isn't manifest to many.
23 Give ear, my son, and accept my judgement.
Don't refuse my counsel.
24 Bring your feet into her fetters,
and your neck into her chain.
25 Put your shoulder under her and bear her.
Don't be grieved with her bonds.
26 Come to her with all your soul.
Keep her ways with your whole power.
27 Search and seek, and she'll be made known to you.
When you get hold of her, don't let her go.
28 Because at the last you'll find her rest;
and she'll be turned for you into gladness.
29 Her fetters will be to you for a covering of strength,
and her chains for a robe of glory.
30 Because there's a golden ornament on her,
and her bands are a purple cord.[12]
31 You'll put her on as a robe of glory,
and will put her on as a crown of rejoicing.
32 My son, if you're willing, you'll be instructed.
If you'll yield your soul, you'll be prudent.
33 If you love to hear, you'll receive.
If you incline your ear, you'll be wise.
34 Stand in the multitude of the elders.
Attach yourself to whomever is wise.
35 Be willing to listen to every godly discourse.
Don't let the proverbs of understanding escape you.
36 If you see a man of understanding, get to him early.
Let your foot wear out the steps of his doors.
37 Let your mind live on the ordinances of the master
and meditate continually on his commandments.
He'll establish your heart
and your desire for wisdom will be given to you.

Avoid wrongdoing and arrogance

7:1 Do no evil,
so no evil will overtake you.
2 Depart from wrong,
and it'll turn away from you.
3 My son, don't sow on the furrows of unrighteousness,
and you won't harvest them sevenfold.
4 Don't seek preeminence from the master,
nor the seat of honour from the king.
5 Don't justify yourself in the presence of the master,
and don't display your wisdom before the king.
6 Don't seek to be a judge,
in case you can't put an end to wrongdoing,
in case you're intimidated by a powerful person,
and lay a stumbling block in the way of your uprightness.
7 Don't sin against the multitude of the city.
Don't disgrace yourself in the crowd.
8 Don't commit a sin twice,
for even in one you won't be unpunished.
9 Don't say, "He'll look on the multitude of my gifts.
When I make an offering to the Most High God, he'll accept it."
10 Don't be faint-hearted in your prayer.
Don't neglect to give to the poor.
11 Don't laugh a man to scorn when he's in the bitterness of his soul,
for there's one who humbles and exalts.
12 Don't devise[13] a lie against your brother,
or do the same to a friend.
13 Refuse to utter a lie,
for that habit results in no good.
14 Don't babble in the assembly of elders.
Don't repeat your words in your prayer.
15 Don't hate hard labour
or farm work, which the Most High has created.
16 Don't number yourself among the multitude of sinners.
Remember that anger won't wait.

12 **RV 6:30 · Cross-ref.** Num 15:38.
13 **RV 7:12 · Note** Grk. Don't plough

Readers' Version

17 Humble your soul greatly,
for the punishment of the ungodly man is fire and the worm.

Care for your family, friends, and servants

18 Don't exchange a friend for something,
neither a true brother for the gold of Ofir.
19 Don't deprive yourself of a wise and good wife,
for her grace is worth more than gold.
20 Don't abuse a servant who works faithfully,
or a hireling who gives you his life.
21 Let your soul love a wise servant.
Don't defraud him of liberty.
22 Do you have cattle? Look after them.
If they're profitable to you, let them stay by you.
23 Do you have children? Correct them,
and make them obedient from their youth.
24 Do you have daughters? Take care of their bodies,
and don't be overly indulgent towards them.
25 Give your daughter in marriage, and you'll have accomplished a great matter.
Give her to a man of understanding.
26 Do you have a wife who pleases you? Don't throw her out.
But don't trust yourself to one who's hateful.[14]
27 Honour your father with your whole heart,
and don't forget the birth pangs of your mother.
28 Remember that you were born of them.
What'll you repay them for the things that they've done for you?

Honour God and care for others

29 Fear the master with all your soul;
and revere his priests.
30 With all your strength love him who made you.
Don't forsake his ministers.
31 Fear the master and honour the priest.
Give him his portion, even as it's commanded you:
the first fruits, the trespass offering, the gift of the shoulders,
the sacrifice of sanctification, and the first fruits of holy things.
32 Also stretch out your hand to the poor man,
that your blessing may be complete.
33 A gift has grace in the sight of every living man.
Don't withhold grace for a dead man.
34 Don't avoid those who weep,
and mourn with those who mourn.
35 Don't be slow to visit a sick man,
for by such things you'll gain love.
36 In all your words, remember eternity,
and you'll never sin.

Use good judgement in dealing with others

8:1 Don't contend with a mighty man,
or you might fall into his hands.
2 Don't strive with a rich man, or he might overpower you;
for gold has destroyed many,
and turned away the hearts of kings.
3 Don't argue with a loudmouthed man.
Don't heap wood on his fire.
4 Don't make fun of a rude man,
or your ancestors might be dishonoured.
5 Don't reproach a man when he turns from sin.
Remember that we're all worthy of punishment.
6 Don't dishonour a man in his old age,
for some of us are also growing old.
7 Don't rejoice over anyone's death.
Remember that we all die.
8 Don't neglect the discourse of the wise.
Be conversant with their proverbs;
for from them you'll learn discipline
and how to serve great men.
9 Don't miss the discourse of the aged,
for they also learnt from their parents,
because from them you'll learn understanding,
and to give an answer in time of need.

Avoid needless risks

10 Don't kindle the coals of a sinner,
or you might be burnt with the flame of his fire.
11 Don't rise up from the presence of an insolent man,
or he might lie in wait to trap you by what you say.
12 Don't lend to a man who's stronger than you;
and if you lend, count it as a loss.
13 Don't be surety beyond your means.
If you give surety, think as one who'll have to pay.
14 Don't go to law with a judge;
for according to his honour they'll give judgement for him.
15 Don't travel with a reckless man,
or he might become a burden to you;
for he'll do as he pleases,
and you'll perish with his folly.
16 Don't fight with a wrathful man.
Don't travel with him through the desert,
for blood is as nothing in his sight.
Where there's no help, he'll overthrow you.
17 Don't consult with a fool,
for he won't be able to keep a secret.
18 Do no secret thing before a stranger,
for you don't know what it'll cause.
19 Don't open your heart to every man.
Don't let him return you a favour.

Avoid sexual temptation

9:1 Don't be jealous over the wife of your bosom,
and don't teach her an evil lesson against yourself.
2 Don't give your soul to a woman
and let her trample down your strength.
3 Don't go to meet a woman who plays the prostitute,
or you might fall into her traps.
4 Don't associate with a woman who's a singer,

14 **RV 7:26 · Note** Many authorities omit this line

Readers' Version

or you might be caught by her tricks.
5 Don't gaze at a virgin,
or you might stumble and be punished because of her.
6 Don't give your soul to prostitutes,
that you not lose your inheritance.
7 Don't look around in the streets of the city.
Don't wander in its deserted places.
8 Turn your eye away from a beautiful woman,
and don't gaze at another's beauty.
Many have been led astray by the beauty of a woman;
and with this, passion is kindled like a fire.
9 Don't dine at all with a woman who has a husband,
or revel with her at wine,[15]
or your heart might turn towards her,
and with your spirit you slide into destruction.

Choose your friends and advisers wisely

10 Don't forsake an old friend;
for a new one isn't comparable to him.
A new friend is like new wine:
if it becomes old, you'll drink it with gladness.
11 Don't envy the success of a sinner;
for you don't know what his end will be.
12 Don't delight in the delights of the ungodly.
Remember they won't go unpunished to[16] the grave.
13 Keep yourself far from the man who has[17] power to kill,
and you won't be troubled by the fear of death.
If you come to him, commit no fault,
or he might take your life.
Know surely that you go about among traps,
and walk on the battlements of a city.
14 As well as you can, aim to know your neighbours,
and take counsel with the wise.
15 Let your conversation be with men of understanding.
Let all your discourse be in the Most High's law.
16 Let righteous people be companions at your table.
Let your glorying be in the fear of the master.
17 A work is commended because of the skill of the artisan;
so he who rules the people will be considered wise for his speech.
18 A loudmouthed man is dangerous in his city.
He who's reckless in his speech will be hated.

Good and bad rulers

10:1 A wise judge will instruct his people.
The government of a man of understanding will be well ordered.
2 As is the judge of his people, so are his officials.
As the city's ruler is, so are all those who live in it.
3 An undisciplined king will destroy his people.
A city will be established through the understanding of the powerful.
4 The government of the earth is in the master's hand.
In due time, he'll raise up over it the right person at the right time.
5 A man's prosperity is in the master's hand.
He'll lay his honour on the person of the scribe.

The downfall of pride

6 Don't be angry with your neighbour for every wrong.
Do nothing by works of violence.
7 Pride is hateful before the master and men.
Arrogance is abhorrent in the judgement of both.
8 Sovereignty is transferred from nation to nation
because of injustice, violence, and greed for money.
9 Why are dirt and ashes proud?[18]
Because in life, my body decays.
10 A long disease mocks the physician.
The king of today will die tomorrow.
11 Because when a man is dead,
he'll inherit maggots, vermin, and worms.
12 It's the beginning of pride when a man departs from the master.
His heart has departed from him who made him.
13 Because the beginning of pride is sin.
He who keeps it'll pour out abomination.
Because this cause the master brought on them strange calamities
and utterly overthrew them.
14 The master threw down the thrones of rulers
and set the lowly in their place.
15 The master plucked up the roots of nations
and planted the lowly in their place.
16 The master overthrew the lands of nations
and destroyed them to the foundations of the earth.
17 He took some of them away and destroyed them,
and made their memory to cease from the earth.
18 Pride hasn't been created for men,
nor wrathful anger for the offspring of women.

What makes someone worthy of honour?

19 Whose offspring has honour?
Human offspring who fear the master.
Whose offspring has no honour?
Human offspring who break the commandments.
20 Among relatives he who rules them has honour.
Those who fear the master have honour in his eyes.
21 [19]
22 The rich man, the honourable, and the poor
all glory in the fear of the master.
23 It isn't right to dishonour a poor man who has understanding.

15 **RV 9:9 · Note** The preceding line of this verse is omitted by the best authorities.
16 **RV 9:12 · Note** Grk. Hades.
17 **RV 9:13 · Note** Or, authority
18 **RV 10:9 · Note** Two lines of this verse are here omitted by the best authorities.
19 **RV 10:21 · Note** Verse 21 is omitted by the best authorities: Fear of the master is the beginning of acceptance, but obstinance and pride are the beginning of rejection.

Readers' Version

It isn't fitting to glorify a man who's a sinner.
24 The prince, the judge, and the mighty man will be honoured.
There isn't one of them greater than he who fears the master.
25 Free men will minister to a wise servant.
A man who has knowledge won't complain.
26 Don't flaunt your wisdom in doing your work.
Don't boast in the time of your distress.
27 Better is he who labours and abounds in all things,
than he who boasts and lacks bread.
28 My son, glorify your soul in humility,
and ascribe to yourself honour according to your worthiness.
29 Who'll justify him who sins against his own soul?
Who'll honour him who dishonours his own life?
30 A poor man is honoured for his knowledge.
A rich man is honoured for his riches.
31 But he who's honoured in poverty, how much more in riches?
He who's dishonoured in riches, how much more in poverty?

Don't judge by appearances

11:1 The wisdom of the lowly will lift up his head,
and make him sit among great men.
2 Don't commend a man for his good looks.
Don't abhor a man for his outward appearance.
3 The bee is little among flying creatures,
but what it produces is the best of confections.
4 Don't boast about the clothes you wear,
and don't exalt yourself in the day of honour;
for the master's works are wonderful,
and his works are hidden among men.
5 Many[20] kings have sat down on the ground,
but one who was never thought of has worn a crown.
6 Many mighty men have been greatly disgraced.
Men of renown have been delivered into other men's hands.
7 Don't blame before you investigate.
Understand first, and then rebuke.
8 Don't answer before you've heard.
Don't interrupt while someone else is speaking.
9 Don't argue about a matter that doesn't concern you.
Don't sit with sinners when they judge.

Work, wealth, and trusting God

10 My son, don't be busy about many matters;
for if you meddle much, you won't be unpunished.
If you pursue, you won't overtake,
and you won't escape by fleeing.
11 There's one who toils, labours, and hurries,
and is even more behind.
12 There's one who's sluggish, and needs help,
lacking in strength, and who abounds in poverty,
but the master's eyes looked on him for good,
and he raised him up from his low condition,
13 and lifted up his head
so that many marvelled at him.
14 Good things and bad, life and death,
poverty and riches, are from the master. 15-16 [21]
17 The master's gift remains with the godly.
His good pleasure will prosper forever.
18 One grows rich by his diligence and self-denial,
and this is the portion of his reward:
19 when he says, "I've found rest,
and now I'll eat of my goods!"
he doesn't know how much time will pass
until he leaves them to others and dies.
20 Be steadfast in your covenant and be doing it,
and grow old in your work.
21 Don't marvel at a sinner's works,
but trust the master and stay in your labour;
for it's an easy thing in the sight of the master
to swiftly and suddenly make a poor man rich.
22 The master's blessing is in the reward of the godly.
He makes his blessing flourish in an hour that comes swiftly.
23 Don't say, "What use is there of me?
What further good things can be mine?"
24 Don't say, "I have enough.
What harm could happen to me now?"
25 In the day of good things, bad things are forgotten.
In the day of bad things, a man won't remember things that are good.
26 Because it's an easy thing in the sight of the master
to reward a man in the day of death according to his ways.
27 The affliction of an hour causes delights to be forgotten.
In the end, a person's actions are revealed.
28 Don't call anyone happy before their death.
A man will be known in his children.

Be careful whom you welcome into your home

29 Don't bring every man into your house,
for many are the tricks of a deceitful man.
30 Like a decoy partridge in a cage, so is the heart of a proud man.
Like a spy, he looks for your weakness.
31 Because he lies in wait to turn things that are good into evil,
and assigns blame in things that are praiseworthy.
32 From a spark of fire, a heap of many coals is kindled,
and a sinful man lies in wait to shed blood.
33 Take heed of an evil-doer, for he plans wicked things,
or he might ruin your reputation forever.
34 Receive a stranger into your house, and he'll distract you with arguments
and estrange you from your own family.

20 **RV 11:5 · Note** Grk. tyrants

21 **RV 11:15-16 · Note** Verses 15 and 16 are omitted by the best authorities.

Readers' Version

Be careful whom you help

12:1 If you do good, know to whom you do it,
and your good actions will have thanks.
2 Do good to a godly man, and you'll find a reward—
if not from him, then from the Most High.
3 No good will come to him who continues to do evil,
nor to him who gives nothing to the poor.
4 Give to the godly man,
and don't help the sinner.
5 Do good to one who's lowly.
Don't give to an ungodly man.
Keep back his bread, and don't give it to him,
or he might use it to overpower you;
for you'd receive twice as much evil
for all the good you'd have done to him.
6 Because the Most High also hates sinners,
and will repay vengeance to the ungodly.[22]
7 Give to the good man,
and don't help the sinner.

Recognising false friends and hidden enemies

8 A man's friend won't be[23] fully tried in prosperity.
His enemy won't be hidden in adversity.
9 In a man's prosperity, his enemies are grieved.
In his adversity, even his friend leaves.
10 Never trust your enemy,
for his wickedness is like corrosion in copper.
11 Though he humbles himself and walks bowed down,
still be careful and beware of him.
You'll be to him as one who's wiped a mirror,
to be sure it doesn't completely tarnish.
12 Don't set him next to you,
or he might overthrow you and take your place.
Don't let him sit on your right hand,
or he might try to take your seat,
and at the last you acknowledge my words,
and be pricked with my sayings.
13 Who'll pity a charmer that's bitten by a snake,
or any who come near wild animals?
14 Even so, who'll pity him who goes to a sinner,
and is associated with him in his sins?
15 Because a while he'll stay with you,
and if you falter, he won't stay.
16 The enemy will speak sweetly with his lips,
and in his heart plan to throw you into a pit.
The enemy may weep with his eyes,
but if he finds opportunity, he'll want more blood.
17 If adversity meets you, you'll find him there before you.
Pretending to help you, he'll trip you.
18 He'll shake his head, clap his hands,
whisper much, and change his expression.

The dangers of depending on the rich

13:1 He who touches pitch will be defiled.
He who has fellowship with a proud man will become like him.
2 Don't take up a burden above your strength.
Have no fellowship with one who's mightier and richer than yourself.
What fellowship would the earthen pot have with the kettle?
The kettle will strike, and the pot will be dashed in pieces.
3 The rich man does a wrong and threatens.
The poor is wronged and apologises.
4 If you're profitable, he'll exploit you.
If you're in need, he'll forsake you.
5 If you own something, he'll live with you.
He'll drain your resources and won't be sorry.
6 Does he need you? Then he'll deceive you,
smile at you, and give you hope.
He'll speak kindly to you and say, "What do you need?"
7 He'll shame you by his delicacies
until he's made you bare twice or thrice,
and in the end he'll laugh you to scorn.
Afterward he'll see you, will forsake you,
and shake his head at you.
8 Beware that you aren't deceived
and brought low in your enjoyment.
9 If a mighty man invites you, be reserved,
and he'll invite you more.
10 Don't press him, or you might be pushed away.
Don't stand far off, or you might be forgotten.
11 Don't try to speak with him as an equal,
and don't believe his many words;
for he'll test you with much talk,
and will examine you in a smiling manner.
12 He who doesn't keep secrets to himself is unmerciful.
He won't hesitate to harm and to bind.
13 Keep them to yourself and be careful,
for you walk[24] in danger of falling. 14 [25]

How the rich and the poor are treated

15 Every living creature loves its own kind,
and every man loves his neighbour.
16 All flesh associates with their own kind.
A man will stick to people like himself.
17 What fellowship would the wolf have with the lamb?
So is the sinner to the godly.
18 What peace is there between a hyena and a dog?
What peace is there between a rich man and the poor?
19 Wild donkeys are the prey of lions in the wilderness;
likewise poor men are feeding grounds for the rich.
20 Lowliness is an abomination to a proud man;
likewise a poor man is an abomination to the rich.

22 **RV 12:6 · Note** The remainder of this verse is omitted by the best authorities.

23 **RV 12:8 · Note** Or, punished

24 **RV 13:13 · Note** Grk. along with.

25 **RV 13:14 · Note** The remainder of verse 13, and verse 14, are omitted by the best authorities.

Readers' Version

21 When a rich man is shaken, he's supported by his friends,
but when the humble is down, he's pushed away even by his friends.
22 When a rich man falls, there are many helpers.
He speaks things not to be spoken, and men justify him.
A humble man falls, and men rebuke him.
He utters wisdom, and isn't listened to.
23 A rich man speaks, and all keep silence.
They extol what he says to the clouds.
A poor man speaks, and they say, "Who's this?"
If he stumbles, they'll help to overthrow him.
24 Riches are good if they have no sin.
Poverty is evil only in the opinion of the ungodly.
25 A man's heart changes his face,
whether it's for good or for evil.[26]
26 A cheerful face is a sign of a prosperous heart.
Devising proverbs takes strenuous thinking.

A clear conscience and generous living

14:1 Blessed is the man who hasn't slipped with his mouth,
and doesn't suffer from sorrow for sins.
2 Blessed is he whose soul doesn't condemn him,
and who hasn't given up hope.
3 Riches aren't appropriate for a stingy person.
What'd a miser do with money?
4 He who gathers by denying himself gathers for others.
Others will revel in his goods.
5 If one is mean to himself, to whom will he be good?
He won't enjoy his possessions.
6 There's none more evil than he who's grudging to himself.
This is a punishment for his wickedness.
7 Even if he does good, he does it in forgetfulness.
In the end, he reveals his wickedness.
8 A miser is evil.
He turns away and disregards souls.
9 A covetous man's eye isn't satisfied with his portion.
Wicked injustice dries up his soul.
10 A miser begrudges bread,
and it's lacking at his table.
11 My son, according to what you have, treat yourself well,
and bring worthy offerings to the master.
12 Remember that death won't wait,
and that Haidais' covenant hasn't been shown to you.
13 Do good to your friends before you die.
According to your ability, reach out and give to them.
14 Don't deprive yourself of a good day.
Don't let your share of a desired good pass you by.
15 won't you leave your labours to another,
and your toils be divided by lot?
16 Give, take, and treat yourself well,
because there's no seeking of luxury in Haidais.
17 All flesh grows old like a garment,
for the covenant from the beginning is, "You must die!"
18 Like the leaves flourishing on a thick tree,
some it sheds, and some grow,
so also are the generations of flesh and blood:
one comes to an end and another is born.
19 Every work rots and falls away,
and its builder will depart with it.

The rewards of seeking wisdom

20 Blessed is the man who meditates on wisdom,
and who reasons by his understanding.
21 He who considers her ways in his heart
will also have knowledge of her secrets.
22 Go after her like a hunter,
and lie in wait in her paths.
23 He who peers in at her windows
will also listen at her doors.
24 He who lodges close to her house
will also fasten a nail in her walls.
25 He'll pitch his tent near at hand to her,
and will lodge in a lodging where good things are.
26 He'll set his children under her shelter,
and will rest under her branches.
27 By her he'll be covered from heat,
and will lodge in her glory.
15:1 He who fears the master will do this.
He who has possession of the law will obtain her.
2 She'll meet him like a mother,
and receive him like a wife married in her virginity.
3 She'll feed him with bread of understanding
and give him water of wisdom to drink.
4 He'll be stayed on her, and won't be moved.
He'll rely on her, and won't be confounded.
5 She'll exalt him above his neighbours.
She'll open his mouth among the congregation.
6 He'll inherit joy, a crown of gladness,
and an eternal name.
7 Foolish men won't obtain her.
Sinners won't see her.
8 She's far from pride.
Liars won't remember her.
9 Praise isn't attractive in a sinner's mouth;
for it wasn't sent to him from the master.
10 Because praise will be spoken in wisdom;
The master will prosper it.

Don't blame God for your sins

11 Don't say, "It's through the master that I fell away;"
for you mustn't do the things that he hates.
12 Don't say, "It's he that caused me to err;"
for he has no need of a sinful man.
13 The master hates every abomination;
and those who fear him don't love them.
14 He himself made man from the beginning
and left him in the hand of his own counsel.
15 If you choose, you can keep the commandments.
To be faithful is a matter of your choice.
16 He's set fire and water before you.

26 **RV 13:25 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

You'll stretch forth your hand to whichever you desire.
17 Before man is life and death.
Whichever he likes, it'll be given to him.
18 Because the master's wisdom is great.
He's mighty in power, and sees all things.
19 His eyes are on those who fear him.
He knows every act of man.
20 He hasn't commanded any man to be ungodly.
He hasn't given any man license to sin.

Ungodly children and God's judgement

16:1 Don't desire a multitude of unprofitable children,
neither delight in ungodly sons.
2 If they multiply, don't delight in them
unless the fear of the master is in them.
3 Don't trust in their life.
Don't rely on their numbers;
for one can be better than a thousand,
and to die childless than to have ungodly children.
4 Because from one who has understanding, a city will be populated,
but a race of wicked men will be made desolate.
5 I've seen many such things with my eyes.
My ear has heard mightier things than these.
6 In a congregation of sinners, a fire will be kindled.
In a disobedient nation, anger is kindled.
7 He wasn't pacified towards the giants of old time,
who revolted in their strength.
8 He didn't spare Lot's neighbours,
whom he abhorred for their pride.
9 He didn't pity the people of perdition
who were taken away in their sins,
10 or in the same way, the six hundred thousand footmen
who were gathered together in the hardness of their hearts.
11 Even if there's one stiff-necked person,
it's a marvel if he'll be unpunished;
for mercy and anger are both with him who's mighty to forgive,
and he pours out anger.
12 As his mercy is great, so is his correction also.
He judges a man according to his works.
13 The sinner won't escape with plunder.
The perseverance of the godly won't be frustrated.
14 He'll make room for every work of mercy.
Each man will receive according to his works. 15–16 [27]

No one can hide from God

17 Don't say, "I'll be hidden from the master,"
and "Who'll remember me from on high?"
I won't be known among so many people,
for what's my soul in a boundless creation?
18 Listen, the heaven, the heaven of heavens,
the deep, and the earth, will be moved when he visits.
19 The mountains and the foundations of the earth together
are shaken with trembling when he looks at them.
20 No heart will think about these things.
Who could comprehend his ways?
21 Like a tempest which no man can see,
so, the majority of his works are[28] hidden.
22 Who'll declare his works of righteousness?
Who'll wait for them?
Because his covenant is afar off.[29]
23 He who's lacking in[30] understanding thinks about these things.
An unwise and erring man thinks foolishly.

The order of God's creation

24 My son, listen to me, learn knowledge,
and heed my words with your heart.
25 I'll impart instruction with precision,
and declare knowledge exactly.
26 In the master's judgement are his works from the beginning.
From the making of them he determined their boundaries.
27 He arranged his works for all time,
and their beginnings to their generations.
They aren't hungry or weary,
and they don't cease from their works.
28 No one pushes aside his neighbour.
They'll never disobey his word.
29 After this also the master looked at the earth
and filled it with his blessings.
30 All manner of living things covered its surface,
and they return into it.

God's gifts and instructions to humanity

17:1 The master created mankind out of earth,[31]
and turned them back to it again.[32]
2 He gave them days by number, and a set time,
and gave them authority over the things that are on it.
3 He endowed them with strength proper to them,
and made them according to his own image.[33]
4 He put the fear of man on all flesh,
and gave him dominion over animals and birds. 5 [34]
6 He gave them counsel, tongue, eyes,

27 **RV 16:15-16 · Note** Verses 15 and 16 are omitted by the best authorities.
28 **RV 16:21 · Note** Grk. amongst hidden things.
29 **RV 16:22 · Note** The remainder of this verse is omitted by the best authorities.
30 **RV 16:23 · Note** Grk. heart.
31 **RV 17:1 · Cross-ref.** Gen 2:7.
32 **RV 17:1 · Cross-ref.** Gen 3:19.
33 **RV 17:3 · Cross-ref.** Gen 1:26-27.
34 **RV 17:5 · Note** Verse 5 is omitted by the best authorities.

Readers' Version

ears, and heart to have understanding.
7 He filled them with the knowledge of wisdom,
and showed them good and evil.
8 He set his eye on their hearts,
to show them the majesty of his works. 9 [35]
10 And they'll praise his holy name,
that they may declare the majesty of his works.[36]
11 He added to them knowledge,
and gave them a law of life for a heritage.
12 He made an eternal covenant with them,
and showed them his decrees.
13 Their eyes saw the majesty of his glory.
Their ears heard the glory of his voice.
14 He said to them, "Beware of all unrighteousness."
So he gave them commandment, each man about his neighbour.

God sees and judges everyone's actions

15 Their ways are ever before him.
They won't be hidden from his eyes. 16 [37]
17 Because[38] every nation he appointed a ruler,
but Yisrael (Israel) is the master's portion. 18 [39]
19 All their works are as clear as the sun before him.
His eyes are continually on their ways.
20 Their iniquities aren't hidden from him.
All their sins are before the master. 21 [40]
22 With him a person's giving to the poor is as a signet.
He'll keep a man's kindness as the pupil of the eye.[41]
23 Afterwards he'll rise up and repay them,
and render their repayment on their head.
24 However to those who repent he grants a return.
He comforts those who are losing hope.

Turn back to God while you can

25 Return to the master, and forsake sins.
Make your prayer before his face offend less.
26 Turn again to the Most High, and turn away from iniquity.[42]
Greatly hate the abominable thing.
27 Who'll give praise to the Most High in Haidais,
in place of the living who return thanks?
28 Thanksgiving perishes from the dead, as from one who doesn't exist.
He who's in life and health will praise the master.
29 How great is the master's mercy,
and his forgiveness to those who turn to him!
30 Because humans aren't capable of everything,
because the son of man isn't immortal.
31 What's brighter than the sun? Yet even this can be eclipsed.
So flesh and blood devise evil.
32 He looks on the power of the height of heaven,
while all men are earth and ashes.

God's greatness and human frailty

18:1 He who lives forever created the whole universe.
2 The master alone is just. 3 [43]
4 He's given power to declare his works to no one.
Who could trace out his mighty actions?
5 Who could measure the strength of his majesty?
Who could also proclaim his mercies?
6 As for the wondrous works of the master, it isn't possible to take from them nor add to them,
neither is it possible to explore them.
7 When a man has finished, then he's just at the beginning.
When he stops, then he'll be perplexed.
8 What's mankind, and what purpose do they serve?
What's their good, and what's their evil?
9 The number of man's days at the most are a hundred years.
10 As a drop of water from the sea, and a pebble from the sand,
so are a few years in the day of eternity.
11 Because this cause the master was patient over them,
and poured out his mercy on them.
12 He saw and perceived their end, that it's evil.
Therefore he multiplied his forgiveness.
13 A man's mercy is on his neighbour;
but the master's mercy is on all flesh:
reproving, chastening, teaching,
and bringing back, as a shepherd does his flock.
14 He has mercy on those who accept chastening,
and that diligently seek after his judgements.

Give without insulting the receiver

15 My son, don't add reproach to your good actions,
and no harsh words in any of your giving.
16 Doesn't the dew relieve the scorching heat?
So a word is better than a gift.
17 Listen, isn't a word better than a gift?
Both are with a gracious person.
18 A fool is ungracious and abusive.
The gift of an grudging person consumes the eyes.

Think ahead and prepare

19 Learn before you speak.
Take care of your health before you get sick.

35 **RV 17:9 · Note** Verse 9 is omitted by the best authorities.
36 **RV 17:10 · Note** This line is added by the best authorities.
37 **RV 17:16 · Note** Verses 16, 18, and 21 are omitted by the best authorities.
38 **RV 17:17 · Note** The preceding part of this verse is omitted by the best authorities.
39 **RV 17:18 · Note** Verses 16, 18, and 21 are omitted by the best authorities.
40 **RV 17:21 · Note** Verses 16, 18, and 21 are omitted by the best authorities.
41 **RV 17:22 · Note** The remainder of this verse is omitted by the best authorities.
42 **RV 17:26 · Note** A line is here omitted by the best authorities.
43 **RV 18:3 · Note** The remainder of verse 2, and verse 3, are omitted by the best authorities.

Readers' Version

20 Before judgement, examine yourself,
and in the hour of scrutiny you'll find forgiveness.
21 Humble yourself before you get sick.
In the time of sins, repent.
22 Let nothing hinder you to pay your vow in due time.
Don't wait until death to be released.
23 Before you make a vow, prepare yourself.
Don't be like a man who tests the master.
24 Think about the anger coming in the days of the end,
and the time of vengeance, when he turns away his face.
25 In the days of fullness remember the time of hunger.
Remember poverty and lack in the days of wealth.
26 From morning until evening, the time changes.
All things are speedy before the master.
27 A wise man is cautious in everything.
In days of sinning, he'll beware of offence.[44]
28 Every man of understanding knows wisdom.
He'll give thanks to him who found her.
29 They who were of understanding in sayings also became wise themselves,
and poured out apt proverbs.

Control your appetites

30 Don't go after your lusts.
Restrain your appetites.
31 If you give fully to your soul the delight of her desire,
she'll make you the laughing stock of[45] your enemies.
32 Don't make merry in much luxury,
and don't be tied to its expense.
33 Don't be made a beggar by banqueting with borrowed money
when you have nothing in your purse.[46]
19:1 A worker who's a drunkard won't become rich.
He who despises small things will fall little by little.
2 Wine and women will make men of understanding go astray.
He who joins with prostitutes is reckless.
3 Decay and worms will have him as their heritage.
A reckless soul will be taken away.

Don't spread rumours

4 He who's hasty to trust is shallow-hearted.
He who sins offends against his own soul.
5 He who rejoices in wickedness will be condemned.[47]
6 He who hates gossip has less wickedness.[48]
7 Never repeat what's told you,
and you won't lose anything.
8 Whether it's of friend or foe, don't tell it.
Unless it's a sin to you, don't reveal it.
9 Because if he's heard you and observed you,
when the time comes, he'll hate you.
10 Have you heard something? Let it die with you.
Be brave: it won't make you burst!
11 A fool will travail in pain with a word,
as a woman in labour with a child.
12 As an arrow that sticks in the flesh of the thigh,
so is gossip in a fool.

Check the facts before blaming someone

13 Question a friend; it may be he didn't do it.
If he did something, it may be that he may do it no more.
14 Question your neighbour; it may be he didn't say it.
If he's said it, it may be that he may not say it again.
15 Question a friend; for many times there's slander.
Don't trust every word.
16 There's one who slips, and not from the heart.
Who's he who hasn't sinned with his tongue?
17 Reprove your neighbour before you threaten him;
and give place to the Most High's law. 18–19 [49]

True wisdom and deceptive cleverness

20 All wisdom is the fear of the master.
In all wisdom is the doing of the law. 21 [50]
22 The knowledge of wickedness isn't wisdom.
The prudence of sinners isn't counsel.
23 There's a wickedness, and it's an abomination.
There's a fool lacking in wisdom.
24 Better is one who has little understanding, and fears God,
than one who has much intelligence and transgresses the law.
25 There's an exquisite subtlety, and it's unjust.
And there's one who perverts favour to gain a judgement.[51]
26 There's one who does wickedly, who hangs down his head with mourning;
but inwardly he's full of deceit,
27 bowing down his face, and pretending to be deaf in one ear.
Where he isn't known, he'll take advantage of you.
28 And if for lack of power he's hindered from sinning,
if he finds opportunity, he'll do mischief.
29 A man will be known by his appearance.
One who has understanding will be known by his face when you meet him.
30 A man's attire, grinning laughter,
and the way he walks show what he is.

44 **RV 18:27 · Note** The remainder of this verse is omitted by the best authorities.
45 **RV 18:31 · Note** Or, a rejoicing to
46 **RV 18:33 · Note** The remainder of this verse is omitted by the best authorities.
47 **RV 19:5 · Note** The remainder of this verse is omitted by the best authorities.
48 **RV 19:6 · Note** The preceding part of this verse is omitted by the best authorities.
49 **RV 19:18-19 · Note** Verses 18 and 19 are omitted by the best authorities.
50 **RV 19:21 · Note** The remainder of verse 20 and verse 21 are omitted by the best authorities.
51 **RV 19:25 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

Knowing when to speak and when to be silent

20:1 There's a reproof that isn't timely;
and there's a person who's wise enough to keep silent.
2 How good is it to reprove, rather than to be angry.
He who confesses will be kept back from harm. 3 [52]
4 As is the lust of a eunuch to deflower a virgin,
so is he who executes judgements with violence.
5 There's one who keeps silent and is found wise;
and there's one who's hated for his much talk.
6 There's one who keeps silent, for he has no answer to make;
And there's one who keeps silent, knowing when to speak.
7 A wise man will be silent until his time has come,
but the braggart and fool will miss his time.
8 He who uses many words will be abhorred.
He who takes authority for himself will be hated in it.

Gifts and gains that bring trouble

9 There's a prosperity that a man finds in misfortunes;
and there's a gain that turns to loss.
10 There's a gift that won't profit you;
and there's a gift that pays back double.
11 There are losses because of glory;
and there's one who's lifted up his head from a low estate.
12 There's one who buys much for a little,
and pays for it again sevenfold.
13 He who's wise in words will make himself beloved;
but the pleasantries of fools will be wasted.
14 The gift of a fool won't profit you,[53]
for he looks for repayment many times instead of one.
15 He'll give little and insult much.
He'll open his mouth like a crier.
Today he'll lend, and tomorrow he'll ask for it back.
Such a one is a hateful man.
16 The fool will say, "I have no friend,
and I have no thanks for my good actions.
Those who eat my bread have an evil tongue."
17 How often, and of how many, will he be laughed to scorn![54]

Careless words, lies, and hidden wisdom

18 A slip on a pavement is better than a slip with the tongue.
So the fall of the wicked will come speedily.
19 A man without grace is a tale out of season.
It'll be continually in the mouth of the ignorant.
20 A parable from a fool's mouth will be rejected;
for he won't tell it at the proper time.
21 There's one who's hindered from sinning through lack.
When he rests, he won't be troubled.
22 There's one who destroys his soul through bashfulness.
By a foolish face, he'll destroy it.
23 There's one who for bashfulness makes promises to his friend;
and he makes him his enemy for nothing.
24 A lie is an ugly blot on a person.
It'll be continually in the mouth of the ignorant.
25 A thief is better than a man who's continually lying,
but they both will inherit destruction.
26 The destination of a liar is dishonour.
His shame is with him continually.
27 He who's wise in words will advance himself.
And one who's prudent will please great men.
28 He who tills his land will raise his harvest high.
He who pleases great men will get pardon for iniquity.
29 Favours and gifts blind the eyes of the wise,
and as a muzzle on the mouth, turn away reproofs.
30 Wisdom that's hidden, and treasure that's out of sight—
what profit is in either of them?
31 Better is a man who hides his folly
than a man who hides his wisdom. 32 [55]

Turn away from sin

21:1 My son, have you sinned?
Do it no more;
and ask forgiveness for your past sins.
2 Flee from sin as from the face of a snake;
for if you go near, it'll bite you.
Its teeth are like lion's teeth,
slaying people's souls.
3 All iniquity is as a two-edged sword.
Its stroke has no healing.
4 Terror and violence will waste away riches.
So an arrogant man's house will be laid waste.
5 Supplication from a poor man's mouth reaches to the ears of[56] God,
and his judgement comes speedily.
6 One who hates reproof is in the path of the sinner.
He who fears the master will repent in his heart.
7 He who's mighty in tongue is known far away;
but the man of understanding knows when he slips.
8 He who builds his house with other men's money
is like one who gathers stones for his own tomb.
9 The congregation of wicked men is as a bundle of tow
with a flame of fire at the end of them.
10 The way of sinners is paved with stones;
and at the end of it's the pit of Haidais.

The behaviour of wise and foolish people

11 He who keeps the law becomes master of its intent.
The fulfilment of the fear of the master is wisdom.
12 He who isn't clever won't be instructed.

52 **RV 20:3 · Note** Verse 3 is omitted by the best authorities.
53 **RV 20:14 · Note** A line of this verse is here omitted by the best authorities.
54 **RV 20:17 · Note** The latter part of verse 17 is omitted by the best authorities.
55 **RV 20:32 · Note** Verse 32 is omitted by the best authorities.
56 **RV 21:5 · Note** Grk. him.

Readers' Version

There's a cleverness which makes bitterness abound.
13 The knowledge of a wise man will be made to abound as a flood,
and his counsel as a fountain of life.
14 The inward parts of a fool are like a broken vessel.
He'll hold no knowledge.
15 If a man of knowledge hears a wise word,
he'll commend it and add to it.
The wanton man hears it, and it displeases him,
so he throws it away behind his back.
16 The chatter of a fool is like a burden in the way,
but grace will be found on the lips of the wise.
17 The utterance of the prudent man will be desired by the congregation.
They'll ponder his words in their heart.
18 As a house that's destroyed, so is wisdom to a fool.
The knowledge of an unwise man is talk without sense.[57]
19 Instruction is as fetters on the feet of an unwise man,
and as manacles on the right hand.
20 A fool lifts up his voice with laughter,
but a clever man smiles quietly.
21 Instruction is to a prudent man as an ornament of gold,
and as a bracelet on his right arm.
22 A fool's foot rushes into a house,
but a man of experience will be ashamed of entering.
23 A foolish man peers into the door of a house,
but a man who's instructed will stand outside.
24 It's rude for someone to listen at a door,
but a prudent person will be grieved with the disgrace.
25 The lips of strangers will be grieved at these things,
but the words of prudent men will be weighed in the balance.
26 The heart of fools is in their mouth,
but the mouth of wise men is their heart.
27 When the ungodly curses an adversary,
he curses his own soul.
28 A whisperer defiles his own soul,
and will be hated wherever he travels.

Laziness and undisciplined children

22:1 A slothful man is compared to a stone that's defiled.
Everyone will hiss at him in his disgrace.
2 A slothful man is compared to the filth of a dunghill.
Anyone who picks it up will shake it out of his hand.
3 An undisciplined child is a disgrace to his father,
and a foolish daughter is born to his loss.
4 A prudent daughter will inherit a husband of her own.
She who brings shame is the grief of her father.
5 She who's arrogant brings shame on father and husband.
She'll be despised by both of them.
6 Ill-timed conversation is like music in mourning,
but stripes and correction are wisdom in every season.

Dealing with fools

7 He who teaches a fool is like one who glues potsherds together,
even like one who wakes a sleeper out of a deep sleep.
8 He who teaches a fool is as one who teaches a man who slumbers.
In the end he'll say, "What's it?" 9-10 [58]
11 Weep for the dead, for he lacks light.
Weep for a fool, for he lacks understanding.
Weep more sweetly for the dead, because he's found rest,
but the life of the fool is worse than death.
12 Mourning for the dead lasts seven days,
but for a fool and an ungodly man, it lasts all the days of his life.
13 Don't talk much with a foolish man,
and don't go to one who has no understanding.
Beware of him, or his attack might bring you trouble and defile you.
Turn away from him, and you'll find rest,
and you won't be wearied in his madness.
14 What'd be heavier than lead?
What's its name, but "Fool"?
15 Sand, salt, and a mass of iron is easier to bear
than a man without understanding.
16 Timber girded and bound into a building won't be released with shaking.
So a heart established in due season on well advised counsel won't be afraid.
17 A heart settled on a thoughtful understanding
is as an ornament of plaster on a polished wall.
18 Fences set on a high place won't stand against the wind;
so a fearful heart in the imagination of a fool won't stand against any fear.

Protect your friendships

19 He who pricks the eye will make tears fall.
He who pricks the heart makes it show feeling.
20 The person who throws a stone at birds, scares them away.
He who insults a friend will dissolve friendship.
21 If you've drawn a sword against a friend, don't despair,
for there may be a way back.
22 If you've opened your mouth against a friend, don't be afraid,
for there may be reconciliation,
unless it's for insulting, arrogance, disclosing of a secret, or a treacherous blow—
for these things any friend will flee.
23 Gain trust with your neighbour in his poverty,
that in his prosperity you may have gladness.
Stay steadfast to him in the time of his affliction,
that you may be heir with him in his inheritance.[59]

57 **RV 21:18 · Note** Grk. unexamined words.

58 **RV 22:9-10 · Note** Verses 9 and 10 are omitted by the best authorities.

59 **RV 22:23 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

24 Before fire is the vapour and smoke of a furnace,
so insults precede bloodshed.
25 I won't be ashamed to shelter a friend.
I won't hide myself from his face.
26 If any evil happens to me because of him,
everyone who hears it'll beware of him.

A prayer for self-control

27 Who'll set a watch over my mouth,
and a seal of shrewdness on my lips,
that I may not fall from it, and that my tongue may not destroy me?
23:1 Oh master, Father and Master of my life,
don't abandon me to their counsel.
Don't let me fall because of them.
2 Who'll set scourges over my thought,
and a discipline of wisdom over my heart,
that they spare me not for my errors,
and not overlook their sins?
3 Otherwise my errors might be multiplied,
and my sins abound,
I fall before my adversaries,
and my enemy rejoice over me.[60]
4 Oh master, Father and God of my life,
don't give me a haughty eyes,[61]
5 and turn away evil desire from me.[62]
6 Let neither gluttony nor lust overtake me.
Don't give me over to a shameless mind.

Avoid careless oaths and offensive speech

7 Listen, my children, to the discipline of the mouth.
He who keeps it won't be caught.
8 The sinner will be overpowered through his lips.
By them, the insulter and the arrogant will stumble.
9 Don't accustom your mouth to an oath,
and don't be accustomed to naming the Holy One,
10 for as a servant who's continually scourged won't lack bruises,
so he also who swears and continually utters the Name won't be cleansed from sin.
11 A man of many oaths will be filled with iniquity.
The scourge won't depart from his house.
If he offends, his sin will be on him.
If he disregards it, he's sinned doubly.
If he's sworn falsely, he won't be justified,
for his house will be filled with calamities.
12 There's a manner of speech that's clothed with death.
Let it not be found in the heritage of Ya'akov (Jacob),
for all these things will be far from the godly,
and they won't wallow in sins.
13 Don't accustom your mouth to gross rudeness,
for it involves sinful speech.
14 Remember your father and your mother,
for you sit among great men,
that you be not forgetful before them,
and become a fool by your bad habit;
so you may wish that you hadn't been born,
and curse the day of your birth.
15 A man who's accustomed to abusive language
won't be corrected all the days of his life.

Sexual sin and its consequences

16 Two sorts of people multiply sins,
and the third will bring anger:
a hot passion, like a burning fire, won't be quenched until it's consumed;
a fornicator in the body of his flesh will never cease until he has burnt out the fire.
17 All bread is sweet to a fornicator.
He won't cease until he dies.
18 A man who goes astray from his own marriage bed
says in his heart, "Who sees me?
Darkness is around me, and the walls hide me.
No one sees me. Of whom am I afraid?
The Most High won't remember my sins."
19 Men's eyes are his terror.
He doesn't know that the master's eyes are ten thousand times brighter than the sun,
seeing all the ways of men,
and looking into secret places.
20 All things were known to him before they were created,
and also after they were completed.
21 This man will be punished in the streets of the city.
He'll be seized where he least expects it.
22 So also is a wife who leaves her husband,
and produces an heir by another man.
23 Because first, she was disobedient in the Most High's law.
Second, she trespassed against her own husband.
Third, she played the adulteress in fornication,
and had children by another man.
24 She'll be brought out into the congregation.
Her punishment will extend to her children.
25 Her children won't take root.
Her branches will bear no fruit.
26 She'll leave her memory for a curse.
Her reproach won't be blotted out.
27 And those who are left behind will know that there's nothing better than the fear of the master,
and nothing sweeter than to heed the master's commandments. 28 [63]

Wisdom makes her home among God's people

24:1 Wisdom will praise her own soul,
and will proclaim her glory among her people.
2 She'll open her mouth in the congregation of the Most

60 **RV 23:3 · Note** The remainder of this verse is omitted by the best authorities.
61 **RV 23:4 · Note** The remainder of this verse is omitted by the best authorities.
62 **RV 23:5 · Note** The remainder of this verse is omitted by the best authorities.
63 **RV 23:28 · Note** Verse 28 is omitted by the best authorities.

Readers' Version

High,
and proclaim her glory in the presence of his power.
3 "I came out of the Most High's mouth,
and covered the earth as a mist.
4 I lived in high places,
and my throne is in the pillar of the cloud.
5 Alone I surrounded the circuit of heaven,
and walked in the depth of the abyss.
6 In the waves of the sea, and in all the earth,
and in every people and nation, I obtained a possession.
7 With all these I tried to find rest.
In whose inheritance will I stay?
8 Then the Creator of all things gave me a command.
He who created me made my tent to rest,
and said, 'Let your dwelling be in Ya'akov (Jacob),
and your inheritance in Yisrael (Israel).'
9 He created me from the beginning, before the ages.
Because all ages, I won't cease to exist.
10 In the holy tabernacle, I ministered before him.
So I was established in Tsiyon (Zion).
11 In the beloved city, likewise he gave me rest.
In Yerushalem (Jerusalem) was my domain.
12 I took root in a people that was honoured,
even in the portion of the master's own inheritance.
13 I was exalted like a cedar in Levanon,
And like a cypress tree on the mountains of Hermon.
14 I was exalted like a palm tree on the sea shore,
like rose bushes in Yeriho (Jericho),
and like a fair olive tree in the plain.
I was exalted like a plane tree.
15 Like cinnamon and aspalathus, I've given a scent to perfumes.
Like choice myrrh, I spread abroad a pleasant fragrance,
like[64] galbanum, onycha, stacte,
and as the smell of frankincense in the tabernacle.
16 Like the terebinth, I stretched out my branches.
My branches are glorious and graceful.
17 Like the vine, I put forth grace.
My flowers are the fruit of glory and riches. 18 [65]
19 "Come to me, all you who desire me,
and be filled with my fruits.
20 Because my memory is sweeter than honey,
and my inheritance than the honeycomb.
21 Those who eat me will be hungry for more.
Those who drink me will be thirsty for more.
22 He who obeys me won't be ashamed.
Those who work with me won't sin."

Wisdom in God's law

23 All these things are the book of the Most High God's covenant,
the law which Mosheh (Moses) commanded us for an inheritance for the assemblies of Ya'akov (Jacob). 24 [66]
25 It's he who makes wisdom abundant, as Pishon,
and as Hidekel in the days of first fruits.
26 He makes understanding full as the Perat (Euphrates),
and as the Yarden (Jordan) in the days of harvest,
27 who makes instruction shine forth as the light,
as Gihon in the days of vintage.
28 The first man didn't know her perfectly.
In the same way, the last hasn't explored her.
29 Because her thoughts are filled from the sea,
and her counsels from the great deep.

Passing wisdom on to others

30 I came out as a canal stream from a river,
and as an irrigation ditch into a garden.
31 I said, "I'll water my garden,
and will drench my garden bed."
Listen, my stream became a river,
and my river became a sea.
32 I'll yet bring instruction to light as the morning,
and will make these things clear from far away.
33 I'll continue to pour out teaching like prophecy,
and leave it to all generations.
34 See that I haven't laboured for myself only,
but for all those who diligently seek wisdom.

Things that bring happiness and honour

25:1 I enjoy three things,
and they're beautiful before the master and men:
the agreement of kindred,
the friendship of neighbours,
and a woman and her husband who walk together in agreement.
2 But my soul hates three sorts of people,
and I'm greatly offended at their life:
a poor man who's arrogant,
a rich man who's a liar,
and an old fool who's an adulterer.
3 If you gathered nothing in your youth,
how could you find anything in your old age?
4 How beautiful a thing is judgement in the grey-haired,
and for elders to know good counsel!
5 How beautiful is the wisdom of old men,
and understanding and counsel to men who are in honour!
6 Much experience is the crown of the aged.
Their glory is the fear of the master.
7 There are nine things that I've thought of, and in my heart counted happy,
and the tenth I'll utter with my tongue:
a man who has joy with his children,
and a man who lives and sees the fall of his enemies.
8 Happy is he who lives with a wife of understanding,
he who hasn't slipped with his tongue,
and he who hasn't served a man who's unworthy of him.
9 Happy is he who's found prudence,

64 **RV 24:15 · Note** See Exodus 30:34.
65 **RV 24:18 · Note** Verse 18 is omitted by the best authorities.
66 **RV 24:24 · Note** Verse 24 is omitted by the best authorities.

Readers' Version

and he who speaks in the ears of those who listen.
10 How great is he who's found wisdom!
Yet is there none above him who fears the master.
11 The fear of the master surpasses all things.
Who can someone who holds it be compared to? 12 [67]

Good and bad wives

13 Any wound but a wound of the heart!
Any wickedness but the wickedness of a woman!
14 Any calamity but a calamity from those who hate me!
Any vengeance but the vengeance of enemies!
15 There's no venom worse than a snake's venom.
There's no anger worse than an enemy's anger.
16 I'd rather live with a lion and a dragon
than keep house with a wicked woman.
17 The wickedness of a woman changes her appearance,
and darkens her face like that of a bear.
18 Her husband will sit among his neighbours,
and when he hears it, he sighs bitterly.
19 All malice is small compared to the malice of a woman.
Let the portion of a sinner fall on her.
20 As walking up a sandy hill is to the feet of the aged,
so is a wife full of words to a quiet man.
21 Don't be ensnared by a woman's beauty.
Don't desire a woman for her beauty.
22 There's anger, impudence, and great reproach
if a woman supports her husband.
23 A wicked woman is abasement of heart,
a sad expression, and a wounded heart.
A woman who won't make her husband happy
is like hands that hang down, and weak knees.
24 The beginning of sin came from a woman.
Because of her, we all die.
25 Don't give water an outlet,
and don't give a wicked woman freedom of speech.
26 If she doesn't go as you direct,
cut her away from your flesh.[68]
26:1 Happy is the husband of a good wife.
The number of his days will be doubled.
2 A faithful wife gives joy to her husband.
He'll fulfil his years in peace.
3 A good wife is a great gift.
She'll be given to those who fear the master.
4 Whether a man is rich or poor,
a good heart makes a cheerful face at all times.
5 Of three things my heart was afraid,
and about the fourth[69] kind I made supplication:
The slander of a city, the assembly of a mob, and a false accusation.
All these are more grievous than death.
6 A grief of heart and sorrow is a woman who's jealous of another woman.
Her tongue-lashing makes it known to all.
7 A wicked woman is like a chafing yoke.
He who takes hold of her is like one who grasps a scorpion.
8 A drunken woman causes great anger.
She won't cover her own shame.
9 The fornication of a woman is in the lifting up of her eyes;
it'll be known by her eyelids.
10 Keep strict watch on a headstrong daughter,
or she might find an opportunity and take it.
11 Watch out for an impudent eye,
and don't be surprised if it sins against you.
12 She'll open her mouth like a thirsty traveller,
and drink from every water that's near.
She'll sit down at every post,
and open her quiver to any arrow.
13 The grace of a wife will delight her husband.
Her knowledge will strengthen[70] his bones.
14 A silent woman is a gift of the master.
There's nothing worth so much as a well-instructed soul.
15 A modest woman is grace on grace.
There are no scales that can weigh the value of a self-controlled soul.
16 As the sun when it arises in the highest places of the master,
so is the beauty of a good wife in her well-organised home.
17 As the lamp that shines on the holy lampstand,
so is the beauty of the face on a well-proportioned body.
18 As the golden pillars are on a base of silver,
so are beautiful feet with the breasts of one who's steadfast. 19–27 [71]

Honour, hardship, and honest business

28 Because two things my heart is grieved,
and for the third anger comes on me:
a warrior who suffers for poverty,
men of understanding who are counted as garbage,
and one who turns back from righteousness to sin—
the master will prepare him for the sword!
29 It's difficult for a merchant to keep himself from wrong doing,
and for a retailer to be acquitted of sin.
27:1 Many have sinned for profit.
He who seeks to multiply wealth will turn his eye away.
2 As a nail will stick fast between the joinings of stones,
so sin will thrust itself in between buying and selling.
3 Unless a person holds on diligently to the fear of the master,

67 **RV 25:12 · Note** Verse 12 is omitted by the best authorities.
68 **RV 25:26 · Note** The remainder of this verse is omitted by the best authorities.
69 **RV 26:5 · Note** Grk. countenance.
70 **RV 26:13 · Note** or, fatten
71 **RV 26:19-27 · Note** Verses 19-27 are omitted by the best authorities.

Readers' Version

his house will be overthrown quickly.

Words reveal a person's character

4 In the shaking of a sieve, the refuse remains,
so does the filth of man in his thoughts.
5 The furnace tests the potter's vessels;
so the test of a person is in his thoughts.
6 The fruit of a tree discloses its cultivation,
so is the utterance of the thought of a person's heart.
7 Praise no man before you hear his thoughts,
for this is how people are tested.
8 If you follow righteousness, you'll obtain it,
and put it on like a long robe of glory.
9 Birds will return to their own kind,
so truth will return to those who practise it.
10 The lion lies in wait for prey.
So does sin for those who do evil.
11 The discourse of a godly man is always wise,
but the fool changes like the moon.
12 Limit your time among people void of understanding,
but persevere among the thoughtful.
13 The talk of fools is offensive.
Their laughter is wantonly sinful.
14 Their talk with much swearing makes hair stand upright.
Their strife makes others plug their ears.
15 The strife of the proud leads to bloodshed.
Their abuse of each other is a grievous thing to hear.

Keep your friends' secrets

16 He who reveals secrets destroys trust,
and won't find a close friend.
17 Love a friend, and keep faith with him;
but if you reveal his secrets,
you won't catch him;
18 for as a man has destroyed his enemy,
so you've destroyed the friendship of your neighbour.
19 As a bird which you've released out of your hand,
so you've let your neighbour go, and you won't catch him again.
20 Don't pursue him, for he's gone far away,
and has escaped like a gazelle out of the snare.
21 Because a wound may be bound up, and after abuse there may be reconciliation;
but he who reveals secrets is without hope.

Deceit and wrongdoing bring their own punishment

22 One who winks the eye contrives evil things;
and those who know him will keep their distance.
23 When you're present, he'll speak sweetly,
and will admire your words;
but afterward he'll twist his speech
and set a trap in your words.
24 I've hated many things, but nothing like him.
The master will hate him.
25 One who casts a stone straight up casts it on his own head.
A deceitful blow opens wounds.
26 He who digs a pit will fall into it.
He who sets a snare will be caught in it.
27 He who does evil things, they'll roll back on him,
and he won't know where they came from.
28 Mockery and reproach are from the arrogant.
Vengeance lies in wait for them like a lion.
29 Those who rejoice at the fall of the godly will be caught in a snare.
Anguish will consume them before they die.

Forgive others and let go of anger

30 Anger and anger, these also are abominations.
A sinner will possess them.
28:1 He who takes vengeance will find vengeance from the master,
and he'll surely make his sins firm.
2 Forgive your neighbour the hurt that he's done,
and then your sins will be pardoned when you pray.
3 Does anyone harbour anger against another
and expect healing from the master?
4 On a man like himself he has no mercy,
and does he make supplication for his own sins?
5 He himself, being flesh, nourishes anger.
Who'll make atonement for his sins?
6 Remember your last end, and stop enmity.
Remember corruption and death, and be true to the commandments.
7 Remember the commandments, and don't be angry with your neighbour.
Remember the covenant of the Highest, and overlook ignorance.

Quarrels and the damage caused by slander

8 Abstain from strife, and you'll diminish your sins,
for a passionate man will kindle strife.
9 A man who's a sinner will trouble friends
and sow discord among those who are at peace.
10 As is the fuel of the fire, so it'll burn;
and as the stoutness of the strife is, so it'll burn.
As is the man's strength, so will be his anger;
and as is his wealth, so he'll exalt his anger.
11 A contention begun in haste kindles a fire;
and hasty fighting sheds blood.
12 If you blow on a spark, it'll burn;
and if you spit on it, it'll be quenched.
Both of these come out of your mouth.
13 Curse the whisperer and double-tongued,
for he's destroyed many who were at peace.
14 A slanderer has shaken many,
and dispersed them from nation to nation.
It's pulled down strong cities
and overthrown great men's houses.
15 A slanderer has thrown out brave women
and deprived them of their labours.
16 He who listens to it won't find rest,
nor will he live quietly.
17 The stroke of a whip makes a mark in the flesh,
but the stroke of a tongue will break bones.
18 Many have fallen by the edge of the sword,

Readers' Version

yet not so many as those who've fallen because of the tongue.
19 Happy is he who's sheltered from it,
who hasn't passed through its anger,
who hasn't drawn its yoke,
and hasn't been bound with its bands.
20 Because its yoke is a yoke of iron,
and its bands are bands of brass.
21 Its death is an evil death,
and Haidais is better than it.
22 It won't have rule over godly men.
They won't be burnt in its flame.
23 Those who forsake the master will fall into it.
It'll burn among them, and won't be quenched.
It'll be sent against them like a lion.
It'll destroy them like a leopard.
24 As you hedge your possession about with thorns,
and secure your silver and your gold,
25 so make a balance and a weight for your words,
and make a door and a bar for your mouth.
26 Be careful not to slip with it,
or you might fall before someone lying in wait.

Loans, generosity, and helping the poor

29:1 He who shows mercy will lend to his neighbour.
He who strengthens him with his hand keeps the commandments.
2 Lend to your neighbour in time of his need.
Repay your neighbour on time.
3 Confirm your word, and keep faith with him;
and at all seasons you'll find what you need.
4 Many have considered a loan to be a windfall,
and have given trouble to those who helped them.
5 Until he's received, he'll kiss a man's hands.
Because his neighbour's money he'll speak submissively.
Then when payment is due, he'll prolong the time,
return excuses, and complain about the season.
6 If he prevails, the creditor will hardly receive half;
and he'll count it as a windfall.
If not, he's deprived him of his money,
and he has gotten him for an enemy without cause.
He'll pay him with cursing and railing.
Instead of honour, he'll pay him disgrace.
7 Many on account of fraud have turned away.
They're afraid of being defrauded for nothing.
8 However be patient with a man in poor estate.
Don't keep him waiting for your gift.
9 Help a poor man for the commandment's sake.
According to his need don't send him empty away.
10 Lose your money for a brother and a friend.
Don't let it rust under a stone and be lost.
11 Allocate your treasure according to the Most High's commandments
and it'll profit you more than gold.
12 Store up almsgiving in your store-chambers
and it'll deliver you out of all affliction.
13 It'll fight for you against your enemy
better than a mighty shield and a ponderous spear.

The risks of guaranteeing someone else's debt

14 A good man will be surety for his neighbour.
He who's lost shame will fail him.
15 Don't forget the kindness of your guarantor,
for he's given his life for you.
16 A sinner will waste the property of his guarantor.
17 He who's thankless will fail him who delivered him.
18 Being surety has undone many who were prospering
and shaken them as a wave of the sea.
It's driven mighty men from their homes.
They wandered among foreign nations.
19 A sinner who falls into suretiship and undertakes contracts for work
will fall into lawsuits.
20 Help your neighbour according to your power,
and be careful not to fall yourself.

The value of a home of your own

21 The essentials of life are water, bread,
a garment, and a house for privacy.
22 Better is the life of a poor man under a shelter of logs
than sumptuous fare in another man's house.
23 With little or with much, be well satisfied.[72]
24 It's a miserable life to go from house to house.
Where you're a guest, you dare not open your mouth.
25 You'll entertain, serve drinks, and have no thanks.
In addition to this, you'll hear bitter words.
26 "Come here, you sojourner, set a table,
and if you have anything in your hand, feed me with it."
27 "Leave, you sojourner, for an honoured guest is here.
My brother has come to be my guest. I need my house."
28 These things are grievous to a man of understanding:
The scolding about lodging and the insults of creditors.

Discipline your children

30:1 He who loves his son will continue to lay stripes on him,
that he may have joy from him in the end.
2 He who chastises his son will have profit from him,
and will brag about him among his acquaintances.
3 He who teaches his son will provoke his enemy to jealousy.
Before friends, he'll rejoice in him.
4 His father dies, and is as though he hadn't died;
for he's left one behind him like himself.
5 In his life, he saw his son and rejoiced.
When he died, it was without regret.
6 He left behind him an avenger against his enemies,
and one to repay kindness to his friends.
7 He who makes too much of his son will bind up his wounds.
His heart will be troubled at every cry.
8 An unbroken horse becomes stubborn.
An unrestrained son becomes headstrong.
9 Pamper your child, and he'll make you afraid.

72 **RV 29:23 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

Play with him, and he'll grieve you.
10 Don't laugh with him, or you might end up grieving with him,
and end up grinding your teeth.
11 Give him no liberty in his youth,
and don't ignore his follies.[73]
12 Bow[74] down his neck in his youth,
and beat him on the sides while he's a child,
or he might become stubborn and disobey you,
and there be sorrow to your soul.[75]
13 Chastise your son, and give him work,
or his shameless behaviour might offend you.

Health and happiness are better than wealth

14 Better is a poor man who's healthy and fit,
than a rich man who's afflicted in his body.
15 Health and fitness are better than all gold,
and a strong body better than wealth without measure.
16 There's no wealth better than health of body.
There's no gladness above the joy of the heart.
17 Death is better than a bitter life,
and eternal rest than a continual sickness.
18 Good things poured out on a mouth that's closed
are like food offerings laid on a grave.
19 What does an offering profit an idol?
Because it can't eat or smell.
So is he who's punished by the master,
20 seeing with his eyes and groaning,
like a eunuch embracing a virgin and groaning.
21 Don't give your soul to sorrow.
Don't afflict yourself deliberately.
22 Gladness of heart is a man's life.
Cheerfulness of a man lengthens his days.
23 Love your own soul, and comfort your heart.
Remove sorrow far from you,
for sorrow has destroyed many,
and there's no profit in it.
24 Envy and anger shorten life.
Anxiety brings old age before its time.
25 Those who are cheerful and merry
will benefit from their food.

Wealth and the temptation to do wrong

31:1 Wakefulness that comes from riches consumes the flesh,
and anxiety about it takes away sleep.
2 Wakeful anxiety will crave slumber.
In a severe disease, sleep will be broken.
3 A rich man toils in gathering money together.
When he rests, he's filled with his good things.
4 A poor man toils in lack of substance.
When he rests, he becomes needy.
5 He who loves gold won't be justified.
He who follows destruction will himself have his fill of it.
6 Many have been given over to ruin for the sake of gold.
Their destruction meets them face to face.
7 It's a stumbling block to those who sacrifice to it.
Every fool will be taken by it.
8 Blessed is the rich person who's found blameless,
and who doesn't go after gold.
9 Who's he, that we may call him blessed?
Because he's done wonderful things among his people.
10 Who's been tried by it, and found perfect?
Then let him boast.
Who's had the power to transgress, and hasn't transgressed?
And to do evil, and hasn't done it?
11 His prosperity will be made sure.
The congregation will tell of his gifts to the poor.

Good manners at meals

12 Do you sit at a great table? Don't be greedy there.
Don't say, "There's a lot of food on it!"
13 Remember that a greedy eye is a wicked thing.
What's been created more greedy than an eye?
Therefore it sheds tears from every face.
14 Don't stretch your hand wherever it looks.
Don't thrust yourself with it into the dish.
15 Consider your neighbour's feelings by your own.
Be discreet in every point.
16 Eat like a human being those things which are set before you.
Don't eat greedily, or you might be hated.
17 Be first to stop for manners' sake.
Don't be insatiable, or you might cause offence.
18 And if you sit among many,
Don't reach out your hand before them.
19 How sufficient to a well-mannered man is a very little.
He doesn't breathe heavily in his bed.
20 Healthy sleep comes from moderate eating.
He rises early, and his wits are with him.
The pain of wakefulness, colic,
and griping are with an insatiable man.
21 And if you've been forced to eat,
rise up in the middle of it, and you'll have rest.
22 Hear me, my son, and don't despise me,
and in the end you'll appreciate my words.
In all your works be skilful,
and no disease will come to you.
23 People bless him who's liberal with his food.
The testimony of his excellence will be believed.
24 The city will murmur at him who's a stingy with his food.
The testimony of his stinginess will be accurate.

Be careful with wine

25 Don't show yourself valiant in wine,
for wine has destroyed many.

73 **RV 30:11 · Note** This line and the previous two lines are absent from some older MSS.

74 **RV 30:12 · Note** These three lines are absent from the oldest MSS.

75 **RV 30:12 · Note** These three lines are absent from the oldest MSS.

Readers' Version

26 The furnace tests the temper of steel by dipping;
so does wine test hearts in the quarrelling of the proud.
27 Wine is as good as life to men,
if you drink it in moderation.
What life is there to a man who's without wine?
It's been created to make men glad.
28 Wine drunk in season and in moderation
is joy of heart and gladness of soul:
29 Wine drunk excessively is bitterness of soul,
with provocation and conflict.
30 Drunkenness increases the rage of a fool to his hurt.
It diminishes strength and adds wounds.
31 Don't rebuke your neighbour at a banquet of wine.
Don't despise him in his mirth.
Don't speak a word of reproach to him.
Don't distress him by making demands of him.

How to behave at a feast

32:1 Have they made you ruler of a feast?
Don't be lifted up.
Be among them as one of them.
Take care of them first, and then sit down.
2 And when you've done all your duties, take your place,
that you may be gladdened on their account,
and receive a wreath for your good service.
3 Speak, you who are older, for it's your right, but with sound knowledge;
and don't interrupt the music.
4 Don't pour out talk where there's a performance of music.
Don't display your wisdom at the wrong time.
5 As a ruby signet in a setting of gold,
so is a music concert at a wine banquet.
6 As an emerald signet in a work of gold,
so is musical melody with pleasant wine.
7 Speak, young man, if you're obliged to,
but no more than twice, and only if asked.
8 Sum up your speech, many things in few words.
Be as one who knows and yet holds his tongue.
9 When among great men, don't behave as their equal.
When another is speaking, don't babble.
10 Lightning speeds before thunder.
Approval goes before one who's modest.
11 Rise up in good time, and don't be last.
Go home quickly and don't loiter
12 Amuse yourself there and do what is in your heart.
Don't sin by proud speech.
13 Because these things bless your Maker,
who gives you to drink freely of his good things.

Accept instruction and think before acting

14 He who fears the master will receive discipline.
Those who seek him early will find favour.
15 He who seeks the law will be filled with it,
but the hypocrite will stumble at it.
16 Those who fear the master will find true judgement,
and will kindle righteous acts like a light.
17 A sinful man shuns reproof,
and will find a judgement according to his will.
18 A sensible person won't neglect a thought.
An insolent and proud man won't crouch in fear,
even after he's done a thing by himself without counsel.
19 Do nothing without counsel,
but when you've acted, don't regret it.
20 Don't go in a way of conflict.
Don't stumble in stony places.
21 Don't be overconfident on a smooth road.
22 Beware of your own children.
23 In every work guard your own soul,
for this is the keeping of the commandments.
24 He who believes the law gives heed to the commandment.
He who trusts in the master will suffer no loss.
33:1 No evil will happen to him who fears the master,
but in trials once and again he'll deliver him.
2 A wise man won't hate the law,
but he who's a hypocrite about it's like a boat in a storm.
3 A man of understanding will put his trust in the law.
And the law is faithful to him, as when one asks a divine oracle.
4 Prepare your speech, and so you'll be heard.
Bind up instruction, and make your answer.
5 A fool's heart is like a cartwheel.
His thoughts are like a rolling axle.
6 A stallion horse is like a mocking friend.
He neighs under every one who sits on him.

God gives different roles to days and people

7 Why does one day excel another,
when all the light of every day in the year is from the sun?
8 They were distinguished by the master's knowledge,
and he varied seasons and feasts.
9 Some of them he exalted and hallowed,
and some of them he's made ordinary days.
10 And all men are from the ground.
Adam was created from dust.
11 In the abundance of his knowledge the master distinguished them,
and made their ways different.
12 Some of them he blessed and exalted,
and some of them he made holy and brought near to himself.
Some of them he cursed and brought low,
and overthrew them from their place.
13 As the clay of the potter in his hand,
all his ways are according to his good pleasure,
so men are in the hand of him who made them,
to render to them according to his judgement.
14 Good is the opposite of evil,
and life is the opposite of death;

Readers' Version

so[76] the sinner is the opposite of the godly.
15 Look on all the Most High's works like this,
they come in pairs, one against another.
16 I was the last on watch,
like one who gleans after the grape gatherers.

The teacher shares what he has learnt

17 By the master's blessing I arrived before them,
and filled my wine-pressing pit like one who gathers grapes.
18 Consider that I laboured not for myself alone,
but for all those who seek instruction.
19 Hear me, you great men of the people,
and listen with your ears, you rulers of the congregation.
20 To son and wife, to brother and friend,

Keep control of your own affairs

don't give power over yourself while you live,
and don't give your goods to another,
or you might regret it and have to ask for them back.
21 While you still live and breath is in you,
don't give yourself over to anybody.
22 Because it's better that your children should ask from you
than that you should look to your children's hand.
23 Excel in all your works.
Don't bring a stain on your honour.
24 In the day that you end the days of your life,
in the time of death, distribute your inheritance.
25 Fodder, a stick, and burdens are for a donkey.

Responsibilities towards servants

Bread, discipline, and work are for a servant.
26 Set your slave to work, and you'll find rest.
Leave his hands idle, and he'll seek liberty.
27 Yoke and whip will bow the neck.
Because an evil slave there are racks and tortures.
28 Send him to labour, that he not be idle,
for idleness teaches much mischief.
29 Set him to work, as is fit for him.
If he doesn't obey, make his fetters heavy.
30 Don't be excessive towards any.
Do nothing unjust.
31 If you have a slave, treat him like yourself,
because you've bought him with blood.
32 If you have a slave, treat him like yourself.
Because like your own soul, you'll need him.
If you treat him ill, and he departs and runs away,
33 which way will you go to seek him?
34:1 Vain and false hopes are for a man void of understanding.

Don't put your trust in dreams

Dreams give wings to fools.
2 As one who grasps at a shadow and follows after the wind,
so is he who sets his mind on dreams.
3 The vision of dreams is a reflection,
the likeness of a face near a face.
4 From an unclean thing what can be cleansed?
From that which is false what can be true?
5 Divinations, and soothsayings, and dreams, are vain.
The heart has fantasies like a woman in labour.
6 If they aren't sent in a visitation from the Most High,
don't give your heart to them.
7 Because dreams have led many astray.
They've failed by putting their hope in them.
8 Without lying the law will be fulfilled.
Wisdom is complete in a faithful mouth.
9 A well-instructed man knows many things.

Experience and trusting God

He who has much experience will declare understanding.
10 He who has no experience knows few things.
But he who's travelled increases cleverness.
11 I've seen many things in my travels.
My understanding is more than my words.
12 I was often in danger even to death.
I was preserved because of these experiences.
13 The spirit of those who fear the master will live,
for their hope is in him who saves them.
14 Anyone who fears the master won't be afraid, and won't be a coward,
because he's his hope.
15 Blessed is the soul of him who fears the master.
To whom does he give heed? Who's his support?
16 The master's eyes are on those who love him,
a mighty protection and strong support,
a cover from the hot blast, a shade from the noonday sun,
a guard from stumbling, and a help from falling.
17 He raises up the soul, and enlightens the eyes.
He gives health, life, and blessing.
18 He who sacrifices a thing wrongfully gotten, his offering is made in mockery.

Worship that pleases God

The mockeries of wicked men aren't acceptable.
19 The Most High has no pleasure in the offerings of the ungodly,
Neither is he pacified for sins by the multitude of sacrifices.
20 Like one who kills a son before his father's eyes
is he who brings a sacrifice from the goods of the poor.
21 The bread of the needy is the life of the poor.
He who deprives him of it's a man of blood.
22 Like one who murders his neighbour is he who takes away his living.
Like a shedder of blood is he who deprives a hireling of his hire.
23 When one builds, and another pulls down,
what profit do they have but toil?
24 When one prays, and another curses,
whose voice will the master listen to?
25 He who washes himself after touching a dead body,

76 **RV 33:14 · Note** A line of this verse is here omitted by the best authorities.

Readers' Version

and touches it again,
what does he gain by his washing?
26 Even so a man fasting for his sins,
and going again, and doing the same,
who'll listen to his prayer?
What profit does he have in his humiliation?
35:1 He who keeps the law multiplies offerings.
He who heeds the commandments sacrifices a peace offering.
2 He who returns a kindness offers fine flour.
He who gives to the poor sacrifices a thank offering.
3 To depart from wickedness pleases the master.
To depart from unrighteousness is an atoning sacrifice.
4 See that you don't appear in the presence of the master empty.
5 Because all these things are done because of the commandment.
6 The offering of the righteous enriches the altar.
The sweet fragrance of it's before the Most High.
7 The sacrifice of a righteous man is acceptable.
It won't be forgotten.
8 Glorify the master with generosity.
Don't reduce the first fruits of your hands.
9 In every gift show a cheerful face,
And dedicate your tithe with gladness.
10 Give to the Most High according as he's given.
As your hand has found, give generously.
11 Because the master repays,
and he'll repay you sevenfold.

God hears the prayers of the oppressed

12 Don't plan to bribe him with gifts, for he won't receive them.
Don't set your mind on an unrighteous sacrifice,
Because the master is the judge,
and with him is no respect of persons.
13 He won't accept any person against a poor man.
He'll listen to the prayer of him who's wronged.
14 He'll in no way despise the supplication of the fatherless
or the widow, when she pours out her tale.
15 Don't the tears of the widow run down her cheek?
Isn't her cry against him who's caused them to fall?
16 He who serves God according to his good pleasure will be accepted.
His supplication will reach to the clouds.
17 The prayer of the humble pierces the clouds.
until it comes near, he won't be comforted.
He won't depart until the Most High visits
and he judges righteously and executes judgement.
18 And the master won't be slack, neither will he be patient towards them,
until he's crushed the loins of the unmerciful.
He'll repay vengeance to the heathen
until he's taken away the multitude of the arrogant
and broken in pieces the sceptres of the unrighteous,
19 until he's rendered to every man according to his actions,
and repaid men's works according to their plans,
until he's judged the cause of his people,
and he'll make them rejoice in his mercy.
20 Mercy is as welcome in the time of his affliction,
as clouds of rain in the time of drought.

A prayer for Yisrael's restoration

36:1 Have mercy on us, Oh master the god of all, and look at us with favour;
2 and send your fear on all the nations.[77]
3 Lift up your hand against the foreign nations
and let them see your mighty power.
4 As you showed your holiness in us before them,
so be magnified in them before us.
5 Let them know you, as we also have known you,
that there's no god but only you, Oh God.
6 Show new signs, and work various wonders.
Glorify your hand and your right arm.[78]
7 Raise up indignation and pour out anger.
Take away the adversary and destroy the enemy.
8 Hasten the time and remember your oath.
Let them declare your mighty works.
9 Let him who escapes be devoured by raging fire.
May those who harm your people find destruction.
10 Crush the heads of the rulers of the enemies
who say, "There's no one but ourselves."
11 Gather all the tribes of Ya'akov (Jacob) together,
and[79] take them for your inheritance, as from the beginning.
12 Oh master, have mercy on the people that's called by your name,
and on Yisrael (Israel), whom you likened to a firstborn.
13 Have compassion on the city of your sanctuary,
Yerushalem (Jerusalem), the place of your rest.
14 Fill Tsiyon (Zion). Exalt your oracles
and fill your people with your glory.
15 Give testimony to those who were your creatures in the beginning,
and fulfil the prophecies that have been spoken in your name.
16 Reward those who wait for you,
and men will put their trust in your prophets.
17 Listen, Oh master, to the prayer of your servants,
according to the blessing of Aharon (Aaron) about your people;
and all those who are on the earth will know
that you're the master, the[80] eternal God.

77 **RV 36:2 · Note** The remainder of this verse is omitted by the best authorities.
78 **RV 36:6 · Note** The remainder of this verse is omitted by the best authorities.
79 **RV 36:11 · Note** The ancient authorities read I took them for my inheritance: but the Greek text is here very confused.
80 **RV 36:17 · Note** Grk. God of the ages.

Readers' Version

18 The belly will eat any food,
but one food is better than another.
19 The mouth tastes meats taken in hunting,
so does an understanding heart detect false speech.
20 A contrary heart will cause heaviness.
A man of experience will pay him back.
21 A woman will receive any man,
but one daughter is better than another.
22 The beauty of a woman cheers the face.
A man desires nothing more.
23 If kindness and humility are on her tongue,
her husband isn't like other sons of men.
24 He who gets a wife gets his richest treasure,
a help meet for him and a pillar of support.
25 Where no hedge is, the property will be plundered.
He who has no wife will mourn as he wanders.
26 Because who'd trust a nimble robber who skips from city to city?
Even so, who'd trust a man who has no nest, and lodges wherever he finds himself at nightfall?

Discernment and choosing a wife

37:1 Every friend will say, "I also am his friend";
but there's a friend which is only a friend in name.
2 Isn't there a grief in it even to death
when a companion and friend is turned into an enemy?
3 Oh wicked imagination, why were you formed
to cover the dry land with deceit?
4 There's a companion who rejoices in the gladness of a friend,
but in time of affliction will be against him.
5 There's a companion who for the belly's sake labours with his friend,
yet in the face of battle will carry his buckler.
6 Don't forget a friend in your soul.
Don't be unmindful of him in your riches.

Recognising a true friend

7 Every counsellor extols counsel,
but some give counsel in their own interest.
8 Let your soul beware of a counsellor,
and know in advance what's his interest
(for he'll take counsel for himself),
in case he casts the lot against you,
9 and say to you, "Your way is good."
Then he'll stand near you, to see what'll happen to you.
10 Don't take counsel with one who looks askance at you.
Hide your counsel from those who are jealous of you.
11 Don't consult with a woman about her rival,
with a coward about war,
with a merchant about business,
with a buyer about selling,
with an envious man about thankfulness,
with an unmerciful man about kindliness,
with a sluggard about any kind of work,
with a hireling in your house about finishing his work,
or with an idle servant about much business.
Pay no attention to these in any matter of counsel.

Choose your advisers carefully

12 But rather be continually with a godly man,
whom you know to be a keeper of the commandments,
who in his soul is as your own soul,
and who'll grieve with you, if you fail.
13 Make the counsel of your heart stand,
for there's no one more faithful to you than it.
14 Because a man's soul is sometimes inclined to inform him
better than seven watchmen who sit on high on a watch-tower.
15 Above all this ask the Most High
that he may direct your way in truth.
16 Let reason be the beginning of every work.
Let counsel go before every action.
17 As a token of the changing of the heart,
18 four kinds of things rise up:
good and evil, life and death.
That which rules over them continually is the tongue.
19 There's one who's clever and the instructor of many,
and yet is unprofitable to his own soul.
20 There's one who's subtle in words, and is hated.
He'll be destitute of all food.
21 Because grace wasn't given to him from the master,
because he's deprived of all wisdom.
22 There's one who's wise to his own soul;
and the fruits of his understanding are trustworthy in the mouth.
23 A wise man will instruct his own people.
The fruits of his understanding are trustworthy.
24 A wise man will be filled with blessing.
All those who see him will call him happy.
25 A man's life is counted by days.
The days of Yisrael (Israel) are innumerable.
26 The wise man will inherit confidence among his people.
His name will live forever.

Wisdom that benefits others

27 My son, test your soul in your life.
See what's evil for it, and don't give in to it.
28 Because not all things are profitable for all men.
Not every soul has pleasure in everything.
29 Don't be insatiable in any luxury.
Don't be greedy in the things that you eat.
30 Because overeating brings disease,
and gluttony causes nausea.
31 Because of gluttony, many have perished,
but he who takes heed will prolong his life.

Know your limits with food

38:1 Honour a physician according to your need with the honours due to him,
for truly the master has created him.
2 Because healing comes from the Most High,
and he'll receive a gift from the king.
3 The skill of the physician will lift up his head.
He'll be admired in the sight of great men.
4 The master created medicines out of the earth.

Doctors, medicines, and prayer

Readers' Version

A prudent man won't despise them.
5 Wasn't water made sweet with wood,
that its power might be known?
6 He gave men skill
that he might be glorified in his marvellous works.
7 With them he heals
and takes away pain.
8 With these, the pharmacist makes a mixture.
God's works won't be brought to an end.
From him, peace is on the face of the earth.
9 My son, in your sickness don't be negligent,
but pray to the master, and he'll heal you.
10 Put away wrong doing, and direct your hands in righteousness.
Cleanse your heart from all sin.
11 Give a sweet savour and a memorial of fine flour,
and pour oil on your offering, according to your means.
12 Then give place to the physician, for truly the master has created him.
Don't let him leave you, for you need him.
13 There's a time when in recovery is in their hands.
14 Because they also will ask the master
to prosper them in diagnosis and in healing for the maintenance of life.
15 He who sins before his Maker,
let him fall into the hands of the physician.

Grieving for the dead

16 My son, let your tears fall over the dead,
and as one who suffers grievously, begin lamentation.
Wind up his body with due honour.
Don't neglect his burial.
17 Make bitter weeping and make passionate wailing.
Let your mourning be according to his merit,
for one day or two, so that people won't speak badly of you;
and so be comforted for your sorrow.
18 Because from sorrow comes death.
Sorrow of heart saps one's strength.
19 In calamity, sorrow also remains.
A poor man's life is grievous to the heart.
20 Don't give your heart to sorrow.
Put it away, remembering the end.
21 Don't forget it, for there's no returning again.
You do him no good, and you'd harm yourself.
22 Remember his end, for so also will yours be:
yesterday for me, and today for you.
23 When the dead is at rest, let his remembrance rest.
Be comforted for him when his spirit departs from him.

The work of farmers and skilled workers

24 The wisdom of the scribe comes by the opportunity of leisure.
He who has little business can become wise.
25 How could he become wise who holds the plough,
who glories in the shaft of the goad,
who drives oxen and is occupied in their labours,
and who mostly talks about bulls?
26 He'll set his heart on turning his furrows.
His lack of sleep is to give his heifers their fodder.
27 So is every craftsman and master artisan
who passes his time by night as by day,
those who cut engravings of signets.
His diligence is to make great variety.
He sets his heart to preserve likeness in his portraiture,
and is careful to finish his work.
28 So too is the smith sitting by the anvil
and considering the unwrought iron.
The smoke of the fire will waste his flesh.
He toils in the heat of the furnace.
The noise of the hammer deafens his ear.
His eyes are on the pattern of the object.
He'll set his heart on perfecting his works.
He'll be careful to adorn them perfectly.
29 So is the potter sitting at his work
and turning the wheel around with his feet,
who's always anxiously set at his work.
He produces his handiwork in quantity.
30 He'll fashion the clay with his arm
and will bend its strength in front of his feet.
He'll apply his heart to finish the glazing.
He'll be careful to clean the kiln.
31 All these put their trust in their hands.
Each becomes skilful in his own work.
32 Without these no city would be inhabited.
Men wouldn't reside as foreigners or walk up and down there.
33 They won't be searched for among the council of the people.
They won't mount on high in the assembly.
They won't sit on the seat of the judge.
They won't understand the covenant of judgement.
Neither will they declare instruction and judgement.
They won't be found where parables are.
34 But they'll maintain the fabric of the age.
Their prayer is in the handiwork of their craft.

The work of someone who studies God's law

39:1 Not so he who's applied his soul
and meditates in the Most High's law.
He'll seek out the wisdom of all the ancients
and will be occupied with prophecies.
2 He'll keep the sayings of the men of renown
and will enter in amidst the subtleties of parables.
3 He'll seek out the hidden meaning of proverbs
and be conversant in the dark sayings of parables.
4 He'll serve among great men
and appear before him who rules.
He'll travel through the land of foreign nations,
for he's learnt what's good and evil among men.
5 He'll apply his heart to return early to the master who made him,
and will make supplication before the Most High,
and will open his mouth in prayer,
and will ask for pardon for his sins.
6 If the great master wills,
he'll be filled with the spirit of understanding;

Readers' Version

he'll pour forth the words of his wisdom
and in prayer give thanks to the master.
7 He'll direct his counsel and knowledge,
and he'll meditate in his secrets.
8 He'll show the instruction which he's been taught
and will glory in the law of the master's covenant.
9 Many will commend his understanding.
So long as the world endures, it won't be blotted out.
His memory won't depart.
His name will live throughout the generations.
10 Nations will declare his wisdom.
The congregation will proclaim his praise.
11 If he continues, he'll leave a greater name than a thousand.
If he finally rests, it's enough for him.

Praise God for the goodness of creation

12 Yet more I'll utter, which I've thought about.
I'm filled like the full moon.
13 Listen to me, you holy children,
and bud forth like a rose growing by a brook of water.
14 Give a sweet fragrance like frankincense.
Put forth flowers like a lily.
Scatter a sweet smell and sing a song of praise.
Bless the master for all his works!
15 Magnify his name
and give utterance to his praise
with the songs on your lips and with harps!
Say this when you utter his praise:
16 All the master's works are extremely good,
and every command will be done in its time.
17 No one can say, "What's this?" "Why is that?"
because they'll all be discovered at the proper time.
At his word, the waters stood as a heap,
as did the reservoirs of water at the word of his mouth.
18 At his command all his good pleasure is fulfilled.
There's no one who can hinder his salvation.
19 The works of all flesh are before him.
It's impossible to be hidden from his eyes.
20 He sees from eternal to eternal.
There's nothing too wonderful for him.
21 No one can say, "What's this?" "Why is that?"
for all things are created for their own uses.
22 His blessing covered the dry land as a river
and saturated it as a flood.
23 As he's made the waters salty,
so the heathen will inherit his anger.
24 His ways are plain to the holy.
They're stumbling blocks to the wicked.
25 Good things are created from the beginning for the good.
So are evil things for sinners.
26 The main things necessary for the life of man
are water, fire, iron, salt,
wheat flour, and honey, milk,
the blood of the grape, oil, and clothing.
27 All these things are for good to the godly,
but for sinners, they'll be turned into evils.
28 There are winds that are created for vengeance,
and in their fury they lay on their scourges heavily.
In the time of reckoning, they pour out their strength,
and will appease the anger of him who made them.
29 Fire, hail, famine, and death—
all these are created for vengeance—
30 wild animals' teeth, scorpions, adders,
and a sword punishing the ungodly to destruction.
31 They'll rejoice in his commandment,
and will be made ready on earth when needed.
In their seasons, they won't disobey his command.
32 Therefore from the beginning I was convinced,
and I thought it through and left it in writing:
33 All the master's works are good.
He'll supply every need in its time.
34 No one can say, "This is worse than that,"
for they'll all be well approved in their time.
35 Now with all your hearts and voices, sing praises
and bless the master's name!

The burdens of human life

40:1 Great travail is created for every man.
A heavy yoke is on the sons of Adam,
from the day of their coming forth from their mother's womb,
until the day for their burial in the mother of all things.
2 The expectation of things to come, and the day of death,
trouble their thoughts, and cause fear in their hearts.
3 From him who sits on a throne of glory,
even to him who's humbled in earth and ashes,
4 from him who wears purple and a crown,
even to him who's clothed in burlap,
5 there's anger, jealousy, trouble, unrest,
fear of death, anger, and strife.
In the time of rest on his bed,
his night sleep changes his knowledge.
6 He gets little or no rest,
and afterward in his sleep, as in a day of keeping watch,
he's troubled in the vision of his heart,
as one who's escaped from the front of battle.
7 In the very time of his deliverance, he awakens,
and marvels that the fear is nothing.
8 To all creatures, human and animal,
and on sinners sevenfold more,
9 come death, bloodshed, strife, sword,
calamities, famine, suffering, and deadly diseases.
10 All these things were created for the wicked,
and because of them the flood came.
11 All things that are of the earth turn to the earth again.
All things that are of the waters return into the sea.

Honesty, generosity, and life's good things

12 All bribery and injustice will be blotted out.
Good faith will stand forever.
13 The goods of the unjust will be dried up like a river,
and like a great thunder in rain will go off in noise.
14 In opening his hands, a man will be made glad;
so lawbreakers will utterly fail.

Readers' Version

15 The children of the ungodly won't grow many branches,
and are as unhealthy roots on a sheer rock.
16 The reeds by every water or river bank
will be plucked up before all grass.
17 Kindness is like a garden of blessings.
Almsgiving endures forever.
18 The life of one who labours and is content will be made sweet.
He who finds a treasure is better than both.
19 Children and the building of a city establish a name.
A blameless wife is better than both.
20 Wine and music rejoice the heart.
The love of wisdom is better than both.
21 The pipe and the lute make pleasant melody.
A pleasant tongue is better than both.
22 Your eye desires grace and beauty,
but the green shoots of grain more than both.
23 A friend and a companion is always welcome,
and a wife with her husband is better than both.
24 Relatives and helpers are for a time of affliction,
but almsgiving rescues better than both.
25 Gold and silver will make the foot stand sure,
and counsel is esteemed better than both.
26 Riches and strength will lift up the heart.
The fear of the master is better than both.
There's nothing lacking in the fear of the master.
In it, there's no need to seek help.
27 The fear of the master is like a garden of blessing
and covers a man more than any glory.

The hardship of depending on others

28 My son, don't lead a beggar's life.
It's better to die than to beg.
29 A man who looks to the table of another,
his life isn't to be considered a life.
He'll pollute his soul with another person's food,
but a wise and well-instructed person will beware of that.
30 Begging will be sweet in the mouth of the shameless,
but it kindles a fire in his belly.

Facing death

41:1 Oh death, how bitter is the memory of you to a man who's at peace in his possessions,
to the man who has nothing to distract him and has prosperity in all things,
and who still has strength to enjoy food!
2 Oh death, your sentence is acceptable to a man who's needy and who fails in strength,
who's in extreme old age, is distracted about all things,
is perverse, and has lost patience!
3 Don't be afraid of the sentence of death.
Remember those who've been before you and who come after.
This is the sentence from the master over all flesh.
4 And why do you refuse when it's the good pleasure of the Most High?
Whether life lasts ten, or a hundred, or a thousand years,
there's no enquiry about life in Haidais.[81]

The lasting value of a good name

5 The children of sinners are abominable children
and they frequent the dwellings of the ungodly.
6 The inheritance of sinners' children will perish
and with their posterity will be a perpetual disgrace.
7 Children will complain of an ungodly father,
because they suffer disgrace because of him.
8 Woe to you, ungodly men,
who've forsaken the Most High God's law![82]
9 If you're born, you'll be born to a curse.
If you die, a curse will be your portion.
10 All things that are of the earth will go back to the earth;
so the ungodly will go from a curse to perdition.
11 The mourning of men is about their bodies;
but the evil name of sinners will be blotted out.
12 Have regard for your name,
for it continues with you longer than a thousand great treasures of gold.
13 A good life has its number of days,
but a good name continues forever.

Things to be ashamed of

14 My children, follow instruction in peace.
But wisdom that's hidden and a treasure that isn't seen,
what benefit is in them both?
15 Better is a man who hides his foolishness
than a man who hides his wisdom.
16 Therefore show respect for my words;
for it isn't good to retain every kind of shame.
Not everything is approved by all in good faith.
17 Be ashamed of sexual immorality before father and mother,
of a lie before a prince and a mighty man,
18 of an offence before a judge and ruler,
of iniquity before the congregation and the people,
of unjust dealing before a partner and friend,
19 and of theft in the place where you sojourn.
Be ashamed in regard of the truth of God and his covenant,
of leaning on your elbow at dinner,
of contemptuous behaviour in the matter of giving and taking,
20 of silence before those who greet you,
of looking at a woman who's a prostitute,
21 of turning away your face from a kinsman,
of taking away a portion or a gift,
of gazing at a woman who has a husband,
22 of meddling with his maid—and don't come near her bed,
of abusive speech to friends—and after you've given, don't insult,

81 **RV 41:4 · Note** or, the place of the dead or, Sheol

82 **RV 41:8 · Note** The remainder of this verse is omitted by the best authorities.

Readers' Version

23 of repeating and speaking what you've heard,
and of revealing of secrets.
24 So you'll be ashamed of the right things
and find favour in the sight of every man.

Things not to be ashamed of

42:1 Don't be ashamed of these things,
and don't sin to save face:
2 of the law of the Most High and his covenant,
of judgement to do justice to the ungodly,
3 of reckoning with a partner and with travellers,
of a gift from the inheritance of friends,
4 of exactness of scales and weights,
of getting much or little,
5 of bargaining dealing with merchants,
of frequent correction of children,
and of making the back of an evil slave to bleed.
6 A seal is good where an evil wife is.
Where there are many hands, lock things up.
7 Whatever you hand over, let it be by number and weight.
In giving and receiving, let all be in writing.
8 Don't be ashamed to instruct the unwise and foolish,
and one of extreme old age who contends with those who are young.
So you'll be well instructed indeed
and approved in the sight of every living man.

A father's concerns about his daughter

9 A daughter is a secret cause of wakefulness to a father.
He loses sleep worrying about her—
in her youth, that she might pass the prime of her life;
when she's married, that she might be hated;
10 in her virginity, that she might be defiled and become pregnant in her father's house;
when she has a husband, that she might do wrong;
and when she's married, that she might be unable to have children.
11 Keep a strict watch over a headstrong daughter,
or she might make you a laughingstock to your enemies,
a byword in the city and notorious among the people,
and shame you in public.
12 Don't gaze at every beautiful body.
Don't sit among women.
13 Because from clothes comes a moth,
and from a woman comes a woman's wickedness.
14 Better is the wickedness of a man than a pleasant woman,
a woman who puts you to shame and disgrace.

God's wisdom displayed in creation

15 I'll make mention now of the master's works,
and will declare the things that I've seen.
The master's works are in his words.
16 The sun that gives light looks at all things.
The master's work is full of his glory.
17 The master hasn't given power to the saints to declare all his marvellous works,
which the Almighty master firmly settled,
that the universe might be established in his glory.
18 He searches out the deep and the heart.
He has understanding of their secrets.
Because the Most High knows all knowledge.
He sees the signs of the world.
19 He declares the things that are past and the things that'll be,
and reveals the traces of hidden things.
20 No thought escapes him.
There isn't a word hidden from him.
21 He's ordered the mighty works of his wisdom.
He's from eternal to eternal.
Nothing has been added to them, nor diminished from them.
He had no need of any counsellor.
22 How desirable are all his works!
One may see this even in a spark.
23 All these things live and remain forever in all manner of uses.
They're all obedient.
24 All things are in pairs, one opposite the other.
He's made nothing imperfect.
25 One thing establishes the good things of another.
Who could ever see enough of his glory?

The glory of the sky and the changing seasons

43:1 The pride of the heavenly heights is the clear sky,
the appearance of heaven, in the spectacle of its glory.
2 The sun, when it appears, bringing tidings as it rises,
is a marvellous instrument, the Most High's work.
3 At noon, it dries up the land.
Who can stand against its burning heat?
4 A man tending a furnace is in burning heat,
but the sun three times more, burning up the mountains,
breathing out fiery vapours,
and sending out bright beams, it blinds the eyes.
5 Great is the master who made it.
At his word, he hastens on its course.
6 The moon marks the changing seasons,
declares times, and is a sign for the world.
7 From the moon is the sign of feast days,
a light that wanes when it completes its course.
8 The month is called after its name,
increasing wonderfully in its changing—
an instrument of the army on high,
shining in the structure of heaven,
9 the beauty of heaven, the glory of the stars,
an ornament giving light in the highest places of the master.
10 At the word of the Holy One, they'll stand in due order.
They won't faint in their watches.
11 Look at the rainbow, and praise him who made it.
It's extremely beautiful in its brightness.
12 It encircles the sky with its glorious circle.
The Most High's hands have stretched it out.

Readers' Version

God's power in the weather and the sea

13 By his commandment, he makes the snow fall
and swiftly sends the lightnings of his judgement.
14 Therefore the storehouses are opened,
and clouds fly out like birds.
15 By his mighty power, he makes the clouds strong
and the hailstones are broken in pieces.
16 At his appearing, the mountains will be shaken.
At his will, the south wind will blow.
17 The voice of his thunder rebukes the earth.
So does the northern storm and the whirlwind.
Like birds flying down, he sprinkles the snow.
It falls down like the lighting of locusts.
18 The eye is dazzled at the beauty of its whiteness.
The heart is amazed as it falls.
19 He also pours out frost on the earth like salt.
When it's freezes, it has points like thorns.
20 The cold north wind blows
and ice freezes on the water.
It settles on every pool of water.
The water puts it on like it was a breastplate.
21 It'll devour the mountains, burn up the wilderness,
and consume the green grass like fire.
22 A mist coming speedily heals all things.
A dew coming after heat brings cheerfulness.
23 By his counsel, he's calmed the deep
and planted islands in it.
24 Those who sail on the sea tell of its dangers.
We marvel when we hear it with our ears.
25 There are also those strange and wondrous works in it—
variety of all that has life and the huge creatures of the sea.
26 Because of him, his messengers succeed.
By his word, all things hold together.

God is greater than all our praise

27 We may say many things, but couldn't say enough.
The summary of our words is, "He's everything!"
28 How could we have strength to glorify him?
Because he's himself the greater than all his works.
29 The master is awesome and very great!
His power is marvellous!
30 Glorify the master and exalt him as much as you can!
Because even yet, he'll surpass that.
When you exalt him, summon your full strength.
Don't be weary, because you can't praise him enough.
31 Who's seen him, that he may describe him?
Who can magnify him as he is?
32 Many things greater than these are hidden,
for we've seen just a few of his works.
33 Because the master made all things.
He gave wisdom to the godly.

Remembering the faithful ancestors

44:1 Let us now praise famous men,
our ancestors in their generations.
2 The master created great glory in them—
his mighty power from the beginning.
3 Some ruled in their kingdoms
and were men renowned for their power,
giving counsel by their understanding.
Some have spoken in prophecies,
4 leaders of the people by their counsels,
and by their understanding, giving instruction for the people.
Their words in their instruction were wise.
5 Some composed musical tunes,
and set forth verses in writing,
6 rich men endowed with ability,
living peaceably in their homes.
7 All these were honoured in their generations,
and were outstanding in their days.
8 Some of them have left a name behind them,
so that others declare their praises.
9 But of others, there's no memory.
They perished as though they hadn't been.
They become as though they hadn't been born,
they and their children after them.
10 But these were men of mercy,
whose righteous actions haven't been forgotten.
11 A good inheritance remains with their offspring.
Their children are within the covenant.
12 Their offspring stand fast,
with their children, for their sakes.
13 Their offspring will remain forever.
Their glory won't be blotted out.
14 Their bodies were buried in peace.
Their name lives to all generations.
15 People will declare their wisdom.
The congregation proclaims their praise.

Hanok, Noah, and Avraham's family

16 Hanok (Enoch) pleased the master, and was taken up,
an example of repentance to all generations.
17 Noah was found perfect and righteous.
In the season of anger, he kept the race alive.
Therefore a remnant was left on the earth
when the flood came.
18 Eternal covenants were made with him,
that all flesh should no more be blotted out by a flood.
19 Avraham was a great father of a multitude of nations.
There was none found like him in glory,
20 who kept the Most High's law,
and was taken into covenant with him.
In his flesh he established the covenant.
When he was tested, he was found faithful.
21 Therefore he assured him by an oath
that the nations would be blessed through his offspring,
that he'd multiply him like the dust of the earth,
exalt his offspring like the stars,
and cause them to inherit from sea to sea,
and from the Perat (Euphrates) River to the utmost parts of the earth.
22 In Yitshak (Isaac) also, he established the same assurance for Avraham his father's sake,

Readers' Version

the blessing of all men, and the covenant.
23 He made it rest on Ya'akov's (Jacob's) head.
He acknowledged him in his blessings,
gave to him by inheritance,
and divided his portions.
He distributed them among twelve tribes.

Mosheh leads God's people

45:1 He brought out of him a man of mercy,
who found favour in the sight of all people,
a man loved by God and men, even Mosheh,
whose memory is blessed.
2 He made him equal to the glory of the saints,
and magnified him in the fears of his enemies.
3 By his words he caused the wonders to cease.
God glorified him in the sight of kings.
He gave him commandments for his people
and showed him part of his glory.
4 He sanctified him in his faithfulness and meekness.
He chose him out of all people.
5 He made him to hear his voice,
led him into the thick darkness,
and gave him commandments face to face,
even the law of life and knowledge,
that he might teach Ya'akov (Jacob) the covenant,
and Yisrael (Israel) his judgements.

Aharon and the priesthood

6 He exalted Aharon (Aaron), a holy man like Mosheh (Moses),
even his brother, of the tribe of Levi.
7 He established an eternal covenant with him,
and gave him the priesthood of the people.
He blessed him with stateliness,
and dressed him in a glorious robe.
8 He clothed him in perfect splendour,
and strengthened him with symbols of authority:
the linen trousers, the long robe, and the ephod.
9 He encircled him with pomegranates;
with many golden bells around him,
to make a sound as he went,
to make a sound that might be heard in the temple,
for a reminder for the children of his people;
10 with a holy garment, with gold, blue, and purple, the work of the embroiderer;
with an oracle of judgement—Urim and Tumim;
11 with twisted scarlet, the work of the craftsman;
with precious stones engraved like a signet, in a setting of gold, the work of the jeweller,
for a reminder engraved in writing, after the number of the tribes of Yisrael (Israel);
12 with a crown of gold on the mitre, having engraved on it, as on a signet, "HOLINESS",
an ornament of honour, the work of an expert,
the desires of the eyes, goodly and beautiful.
13 Before him there never have been anything like it.
No stranger put them on, but only his sons and his offspring perpetually.
14 His sacrifices will be wholly burnt,
twice every day continually.
15 Mosheh (Moses) consecrated him,
and anointed him with holy oil.
It was an eternal covenant with him
and to his offspring, all the days of heaven,
to minister to the master, to serve as a priest,
and to bless his people in his name.
16 He chose him out of all living
to offer sacrifice to the master—
incense, and a sweet fragrance, for a memorial,
to make atonement for your people.
17 He gave to him in his commandments,
authority in the covenants of judgements,
to teach Ya'akov (Jacob) the testimonies,
and to enlighten Yisrael (Israel) in his law.
18 Strangers conspired against him
and envied him in the wilderness:
Datan and Aviram with their company,
and the congregation of Korah, with anger and anger.
19 The master saw it, and it displeased him.
In the anger of his anger, they were destroyed.
He did wonders on them,
to consume them with flaming fire.
20 He added glory to Aharon (Aaron),
and gave him a heritage.
He divided to him the first fruits of the increase,
and prepared bread of first fruits in abundance.
21 Because they eat the sacrifices of the master,
which he gave to him and to his offspring.
22 However, in the land of the people, he has no inheritance,
and he has no portion among the people,
for the master himself is your portion and inheritance.

Pinhas' faithfulness and God's promise

23 Pinhas the son of Eleazar is the third in glory,
in that he was zealous in the fear of the master,
and stood fast when the people turned away,
and he made atonement for Yisrael (Israel).
24 Therefore, a covenant of peace was established for him,
that he should be leader of the sanctuary and of his people,
that he and his offspring should have the dignity of the priesthood forever.
25 Also he made a covenant with David the son of Yishay (Jesse), of the tribe of Yehudah (Judah).
The inheritance of the king is his alone from son to son.
So the inheritance of Aharon (Aaron) is also to his seed.
26 May God give you wisdom in your heart
to judge his people in righteousness,
that their good things may not be abolished,
and that their glory may endure for all their generations.

Yeshua and Kalev remain faithful

46:1 Yeshua (Jesus) the son of Nun was valiant in war,
and was the successor of Mosheh (Moses) in prophecies.
He was made great according to his name

Readers' Version

for the saving of[83] God's elect,
to take vengeance on the enemies that rose up against them,
that he might give Yisrael (Israel) their inheritance.
2 How was he glorified in the lifting up his hands,
and in stretching out his sword against the cities!
3 Who before him stood so firm?
Because the master himself brought his enemies to him.
4 Didn't the sun go back by his hand?
Didn't one day become as two?
5 He called on the Most High, the Mighty One,
when his foes pressed in all around him,
and the great master heard him.
6 With hailstones of mighty power,
he caused war to break violently on the nation,
and[84] on the slope he destroyed those who resisted,
so that the nations might know his armour,
how he fought in the sight of the master;
for he followed the Mighty One.
7 Also in the time of Mosheh (Moses), he did a work of mercy—
he and Kalev (Caleb) the son of Yefuneh—
in that they withstood the adversary,
hindered the people from sin,
and stilled their wicked complaining.
8 And of six hundred thousand people on foot, they two alone were preserved
to bring them into their inheritance,
into a land flowing with milk and honey.
9 The master gave strength to Kalev,
and it remained with him to his old age,
so that he entered the hill country,
and his offspring obtained it for an inheritance,
10 that all the Israeli people (Israel) might see that it's good to follow the master.

The judges and Shmuel

11 Also the judges, every one by his name,
all whose hearts didn't engage in immorality,
and who didn't turn away from the master—
may their memory be blessed!
12 May their bones flourish again out of their place.
May the name of those who've been honoured be renewed in their children.
13 Shmuel (Samuel), the master's prophet, loved by his master,
established a kingdom and anointed princes over his people.
14 By the master's law he judged the congregation,
and the master watched over Ya'akov (Jacob).
15 By his faithfulness he was proved to be a prophet.
By his words he was known to be faithful in vision.
16 When his enemies pressed on him on every side,
he called on the master, the Mighty One,
with the offering of the suckling lamb.
17 Then the master thundered from heaven.
He made his voice heard with a mighty sound.
18 He utterly destroyed the rulers of the Tsorim (Tyrians)
and all the princes of the Pelishtim.
19 Before the time of his age-long sleep,
he testified in the sight of the lord and his anointed,
"I haven't taken any man's goods, so much as a sandal;"
and no one accused him.
20 Even after he fell asleep, he prophesied,
and showed the king his end,
and lifted up his voice from the earth in prophecy,
to blot out the wickedness of the people.

David's victories and worship

47:1 After him, Natan (Nathan) rose up
to prophesy in the days of David.
2 As is the fat when it's separated from the peace offering,
so was David separated from the Israeli people (Israel).
3 He played with lions as with kids,
and with bears as with lambs of the flock.
4 In his youth didn't he kill a giant,
and take away reproach from the people
when he lifted up his hand with a sling stone,
and beat down the boasting Galyat (Goliath)?
5 Because he called on the Most High master,
and he gave him strength in his right hand
to kill a man mighty in war,
to exalt the horn of his people.
6 So they glorified him for his tens of thousands,
and praised him for the blessings of the master,
in that a glorious diadem was given to him.
7 Because he destroyed the enemies on every side,
and defeated the Pelishtim his adversaries.
He broke their horn in pieces to this day.
8 In every work of his he gave thanks to the Holy One Most High with words of glory.
He sang praise with his whole heart,
and loved him who made him.
9 He set singers before the altar,
to make sweet melody by their music.[85]
10 He gave beauty to the feasts,
and set in order the seasons to completion
while they praised his holy name,
and the sanctuary resounded from early morning.
11 The master took away his sins,
and exalted his horn forever.
He gave him a covenant of kings,
and a glorious throne in Yisrael (Israel).

From Shelomoh's wisdom to a divided kingdom

12 After him a wise son rose up,
who because of him lived in security.

83 **RV 46:1 · Note** Grk. his.

84 **RV 46:6 · Note** See Joshua 10:11

85 **RV 47:9 · Note** The remainder of this verse is omitted by the best authorities.

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13 Shelomoh (Solomon) reigned in days of peace.
God gave him rest all around,
that he might set up a house for his name,
and prepare a sanctuary forever.
14 How wise you were made in your youth,
and filled as a river with understanding!
15 Your influence covered the earth,
and you filled it with parables and riddles.
16 Your name reached to the far away islands,
and you were loved for your peace.
17 Because your songs, proverbs, parables,
and interpretations, the countries marvelled at you.
18 By the name of the master God,
who's called the god of Yisrael (Israel),
you gathered gold like tin,
and multiplied silver like lead.
19 You bowed your loins to women,
and in your body you were brought into subjection.
20 You blemished your honour,
and defiled your offspring,
to bring anger on your children.
I was grieved for your folly,
21 because the sovereignty was divided,
and a disobedient kingdom ruled out of Yisrael (Israel; Heb. Efrayim).
22 But the master will never forsake his mercy.
He won't destroy any of his works,
nor blot out the posterity of his elect.
He won't take away the offspring him who loved him.
He gave a remnant to Ya'akov (Jacob),
and to David a root from his own family.
23 So Shelomoh (Solomon) rested with his fathers.
Of his offspring, he left behind him Rehav'am (Rehoboam),
the foolishness of the people, and one who lacked understanding,
who made the people revolt by his counsel.
Also Yarov'am (Jeroboam) the son of Nevat,
who made Yisrael (Israel) to sin,
and gave a way of sin to Yisrael.
24 Their sins were multiplied greatly,
until they were removed from their land.
25 Because they strived for all manner of wickedness,
until vengeance came on them.

Eliyah's powerful ministry

48:1 Then Eliyah (Elijah) arose, the prophet like fire.
His word burnt like a torch.
2 He brought a famine on them,
and by his zeal made them few in number.
3 By the master's word he shut up the heavens.
He brought down fire three times.
4 How you were glorified, Oh Eliyah, in your wondrous actions!
Whose glory is like yours?
5 You raised up a dead man from death,
from Haidais, by the Most High's word.
6 You brought down kings to destruction,
and honourable men from their sickbeds.
7 You heard rebuke in Sinay,
and judgements of vengeance in Horev.
8 You anointed kings for retribution,
and prophets to succeed after you.
9 You were taken up in a tempest of fire,
in a chariot of fiery horses.
10 You were recorded for reproofs in their seasons,
to pacify anger, before it broke out into anger,
to turn the father's heart to the son,
and to restore the tribes of Ya'akov (Jacob).
11 Blessed are those who saw you,
and those who've been beautified with love;
for we also will surely live.

Elisha continues Eliyah's work

12 Eliyah (Elijah) was wrapped in a whirlwind.
Elisha was filled with his spirit.
In his days he wasn't moved by the fear of any ruler,
and no one brought him into subjection.
13 Nothing was too hard for him.
When he was buried, his body prophesied.
14 As in his life he did wonders,
so his works were also marvellous in death.
15 Because all this the people didn't repent.
They didn't depart from their sins,
until they were carried away as a plunder from their land,
and were scattered through all the earth.
The people were left very few in number,
but with a ruler from the house of David.
16 Some of them did that which was right,
but some multiplied sins.

Hizkiyah trusts God during the siege

17 Hizkiyah (Hezekiah) fortified his city,
and brought water into its midst.
He tunnelled through rock with iron,
and built cisterns for water.
18 In his days Sanheriv (Sennacherib) invaded,
and sent Rabshakeh, and departed.
He lifted up his hand against Tsiyon (Zion),
and boasted great things in his arrogance.
19 Then their hearts and their hands were shaken,
and they were in pain, as women in labour.
20 But they called on the master who's merciful,
spreading out their hands to him.
The Holy One quickly heard them out of Heaven,
and delivered them by Yeshayah's (Isaiah's) hand.
21 He struck the camp of the Assyrians,
and his angel utterly destroyed them.
22 Because Hizkiyah (Hezekiah) did that which was pleasing to the master,
and was strong in the ways of his ancestor David,
which Yeshayah the prophet commanded,
who was great and faithful in his vision.
23 In his days the sun went backward.
He prolonged the king's life.
24 He saw by an excellent spirit what'd happen in the fu-

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ture;
and he comforted those who mourned in Tsiyon (Zion).
25 He showed the things that'd happen through the end of time,
and the hidden things before they came.

Yoshiyah, the prophets, and other faithful leaders

49:1 The memory of Yoshiyah (Josiah) is like the composition of incense
prepared by the work of the perfumer.
It'll be sweet as honey in every mouth,
and like music at a banquet of wine.
2 He did what was right in the reforming of the people,
and took away the abominations of iniquity.
3 He set his heart right towards the master.
In lawless days, he made godliness prevail.
4 Except David, Hizkiyah (Hezekiah), and Yoshiyah (Josiah),
all were wicked,
because they abandoned the Most High's law.
Yehudah's (Judah's) kings came to an end.
5 They gave their power to others,
and their glory to a foreign nation.
6 They set the chosen city of the sanctuary on fire
and made her streets desolate, as it was written by Yirmiyah's (Jeremiah's) hand.
7 Because they mistreated him;
yet he was sanctified in the womb to be a prophet,
to root out, to afflict, to destroy
and likewise to build and to plant.
8 Yehezkel (Ezekiel) saw the vision of glory,
which God showed him on the chariot of the cherubim.
9 Because truly he remembered the enemies in rainstorm,
and to do good to those who directed their ways aright.
10 Also of the twelve prophets,[86]
may their bones flourish again out of their place.
He comforted Ya'akov's (Jacob's) people,
and delivered them by confident hope.
11 How can we praise Zerubavel?
He was like a signet ring on the right hand.
12 So was Yeshua (Jesus) the son of Yotsadak,
who in their days built the house,
and exalted a[87] people holy to the master,
prepared for eternal glory.
13 Also of Nehemyah (Nehemiah) the memory is great.
He raised up for us fallen walls,
set up the gates and bars,
and rebuilt our houses.
14 No man was created on the earth like Hanok (Enoch),
for he was taken up from the earth.
15 Nor was there a man born like Yosef (Joseph),
a leader of his kindred, a supporter of the people.
Even his bones were cared for.
16 Shem and Shet (Seth) were honoured among men,
but above every living thing in the creation was Adam.

The high priest Shim'on leads the people's worship

50:1 It was Shim'on (Simon), the son of Honyo (Onias), the high priest,
who in his life repaired the house,
and in his days strengthened the temple.
2 The foundation was built by him to the height of the double walls,
the lofty retaining walls of the temple enclosure.
3 In his days, a water cistern was dug,
the brazen vessel like the sea in circumference.
4 He planned to save his people from ruin,
and fortified the city against siege.
5 How glorious he was when the people gathered around him
as he came out of the house of the veil!
6 He was like the morning star among clouds,
like the full moon,
7 like the sun shining on the Most High's temple,
like the rainbow shining in clouds of glory,
8 like roses in the days of first fruits,
like lilies by a water spring,
like the shoot of the frankincense tree in summer time,
9 like fire and incense in the censer,
like a vessel of beaten gold adorned with all kinds of precious stones,
10 like an olive tree loaded with fruit,
and like a cypress growing high among the clouds.
11 When he put on his glorious robe,
and clothed himself in perfect splendour,
ascending to the holy altar,
he made the courtyard of the sanctuary glorious.
12 When he received the portions out of the priests' hands,
as he stood by the hearth of the altar,
with his kindred like a garland around him,
he was like a young cedar in Levanon
surrounded by the trunks of palm trees.
13 All the sons of Aharon (Aaron) in their glory,
held the master's offering in their hands before all the congregation of Yisrael (Israel).
14 Finishing the service at the altars,
that he might arrange the offering of the Most High, the Almighty,
15 he stretched out his hand to the cup of libation,
and poured out the cup of the grape.
He poured it out at the foot of the altar,
a sweet smelling fragrance to the Most High, the King of all.
16 Then the sons of Aharon (Aaron) shouted.
They sounded the trumpets of beaten work.
They made a great fanfare to be heard,
for a reminder before the Most High.
17 Then all the people together hurried,

86 **RV 49:10 · Note** The remainder of this line is omitted by the best authorities.
87 **RV 49:12 · Note** Some ancient authorities read temple.

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and fell down to the ground on their faces
to worship their master, the Almighty, God Most High.
18 The singers also praised him with their voices.
There was a sweet melody in the whole house.
19 And the people implored the master Most High,
in prayer before him who's merciful,
until the worship of the master was finished,
and so they accomplished his service.
20 Then he went down, and lifted up his hands
over the whole congregation of the Israeli people (Israel),
to give blessing to the master with his lips,
and to glory in his name.
21 He bowed himself down in worship the second time,
to declare the blessing from the Most High.

A blessing and the writer's closing words

22 Now bless the god of all,
who everywhere does great things,
who exalts our days from the womb,
and deals with us according to his mercy.
23 May he grant us joyfulness of heart,
and that peace may be in our days in Yisrael (Israel) for the days of eternity,
24 to entrust his mercy with us,
and let him deliver us in his time!
25 With two nations my soul is vexed,
and the third is no nation:
26 Those who sit on the mountain of[88] Shomron (Samaria), the Pelishtim,
and the foolish people who live in Shekem.
27 I've written in this book the instruction of understanding and knowledge,
I Yeshua (Jesus), the son of Sira (Sirach) Eleazar, of Yerushalem (Jerusalem),
who out of his heart poured forth wisdom.
28 Blessed is he who'll exercise these things.
He who lays them up in his heart will become wise.
29 Because if he does them, he'll be strong in all things,
for the light of the master is his guide.[89]

A prayer of Yeshua the son of Sira. (Changed from /p to /s1)

51:1 I'll give thanks to you, Oh master, Oh King,
and will praise you, Oh God my Saviour.
I give thanks to your name,
2 for you've been my protector and helper,
and delivered my body out of destruction,
and out of the snare of a slanderous tongue,
from lips that fabricate lies.
You were my helper before those who stood by,
3 and delivered me, according to the abundance of your mercy and of your name,
from the gnashings of teeth ready to devour,
out of the hand of those seeking my life,
out of the many afflictions I endured,
4 from the choking of a fire on every side,
and out of the fire that I hadn't kindled,
5 out of the depth of the belly of Haidais,
from an unclean tongue,
and from lying words—
6 the slander of an unrighteous tongue to the king.
My soul drew near to death.
My life was near to Haidais.
7 They surrounded me on every side.
There was no one to help me.
I was looking for human help,
and there was none.
8 Then I remembered your mercy, Oh master,
and your working which has been from eternal,
how you deliver those who wait for you,
and save them out of their enemies' hand.
9 I lifted up my prayer from the earth,
and prayed for deliverance from death.
10 I called on the master, the Father of my master,
that he wouldn't forsake me in the days of affliction,
in the time when there was no help against the proud.
11 I'll praise your name continually.
I'll sing praise with thanksgiving.
My prayer was heard.
12 You saved me from destruction
and delivered me from the evil time.
Therefore I'll give thanks and praise to you,
and bless the master's name.

The writer's search for wisdom

13 When I was yet young,
before I went abroad,
I tried to gain wisdom openly in my prayer.
14 Before the temple I asked for her.
I'll seek her out even to the end.
15 From the first flower to the ripening grape my heart delighted in her.
My foot walked in uprightness.
From my youth I followed her steps.
16 I inclined my ear a little, and received her,
and found for myself much instruction.
17 I profited in her.
I'll give glory to him who gives me wisdom.
18 Because I determined to practise her.
I was zealous for that which is good.
I'll never be put to shame.
19 My soul has wrestled with her.
In my conduct I was exact.
I spread out my hands to the heaven above,
and bewailed my ignorances of her.
20 I directed my soul to her.
In purity I found her.
I got myself a heart joined with her from the beginning.
Therefore I won't be forsaken.
21 My belly also was troubled to seek her.
Therefore I've gained a good possession.

88 **RV 50:26 · Note** According to some ancient versions, Seir.

89 **RV 50:29 · Note** The remainder of this verse is omitted by the best authorities.

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22 The master gave me a tongue for my reward.
I'll praise him with it.

An invitation to learn

23 Draw near to me, all you who are uneducated,
and live in the house of instruction.
24 Why therefore are you all lacking in these things,
and your souls are very thirsty?
25 I opened my mouth and spoke,
"Get her for yourselves without money."
26 Put your neck under the yoke,
and let your soul receive instruction.
She's near to find.
27 See with your eyes
how that I laboured just a little
and found for myself much rest.
28 Get instruction with a great sum of silver,
and gain much gold by her.
29 May your soul rejoice in his mercy,
and may you all not be put to shame in praising him.
30 Work your work before the time comes,
and in his time he'll give you your reward.

The first document about
the Maccabees

Introduction

The First Document about the Maccabees tells how a Jewish family leads resistance to foreign rule and attempts to destroy their way of life. After briefly describing Alexandros' (Alexander's) conquests and the division of his empire, it turns to King Antiokos (Antiochus), who plunders the temple in Yerushalem (Jerusalem) and forbids the people to follow God's instructions. The priest Matityah (Mattathias) refuses to submit and calls others to join him.

Most of the account follows three of Matityah's sons. Yehudah (Judas), called Makabi (Maccabaeus), leads the early battles and the cleansing and rededication of the temple. After his death, Yonatan (Jonathan) takes over, using both military resistance and negotiations with rival kings. Shim'on (Simon) then leads the people into a period of independence and greater security.

This account pays close attention to battles, agreements, letters, and changes of leadership. Its central concerns are faithfulness to God's instructions, freedom to worship at the temple, and the survival of the Jewish people. The victories are costly, and the closing account of betrayal shows that the family's achievements haven't removed every danger.

The First Document about the Maccabees is recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches.

Makabi (from which the term Maccabee is derived) is an acronym formed from the first letters of Exodus 15:11: "Mi kamokha ba'elim YHWH" — "Who is like you among the gods, Yahweh?"

Main components of this account

Foreign domination and Matityah's resistance *1:1–2:70*
Yehudah's victories and the rededication of the temple *3:1–4:61*
Yehudah's later campaigns, alliances, and death *5:1–9:22*
Yonatan's leadership, negotiations, and capture *9:23–12:53*
Shim'on's leadership and Yisrael's independence *13:1–15:41*
The victory of Shim'on's sons and the betrayal of the family *16:1-24*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Alexandros' conquests and divided kingdom

1:1 After Alexandros (Alexander) the person from Makedonia, the son of Filippos (Philip), who came out of the land of Kitim, and struck Dareyavesh (Darius) king of the Persians and Madim (Medes), it happened, after he'd struck him, that he reigned in his place, in former time, over[1] Yavan (Greece). **2** He fought many battles, won many fortresses, killed the kings of the earth, **3** went through to the ends of the earth, and took spoils of a multitude of nations. The earth was quiet before him. He was exalted. His heart was lifted up. **4** He gathered together an extremely strong army and ruled over countries, nations, and principalities, and they paid him tribute.

5 After these things he fell sick, and perceived that he was going to die. **6** He called his honourable servants, which had been brought up with him from his youth, and he divided to them his kingdom while he was still alive. **7** Alexandros reigned twelve years, then he died. **8** Then his servants ruled, each one in his place. **9** They all put crowns on themselves after he was dead, and so did their sons after them many years; and they multiplied evils in the earth.

Antiokos and the spread of Greek customs

10 There came out of them a sinful root, Antiokos (Antiochus) Epifanes (Epiphanes), son of Antiokos the king, who'd been a hostage at Romai, and he reigned in[2] the one hundred and thirty seventh year of the kingdom of the Hellains (Greeks).

11 In those days transgressors of the law came out of Yisrael (Israel) and persuaded many, saying, "Let's go make a covenant with the[3] Gentiles around us; for since we were separated from them many evils have befallen us." **12** That proposal was good in their eyes. **13** Some of the people eagerly went to the king, and he authorised them to observe the ordinances of the[4] Gentiles. **14** So[5] they built a gymnasium in Yerushalem (Jerusalem) according to the laws of the[6] Gentiles. **15** They made themselves uncircumcised, forsook the holy covenant, joined themselves to the[7] Gentiles, and sold themselves to do evil.

16 The kingdom was established in the sight of Antiokos, and he planned to reign over Mitsrayim (Egypt), that he might reign over both kingdoms. **17** He entered into Mitsrayim with a[8] great multitude, with chariots, with elephants, with cavalry, and with a great[9] navy. **18** He made war against Ptolemaios (Ptolemy) king of Mitsrayim. Ptolemaios was put to shame before him, and fled; and many fell wounded to death. **19** They took possession of the strong cities in the land of Mitsrayim, and he took the spoils of Mitsrayim.

Antiokos plunders the temple

20 Antiokos, after he'd defeated Mitsrayim, returned in[10] the one hundred and forty third year, and went up against Yisrael (Israel) and Yerushalem with a[11] great multitude, **21** and entered presumptuously into the sanctuary, and took the golden altar, the lampstand for the light, and all its utensils. **22** He took the table of the show bread, the cups for the drink offerings, the bowls, the golden censers, the veil, the crowns, and the gold decoration on the front of the temple. He peeled it all off. **23** He took the silver, the gold, and the precious vessels. He took the hidden treasures which he found. **24** When he'd taken all of these, he went away into his own land. He made a great slaughter, and spoke very arrogantly. **25** Great mourning came on Yisrael, in every place where they were. **26** The rulers and elders groaned. The virgins and young men were made feeble. The beauty of the women was changed. **27** Every bridegroom took up lamentation. She who sat in the marriage chamber was mourning. **28** The land was moved for its inhabitants, and all the house of Ya'akov (Jacob) was clothed with shame.

29 After[12] two full years, the king sent a chief collector of tribute to the cities of Yehudah (Judah), and he came to Yerushalem (Jerusalem) with a[13] great multitude. **30** He spoke words of peace to them in subtlety, and they believed him. Then he fell onto the city suddenly, struck it very severely, and destroyed many people of Yisrael. **31** He took the spoils of the city, set it on fire, and pulled down its houses and its walls on every side. **32** They led captive the women and the children, and seized the livestock. **33** Then they fortified the city of David with a large, strong wall and with strong towers, and it became their citadel. **34** They put a sinful nation, transgressors of the law, there, and they strengthened themselves in it. **35** They stored up weapons and food, and gathering together the spoils of Yerushalem, they stored them there, and they became a great menace. **36** It became a place to lie in wait against the

1 RV 1:1 · Note That is, the Greek Empire. Compare 1 Maccabees 1:10 and 1 Maccabees 6:2.
2 RV 1:10 · Note circa B.C. 176.
3 RV 1:11 · Note Or, nations: and so throughout this book.
4 RV 1:13 · Note Or, nations: and so throughout this book.
5 RV 1:14 · Note See 2 Maccabees 4:9, 12.
6 RV 1:14 · Note Or, nations: and so throughout this book.
7 RV 1:15 · Note Or, nations: and so throughout this book
8 RV 1:17 · Note Grk. heavy.
9 RV 1:17 · Note Or, armament
10 RV 1:20 · Note circa B.C. 170. See 2 Maccabees 5:11-16.
11 RV 1:20 · Note Grk. heavy.
12 RV 1:29 · Note See 2 Maccabees 5:24.
13 RV 1:29 · Note Grk. heavy.

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sanctuary, and an evil adversary to Yisrael continually.
37 They shed innocent blood on every side of the sanctuary, and defiled the sanctuary. 38 The inhabitants of Yerushalem fled because of them. She became a habitation of foreigners. She became foreign to those who were born in her, and her children forsook her. 39 Her sanctuary was laid waste like a wilderness,[14] her feasts were turned into mourning, her Sabbaths into reproach, and her honour into contempt. 40 According to her glory, so was her dishonour multiplied, and her exaltation was turned into mourning.

The king outlaws Yisrael's worship

41 King Antiokos (Antiochus) wrote to his whole kingdom that all should be one people, 42 and that each should forsake his own laws. All the nations agreed according to the king's word. 43 Many of Yisrael consented to his worship, sacrificed to the idols, and profaned the Sabbath. 44 The king sent letters by the hand of messengers to Yerushalem and the cities of Yehudah, that they should follow laws strange to the land, 45 and should forbid whole burnt offerings and sacrifice and drink offerings in the sanctuary; and should profane the Sabbaths and feasts, 46 and pollute the sanctuary and those who were holy; 47 that they should build altars, and temples, and shrines for idols, and should sacrifice swine's flesh and unclean animals; 48 and that they should leave their sons uncircumcised, that they should make their souls abominable with all manner of uncleanness and profanation; 49 so that they might forget the law, and change all the ordinances. 50 Anyone who doesn't do according to the king's word, he'll die. 51 According to all these words wrote he to his whole kingdom. He appointed overseers over all the people, and he commanded the cities of Yehudah to sacrifice, city by city. 52 From the people were gathered together to them many, everyone who'd forsaken the law; and they did evil things in the land. 53 They made Yisrael (Israel) to hide themselves in every place of refuge which they had.

54 On the fifteenth day of Kislev, in[15] the one hundred and forty fifth year, they built an abomination of desolation on the altar,[16] and in the cities of Yehudah (Judah) on every side they built idol altars.[17] 55 At the doors of the houses and in the streets they burnt incense. 56 They tore the books of the law which they found in pieces and set them on fire. 57 Anyone who was found with any a book of the covenant, and if any consented to the law, the king's sentence delivered him to death. 58 Thus did they in their might to Yisrael, to those who were found month by month in the cities. 59 On the twenty-fifth day of the month they sacrificed on the idol altar that was on top of the altar of burnt offering. 60 They[18] put to death women who'd circumcised their children, according to the commandment. 61 They hung their babies around their necks, and their houses, and those who'd circumcised them. 62 Many in Yisrael were fully resolved and confirmed in themselves not to eat unclean things. 63 They[19] chose to die, that they might not be defiled with the food, and that they might not profane the holy covenant; and they died. 64 Very great anger came on Yisrael.

Matityah mourns for his people

2:1 In those days Matityah (Mattathias) the son of Yohan (John), the son of Shim'on (Simeon), a priest of the sons of Yoyariv, from Yerushalem (Jerusalem) rose up; and he lived at Modi'in. 2 And he had five sons:[20] Yohan, who was surnamed Gadi; 3 Shim'on, who was called Thasi; 4 Yehudah, who was called Makabi (Maccabaeus); 5 Eleazar, who was called Avaran; and Yonatan (Jonathan), who was called Apfus.

6 He saw the blasphemies that were committed in Yehudah (Judah) and in Yerushalem, 7 and he said, "Woe is me! Why was I born to see the destruction of my people and the destruction of the holy city, and to live there when it was given into the hand of the enemy, the sanctuary into the hand of foreigners? 8 Her temple has become like a man who was glorious. 9 Her vessels of glory are carried away into captivity. Her infants are slain in her streets. Her young men are slain with the enemy's sword. 10 What nation hasn't inherited her palaces and taken possession of her spoils? 11 Her adornment has all been taken away. Instead of a free woman, she's become a slave. 12 Listen, our holy things, our beauty, and our glory are laid waste. The Gentiles have profaned them. 13 Why should we live any longer?"

14 Matityah (Mattathias) and his sons tore their clothes, put on sackcloth, and mourned greatly.

Matityah refuses to obey the king

15 And the king's officers who were enforcing the apostasy came into the city Modi'in to sacrifice. 16 Many of Yisrael (Israel) came to them, and Matityah and his sons were gathered together. 17 The king's officers answered and spoke to Matityah, saying, "You're a ruler and an honourable and great man in this city, and strengthened with sons and kindred. 18 Now therefore come first and do the king's commandment, as all the nations have done, including the men of Yehudah (Judah) and those who remain in Yerushalem (Jerusalem). You and your house will be numbered among the king's[21] friends, and you and your sons

14 **RV 1:39 · Note** See 2 Maccabees 6:6.

15 **RV 1:54 · Note** circa B.C. 168. See 2 Maccabees 5:11.

16 **RV 1:54 · Note** The two words rendered altar are different in the Greek: and so in 1 Maccabees 1:59.

17 **RV 1:54 · Note** The two words rendered altar are different in the Greek: and so in 1 Maccabees 1:59.

18 **RV 1:60 · Note** See 2 Maccabees 6:10.

19 **RV 1:63 · Note** See 2 Maccabees 6:19 and 7:1, etc.

20 **RV 2:2 · Note** Grk. Joannes.

21 **RV 2:18 · Note** See 1 Maccabees 3:38; 10:10, etc.; Compare 1 Maccabees 10:65; 11:27; 2 Maccabees 8:9.

will be honoured with silver and gold and many gifts."

19 And Matityah replied with a loud voice, "If all the nations that are in the house of the king's dominion listen to him, to fall away each one from the worship of his fathers, and have made choice to follow his commandments, 20 yet I and my sons and my kindred will walk in the covenant of our fathers. 21 Far be it from us that we should forsake the law and the ordinances. 22 We won't listen to the king's words, to turn aside from our worship, to the right hand, or to the left."

23 When he'd finished speaking these words, a Yehudi (Jew) came in the sight of all to sacrifice on the altar which was at Modi'in, according to the king's commandment. 24 Matityah saw it, so his zeal was kindled, and his guts trembled, and he vented his anger according to judgement, and ran and killed him on the altar. 25 He killed the king's officer, who compelled men to sacrifice, at the same time, and pulled down the altar. 26 He was zealous for the law, even as Pinhas did to Zimri the son of Salu.

27 Matityah cried out in the city with a loud voice, saying, "Anyone who's zealous for the law and maintains the covenant, let him follow me!" 28 He and his sons fled into the mountains, and left all that they had in the city.

The decision to fight on the Sabbath

29 Then many who strived for justice and judgement went down into the wilderness to live there— 30 they, their children, their wives, and their livestock—because evils were multiplied on them. 31 It was told the king's officers and the forces that were in Yerushalem (Jerusalem), the city of David, that certain men who'd broken the king's commandment had gone down into the secret places in the wilderness; 32 and many pursued after them, and having overtaken them, they encamped against them and set the battle in array against them on the Sabbath day. 33 They said to them, "Enough of this! Come out and do according to the king's word, and you'll all live!"

34 They said, "We won't come out. We won't do the king's word, to profane the Sabbath day."

35 Then the enemy hurried to attack them.

36 They didn't answer them. They didn't throw a stone at them, or block their secret places, 37 saying, "Let's all die in our innocence. Heaven and earth testify for us, that you put us to death unjustly."

38 So they attacked them on the Sabbath, and they died—they, their wives, their children, and their livestock—in number a thousand souls of men.

39 When Matityah (Mattathias) and his friends found out about it, and they mourned over them greatly. 40 One said to another, "If we all do as our kindred have done, and don't fight against the Gentiles for our lives and our ordinances, they'll quickly destroy us from off the earth." 41 So they decided that day, saying, "Anyone who comes against us to battle on the Sabbath day, let's fight against him, and we'll in no way all die, as our kindred died in the secret places."

42 Then a company of the Hasidim,[22] mighty men of Yisrael (Israel), everyone who offered himself willingly for the law, were gathered together to them. 43 All those who fled from the evils were added to them, and supported them. 44 They mustered an army, and struck sinners in their anger, and lawless men in their anger. The rest fled to the Gentiles for safety. 45 And Matityah and his friends went around and pulled down the altars. 46 They forcibly circumcised the boys who were uncircumcised, as many as they found in the coasts of Yisrael. 47 They pursued the arrogant, and the work prospered in their hand. 48 They rescued the law out of the hand of the Gentiles and out of the hand of the kings. They never allowed the sinner to triumph.

Matityah's final advice to his sons

49 The days of Matityah drew near that he should die, and he said to his sons, "Now pride and scorn have gained strength. It's a season of overthrow and indignant anger. 50 Now, my children, be zealous for the law, and give your lives for the covenant of your fathers. 51 Call to remembrance the actions of our fathers which they did in their generations; and receive great glory and an eternal name. 52 Wasn't Avraham found faithful in temptation,[23] and it was reckoned to him for righteousness?[24] 53 Yosef (Joseph) in the time of his distress kept the commandment,[25] and became lord of Mitsrayim (Egypt).[26] 54 Pinhas our father, because he was extremely zealous, obtained the covenant of an eternal priesthood.[27] 55 Yeshua (Jesus) became a judge in Yisrael (Israel)[28] for fulfilling the word. 56 Kalev (Caleb) obtained a heritage in the land for testifying in the congregation.[29] 57 David inherited the throne of a kingdom forever and ever[30] for being merciful. 58 Eliyah (Elijah) was taken up into heaven[31] because he was extremely zealous for the law. 59 Hananyah, Azaryah, and Mishael[32] believed, and

22 **RV 2:42 · Note** That is, Chasidim.

23 **RV 2:52 · Cross-ref.** Gen 22:1-12.

24 **RV 2:52 · Cross-ref.** Gen 15:6.

25 **RV 2:53 · Cross-ref.** Gen 39:7-9.

26 **RV 2:53 · Cross-ref.** Gen 41:39-43.

27 **RV 2:54 · Cross-ref.** Num 25:10-13.

28 **RV 2:55 · Cross-ref.** Num 27:18-23.

29 **RV 2:56 · Cross-ref.** Josh 14:6-14.

30 **RV 2:57 · Cross-ref.** 2Sam 7:12-16.

31 **RV 2:58 · Cross-ref.** 2Ki 2:11.

32 **RV 2:59 · Cross-ref.** Dan 1:6-7.

Readers' Version

were saved out of the flame.[33] 60 Daniyel was delivered
from the mouth of lions for his innocence.[34]
61 "Thus consider throughout the generations that no
one who put their trust in him will lack for strength.
62 Don't be afraid of the words of a sinful man; for his glory
will be dung and worms. 63 Today he'll be lifted up, and to-
morrow he'll in no way be found, because he's returned to
dust, and his thought has perished. 64 You, my children, be
strong, and show yourselves men on behalf of the law; for
in it you'll obtain glory. 65 Listen, Shim'on (Simon) your
brother, whom I know to be a man of counsel. Always lis-
ten to him. He'll be a father to you. 66 Yehudah (Judas)
Makabi (Maccabaeus) has been strong and mighty from his
youth. He'll be your captain and will fight[35] the battle of
the people. 67 Rally around all the doers of the law, and
avenge the wrong done to your people. 68 Repay the Gen-
tiles, and obey the commandments of the law."
69 He blessed them, and was gathered to his ancestors.
70 He died in[36] the one hundred and forty sixth year, and
his sons buried him in the tombs of his ancestors at
Modi'in. All Yisrael (Israel) made great lamentation for
him.

Yehudah Makabi leads the resistance

3:1 His son Yehudah, who was
called Makabi, rose up in his place.
2 All his kindred helped him, and so did all those who
joined with his father, and they fought with gladness the
battle of Yisrael. 3 He got his people great glory, and put on
a breastplate like a giant, and bound his warlike harness
around him, and set battles in array, protecting the army
with his sword. 4 He was like a lion in his actions, and like a
lion's cub roaring for prey. 5 He hunted and pursued the
lawless, and he burnt up those who troubled his people.
6 The lawless shrunk back for fear of him, and all the work-
ers of lawlessness were very troubled, and deliverance
prospered in his hand. 7 He angered many kings and made
Ya'akov (Jacob) glad with his acts. His memory is blessed
forever. 8 He went through the cities of Yehudah, de-
stroyed the ungodly[37] out of the land, and turned away
anger from Yisrael. 9 He was renowned to the utmost part
of the earth. He gathered together those who were ready
to perish.

Yehudah's first victories

10 Apolonios gathered the Gentiles
together with a great army from
Shomron (Samaria) to fight against Yisrael. 11 Yehudah
learnt of it, and he went out to meet him, struck him, and
killed him. Many fell wounded to death, and the rest fled.
12 They took their spoils, and Yehudah took Apolonios'
sword, and he fought with it all his days.
13 Seron, the commander of Aram's (Syria's) army, heard
that Yehudah had gathered a large company, including a
body of faithful men who stayed with him, went out to
war. 14 He said, "I'll make myself a name and get myself
glory in the kingdom. I'll fight against Yehudah and those
who are with him, who despise the king's command. 15 A
mighty army of the ungodly went up with him to help him,
to take vengeance on the Israeli people.
16 He came near to the ascent of Beyt-Horon, and Yehu-
dah went out to meet him with a small company. 17 But
when they saw the army coming to meet them, they said
to Yehudah, "How can our small group fight against such a
large, strong army? We're exhausted, and we haven't eaten
anything today."
18 Yehudah said, "It's an easy thing for many to be
hemmed in by the hands of a few. With[38] heaven it's all
one, to save by many or by few; 19 for victory in battle
stands not in the multitude of an army, but strength is
from heaven. 20 They come to us in fullness of insolence
and lawlessness, to destroy us and our wives and our chil-
dren, and to plunder us, 21 but we fight for our lives and
our laws. 22 He himself will crush them before our face; but
as for you, don't be afraid of them.
23 Now when he'd finished speaking, he rushed suddenly
against Seron and his army, and they were defeated before
him. 24 They pursued them down the descent of
Beyt-Horon to the plain, and about eight hundred men of
them fell; but the rest fled into the land of the Pelishtim.
25 The fear of Yehudah and his kindred, and the dread of
them, began to fall on the nations around them. 26 His
fame reached the king, and every nation told of the battles
of Yehudah.

The king sends an army against Yehudah

27 But when King Antiokos (Anti-
ochus) heard these words, he was
full of indignation; and he sent and
gathered together all the forces of his realm, an extremely
strong army. 28 He opened his treasury and gave his forces
pay for a year, and commanded them to be ready for every
need. 29 He saw that the money was gone from his trea-
sures, and that the tributes of the country were small, be-
cause of the dissension and disaster which he'd brought on
the land, to the end that he might take away the laws
which had been from the first days. 30 He was afraid that
he wouldn't have enough as at other times for the charges
and the gifts which he used to give with a liberal hand,
more abundantly than the kings who were before him.
31 And he was extremely perplexed in his mind, and he de-
termined to go into Paras (Persia), and to take the tributes
of those countries, and to gather much money. 32 He left
Lusias, an honourable man, and one of royal lineage, to be
over the affairs of the king from the river Perat (Eu-
phrates) to the borders of Mitsrayim (Egypt), 33 and to

33 **RV 2:59 · Cross-ref.** Dan 3:26-27.

34 **RV 2:60 · Cross-ref.** Dan 6:21-23.

35 **RV 2:66 · Note** Some ancient authorities read you shall fight.

36 **RV 2:70 · Note** circa B.C. 167.

37 **RV 3:8 · Note** Grk. out of it.

38 **RV 3:18 · Note** Some ancient authorities read the god of heaven.

bring up his son Antiokos, until he came again. 34 He delivered to Lusias half of his forces and the elephants, and gave him charge of all the things that he'd have done, and about those who lived in Yehudah and in Yerushalem (Jerusalem), 35 that he should send an army against them to root out and destroy the strength of Yisrael (Israel) and the remnant of Yerushalem, and to take away their memory from the place, 36 and that he should make foreigners live in all their territory, and should divide their land to them by lot. 37 The king took the half that remained of the forces, and left Antiokeia, his royal city, in the one hundred and forty seventh year;[39] and he passed over the river Perat, and went through the upper countries.

38 Lusias chose Ptolemaios (Ptolemy) the son of Dorumenes, Nikanor, and Gorgias, mighty men of the king's friends;[40] 39 and with them, he sent forty thousand infantry and seven thousand cavalry to go into the land of Yehudah and to destroy it, according to the king's word. 40 They set out with all their army, and came and encamped near Emmaous in the plain country. 41 The merchants of the country heard of their fame, and took silver and gold in large quantities, and fetters,[41] and came into the camp to take the Israeli people for slaves. Forces of Aram (Syria) and of the land of the Pelishtim[42] joined with them.

The people pray and prepare for battle

42 Yehudah and his kindred saw that evils were multiplied, and that the forces were encamping in their borders. They learnt about the king's words which he'd commanded, to destroy the people and make an end of them. 43 Then they each said to his neighbour, "Let's repair the ruins of our people. Let's fight for our people and the holy place." 44 The congregation was gathered together, that they might be ready for battle, and that they might pray and ask for mercy and compassion. 45 Yerushalem (Jerusalem) was without inhabitant like a wilderness. There was none of her offspring who went in or went out. The sanctuary was trampled down. Children of foreigners were in the citadel. The Gentiles lived there. Joy was taken away from Ya'akov (Jacob), and the pipe and the harp ceased. 46 They gathered themselves together, and came to Mitspah, near Yerushalem; for in Mitspah there used to be a place of prayer for Yisrael. 47 They fasted that day, put on sackcloth, put ashes on their heads, tore their clothes, 48 and opened the book of the law, to learn about the things for which the Gentiles consulted the images of their idols. 49 They brought the priests' clothes, the first fruits, and the tithes. They stirred up the Nazarites, who'd accomplished their days. 50 They cried aloud towards heaven, saying, "What should we do with these men? Where should we carry them away? 51 Your holy place is trampled down and profaned. Your priests mourn in humiliation. 52 Listen, the Gentiles are assembled together against us to destroy us. You know what things they imagine against us. 53 How will we be able to stand against them, unless you help us?" 54 They sounded with the trumpets, and gave a loud shout.

55 And after this Yehudah (Judas) appointed leaders of the people: captains of thousands, captains of hundreds, captains of fifties, and captains of tens. 56 He said to those who were building houses, were betrothing wives, were planting vineyards, and were fearful, that they should return, each man to his own house, according to the law. 57 The army marched out and encamped on the south side of Emmaous. 58 Yehudah said, "Arm yourselves and be valiant men! Be ready in the morning to fight with these Gentiles who are assembled together against us to destroy us and our holy place. 59 Because it's better for us to die in battle than to see the calamities of our nation and the holy place. 60 Nevertheless, as may be the will in heaven, so will he do.

Yehudah defeats Gorgias' army

4:1 Gorgias took five thousand infantry, a thousand chosen cavalry, and the army moved out at night, 2 that it might fall onto the army of the Yehudim (Jews) and strike them suddenly. The men of the citadel were his guides. 3 Yehudah heard of this, and he and the valiant men moved, that he might strike the king's army which was at Emmaous 4 while the forces were still dispersed from the camp. 5 Gorgias came into the camp of Yehudah at night and found no man. He searched for them in the mountains; for he said, "These men are running away from us."

6 As soon as it was day, Yehudah appeared in the plain with three thousand men. However they didn't have the armour and swords they desired. 7 They saw the camp of the Gentiles strong and fortified, with cavalry all around it; and these were expert in war. 8 Yehudah said to the men who were with him, "Don't be afraid of their numbers, or when they charge. 9 Remember how our fathers were saved in the Red sea, when Par'oh (Pharaoh) pursued them with an army. 10 Now let's cry to heaven, if he'll have us, and will remember the covenant of our fathers, and destroy this army before our face today. 11 Then all the Gentiles will know that there's one who redeems and saves Yisrael (Israel).

12 The foreigners lifted up their eyes, and saw them coming near them. 13 They went out of the camp to battle. Those who were with Yehudah sounded their trumpets 14 and joined battle. The Gentiles were defeated, and fled into the plain. 15 But all those in the rear fell by the sword. They pursued them to[43] Gezer, and to the plains of Edom, Azotos, and Yavneh. About three thousand of those men fell. 16 Then Yehudah and his army returned from pursu-

39 **RV 3:37 · Note** circa B.C. 166.

40 **RV 3:38 · Note** See 1 Maccabees 2:18.

41 **RV 3:41 · Note** Most of the authorities read servants.

42 **RV 3:41 · Note** Grk. foreigners.

43 **RV 4:15 · Note** Grk. Gazera.

ing them; 17 and he said to the people, "Don't be greedy for the spoils, because there's a battle before us. 18 Gorgias and his army are near us on the mountain. But stand now against our enemies and fight against them, and afterwards take the spoils with boldness." 19 While Yehudah was finishing this speech, a part of them appeared looking out from the mountain. 20 They saw that their army had been put to flight, and that the Yehudim (Jews) were burning the camp; for the smoke that was seen declared what was done. 21 But when they perceived these things, they were very afraid. Perceiving also Yehudah's army in the plain ready for battle, 22 they all fled into the land of the[44] Pelishtim. 23 Yehudah returned to plunder the camp, and they took much gold, silver, blue, sea purple, and great riches. 24 Then they returned home, and sang a song of thanksgiving, and gave praise to heaven, because he's good, because his mercy endures forever. 25 Yisrael (Israel) had a great deliverance that day.

Yehudah defeats Lusias

26 The foreigners who'd escaped came and told Lusias all the things that'd happened. 27 When he heard of it, he was confounded and discouraged, because the things he desired hadn't been done to Yisrael, nor had such things happened as the king commanded him.

28 In the next year, he gathered together sixty thousand chosen infantry and five thousand cavalry, that he might subdue them. 29 They came into Edom and encamped at Beyt-Tsur. Yehudah met them with ten thousand men. 30 He saw that the army was strong, and he prayed and said, "Blessed are you, Oh Saviour of Yisrael, who defeated the attack of the mighty warrior by the hand of your servant David, and delivered the army of the[45] Pelishtim into the hands of Yonatan (Jonathan) the son of Sha'ul (Saul), and of his armour bearer. 31 Hem in this army in the hand of your people Yisrael, and let them be ashamed for their army and their cavalry. 32 Give them faintness of heart. Cause the boldness of their strength to melt away, and let them quake at their destruction. 33 Strike them down with the sword of those who love you, and let all who know your name praise you with thanksgiving."

34 They joined in battle; and about five thousand men of Lusias' army fell. They fell down near them. 35 But when Lusias saw that his troops were put to flight, and the boldness that'd come on those who were with Yehudah, and how they were ready either to live or to die nobly, he withdrew to Antiokeia, and gathered together hired soldiers, that he might come again into Yehudah with an even greater army.

The temple is cleansed and rededicated

36 But Yehudah and his kindred said, "Listen, our enemies are defeated. Let's go up to cleanse the holy place and to rededicate it." 37 All the army was gathered together, and they went up to Mt. Tsiyon (Zion). 38 They saw the sanctuary laid desolate, the altar profaned, the gates burnt up, shrubs growing in the courtyards as in a forest or as on one of the mountains, and the priests' chambers pulled down; 39 and they tore their clothes, made great lamentation, put ashes on their heads, 40 fell on their faces to the ground,[46] blew with the solemn trumpets,[47] and cried towards heaven. 41 Then Yehudah appointed certain men to fight against those who were in the citadel until he'd cleansed the holy place.

42 He chose blameless priests who were devoted to the law; 43 and they cleansed the holy place and carried the defiled stones out to an unclean place. 44 They deliberated what to do with the altar of burnt offerings, which had been profaned. 45 A good plan came into their mind, that they should pull it down, so that it wouldn't bring disgrace on them, because the Gentiles had defiled it. So they pulled down the altar 46 and laid up the stones on the temple hill in a convenient place, until a prophet would come to give an answer about them. 47 They took whole stones according to the law, and built a new altar like the former. 48 They built the holy place and the inner parts of the house; and they consecrated the courtyards. 49 They made new holy vessels, and they brought the lampstand, the altar of incense, and the table into the temple. 50 They burnt incense on the altar, and they lit the lamps that were on the lampstand, and they gave light in the temple. 51 They set loaves on the table, hung up the curtains, and finished all the work which they'd done.

52 They rose up early in the morning, on the twenty-fifth day of the ninth month, which is the month Kislev, in[48] the one hundred and forty eighth year, 53 and offered sacrifice according to the law on the new altar of burnt offerings which they'd made. 54 At the time and day the Gentiles had profaned it, even then it was dedicated with songs, harps, lutes, and with cymbals. 55 All the people fell on their faces, worshipped, and gave praise towards heaven, which had given them good success. 56 They celebrated the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed a sacrifice of deliverance and praise. 57 They decorated the front of the temple with crowns of gold and small shields. They dedicated the gates and the priests' chambers, and made doors for them. 58 There was very great gladness among the people, and the reproach of the Gentiles was turned away.

59 Yehudah (Judas) and his kindred and the whole congregation of Yisrael (Israel) ordained that the days of the dedication of the altar should be kept in their seasons from year to year for eight days, from the twenty-fifth day of the month Kislev, with gladness and joy.

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44 **RV 4:22 · Note** Grk. foreigners.

45 **RV 4:30 · Note** Grk. foreigners.

46 **RV 4:40 · Note** Compare Numbers 31:6.

47 **RV 4:40 · Note** Grk. trumpets of signals.

48 **RV 4:52 · Note** circa B.C. 165.

Readers' Version

60 At that time, they fortified Mt. Tsiyon (Zion) with high
walls and strong towers around it, so that the Gentiles
wouldn't come and trample them down, as they'd done be-
fore. 61 Yehudah stationed a garrison to guard it. They for-
tified Beyt-Tsur to keep it, that the people might have a
fortress near Edom.

The surrounding nations attack Yisrael

5:1 When the Gentiles all around
heard that the altar had been rebuilt
and the sanctuary dedicated as be-
fore, they were extremely angry. 2 They took counsel to
destroy the race of Ya'akov (Jacob) that was among them,
and they began to kill and destroy among the people.
3 Yehudah fought against the children of Esav (Esau) in
Edom at Akrabattine, because they besieged Yisrael. He
struck them with a great slaughter, humbled them, and
took their spoils. 4 He remembered the wickedness of the
children of[49] Baean, who were a snare and a stumbling
block to the people, lying in wait for them on the high-
ways. 5 They were shut up by him in the towers. He en-
camped against them, and destroyed them utterly, and
burnt with fire the towers of the place with all who were in
them. 6 He passed over to the children of Amon, and found
a mighty band and many people, with Timotheos for their
leader. 7 He fought many battles with them, and they were
defeated before his face. He struck them, 8 and took pos-
session of Yazer and its villages,[50] and returned again into
Yehudah.

Calls for help from Gilead and Galil

9 The Gentiles who were in Gilead
gathered themselves together
against the Israelis who were on their borders, to destroy
them. They fled to the fortress of Dathema, 10 and sent let-
ters to Yehudah and his kindred, saying, "The Gentiles who
are around us are gathered together against us to destroy
us. 11 They're preparing to come and get possession of the
fortress where we fled for refuge, and Timotheos is the
leader of their army. 12 Now therefore come and deliver us
from their hand, for many of us have fallen. 13 All our kin-
dred who were in the land of Toviyah (Tobias)[51] have been
put to death. They've carried their wives, their children,
and their stuff into captivity. They destroyed about a thou-
sand men there."

14 While the letters were still being read, look, other mes-
sengers came from Galil with their clothes torn, bringing a
similar report, 15 saying, "People of Ptolemais, of Tsor
(Tyre), of Tsidon (Sidon), and all Galil of the[52] Gentiles
have gathered together to destroy us."

16 Now when Yehudah and the people heard these words,
a great congregation assembled together to determine
what they should do for their kindred who were in distress
and under attack. 17 Yehudah said to Shim'on his brother,
"Choose men and go deliver your kindred who are in Galil,
but Yonatan (Jonathan) my brother and I'll go into the
land of Gilead." 18 He left Yosef (Joseph) the son of
Zekaryah (Zechariah), and Azaryah, as leaders of the peo-
ple, with the remnant of the army, in Yehudah, to guard it.
19 He commanded them, saying, "Take charge of this peo-
ple, and fight no battle with the Gentiles until we return."
20 Then three thousand men were assigned to go into Galil
with Shim'on, but eight thousand men were assigned to
Yehudah to go into the land of Gilead.

Shim'on rescues the people in Galil

21 Shim'on (Simon) went into Galil
and fought many battles with the
Gentiles, and the Gentiles were defeated before him. 22 He
pursued them to Ptolemais' gate. About three thousand
men of the Gentiles fell, and he took their spoils. 23 They
took to them those who were in Galil and in Arbatta, with
their wives, their children, and all that they had, and
brought them into Yehudah with great gladness.

Yehudah rescues the people in Gilead

24 Yehudah Makabi (Maccabaeus)
and his brother Yonatan passed over
the Yarden (Jordan), and went three days' journey in the
wilderness. 25 They met with the Nabataeans, and these
met them in a peaceful manner and told them all things
that'd happened to their kindred in the land of Gilead,
26 and how many of them were shut up in Bosora, Bosor,
Alema,[53] Kasfor, Maked, and[54] Karnayim—all these cities
are strong and large— 27 and how they were shut up in the
rest of the cities of the land of Gilead, and that tomorrow
they planned to encamp against the fortresses, and to take
them, and to destroy all these men in one day.

28 Yehudah and his army turned suddenly by the way of
the wilderness to Bosora; and he took the city, and killed
all the males with the edge of the sword, took all their
spoils, and burnt the city with fire. 29 He left there at
night, and went until he came to the fortress. 30 When the
morning came, they lifted up their eyes and saw many
people who couldn't be counted, bearing ladders and en-
gines of war, to take the fortress; and they were fighting
against them. 31 Yehudah saw that the battle had begun,
and that the cry of the city went up to heaven, with trum-
pets and a great sound, 32 and he said to the men of his
army, "Fight today for your kindred!" 33 Then he went out
behind them in three companies. They sounded with their
trumpets and cried out in prayer. 34 And Timotheos' army
perceived that it was Makabi (Maccabaeus), and they fled
from before him. He struck them with a great slaughter.
About eight thousand men of them fell on that day.

35 He turned away to Mitspah and fought against it, took
it, killed all its males, took its spoils, and burnt it with fire.

49 **RV 5:4 · Note** Compare 2 Maccabees 10:18-23.

50 **RV 5:8 · Note** Grk. daughters. Compare Numbers 21:25.

51 **RV 5:13 · Note** Compare 2 Maccabees 12:17.

52 **RV 5:15 · Note** Grk. foreigners.

53 **RV 5:26 · Note** Compare 2 Maccabees 12:13.

54 **RV 5:26 · Note** compare 2 Maccabees 12:21.

Readers' Version

36 From there he marched and took[55] Kasfor, Maked, Bosor,
and the other cities of the land of Gilead.
37 Now after these things, Timotheos gathered another
army and encamped near Rafon beyond the brook.
38 Yehudah sent men to spy on the army; and they brought
him word, saying, "All the Gentiles who are around us are
gathered together to them, a very great army. 39 They've
hired Aravim to help them, and are encamped beyond the
brook, ready to come against you to battle." So Yehudah
went to meet them.
40 Timotheos said to the captains of his army when Yehu-
dah and his army drew near to the brook of water, "If he
crosses over to us first, we won't be able to withstand him,
for he'll certainly defeat us; 41 but if he's afraid, and en-
camps beyond the river, we'll cross over to him, and defeat
him." 42 Now when Yehudah came near to the water brook,
he caused the scribes of the people to remain by the brook,
and commanded them, saying, "Allow no man to encamp,
but let all come to the battle." 43 Then he crossed over the
first against them, and all the people after him; and all the
Gentiles were defeated before his face, and threw away
their weapons, and fled to the temple at Karnayim.[56]
44 They took the city and burnt the temple with fire, to-
gether with all who were in it. Karnayim was subdued.
They couldn't stand any longer before Yehudah's face.

Yehudah brings the people home

45 Yehudah gathered together all
Yisrael (Israel), those who were in
the land of Gilead, from the least to the greatest, with their
wives, their children, and their stuff, a very great army,
that they might come into the land of Yehudah. 46 They
came as far as Efron, and this same city was large and very
strong. It was on the road where they were going. They
couldn't turn away from it on the right hand or on the left,
but needed to pass through the middle of it. 47 The people
of the city shut them out and blocked the gates with
stones. 48 Yehudah sent to them with words of peace, say-
ing, "We'll pass through your land to go into our own land,
and no one will harm you. We'll only pass by on our feet."
But they wouldn't open to him. 49 Then Yehudah com-
manded an announcement to be made in the army, that
each man should encamp in the place where he was. 50 So
the men of the army encamped, and fought against the
city all that day and all that night, and the city was deliv-
ered into his hands. 51 He destroyed all the males with the
edge of the sword, razed the city, took its plunder, and
passed through the city over those who were slain. 52 They
went over the Yarden (Jordan) into the great plain near
Beyt-Shean. 53 And Yehudah gathered together those who
lagged behind and encouraged the people all the way
through, until he came into the land of Yehudah. 54 They
went up to Mt. Tsiyon (Zion) with gladness and joy, and of-
fered whole burnt offerings, because not so much as one of
them was slain until they returned in peace.

Yosef and Azaryah's failed attack

55 In the days when Yehudah and
Yonatan (Jonathan) were in the land
of Gilead, and Shim'on (Simon) his brother in Galil before
Ptolemais, 56 Yosef (Joseph) the son of Zekaryah
(Zechariah), and Azaryah, rulers of the army, heard of their
exploits and of the war, and what things they'd done.
57 They said, "Let's also get us a name, and let's go fight
against the Gentiles who are around us." 58 So they gave
orders to the men of the army that was with them, and
went towards Yavneh. 59 Gorgias and his men came out of
the city to meet them in battle. 60 Yosef and Azaryah were
put to flight, and were pursued to the borders of Yehudah.
About two thousand men of Yisrael fell on that day.
61 There was a great overthrow among the people, because
they didn't listen to Yehudah and his kindred, thinking to
do some exploit. 62 But they weren't of the family of those
men by whose hand deliverance was given to Yisrael.
63 The man Yehudah and his kindred were glorified
greatly in the sight of all Yisrael (Israel), and of all the Gen-
tiles, wherever their name was heard of. 64 Men gathered
together to them, acclaiming them.

Yehudah's victories in the south

65 Yehudah and his kindred went
out and fought against the children
of Esav (Esau) in the land towards the south. He struck
Hevron and its villages,[57] pulled down its fortresses, and
burnt its towers all around. 66 He marched to go into the
land of the[58] Pelishtim, and he went through[59] Shomron
(Samaria). 67 In that day certain priests, desiring to do ex-
ploits there, were slain in battle, when they went out to
battle unadvisedly. 68 But Yehudah turned towards Azotos,
to the land of the[60] Pelishtim, pulled down their altars,
burnt the carved images of their gods with fire, took the
plunder of their cities, and returned into the land of Yehu-
dah.

The death of King Antiokos

6:1 King Antiokos (Antiochus) was
travelling through the upper coun-
tries; and he heard that in Elymais in Paras (Persia) there
was a city renowned for riches, for silver and gold, 2 and
that the temple which was in it was extremely rich, and
that in it were golden shields, breastplates, and weapons
which Alexandros (Alexander), son of Filippos (Philip), the
Makedonian king, who reigned first among the Hellains
(Greeks), left behind there. 3 So he came and tried to take
the city and to pillage it; and he wasn't able, because his
plan was known to them of the city, 4 and they rose up
against him in battle. He fled and returned to Bavel (Baby-
lon) with great disappointment.

55 **RV 5:36 · Note** See 1 Maccabees 5:26
56 **RV 5:43 · Note** See 1 Maccabees 5:26.
57 **RV 5:65 · Note** Grk. daughters. Compare Numbers 21:25.
58 **RV 5:66 · Note** Grk. foreigners.
59 **RV 5:66 · Note** Or, Marisa See Josephus, Antiquities 12:8. 6, and 2 Maccabees 12:35.
60 **RV 5:68 · Note** Grk. foreigners.

Readers' Version

5 Then someone came into Paras bringing him news that
the armies which went against the land of Yehudah had
been put to flight, 6 and that Lusias went first with a
strong army and was put to shame before them, and that
they'd grown strong because of weapons, power, and a
supply of plunder which they took from the armies that
they'd cut off, 7 and that they'd pulled down the abomina-
tion which he'd built on the altar that was in Yerushalem
(Jerusalem), and that they'd surrounded the sanctuary
with high walls, as before, and also Beyt-Tsur, his city.
8 When the king heard these words, he was astonished
and moved greatly. He laid himself down on his bed, and
fell sick for grief, because it hadn't turned out for him as
he'd planned. 9 He was there many days, because great
grief continually gripped him, and he realised that he'd
die. 10 He called for all his[61] friends, and said to them,
"Sleep departs from my eyes, and my heart fails because of
worry. 11 I said in my heart, 'To what suffering I've come!
How great a flood it's that I'm in, now! Because I was gra-
cious and loved in my power.' 12 But now I remember the
evils which I did at Yerushalem, and that I took all the ves-
sels of silver and gold that were in it, and sent out to de-
stroy the inhabitants of Yehudah without a cause. 13 I per-
ceive that it's because of this that these evils have come on
me. Listen, I'm perishing through great grief in a strange
land."
14 Then he called for Filippos (Philip), one of his[62]
friends, and set him over all his kingdom. 15 He gave him
his crown, his robe, and his signet ring, so that he could
guide Antiokos (Antiochus) his son, and nourish him up
that he might be king. 16 Then King Antiokos died there in
the one hundred and forty-ninth year.[63] 17 When Lusias
learnt that the king was dead, he set up Antiokos his son to
reign, whom he'd nourished up being young, and he called
his name Eupator.

The siege of the citadel brings another invasion

18 Those who were in the citadel
kept hemming Yisrael (Israel) in
around the sanctuary, and always
tried to harm them and to strengthen the Gentiles.
19 Yehudah planned to destroy them, and called all the
people together to besiege them. 20 They were gathered
together, and besieged them in[64] the one hundred fiftieth
year, and he made mounds to shoot from, and engines of
war. 21 Some of those who were hemmed in came out, and
some of the ungodly men of Yisrael were joined to them.
22 They went to the king, and said, "How much longer will
you wait to bring justice, and avenge our kindred? 23 We
were willing to serve your father and to live by his words,
and to follow his commandments. 24 Because of this, the
children of our people besieged the citadel[65] and were
alienated from us; but as many of us as they could catch,
they killed, and plundered our inheritances. 25 Not against
us only did they stretch out their hand, but also against all
their borders. 26 Listen, they're encamped this day against
the citadel at Yerushalem (Jerusalem) to take it. They've
fortified the sanctuary and Beyt-Tsur. 27 If you don't
quickly prevent them, they'll do greater things than these,
and you won't be able to control them.
28 When the king heard this, he was angry, and gathered
together all his[66] friends, the rulers of his army, and those
who were over the cavalry. 29 Bands of hired soldiers came
to him from other kingdoms and from islands of the sea.
30 The number of his forces was one hundred thousand in-
fantry, and twenty thousand cavalry, and thirty-two ele-
phants trained for war. 31 They went through Edom, and
encamped against Beyt-Tsur, and fought against it many
days, and made engines of war. The Yehudim (Jews) came
out and burnt them with fire, and fought valiantly.

The battle at Beyt-Zekaryah

32 Yehudah (Judas) marched away
from the citadel and encamped at
Beyt-Zekaryah, near the king's camp. 33 The king rose
early in the morning, and marched his army[67] at full speed
along the road to Beyt-Zekaryah. His forces made them-
selves ready to battle and sounded their trumpets. 34 They
offered the elephants the juice of grapes and mulberries,
that they might prepare them for the battle. 35 They dis-
tributed the animals among the phalanxes. They set by
each elephant a thousand men armed with coats of mail
and helmets of brass on their heads. Five hundred chosen
cavalry were appointed for each elephant. 36 These were
ready beforehand, wherever the elephant was. Wherever
the elephant went, they went with it. They didn't leave it.
37 Strong, covered wooden towers were on them, one on
each elephant, fastened on it with secure harnesses. On
each were four valiant men who fought on them, beside
his Indian driver. 38 The rest of the cavalry he set on this
side and that side on the two flanks of the army, striking
terror into the enemy, and protected by the phalanxes.
39 Now when the sun shone on the shields of gold and
brass, the mountains lit up, and blazed like flaming
torches.
40 A part of the king's army was spread on the high hills
and some on the low ground, and they went on firmly and
in order. 41 All who heard the noise of their multitude, the
marching of the multitude, and the rattling of the weapons
trembled; for the army was very great and strong. 42 Yehu-
dah and his army drew near for battle, and six hundred
men of the king's army fell. 43 Eleazar, who was called

61 RV 6:10 · Note See 1 Maccabees 2:18.
62 RV 6:14 · Note See 1 Maccabees 2:18.
63 RV 6:16 · Note Circa B.C. 164.
64 RV 6:20 · Note circa B.C. 163.
65 RV 6:24 · Note Grk. it.
66 RV 6:28 · Note See 1 Maccabees 2:18.
67 RV 6:33 · Note Or, itself eager for the fight

Readers' Version

Avaran, saw one of the animals armed with royal breastplates, and it was taller than all the animals, and the king seemed to be on it. 44 He gave his life to deliver his people, and to get himself an eternal name. 45 He ran on him courageously into the middle of the phalanx, and killed on the right hand and on the left, and they parted away from him on this side and on that. 46 He crept under the elephant, and stabbed it from beneath, and killed it. The elephant fell to the earth on him, and he died there. 47 They saw the strength of the kingdom and the fierce attack of the army, and turned away from them.

The temple is besieged

48 But the soldiers of the king's army went up to Yerushalem (Jerusalem) to meet them, and the king encamped towards Yehudah (Judea) and towards Mt. Tsiyon (Zion). 49 He made peace with the people of Beyt-Tsur. He came out of the city because they had no food there to endure the siege, because it was a Sabbath to the land. 50 The king took Beyt-Tsur, and appointed a garrison there to keep it. 51 He encamped against the sanctuary many days; and set there mounds to shoot from, and engines of war, and machines for throwing fire and stones, and weapons to throw darts, and slings. 52 The Yehudim (Jews) also made engines of war against their engines, and fought for many days. 53 But there was no food in the sanctuary, because it was the seventh year, and those who fled for safety into Yehudah from among the Gentiles had eaten up the rest of the stores. 54 There were only a few people left in the sanctuary, because the famine prevailed against them, and they were scattered, each man to his own place.

The king agrees to peace

55 Lusias heard that Filippos (Philip), whom Antiokos (Antiochus) the king, while he was yet alive, appointed to raise his son Antiokos to be king, 56 had returned from Paras (Persia) and Maday (Media), and with him the forces that went with the king, and that he was seeking to take control of the government. 57 He hurried, and gave orders to depart. He said to the king and the leaders of the army and to the men, "We get weaker daily, our food is scant, the place where we encamp is strong, and the affairs of the kingdom lie on us. 58 Now therefore let's negotiate with these men, and make peace with them and with all their nation, 59 and covenant with them, that they may walk after their own laws, as before; for because of their laws which we abolished they were angered, and did all these things."

60 The speech pleased the king and the princes, and he sent to them to make peace; and they accepted it. 61 The king and the princes swore to them. On these conditions, they came out from the fortress. 62 Then the king entered into Mt. Tsiyon (Zion). He saw the strength of the place, and broke the oath which he'd sworn, and gave orders to pull down the wall all around. 63 Then he left in haste and returned to Antiokeia, and found Filippos master of the city. He fought against him, and took the city by force.

Demetrios sends Bakides and Alkimos

7:1 In the one hundred and fifty first year,[68] Demetrios the son of Seleukos (Seleucus) came out of Romai, and went up with a few men to a city by the sea, and reigned there. 2 When he'd go into the house of the kingdom of his fathers, that the army laid hands on Antiokos (Antiochus) and Lusias, to bring them to him. 3 The thing became known to him, and he said, "Don't show me their faces!" 4 So the army killed them. Then Demetrios sat on the throne of his kingdom.

5 All the lawless and ungodly men of Yisrael (Israel) came to him. Alkimos was their leader, desiring to be high priest. 6 They accused the people to the king, saying, "Yehudah and his kindred have destroyed all your friends, and have scattered us from our own land. 7 Now therefore send a man whom you trust, and let him go and see all the destruction which he's brought on us and the king's country, and how he's punished them and all who helped them." 8 So the king chose Bakides, one of the king's[69] friends, who was ruler in the country beyond the river, and was a great man in the kingdom, and faithful to the king. 9 He sent him and that ungodly Alkimos, whom he made the high priest; and he commanded him to take vengeance on the Israeli people.

10 They marched away and came with a great army into the land of Yehudah (Judah). He sent messengers to Yehudah and his kindred with words of peace deceitfully. 11 They paid no attention to their words; for they saw that they'd come with a great army. 12 A group of scribes gathered together to Alkimos and Bakides to seek just terms. 13 The[70] Hasidim were the first among the Israeli people who strived for peace from them, 14 for they said, "One who's a priest of the seed of Aharon (Aaron) has come with the army, and he'll do us no wrong." 15 He spoke with them words of peace, and swore to them, saying, "We won't seek to harm you or your friends." 16 They trusted him. Then he seized sixty men of them, and killed them in one day, according to the word which was written,

17 The flesh of your saints[71]
and their blood was shed all around Yerushalem (Jerusalem),
and there was no one to bury them.

18 The fear and the dread of them fell onto all the people, for they said, "There's neither truth nor justice in them; for they've broken the covenant and the oath which they swore." 19 Bakides withdrew from Yerushalem, and encamped in Bezeth. He sent and seized many of the deserters who were with him, and some of the people, and he killed them, throwing them into a large pit. 20 He placed Alkimos in charge of the country and left with him a force

68 **RV 7:1 · Note** circa B.C. 162.

69 **RV 7:8 · Note** See 1 Maccabees 2:18.

70 **RV 7:13 · Note** That is, Chasidim.

71 **RV 7:17 · Note** Psalms 79:2, 3.

Readers' Version

to aid him. Then Bakides went away to the king.
21 Alkimos struggled to maintain his high priesthood.
22 All those who troubled their people joined him, and they took control of the land of Yehudah (Judah), and did great damage in Yisrael. 23 Yehudah saw all the wrongs that Alkimos and his company had done among the Israeli people, even more than the Gentiles. 24 He went out into all the borders of Yehudah and took vengeance on the men who'd deserted from him, and they were restrained from going out into the country. 25 But when Alkimos saw that Yehudah and his company had grown strong, and knew that he wasn't able to withstand them, he returned to the king, and brought evil accusations against them.

Nikanor attacks Yehudah

26 Then[72] the king sent Nikanor, one of his honourable princes, a man who hated Yisrael (Israel) and was their enemy, and commanded him to destroy the people. 27 Nikanor came to Yerushalem (Jerusalem) with a great army. He sent to Yehudah and his kindred deceitfully with words of peace, saying, 28 "Let there be no battle between me and you; I'll come with a few men, that I may see your faces in peace." 29 He came to Yehudah, and they saluted one another peaceably. The enemies were ready to seize Yehudah by violence. 30 This was known to Yehudah, that he came to him with deceit, and he was very afraid of him, and would see his face no more. 31 Nikanor found out that his plan was disclosed; and he went out to meet Yehudah in battle beside Kefar-Shalama. 32 About five hundred men of Nikanor's army fell, and the rest fled into the city of David.

Nikanor threatens the temple

33 After these things, Nikanor went up to Mt. Tsiyon (Zion). Some of the priests came out of the sanctuary, with some of the people's elders, to salute him peaceably, and to show him the whole burnt sacrifice that was being offered for the king. 34 He mocked them, laughed at them, derided them shamefully,[73] spoke arrogantly, 35 and swore in a rage, saying, "Unless Yehudah and his army are now delivered into my hands, it'll be that, if I return safely, I'll burn up this house!" And he went out in a great rage. 36 The priests entered in, and stood before the altar and the temple; and they wept, and said, 37 "You chose this house to be called by your name, to be a house of prayer and supplication for your people. 38 Take vengeance on this man and his army, and let them fall by the sword. Remember their blasphemies, and don't allow them to live any longer."

Yehudah defeats Nikanor

39 Then Nikanor went out from Yerushalem (Jerusalem) and encamped in Beyt-Horon, and there the Arami (Syrian) army met him. 40 Yehudah encamped in Adasa with three thousand men. Yehudah prayed and said, 41 "When those who came from the king blasphemed, your angel went out, and struck among them one hundred and eighty-five thousand. 42 Even so, crush this army before us today, and let all the rest know that he's spoken wickedly against your sanctuary. Judge him according to his wickedness." 43 On the thirteenth day of the month Adar, the armies met in battle. Nikanor's army was defeated, and he himself was the first to fall in the battle. 44 Now when his army saw that Nikanor had fallen, they threw away their weapons and fled. 45 They pursued them a day's journey from Adasa until you come to[74] Gezer, and they sounded an alarm after them with the signal trumpets. 46 Men came out of all the surrounding villages of Yehudah, and outflanked them. These turned them back on those, and they all fell by the sword. There wasn't one of them left. 47 The Yehudim (Jews) took the spoils and the booty, and they cut off Nikanor's head and his right hand, which he'd stretched out so arrogantly, and brought them, and hung them up beside Yerushalem. 48 The people were extremely glad, and they kept that day as a day of great gladness. 49 They[75] ordained to keep this day year by year on the thirteenth day of Adar. 50 So the land of Yehudah had rest a few days.

Yehudah hears about the Romaios

8:1 Yehudah heard of the fame of the Romaios, that they're valiant men, and have pleasure in all who join themselves to them, and make friends with all who come to them, 2 and that they're valiant men. They told him of their wars and exploits which they do among the Gauls, and how they conquered them, and forced them to pay tribute; 3 and what things they did in the land of Spania, that they might take control of the silver and gold mines which were there; 4 and how by their policy and persistence they conquered all the place (and the place was extremely far from them), and the kings who came against them from the uttermost part of the earth, until they'd defeated them, and struck them severely; and how the rest give them tribute year by year. 5 Filippos (Philip), and Perseus, king of Kitim, and those who lifted up themselves against them, they defeated in battle, and conquered them. 6 Antiokos (Antiochus) also, the great king of Asia, came against them to battle, having one hundred and twenty elephants, with cavalry, chariots, and a very great army, and he was defeated by them. 7 They took him alive, and decreed that both he and those who reigned after him should give them a great tribute, and should give hostages, and a parcel of land from the best of their provinces: 8 the countries of Hodu, Maday (Media), and Ludia. They took them from him, and gave them to King Eumenes. 9 Yehudah heard how the Hellains (Greeks) planned to come and destroy them, 10 but this became known to them, and they sent against them a general who fought against them, and many of them fell down wounded to death, and they made captive their wives and their children, and plundered them, and conquered their land, and pulled down their

72 **RV 7:26 · Note** See 2 Maccabees 14:12.
73 **RV 7:34 · Note** Grk. polluted them.
74 **RV 7:45 · Note** Grk. Gazera.
75 **RV 7:49 · Note** See 2 Maccabees 15:36.

Readers' Version

fortresses, and plundered them, and brought them into bondage to this day. 11 The remaining kingdoms and islands, as many as rose up against them at any time, they destroyed and made them to be their servants; 12 but with their friends and those who relied on them they stayed friends. They conquered the kingdoms that were near and those that were far off, and all that heard of their fame were afraid of them. 13 What's more, whoever they desired to help and to make kings, these they make kings; and whoever they desired, they depose. They're exalted greatly. 14 Because all this, none of them ever put on a crown, neither did they clothe themselves with purple, as a display of grandeur. 15 Yehudah heard how they'd made for themselves a senate house, and day by day, three hundred and twenty men sat in council, consulting always for the people, to the end they might be well governed, 16 and how they commit their government to one man year by year, that he should rule over them, and control all their country, and all are obedient to that one, and there's neither envy nor emulation among them.

An alliance with Romai

17 So Yehudah chose Eupolemos the son of Yohan (John), the son of Hakots, and Yason the son of Eleazar, and sent them to Romai, to establish friendship and alliance with them, 18 and that they should free the yoke from themselves; for they saw that the kingdom of the Hellains (Greeks) kept Yisrael (Israel) in bondage. 19 Then they went to Romai, a very long journey, and they entered into the senate house, and said, 20 "Yehudah, who's also called Makabi (Maccabaeus), and his kindred, and the people of the Yehudim (Jews), have sent us to you, to make an alliance and peace with you, and that we might be registered as your allies and friends."

21 This thing was pleasing to them. 22 This is the copy of the writing which they wrote back again on tables of brass, and sent to Yerushalem (Jerusalem), that it might be with them there for a memorial of peace and alliance:

23 "Good success be to the Romaios, and to the nation of the Yehudim, by sea and by land forever. May the sword and the enemy be far from them. 24 But if war arises for Romai first, or any of their allies in all their dominion, 25 the nation of the Yehudim must help them as allies, as the occasion will indicate to them, with all their heart. 26 To those who make war on them, they mustn't give supplies, food, weapons, money, or ships, as it's seemed good to Romai, and they must keep their ordinances without taking anything in return. 27 In the same way, moreover, if war comes first on the nation of the Yehudim, the Romaios must willingly help them as allies, as the occasion will indicate to them; 28 and to those who are fighting with them, there mustn't be given food, weapons, money, or ships, as it's seemed good to Romai. They must keep these ordinances, and that without deceit. 29 According to these terms, the Romaios made a treaty with the Jewish people. 30 But if in the future the one party and the other decide to add or diminish anything, they may do so by mutual agreement, and whatever they add or take away will be ratified.

31 About the evils which King Demetrios is doing to them, we've written to him, saying, 'Why have you made your yoke heavy on our friends and allies the Yehudim? 32 If therefore they plead any more against you, we'll do them justice, and fight with you on sea and on land.' "

Yehudah's last battle

9:1 Demetrios heard that Nikanor had fallen with his forces in battle, and he sent Bakides and Alkimos again into the land of Yehudah (Judah) a second time, and the right wing of his army with them. 2 They went by the way that leads to Gilgal, and encamped against Mesaloth, which is in Arbela, and took possession of it, and killed many people. 3 The first month of the one hundred and fifty-second year,[76] they encamped against Yerushalem (Jerusalem). 4 Then they marched away and went to Beroia with twenty thousand infantry and two thousand cavalry. 5 Yehudah was encamped at Elasa with three thousand chosen men. 6 They saw the multitude of the forces, that they were many, and they were terrified. Many slipped away out of the army. There weren't left of them more than eight hundred men.

7 Yehudah saw that his army slipped away and that the battle pressed on him, and he was very troubled in spirit, because he had no time to gather them together, and he became faint. 8 He said to those who were left, "Let's arise and go up against our adversaries, if perhaps we may be able to fight with them."

9 They tried to dissuade him, saying, "There's no way we're able; but let's rather save our lives now. Let's return again with our kindred, and fight against them; but we're too few."

10 Yehudah said, "Let it not be so that I should do this thing, to flee from them. If our time has come, let's die in a manly way for our kindred's sake, and not leave a cause of reproach against our honour."

11 The army marched out from the camp, and stood to encounter them. The cavalry was divided into two companies, and the slingers and the archers went before the army, and all the mighty men that fought in the front of the battle. 12 Bakides was in the right wing. The phalanx advanced on the two parts, and they blew with their trumpets. 13 The men by Yehudah' side sounded with their trumpets, and the earth shook with the shout of the armies, and the battle was joined, and continued from morning until evening.

14 Yehudah saw that Bakides and the strength of his army were on the right side, and all that were brave in heart went with him, 15 and the right wing was defeated by them, and he pursued after them to the mount Azotos. 16 Those who were on the left wing saw that the right wing was defeated, and they turned and followed in the footsteps of Yehudah and of those who were with him. 17 The battle became desperate, and many on both sides fell

76 **RV 9:3 · Note** circa B.C. 161.

Readers' Version

wounded to death. 18 Yehudah fell, and the rest fled.
19 Yonatan (Jonathan) and Shim'on (Simon) took Yehudah their brother, and buried him in the tomb of his ancestors at Modi'in. 20 They wept for him. All Yisrael made great lamentation for him, and mourned many days, and said, 21 "How is the mighty fallen, the saviour of Yisrael!"
22 The rest of the acts of Yehudah, and his wars, and the valiant actions which he did, and his greatness, aren't written; for they were very many.

Yonatan takes over the leadership

23 After Yehudah's death, the lawless emerged within all the borders of Yisrael (Israel). All those who did iniquity rose up. 24 In those days there was a very great famine, and the country went over to their side. 25 Bakides chose the ungodly men and made them rulers of the country. 26 They enquired and searched for Yehudah's friends, and brought them to Bakides, and he took vengeance on them and used them despitefully. 27 There was great suffering in Yisrael, such as wasn't since the time prophets stopped appearing to them.
28 All Yehudah's friends were gathered together, and they said to Yonatan (Jonathan), 29 "Since your brother Yehudah has died, we have no man like him to go out against our enemies and Bakides, and among those of our nation who hate us. 30 Now therefore we've chosen you this day to be our prince and leader in his place, that you may fight our battles." 31 So Yonatan took the governance on him at that time, and rose up in the place of his brother Yehudah.
32 When Bakides found out, he tried to kill him.
33 Yonatan, and Shim'on (Simon) his brother, and all who were with him, knew it; and they fled into the wilderness of Tekoa, and encamped by the water of the pool of Asphar. 34 Bakides found this out on the Sabbath day, and came—he and all his army—over the Yarden (Jordan).

Yonatan and Shim'on avenge their brother

35 Yonatan sent his brother, a leader of the multitude, and implored his friends the Nabataeans, that they might store their baggage, which was much, with them. 36 The children of Jambri came out of Meydeva, and seized Yohan (John) and all that he had, and went their way with it.
37 But after these things, they brought word to Yonatan and Shim'on his brother that the children of Jambri were celebrating a great wedding, and were bringing the bride, a daughter of one of the important leading citizens of Kena'an (Canaan), from Nadabath with a large escort.
38 They remembered Yohan their brother, and went up, and hid themselves under the cover of the mountain.
39 They lifted up their eyes and looked, and saw a great procession with much baggage. The bridegroom came out with his friends and his kindred to meet them with timbrels, musicians, and many weapons. 40 They rose up against them from their ambush and killed them, and many fell wounded to death. The remnant fled into the mountain, and the Yehudim (Jews) took all their spoils.
41 So the wedding was turned into mourning, and the voice of their musicians into lamentation. 42 They avenged fully their brother's blood, and turned back to the marshes of the Yarden.

Yonatan escapes across the Yarden

43 Bakides heard it, and he came on the Sabbath day to the banks of Yarden (Jordan) with a great army. 44 Yonatan said to his company, "Let's stand up now and fight for our lives, for things are different today than they were yesterday and the day before. 45 Because the battle is before us and behind us. Moreover the water of the Yarden is on this side and on that side, and marsh and thicket. There's no place to escape. 46 Now therefore cry to heaven, that you may be delivered out of your enemies' hand." 47 So the battle was joined, and Yonatan stretched out his hand to strike Bakides, and he turned away back from him. 48 Yonatan and those who were with him leapt into the Yarden, and swam over to the other side. The enemy didn't pass over the Yarden against them. 49 About a thousand men of Bakides' company fell that day; 50 and he returned to Yerushalem (Jerusalem). They built strong cities in Yehudah (Judea), the fortress that was in Yeriho (Jericho), and Emmaous, Beyt-Horon, Beyt-El (Bethel), Timnah, Pireaton, and Tephon, with high walls and gates and bars. 51 He set garrisons in them to harass Yisrael (Israel). 52 He fortified the city Beyt-Tsur, Gezer, and the citadel, and put troops and stores of food in them. 53 He took the sons of the chief men of the country for hostages, and put them under guard in the citadel at Yerushalem.

The death of Alkimos

54 And in the one hundred and fifty-third year,[77] in the second month, Alkimos gave orders to pull down the wall of the inner courtyard of the sanctuary. He also pulled down the works of the prophets. 55 He began to pull down. At that time was Alkimos stricken, and his works were hindered; and his mouth was stopped, and he was taken with a palsy, and he could no more speak anything and give orders about his house. 56 Alkimos died at that time with great torment. 57 Bakides saw that Alkimos was dead, and he returned to the king. Then the land of Yehudah had rest for two years.

Yonatan defeats Bakides and makes peace

58 Then all the lawless men took counsel, saying, "Listen, Yonatan (Jonathan) and his men are dwelling at ease and in security. Now therefore we'll bring Bakides, and he'll capture them all in one night. 59 They went and consulted with him. 60 He marched out and came with a great army, and sent letters secretly to all his allies who were in Yehudah, that they should seize Yonatan and those who were with him; but they couldn't, because their plan was known to them. 61 Yonatan's men seized about fifty of the men of the country who were authors of the wickedness, and he killed them. 62 Yonatan, Shim'on, and those who were with him, went away to Beyt-Basi, which is in the wilderness, and he built up that which had been pulled

77 **RV 9:54 · Note** circa B.C. 160.

Readers' Version

down, and they made it strong. 63 Bakides found out about it, and he gathered together all his multitude, and sent orders to those who were of Yehudah. 64 He went and encamped against Beyt-Basi and fought against it many days, and made engines of war.

65 Yonatan left his brother Shim'on (Simon) in the city, and went out into the country, and he went with a few men. 66 He struck Odomera and his kindred, and the children of Phasiron in their tents. 67 They began to strike them, and to go up with their forces. Then Shim'on and those who were with him went out of the city, and set the engines of war on fire, 68 and fought against Bakides, and he was defeated by them. They afflicted him severely; for his counsel and expedition was in vain. 69 They were very angry with the lawless men who gave him counsel to come into the country, and they killed many of them. Then he decided to depart into his own land.

70 Yonatan learnt of this and sent ambassadors to him, to the end that they should make peace with him, and that he should restore to them the captives. 71 He accepted the thing, and did according to his words, and swore to him that he wouldn't seek his harm all the days of his life. 72 He restored to him the captives which he'd taken before out of the land of Yehudah (Judah), and he returned and departed into his own land, and didn't come any more into their borders. 73 Thus the sword ceased from Yisrael (Israel). Yonatan lived at Mikmas. Yonatan began to judge the people; and he destroyed the ungodly out of Yisrael.

Rival kings seek Yonatan's support

10:1 In the one hundred sixtieth year,[78] Alexandros (Alexander) Epifanes (Epiphanes), the son of Antiokos (Antiochus), went up and took possession of Ptolemais. They received him, and he reigned there. 2 King Demetrios heard about this, and he gathered together very great forces, and went out to meet him in battle.

3 Demetrios sent a letter to Yonatan with words of peace, so as to honour him. 4 Because he said, "Let's go beforehand to make peace with them, before he makes peace with Alexandros against us; 5 for he'll remember all the evils that we've done against him, and to his kindred and to his nation." 6 So he gave him authority to gather together forces, and to provide weapons, and that he should be his ally. He also commanded that they should release the hostages that were in the citadel to him.

7 Yonatan came to Yerushalem (Jerusalem), and read the letter in the hearing of all the people, and of those who were in the citadel. 8 They were very afraid when they heard that the king had given him authority to gather together an army. 9 Those in the citadel released the hostages to Yonatan, and he restored them to their parents.

10 Yonatan lived in Yerushalem and began to build and renew the city. 11 He commanded those who did the work to build the walls and encircle Mt. Tsiyon (Zion) with[79] square stones for defence; and they did so. 12 The foreigners who were in the fortresses which Bakides had built fled away. 13 Each man left his place and departed into his own land. 14 Only at Beyt-Tsur, there were left some of those who'd forsaken the law and the commandments, for it was a place of refuge to them.

Alexandros appoints Yonatan as high priest

15 King Alexandros (Alexander) heard all the promises which Demetrios had sent to Yonatan. They told him of the battles and the valiant actions which he and his kindred had done, and of the troubles which they'd endured. 16 So he said, "Could we find another man like him? Now we'll make him our[80] friend and ally." 17 He wrote a letter and sent it to him, in these words, saying, 18 "King Alexandros to his brother Yonatan, greetings. 19 We've heard of you, that you're a mighty man of valour, and worthy to be our[81] friend. 20 Now we've appointed you this day to be high priest of your nation, and to be called the king's[82] friend, and to take our side, and to keep friendship with us." He also sent to him a purple robe and a golden crown.

21 And Yonatan put on the holy clothes in the seventh month of the one hundred sixtieth year,[83] at the feast of tabernacles; and he gathered together forces and provided weapons in abundance.

Demetrios offers more concessions

22 When Demetrios heard these things, he was grieved and said, 23 "What's this that we've done, that Alexandros has gotten ahead of us in establishing friendship with the Yehudim to strengthen himself? 24 I also will write to them words of encouragement and of honour and of gifts, that they may be with me to aid me." 25 So he sent to them this message:

"King Demetrios to the nation of the Yehudim (Jews), greetings. 26 Since as you've kept your covenants with us, and continued in our friendship, and haven't joined yourselves to our enemies, we've heard of this, and are glad. 27 Now continue still to keep faith with us, and we'll repay you with good in return for your dealings with us. 28 We'll grant you many immunities and give you gifts.

29 "Now I free you and release all the Yehudim from the tributes, from the salt tax, and from the crown levies. 30 Instead of the third part of the seed, and instead of half of the fruit of the trees, which falls to me to receive, I release it from this day and from now on, so that I won't take it from the land of Yehudah (Judah), and from the three

78 **RV 10:1 · Note** circa B.C. 153.

79 **RV 10:11 · Note** So the versions and Josephus. Grk. four-foot stones.

80 **RV 10:16 · Note** See 1 Maccabees 2:18. Compare 1 Maccabees 10:65.

81 **RV 10:19 · Note** See 1 Maccabees 2:18. Compare 1 Maccabees 10:65.

82 **RV 10:20 · Note** See 1 Maccabees 2:18. Compare 1 Maccabees 10:65.

83 **RV 10:21 · Note** circa B.C. 153.

Readers' Version

districts which are added to it from the country of Shomron (Samaria) and Galil, from this day forth and for all time. 31 Let Yerushalem (Jerusalem) be holy and free, with her borders, tithes, and taxes. 32 I yield up also my authority over the citadel which is at Yerushalem, and give it to the high priest, that he may appoint in it men whom he chooses to keep it. 33 Every soul of the Yehudim who's been carried captive from the land of Yehudah into any part of my kingdom, I set at liberty without payment. Let all officials also cancel the taxes on their livestock.

34 "All the feasts, the Sabbaths, new moons, appointed days, three days before a feast, and three days after a feast, let them all be days of immunity and release for all the Yehudim who are in my kingdom. 35 No one has authority to exact anything from any of them, or to trouble them about any matter.

36 "Let there be enrolled among the king's forces about thirty thousand men of the Yehudim, and pay will be given to them, as is due to all the king's forces. 37 Of them, some will be placed in the king's great fortresses, and some of them will be placed over the affairs of the kingdom, which are positions of trust. Let those who are over them and their rulers be of themselves, and let them walk after their own laws, even as the king has commanded in the land of Yehudah.

38 "The three districts that have been added to Yehudah from the country of Shomron (Samaria), let them be annexed to Yehudah, that they may be reckoned to be under one ruler, that they may not obey any other authority than the high priest's. 39 As for Ptolemais and its land, I've given it as a gift to the sanctuary that's at Yerushalem (Jerusalem), for the expenses of the sanctuary. 40 I also give every year fifteen thousand shekels of silver from the king's revenues from the places that are appropriate. 41 And all the additional funds which those who manage the king's affairs didn't pay as in the first years, they'll give from now on towards the works of the temple. 42 Besides this, the five thousand shekels of silver which they received from the uses of the sanctuary from the revenue year by year is also released, because it belongs to the priests who minister there. 43 Anyone who flees to the temple that's at Yerushalem, and within all of its borders, whether one owe money to the king, or any other matter, let them go free, along with all that they have in my kingdom. 44 Because the building and renewing of the structures of the sanctuary, the expense will also be given out of the king's revenue. 45 Because the building of the walls of Yerushalem and fortifying it all around, the expense will also be given out of the king's revenue, also for the building of the walls in Yehudah."

46 Now when Yonatan (Jonathan) and the people heard these words, they gave no credence to them, and didn't accept them, because they remembered the great evil which he'd done in Yisrael (Israel), and that he'd afflicted them very severely. 47 They were well pleased with Alexandros, because he was the first who spoke words of peace to them, and they were allies with him always.

Alexandros becomes king and honours Yonatan

48 King Alexandros (Alexander) gathered together great forces and encamped near Demetrios. 49 The two kings joined battle, and Alexandros' army fled; and Demetrios followed after him, and prevailed against them. 50 He strengthened the battle greatly until the sun went down; and Demetrios fell that day.

51 Alexandros sent ambassadors to Mitsrayim's (Egypt's) King Ptolemaios (Ptolemy) with this message: 52 "Since I've returned to my kingdom, and am seated on the throne of my fathers, and have established my dominion, and have overthrown Demetrios, and have taken possession of our country— 53 yes, I joined the battle with him, and he and his army were defeated by us, and we sat on the throne of his kingdom— 54 now also let's make friends with one another. Give me now your daughter as my wife. I'll be joined with you, and will give both you and her gifts worthy of you."

55 King Ptolemaios answered, saying, "Happy is the day you returned to the land of your ancestors and sat on the throne of their kingdom. 56 Now I'll do to you as you've written, but meet me at Ptolemais, that we may see one another; and I'll join with you, even as you've said." 57 So Ptolemaios went out of Mitsrayim, himself and Kleopatra (Cleopatra) his daughter, and came to Ptolemais in the one hundred and sixty-second year.[84] 58 King Alexandros met him, and he gave him his daughter Kleopatra, and celebrated her wedding at Ptolemais with great pomp, as kings do.

59 King Alexandros wrote to Yonatan (Jonathan), that he should come to meet him. 60 He went with pomp to Ptolemais, and met the two kings. He gave them and their friends[85] silver and gold, and many gifts, and found favour in their sight. 61 Some malcontents out of Yisrael (Israel), men who were transgressors of the law, gathered together against him to complain against him, but the king didn't pay any attention to them. 62 The king commanded that they take off Yonatan's clothes and clothe him in purple, and they did so. 63 The king made him sit with him, and said to his princes, "Go out with him into the middle of the city, and proclaim that no man may complain against him of any matter, and let no man trouble him for any reason." 64 When those who complained against him saw his honour according to the proclamation, and saw him clothed in purple, they all fled away. 65 The king gave him honour, and enrolled him among his chief friends,[86] and made him a captain and governor of a province. 66 Then Yonatan returned to Yerushalem (Jerusalem) with peace and gladness.

84 **RV 10:57 · Note** circa B.C. 151.

85 **RV 10:60 · Note** See 1 Maccabees 2:18. Compare 1 Maccabees 10:65.

86 **RV 10:65 · Note** See 1 Maccabees 11:27; 2 Maccabees 8:9. Compare 1 Maccabees 2:18; 10:16, etc.

Readers' Version

Yonatan defeats Apolonios

67 In the one hundred and sixty-fifth year,[87] Demetrios, son of Demetrios, came out of Kraitai (Crete) into the land of his ancestors. 68 When King Alexandros (Alexander) heard of it, he grieved greatly and returned to Antiokeia.
69 Demetrios appointed Apolonios, who was over Coele-Syria, and he gathered together a great army, and encamped against Yavneh, and sent to Yonatan the high priest, saying,
70 "You alone lift up yourself against us, but I'm ridiculed and in reproach because of you. Why do you assume authority against us in the mountains? 71 Now therefore, if you trust in your forces, come down to us into the plain, and let's match strength with each other there; for the power of the cities is with me. 72 Ask and learn who I am, and the rest who help us. They say, 'Your foot can't stand before our face; for your ancestors have been put to flight twice in their own land.' 73 Now you won't be able to withstand the cavalry and such an army as this in the plain, where is there's no stone or pebble, or place to flee."
74 Now when Yonatan heard Apolonios' words, he was moved in his mind, and he chose ten thousand men, and went out from Yerushalem (Jerusalem); and Shim'on (Simon) his brother met him to help him. 75 Then he encamped against Yafo (Joppa). The people of the city shut him out, because Apolonios had a garrison in Yafo. 76 So they fought against it. The people of the city were afraid, and opened to him; and Yonatan became master of Yafo.
77 Apolonios heard about that, and he gathered an army of three thousand cavalry, and a great army, and went to Azotos as though he were on a journey, and at the same time advanced onward into the plain, because he had a multitude of cavalry which he trusted. 78 He pursued him to Azotos, and the armies joined battle.[88] 79 Apolonios had secretly left a thousand cavalry behind them. 80 Yonatan learnt that there was an ambush behind him. They surrounded his army, and shot their arrows at the people, from morning until evening; 81 but the people stood fast, as Yonatan commanded them; and the enemy's horses grew tired.
82 Then Shim'on (Simon) brought forward his army and joined battle with the phalanx (for the cavalry were exhausted), and they were defeated by him and fled. 83 The cavalry were scattered in the plain. They fled to Azotos and entered into Beyt-Dagon, their idol's temple, to save themselves. 84 Yonatan burnt Azotos and the cities around it and took their spoils. He burnt the temple of Dagon and those who fled into it with fire. 85 Those who'd fallen by the sword plus those who were burnt were about eight thousand men.
86 From there, Yonatan left and encamped against Ashkelon. The people of the city came out to meet him with great pomp. 87 Yonatan, with those who were on his side, returned to Yerushalem (Jerusalem), having many spoils. 88 When King Alexandros heard these things, he honoured Yonatan even more. 89 He sent him a gold buckle, as the custom is to give to the king's kindred. He gave him Ekron and all its land for a possession.

Ptolemaios turns against Alexandros

11:1 Then the king of Mitsrayim (Egypt) gathered together great forces, as the sand which is by the sea shore, and many ships, and tried to make himself master of Alexandros's (Alexander's) kingdom by deceit, and to add it to his own kingdom. 2 He went out into Aram (Syria) with words of peace, and the people of the cities opened their gates to him and met him; for King Alexandros's command was that they should meet him, because he was his father-in-law. 3 Now as he entered into the cities of Ptolemais, he set his forces for a garrison in each city.
4 But when he came near to Azotos, they showed him Dagon's temple burnt with fire, and Azotos and its pasture lands destroyed, and the bodies thrown out, and those who'd been burnt, whom he burnt in the war, for they'd made heaps of them in his way. 5 They told the king what Yonatan had done, that they might throw blame on him; but the king kept silent. 6 Yonatan met the king with pomp at Yafo (Joppa), and they greeted one another, and they slept there. 7 Yonatan went with the king as far as the river that's called Eleutherus, then returned to Yerushalem (Jerusalem).
8 But King Ptolemaios (Ptolemy) took control of the cities along the sea coast, to Seleukeia which is by the sea, and he devised evil plans about Alexandros. 9 He sent ambassadors to King Demetrios, saying, "Come! Let's make a covenant with one another, and I'll give you my daughter whom Alexandros has, and you'll reign over your father's kingdom; 10 for I regret that I gave my daughter to him, for he tried to kill me. 11 He accused him, because he coveted his kingdom. 12 Taking his daughter from him, he gave her to Demetrios, and was estranged from Alexandros, and their enmity was openly seen.
13 Ptolemaios entered into Antiokeia, and put on himself Asia's crown. He put two crowns on his head, the crown of Mitsrayim (Egypt) and that of Asia. 14 But King Alexandros was in Kilikia at that time, because the people of that region were in revolt. 15 When Alexandros heard of it, he came against him in war. Ptolemaios marched out and met him with a strong force, and put him to flight. 16 Alexandros fled into Arav, that he might be sheltered there; but King Ptolemaios was triumphant. 17 Zavdiyel the Aravi took off Alexandros's head, and sent it to Ptolemaios.
18 King Ptolemaios died the third day after, and those who were in his fortresses were slain by the inhabitants of the fortresses. 19 Demetrios became king in the one hundred and sixty-seventh year.[89]

87 **RV 10:67 · Note** circa B.C. 148.

88 **RV 10:78 · Note** Most of the authorities here repeat after him.

89 **RV 11:19 · Note** circa B.C. 146.

Readers' Version

Yonatan negotiates with Demetrios

20 In those days Yonatan (Jonathan) gathered together the Yehudim (Jews) to take the citadel that was at Yerushalem (Jerusalem). He made many engines of war to use against it. 21 Some lawless men who hated their own nation went to the king and reported to him that Yonatan was besieging the citadel. 22 He heard, and was angry, but when he heard it, he set out immediately, and came to Ptolemais, and wrote to Yonatan, that he shouldn't besiege it, and that he should meet him and speak with him at Ptolemais with all speed.

23 But when Yonatan heard this, he gave orders to continue the siege. He chose some of the elders of Yisrael (Israel) and of the priests, and put himself in peril 24 by taking silver, gold, clothing, and various other presents, and went to Ptolemais to the king. Then he found favour in his sight. 25 Some lawless men of those who were of the nation made complaints against him, 26 and the king did to him even as his predecessors had done to him, and exalted him in the sight of all his[90] friends, 27 and confirmed to him the high priesthood, and all the other honours that he had before, and gave him preeminence among his[91] chief friends. 28 And Yonatan requested of the king that he'd make Yehudah (Judea) free from tribute, along with the three[92] provinces and the country of Shomron (Samaria), and promised him three hundred talents. 29 The king consented, and wrote letters to Yonatan about all these things as follows:

30 "King Demetrios to his brother Yonatan, and to the nation of the Yehudim (Jews), greetings. 31 The copy of the letter which we wrote to Lasthenes our kinsman about you, we've written also to you, that you may see it. 32 'King Demetrios to Lasthenes his father, greetings. 33 We've determined to do good to the nation of the Yehudim, who are our friends, and observe what's just towards us, because of their good will towards us. 34 We've confirmed therefore to them the borders of Yehudah, and also the three governments of Aphaerema, Lod, and Ramatayim (these were added to Yehudah from the country of Shomron), and all their territory to them, for all who do sacrifice in Yerushalem (Jerusalem), instead of the king's dues which the king received of them yearly before from the produce of the earth and the fruits of trees. 35 As for the other payments to us from now on, of the tithes and the taxes that pertain to us, and the salt pits, and the crown taxes due to us, all these we'll give back to them. 36 Not one of these grants will be annulled from this time forth and forever. 37 Now therefore be careful to make a copy of these things, and let it be given to Yonatan, and let it be set up on the holy mountain in a suitable and conspicuous place.' "

Yonatan's troops rescue Demetrios

38 When King Demetrios saw that the land was quiet before him, and that no resistance was made to him, he sent away all his troops, each man to his own place, except the foreign troops, which he'd raised from the islands of the Gentiles. So all the troops of his fathers hated him. 39 Now Trufon was one of those who previously had been on Alexandros's (Alexander's) side, and he saw that all the forces murmured against Demetrios. So he went to Imalcue the Aravi, who was raising up Antiokos (Antiochus) the young child of Alexandros, 40 and urgently insisted to him that he should deliver him to him, that he might reign in his father's place. He told him all that Demetrios had done, and the hatred with which his forces hated him; and he stayed there many days.

41 Now Yonatan sent to King Demetrios, that he should remove the troops of the citadel from Yerushalem, and the troops who were in the fortresses; for they fought against Yisrael (Israel) continually. 42 Demetrios sent to Yonatan, saying, "I won't only do this for you and your nation, but I'll greatly honour you and your nation, if I find an opportunity. 43 Now therefore you'll do well if you send me men who'll fight for me; for all my forces have revolted." 44 So Yonatan sent him three thousand valiant men to Antiokeia. They came to the king, and the king was glad at their coming.

45 The people of the city gathered themselves together into the middle of the city, to the number of one hundred and twenty thousand men, and they wanted to kill the king. 46 The king fled into the palace courtyard, and the people of the city seized the main streets of the city and began to fight. 47 The king called the Yehudim (Jews) to help him, and they were gathered together to him all at once, and they dispersed themselves in the city, and killed that day about one hundred thousand. 48 They set the city on fire, and seized many spoils that day, and saved the king. 49 The people of the city saw that the Yehudim had taken control of the city as they pleased, and they became faint in their hearts, and they cried out to the king with supplication, saying, 50 "Give us your right hand, and let the Yehudim cease from fighting against us and the city." 51 They threw away their weapons and made peace. The Yehudim were glorified in the sight of the king, and before all who were in his kingdom. Then they returned to Yerushalem (Jerusalem), having much plunder. 52 So King Demetrios sat on the throne of his kingdom, and the land was quiet before him. 53 He lied in all that he spoke, and estranged himself from Yonatan (Jonathan), and didn't repay him according to the benefits with which he had repaid him, and treated him very harshly.

Yonatan supports the young Antiokos

54 Now after this, Trufon returned, and with him the young child Antiokos (Antiochus), who reigned and put on a crown. 55 All the forces which Demetrios had sent away with disgrace were gathered to him, and they fought against him, and he fled and was routed. 56 Trufon took the elephants, and

90 **RV 11:26 · Note** See 1 Maccabees 2:18.

91 **RV 11:27 · Note** See 1 Maccabees 10:65.

92 **RV 11:28 · Note** Grk. toparchies

Readers' Version

took control of Antiokeia. 57 The young Antiokos wrote to Yonatan, saying, "I confirm to you the high priesthood, and appoint you over the four districts, and to be one of the king's[93] friends." 58 He sent to him golden vessels and furniture for the table, and gave him permission to drink in golden vessels, and to be clothed in purple, and to have a golden buckle. 59 He made his brother Shim'on (Simon) governor from the Ladder of Tsor (Tyre) to the borders of Mitsrayim (Egypt).

60 Yonatan went out and took his journey beyond the river and through the cities. All the forces of Aram (Syria) gathered themselves to him to be his allies. He came to Ashkelon, and the people of the city met him honourably. 61 He departed from there to Azah (Gaza), and Azah's people shut him out. So he besieged it and burnt its pasture lands with fire, and plundered them. 62 Azah's people pleaded with Yonatan, and he gave them his right hand, and took the sons of their princes for hostages, and sent them away to Yerushalem (Jerusalem). Then he passed through the country as far as Damesek (Damascus).

Yonatan defeats Demetrios' army

63 Then Yonatan heard that Demetrios' princes had come to Kedesh, which is in Galil, with a great army, intending to remove him from his office. 64 He went to meet them, but he left Shim'on his brother in the country. 65 Shim'on encamped against Beyt-Tsur, and fought against it many days, and hemmed it in. 66 They asked him to give them his right hand, and he gave it to them. He removed them from there, took possession of the city, and set a garrison over it.

67 Yonatan and his army encamped at the water of Gennaisaret, and early in the morning they marched to the plain of Hatsor. 68 Listen, an army of foreigners met him in the plain. They laid an ambush for him in the mountains, but they themselves met him face to face. 69 But those who lay in ambush rose out of their places and joined battle. All those who were on Yonatan's side fled. 70 Not one of them was left, except Matityah (Mattathias) the son of Avshalom (Absalom), and Yehudah (Judas) the son of Chalphi, captains of the forces. 71 Yonatan tore his clothes, put dirt on his head, and prayed. 72 He turned again to them in battle, and routed them, and they fled. 73 When the men on his side who'd fled saw this, they returned to him and pursued with him to Kedesh to their camp, and they encamped there. 74 About three thousand men of the foreigners fell on that day. Then Yonatan returned to Yerushalem (Jerusalem).

Yonatan renews alliances with Romai and Sparta

12:1 Yonatan saw that the time was favourable for him, so he chose men and sent them to Romai to confirm and renew the friendship that they had with them. 2 He also sent similar letters to the Spartans, and to other places. 3 They went to Romai, entered into the senate house, and said, "Yonatan the high priest and the nation of the Yehudim have sent us to renew for them the friendship and the alliance, as in former time." 4 They gave them letters to the men in every place, that they should provide safe conduct for them on their way to the land of Yehudah (Judah). 5 This is the copy of the letters which Yonatan wrote to the Spartans:

6 "Yonatan the high priest, and the senate of the nation, and the priests, and the rest of the people of the Yehudim (Jews), to their kindred the Spartans, greetings. 7 Even before this time letters were sent to Honyo (Onias) the high priest from Arius,[94] who was reigning among you, to signify that you're our kindred, as the copy written below shows. 8 Honyo welcomed honourably the man who was sent and received the letters, wherein declaration was made of alliance and friendship. 9 Therefore we also, even though we need none of these things, having for our encouragement the holy books which are in our hands, 10 have undertaken to send that we might renew our brotherhood and friendship with you, to the end that we shouldn't become estranged from you altogether; for a long time has passed since you sent your letter to us. 11 We therefore at all times without ceasing, both in our feasts, and on the other convenient days, remember you in the sacrifices which we offer, and in our prayers, as it's right and proper to be mindful of kindred. 12 Moreover, we're glad for your glory. 13 But as for ourselves, many afflictions and many wars have encompassed us, and the kings who are around us have fought against us. 14 We were unwilling to be troublesome to you, and to the rest of our allies and friends, in these wars; 15 for we have the help which is from heaven to help us, and we've been delivered from our enemies, and our enemies have been humbled. 16 We chose therefore Numenios the son of Antiokos (Antiochus) and Antipater the son of Yason, and have sent them to the Romaios, to renew the friendship that we had with them, and the former alliance. 17 We commanded them therefore to go also to you, and to salute you, and to deliver you our letters about the renewing of friendship and our brotherhood. 18 And now you'll do well if you give us a reply."

19 And this is the copy of the letters which they sent to Honyo (Onias):

20 "Arius king of the Spartans to Honyo the chief priest, greetings. 21 It's been found in writing, about the Spartans and the Yehudim (Jews), that they're kindred, and that they're of the descendants of Avraham. 22 Now, since this has come to our knowledge, you'll do well to write to us of your[95] prosperity. 23 We moreover write on our part to you, that your livestock and goods are ours, and ours are yours. We do command therefore that they make report to you accordingly."

Yonatan and Shim'on strengthen the country

24 Now Yonatan (Jonathan) heard that Demetrios' princes had returned to fight against him with a

93 **RV 11:57 · Note** See 1 Maccabees 2:18.

94 **RV 12:7 · Note** So the old Latin versions and Josephus: compare also ver. 20. All the other authorities read Darius in this place.

95 **RV 12:22 · Note** Grk. peace

greater army than before, 25 so he marched away from Yerushalem (Jerusalem), and met them in the country of Hamat; for he gave them no opportunity to set foot in his country. 26 He sent spies into his camp, and they came again, and reported to him that they were preparing to attack them at night. 27 But as soon as the sun was down, Yonatan commanded his men to watch, and to be armed, that all the night long they might be ready for battle. He stationed sentinels around the camp. 28 The adversaries heard that Yonatan and his men were ready for battle, and they feared, and trembled in their hearts, and they kindled fires in their camp then withdrew. 29 But Yonatan and his men didn't know it until the morning; for they saw the fires burning. 30 Yonatan pursued after them, but didn't overtake them; for they'd gone over the river Eleutherus. 31 Then Yonatan turned towards the Aravim, who are called Zabadaeans, and struck them, and took their spoils. 32 He came out from there, and came to Damesek (Damascus), and took his journey through all the country.

33 Shim'on (Simon) went out, and took his journey as far as Ashkelon, and the fortresses that were near it. Then he turned towards Yafo (Joppa) and took possession of it; 34 for he'd heard that they were planning to hand over the fortress to Demetrios' men. He set a garrison there to guard it.

35 Then Yonatan returned and called the people's elders together. He planned with them to build fortresses in Yehudah (Judea), 36 and to make Yerushalem's (Jerusalem's) walls higher, and to raise a great mound between the citadel and the city, to separate it from the city, that so it might be isolated, that its garrison might neither buy nor sell. 37 They were gathered together to build the city. Part of the wall of the brook that's on the east side fell down, and he repaired the section called Kafenata. 38 Shim'on also built Hadid in the[96] plain country, made it strong, and set up gates and bars.

Trufon captures Yonatan by deceit

39 And Trufon strived to reign over Asia and to crown himself, and to stretch out his hand against Antiokos (Antiochus) the king. 40 He was afraid that Yonatan wouldn't allow him, and that he'd fight against him; and he looked for a way to seize him, that he might destroy him. So he marched out and came to Beyt-Shean. 41 Yonatan came out to meet him with forty thousand men chosen for battle, and came to Beyt-Shean. 42 Trufon saw that he came with a great army, and he was afraid to stretch out his hand against him. 43 He received him honourably, and commended him to all his[97] friends, and gave him gifts, and commanded his forces to be obedient to him, as to himself. 44 He said to Yonatan, "Why have you put all this people to so much trouble, seeing there's no war between us? 45 Now send them away to their homes, but choose for yourself a few men who'll be with you, and come with me to Ptolemais, and I'll give it to you, and the rest of the fortresses and the rest of the forces, and all the king's officers. Then I'll turn around and depart; for this is why I came."

46 He put his trust in him, and did even as he said, and sent away his forces, and they departed into the land of Yehudah (Judah). 47 But he reserved to himself three thousand men, of whom he left two thousand in Galil, but one thousand went with him. 48 Now as soon as Yonatan entered into Ptolemais, Ptolemais' people shut the gates and seized him. They killed all those who came in with him with the sword.

49 Trufon sent troops and cavalry into Galil, and into the Great Plain, to destroy all Yonatan's men. 50 They perceived that he'd been seized and had perished, along with those who were with him. They encouraged one another and went on their way close together, prepared to fight. 51 Those who followed them saw that they were ready to fight for their lives, and turned back again. 52 They all came in peace into the land of Yehudah, and they mourned for Yonatan and those who were with him, and they were very afraid. All Yisrael (Israel) mourned with a great mourning. 53 And all the Gentiles who were around them tried to completely destroy them, saying, "They have no ruler nor anyone to help them. Now therefore let's fight against them, and take away their memory from among men."

Shim'on takes over the leadership

13:1 Shim'on (Simon) heard that Trufon had gathered together a mighty army to come into the land of Yehudah and destroy it utterly. 2 He saw that the people were trembling in great fear. So he went up to Yerushalem (Jerusalem) and gathered the people together. 3 He encouraged them, and said to them, "You yourselves know all the things that I, my kindred, and my father's house have done for the laws and the sanctuary, and the battles and the distresses which we've seen. 4 Because of this, all my brothers have perished for Yisrael's sake, and I'm left alone. 5 Now be it far from me, that I should spare my own life in any time of affliction, for I'm not better than my kindred. 6 However, I'll take vengeance for my nation, for the sanctuary, and for our wives and children, because all the Gentiles have gathered out of hatred to destroy us."

7 The people's spirit revived as soon as they heard these words. 8 They answered with a loud voice, saying, "You're our leader in the place of Yehudah and Yonatan (Jonathan) your brothers. 9 Fight our battles, and we'll do all that you tell us to do."

10 He gathered together all the men of war, and hurried to finish Yerushalem's (Jerusalem's) walls. He fortified it all around. 11 He sent Yonatan the son of Avshalom (Absalom), and with him a great army, to Yafo (Joppa). He threw out those who were in it, and lived there.

Trufon demands a ransom for Yonatan

12 Trufon left Ptolemais with a mighty army to enter into the land of Yehudah, and Yonatan was with him under guard. 13 But

96 **RV 12:38 · Note** Grk. Sephela.

97 **RV 12:43 · Note** See 1 Maccabees 2:18.

Readers' Version

Shim'on encamped at Hadid, near the plain. 14 Trufon knew that Shim'on had risen up in the place of his brother Yonatan, and meant to join battle with him, so he sent ambassadors to him, saying, 15 "It's for money which Yonatan your brother owed to the king's treasury, because of the offices which he had, that we're detaining him. 16 Now send one hundred talents of silver and two of his sons for hostages, so that when he's released he may not revolt against us, and we'll release him."

17 Shim'on (Simon) knew that they spoke to him deceitfully, but he sent to get the money and the children, to avoid arousing great hostility among the people, 18 who might say, "Because I didn't send him the money and the children, he perished." 19 So he sent the children and the hundred talents, but Trufon lied, and didn't release Yonatan.

20 After this, Trufon came to invade the land and destroy it, and he went around by the way that leads to Adorayim. Shim'on and his army marched near him to every place, wherever he went. 21 Now the people of the citadel sent to Trufon ambassadors, urging him to come to them through the wilderness, and to send them food. 22 So Trufon prepared all his cavalry to come, but on that night a very heavy snow fell, and he didn't come because of the snow. He marched off and went into the land of Gilead. 23 When he came near to Bascama, he killed Yonatan, and he was buried there. 24 Then Trufon turned back, and went away into his own land.

Shim'on buries Yonatan

25 Shim'on sent, and took the bones of Yonatan his brother, and buried him at Modi'in, the city of his fathers. 26 All Yisrael (Israel) made great lamentation over him, and mourned for him many days. 27 Shim'on built a monument on the tomb of his father and his kindred, and raised it high so that it could be seen, with polished stone on the front and back. 28 He also set up seven pyramids, one near another, for his father, his mother, and his four brothers. 29 Because these, he made an elaborate setting, erecting great pillars around them, and on the pillars he made suits of armour for a perpetual memorial, and beside the suits of armour, he carved ships, so that they could be seen by all who sail on the sea. 30 This is the tomb which he made at Modi'in. It remains to this day.

Yisrael gains independence

31 Now Trufon deceived the young King Antiokos (Antiochus) and killed him, 32 and reigned in his place. He put on himself the crown of Asia and brought a great calamity on the land. 33 Shim'on built up the fortresses of Yehudah (Judea), and walled them all around with high towers, great walls, gates, and bars; and he stored food in the fortresses. 34 Shim'on chose men, and sent to King Demetrios with a request that he grant the country an immunity, because all that Trufon did was to plunder. 35 King Demetrios sent to him according to these words, and answered him, and wrote a letter to him, as follows:

36 "King Demetrios to Shim'on the high priest and friend[98] of kings, and to the elders and nation of the Yehudim (Jews), greetings. 37 The golden crown and the palm branch, which you sent, we've received. We're ready to make a steadfast peace with you, yes, and to write to our officers to release you from tribute. 38 Whatever things we confirmed to you, they're confirmed. The fortresses, which you've built, let them be your own. 39 As for any oversights and faults committed to this day, we forgive them, and the crown tax which you owed us. If there were any other tax collected in Yerushalem (Jerusalem), let it be collected no longer. 40 If any among you're qualified to be enrolled in our court, let them be enrolled, and let there be peace between us."

41 In the one hundred seventieth year,[99] the yoke of the Gentiles was taken away from Yisrael (Israel). 42 The people began to write in their instruments and contracts, "In the first year of Shim'on, the great high priest and captain and leader of the Yehudim."

Shim'on captures Gezer

43 In those days Shim'on encamped against[100] Gezer, and surrounded it with troops. He made a siege engine, and brought it up to the city, and struck a tower, and captured it. 44 Those who were in the engine leapt out into the city; and there was a great uproar in the city. 45 The people of the city tore their clothes, and went up on the walls with their wives and children, and cried with a loud voice, asking Shim'on to give them[101] his right hand. 46 They said, "Don't deal with us according to our wickednesses, but according to your mercy." 47 So Shim'on was reconciled to them, and didn't fight against them; but he expelled them from the city and cleansed the houses where the idols were, and then entered into it with singing and giving praise. 48 He removed all uncleanness out of it, and placed in it men who'd keep the law, and made it stronger than it was before, and built a dwelling place for himself in it.

The citadel in Yerushalem surrenders

49 But the people of the citadel in Yerushalem (Jerusalem) were hindered from going out and from going into the country, and from buying and selling. So they were very hungry, and a great number of them perished from famine. 50 Then they cried out to Shim'on, that he should give them his right hand; and he gave it to them; but he expelled them from there, and he cleansed the citadel from its pollutions. 51 He entered into it on the twenty-third day of the second month, in the one hundred

98 **RV 13:36 · Note** See 1 Maccabees 2:18.

99 **RV 13:41 · Note** circa B.C. 143.

100 **RV 13:43 · Note** See 1 Maccabees 13:53 (compare 1 Maccabees 13:48); 1 Maccabees 14:7, 34; 15:28; 16:1: also Josephus. All the authorities read Gaza in this verse.

101 **RV 13:45 · Note** Grk. right hands.

Readers' Version

and seventy-first year,[102] with praise and palm branches, with harps, with cymbals, and with stringed instruments, with hymns, and with songs, because a great enemy had been destroyed out of Yisrael (Israel). 52 Shim'on ordained that they should keep that day every year with gladness. He made the hill of the temple that was by the citadel stronger than before, and he lived there with his men. 53 Shim'on saw that his son Yohan (John) was a man, so he made him leader of all his forces; and he lived in Gezer.

Demetrios is captured

14:1 In the one hundred and seventy-second year,[103] King Demetrios gathered his forces together, and went into Maday (Media) to get help, that he might fight against Trufon. 2 When Arsakes, the king of Paras (Persia) and Maday, heard that Demetrios had come into his borders, he sent one of his princes to take him alive. 3 He went and struck Demetrios' army, and seized him and brought him to Arsakes, who put him under guard.

Peace and prosperity under Shim'on

4 The land had rest all the days of Shim'on. He strived for the good of his nation. His authority and his honour was pleasing to them all his days. 5 Amid all his honours, he took Yafo (Joppa) for a harbour, and made it an entrance for the islands of the sea. 6 He enlarged the borders of his nation and took possession of the country. 7 He gathered together a great number of captives, and took control of Gezer, Beyt-Tsur, and the citadel, and he removed its uncleannesses from it. There was no one who resisted him. 8 They tilled their land in peace, and the land gave her increase, and the trees of the plains gave their fruit. 9 The old men sat in the streets; they all conversed together about good things. The young men put on glorious and warlike clothing. 10 He provided food for the cities and furnished them with means of defence, until the glory of his name was known to the end of the earth. 11 He made peace in the land, and Yisrael (Israel) rejoiced with great joy. 12 Each man sat under his vine and his fig tree, and there was no one to make them afraid. 13 No one was left in the land who fought against them. The kings were defeated in those days. 14 He strengthened all those of his people who were humble. He searched out the law, and every lawless and wicked person he took away. 15 He glorified the sanctuary, and added to the vessels of the temple.

Romai and Sparta renew their friendship

16 It was heard at Romai that Yonatan (Jonathan) was dead, and even in Sparta, and they were extremely grieved. 17 But as soon as they heard that his brother Shim'on (Simon) was made high priest in his place, and ruled the country and the cities in it, 18 they wrote to him on brass tablets to renew with him the friendship and the alliance which they'd confirmed with his brothers Yehudah (Judas) and Yonatan. 19 These were read before the congregation at Yerushalem (Jerusalem).

20 This is the copy of the letters which the Spartans sent:

"The rulers and the city of the Spartans, to Shim'on the high priest, to the elders, the priests, and the rest of the people of the Yehudim (Jews), our kindred, greetings. 21 The ambassadors who were sent to our people reported to us about your glory and honour. We were glad for their coming, 22 and we registered the things that were spoken by them in the public records[104] as follows: 'Numenios son of Antiokos (Antiochus), and Antipater son of Yason, the Yehudim' ambassadors, came to us to renew the friendship they had with us. 23 It pleased the people to entertain the men honourably, and to put the copy of their words in the public records,[105] to the end that the people of the Spartans might have a record of them. Moreover they wrote a copy of these things to Shim'on the high priest.' "

24 After this, Shim'on sent Numenios to Romai with a great shield of gold of weighing one thousand minas,[106] in order to confirm the alliance with them.

The people honour Shim'on as their leader

25 But when the people heard these things, they said, "How can we thank Shim'on and his sons? 26 Because he and his brothers and his father's house have made themselves strong, and have fought and chased away Yisrael's (Israel's) enemies, and confirmed liberty to Yisrael."[107] 27 So they wrote on tablets of brass, and set them on pillars on Mt. Tsiyon (Zion). This is the copy of the writing:

"On the eighteenth day of Elul, in the one hundred and seventy-second year,[108] which is the third year of Shim'on the high priest, 28 in Asaramel, in a great congregation of priests and people and princes of the nation, and of the elders of the country, it was proclaimed to us:[109] 29 'Since wars often occurred in the country, Shim'on the son of Matityah (Mattathias), the son of the sons of Yoyariv, and his brothers, put themselves in jeopardy and withstood the enemies of their nation, that their sanctuary and the law might be established, and glorified their nation with great glory. 30 Yonatan (Jonathan) rallied the nation, became their high priest, and was gathered to his people. 31 Their enemies planned to invade their country, that they might destroy their country utterly, and stretch out their hands against their sanctuary. 32 Then Shim'on rose up and fought for his nation. He spent much of his own money to

102 **RV 13:51 · Note** circa B.C. 142.

103 **RV 14:1 · Note** circa B.C. 141.

104 **RV 14:22 · Note** Grk. counsels of the people.

105 **RV 14:23 · Note** Grk. books that are appointed for the people.

106 **RV 14:24 · Note** 1,000 minas is about 499 kg or 1,098 pounds.

107 **RV 14:26 · Note** Grk. him.

108 **RV 14:27 · Note** circa B.C. 141.

109 **RV 14:28 · Note** Grk. he made known.

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arm the valiant men of his nation and give them wages.
33 He fortified the cities of Yehudah (Judea) and Beyt-Tsur
that lies on the borders of Yehudah, where the weapons of
the enemies were had been stored, and there he placed a
garrison of Yehudim (Jews). 34 He fortified Yafo (Joppa)
which is on the sea, and Gezer which is on the borders of
Azotos, where the enemies used to live, and placed
Yehudim there, and set in there all things necessary for
their restoration. 35 The people saw Shim'on's faith,[110] and
the glory which he resolved to bring to his nation, and
they made him their leader and high priest, because he'd
done all these things, and for the justice and the faith
which he kept to his nation, and because he tried to exalt
his people in every way that he could. 36 In his days, things
prospered in his hands, so that the Gentiles were taken
away out of their country, and they also who were in the
city of David, those who were in Yerushalem (Jerusalem),
who'd made themselves a citadel, out of which they used
to go, and polluted everything around the sanctuary, and
did great damage to its purity. 37 He placed Yehudim in it
and fortified it for the safety of the country and the city,
and made high Yerushalem's walls. 38 King Demetrios con-
firmed to him the high priesthood according to these
things, 39 and made him one of his friends,[111] and hon-
oured him with great honour; 40 for he'd heard that the
Yehudim had been called by the Romaios friends, allies,
and kindred, and that they'd met the ambassadors of
Shim'on honourably; 41 and that the Yehudim and the
priests were well pleased that Shim'on should be their
leader and high priest forever, until there should arise a
faithful prophet; 42 and that he should be governor over
them, and should take charge of the sanctuary, to set them
over their works, and over the country, and over the
weapons, and over the fortresses; and that he should take
charge of the sanctuary, 43 and that he should be obeyed
by all, and that all contracts in the country should be writ-
ten in his name, and that he should be clothed in purple,
and wear gold; 44 and that it shouldn't be lawful for any of
the people or of the priests to nullify any of these things,
or to oppose the words that he should speak, or to gather
an assembly in the country without him, or to be clothed
in purple, or wear a buckle of gold; 45 but anyone who
should do otherwise, or nullify any of these things, he'll be
liable to punishment.' " 46 All the people consented to or-
dain for Shim'on that he should do according to these
words. 47 So Shim'on accepted this, and consented to be
high priest, and to be captain and governor[112] of the
Yehudim and of the priests, and to be protector of all.

48 They commanded to put this writing on tablets of
brass, and to set them up within the precinct of the sanc-
tuary in a conspicuous place, 49 and moreover to put
copies of them in the treasury, so that Shim'on and his
sons might have them.

Antiokos seeks Shim'on's support

15:1 Antiokos (Antiochus) son of
Demetrios the king sent a letter
from the islands of the sea to Shim'on the priest and[113]
governor of the Yehudim, and to all the nation. 2 Its con-
tents follow:

"King Antiokos to Shim'on the chief priest and[114] gover-
nor, and to the nation of the Yehudim, greetings.
3 Whereas certain troublemakers have made themselves
masters of the kingdom of our fathers, but my purpose is
to claim the kingdom, that I may restore it as it was before;
and moreover I've raised a multitude of foreign soldiers,
and have prepared warships; 4 moreover I plan to land in
the country, that I may punish those who've destroyed our
country, and those who've made many cities in the king-
dom desolate; 5 now therefore I confirm to you all the tax
remissions which the kings who were before me remitted
to you, and whatever gifts besides they remitted to you,
6 and I permit you to coin money for your country with
your own stamp, 7 but that Yerushalem (Jerusalem) and
the sanctuary should be free. All the weapons that you've
prepared, and the fortresses that you've built, which you
have in your possession, let them remain yours. 8 Every
debt owed to the king, and the things that'll be owed to the
king from now on and forever, let them be remitted to you.
9 Moreover, when we've established our kingdom, we'll
glorify you and your nation and the temple with great
glory, so that your glory will be made manifest in all the
earth.

10 In the one hundred and seventy-fourth year,[115] An-
tiokos went into the land of his fathers; and all the forces
came together to him, so that there were few men with
Trufon. 11 King Antiokos pursued him, and he came, as he
fled, to Dor, which is by the sea; 12 for he knew that trou-
bles had come on him all at once, and that his forces had
deserted him. 13 Antiokos encamped against Dor, and with
him one hundred and twenty thousand men of war and
eight thousand cavalry. 14 He surrounded the city, and the
ships joined in the attack from the sea. He harassed the
city by land and sea, and permitted no one to go out or in.

Romai confirms its support for the Yehudim

15 Numenios and his company
came from Romai, having letters to
the kings and to the countries, in
which were written these things:

16 "Lukios, consul of the Romaios, to King Ptolemaios
(Ptolemy), greetings. 17 The Yehudim' (Jews') ambassadors
came to us as our friends and allies, to renew the old
friendship and alliance, being sent from Shim'on (Simon)

110 **RV 14:35 · Note** Some authorities read acts.
111 **RV 14:39 · Note** See 1 Maccabees 2:18.
112 **RV 14:47 · Note** Grk. ethnarch.
113 **RV 15:1 · Note** Grk. ethnarch.
114 **RV 15:2 · Note** Grk. ethnarch.
115 **RV 15:10 · Note** circa B.C. 139

the high priest, and from the people of the Yehudim.
18 Moreover they brought a shield of gold weighing one thousand minas.[116] 19 It pleased us therefore to write to the kings and to the countries, that they shouldn't seek their harm or fight against them, their cities, and their country, or be allies with those who fight against them. 20 Moreover, it seemed good to us to receive the shield from them. 21 If therefore any troublemakers have fled from their country to you, deliver them to Shim'on the high priest, that he may take vengeance on them according to their law."

22 He wrote the same things to King Demetrios, to Atalos, to Ariarathes, to Arsakes, 23 to all the countries, to[117] Sampsames, to the Spartans, to Delos, to Mundos, to Sikuon, to Karia, to Samos, to Pamfulia, to Lukia, to Halikarnasos, to Rodos, to Faselis, to Kos, to Side, to Arvad, Gortuna, Knidos, Kupros (Cyprus), and Kurainai (Cyrene).
24 They also wrote this copy to Shim'on the high priest.

Antiokos turns against Shim'on

25 But King Antiokos (Antiochus) encamped against Dor the second day, bringing his forces up to it continually, and making engines of war; and he shut up Trufon from going in or out. 26 Shim'on sent him two thousand chosen men to fight on his side, with silver, gold, and instruments of war in abundance. 27 He wouldn't receive them, but nullified all the covenants which he'd made with him before, and was estranged from him. 28 He sent to him Athenobios, one of his friends,[118] to confer with him, saying, "You hold possession of Yafo (Joppa), Gezer, and the citadel that's in Yerushalem, cities of my kingdom. 29 You've devastated their territory, and done great harm in the land, and control of many places in my kingdom. 30 Now therefore hand over the cities which you've taken, and the tributes of the places which you've taken control of outside of the borders of Yehudah (Judea); 31 or else give me for them five hundred talents of silver; and for the harm that you've done, and the tributes of the cities, another five hundred talents. Otherwise we'll come and subdue you."

32 Athenobios, the king's friend,[119] came to Yerushalem (Jerusalem). When he saw the glory of Shim'on, the cupboard of gold and silver vessels, and his great attendance, he was amazed. He reported to him the king's words.
33 Shim'on answered, and said to him, "We haven't taken other men's land nor do we have possession of that which belongs to others, but of the inheritance of our fathers. However, it'd been in possession of our enemies wrongfully for a while. 34 But we, having opportunity, firmly hold the inheritance of our fathers. 35 As for Yafo and Gezer, which you demand, they did great harm among the people throughout our country. We'll give one hundred talents for them."

Athenobios didn't answer even one word, 36 but returned in a rage to the king, and reported to him these words, and Shim'on's glory, and all that he'd seen; and the king was extremely angry. 37 Meanwhile, Trufon embarked on board a ship, and fled to Orthosia.

Kendebaios attacks Yehudah

38 The king appointed Kendebaios chief captain of the sea coast, and gave him troops of infantry and cavalry. 39 He commanded him to encamp against Yehudah (Judea), and he commanded him to build up Kidron, and to fortify the gates, and that he should fight against the people; but the king pursued Trufon. 40 So Kendebaios came to Yavneh and began to provoke the people, and to invade Yehudah, and to take the people captive and kill them. 41 He built Kidron and stationed cavalry and infantry there, to the end that going out they might make raids on the highways of Yehudah, as the king had commanded him.

Shim'on's sons defeat Kendebaios

16:1 Yohan (John) went up from Gezer and told Shim'on his father what Kendebaios was doing. 2 Shim'on called his two oldest sons, Yehudah and Yohan, and said to them, "I and my brothers and my father's house have fought the battles of Yisrael (Israel) from our youth, even to this day; and things have prospered in our hands, that we've often delivered Yisrael. 3 But now I'm old, and you moreover, by his mercy, are of a sufficient age. Take the place of me and my brother, and go out and fight for our nation; and let the help which is from heaven be with you.

4 He chose out of the country twenty thousand men of war and cavalry, and they went against Kendebaios, and slept at Modi'in. 5 Rising up in the morning, they went into the plain, and a great army of infantry and cavalry came to meet them. There was a brook between them. 6 He encamped near them, he and his people. He saw that the people were afraid to pass over the brook, and he passed over first. When the men saw him, they passed over after him.
7 He divided the people, and placed the cavalry in the middle of the infantry; but the enemies' cavalry were very many. 8 They sounded the trumpets; and Kendebaios and his army were put to flight, and many of them fell wounded to death, but those who were left fled to the fortress. 9 At that time Yehudah, Yohan's brother, was wounded; but Yohan pursued after them until he came to Kidron, which Kendebaios had built. 10 They fled to the towers that are in Azotos' fields; and he burnt it with fire. About two thousand men of them fell. Then he returned into Yehudah in peace.

Shim'on and two of his sons are murdered

11 Ptolemaios (Ptolemy) the son of Abubus had been appointed governor over the plain of Yeriho (Jericho), and he had much silver and gold; 12 for he was the high priest's son-in-law. 13 His heart was lifted up, and he planned to make himself master of the country, and he

116 **RV 15:18 · Note** 1,000 minas is about 499 kg. or about 1,098 pounds.

117 **RV 15:23 · Note** Some authorities read Sampsaces: the Latin versions have Lampsacus.

118 **RV 15:28 · Note** See 1 Maccabees 2:18.

119 **RV 15:32 · Note** See 1 Maccabees 2:18.

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made deceitful plans against Shim'on (Simon) and his sons, to do away with them. **14** Now Shim'on was visiting the cities that were in the country, and attending to their needs. He went down to Yeriho—himself with Matityah (Mattathias) and Yehudah his sons—in the one hundred and seventy-seventh year,[120] in the eleventh month, which is the month Shevat. **15** The son of Abubus received them deceitfully into the little fortress that's called Dok, which he'd built, and made them a great banquet, and hid men there. **16** When Shim'on and his sons had drunk freely, Ptolemaios and his men rose up, took their weapons, rushed in against Shim'on in the banqueting place, and killed him, his two sons, and some of his servants. **17** He committed a great iniquity, and repaid evil for good.

18 Ptolemaios wrote these things and sent to the king, that he should send him forces to aid him, and should deliver him their country and the cities. **19** He sent others to Gezer to do away with Yohan. To the captains of thousands, he sent letters to come to him, that he might give them silver, gold, and gifts. **20** He sent others to take possession of Yerushalem (Jerusalem) and the temple hill. **21** One ran before to Gezer, and told Yohan that his father and kindred had perished, and he's sent to kill you also. **22** When he heard, he was greatly shocked. He seized the men who came to destroy him and killed them; for he perceived that they were seeking to destroy him.

23 And the rest of the acts of Yohan (John) and of his wars and of his valiant actions, and of the walls which he built, and of his achievements, **24** look, they're written in the records[121] of his high priesthood, from the time that he was made high priest after his father.

120 **RV 16:14 · Note** circa B.C. 136.

121 **RV 16:24 · Note** Grk. book of days.

The second document about
the Maccabees

Introduction

The Second Document about the Maccabees gives another account of the struggle to preserve Jewish worship and the temple in Yerushalem (Jerusalem). Its main account overlaps the earlier part of *The First Document about the Maccabees*, concentrating on events leading up to and during the leadership of Yehudah (Judas) Makabi. The writer explains that this is a shortened version of a history written in five books by Yason of Kurainai (Cyrene). The book opens with letters encouraging the celebration of the temple's rededication. It then describes conflict over the high priesthood, the plundering of the temple, and attempts to force the people to abandon God's instructions. Particular attention is given to Eleazar and to seven brothers and their mother, who choose death rather than disobedience and express their hope that God will raise them to life again.
The later chapters follow Yehudah's victories and the recovery of the temple. Throughout the account, prayer, God's discipline and mercy, and help from heaven are closely connected with what happens on the battlefield. The writer wants readers to honour the temple, remember those who remained faithful under suffering, and recognise God as the one who rescues his people.
The Second Document about the Maccabees is recognised as Deuterocanonical Scripture by the Romaios Catholic, Greek Orthodox, and Russian Orthodox Churches.
Makabi (from which the term Maccabee is derived) is an acronym formed from the first letters of Exodus 15:11: "Mi kamokha ba'elim YHWH" — "Who is like you among the gods, Yahweh?"

Main components of this account

Letters about celebrating the temple's rededication *1:1–2:18*
The writer explains the purpose of this history *2:19-32*
The temple's protection, corrupt leaders, and persecution *3:1–6:17*
Eleazar, the seven brothers, and their mother *6:18–7:42*
Yehudah's victories and the rededication of the temple *8:1–10:8*
Further campaigns, agreements, and the defeat of Nikanor *10:9–15:36*
The writer's closing words *15:37-39*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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An invitation to celebrate the temple's rededication

1:1 The kindred, the Yehudim (Jews) who are in Yerushalem (Jerusalem) and those who are in the country of Yehudah (Judea), send greetings and good peace to the kindred, the Yehudim who are throughout Mitsrayim (Egypt). **2** May God do good to you, and remember his covenant with Avraham, Yitshak (Isaac), and Ya'akov (Jacob), his faithful servants, **3** and give you all a heart to worship him and do his will with a strong heart and a willing soul. **4** May God open your heart to his law and his statutes, and make peace, **5** and listen to your requests, and be reconciled with you, and not forsake you in an evil time. **6** Now we're praying for you here.

7 In Demetrios' reign, in the one hundred and sixty-ninth year, we the Yehudim have already written to you in the suffering and in the distress that's come on us in these years, from the time that Yason and his company revolted from the holy land and the kingdom, **8** and set the gate on fire, and shed innocent blood. We prayed to the master, and were heard. We offered sacrifices and meal offerings. We lit the lamps. We set out the show bread.[1] **9** Now see that you keep the days of the feast of tabernacles in the month Kislev in the one hundred and eighty-eighth year.

A second letter to the Yehudim in Mitsrayim

10 The people of Yerushalem (Jerusalem) and those who are in Yehudah (Judea), with the senate and Yehudah, to Aristobulos, King Ptolemaios's (Ptolemy's) teacher, who's also of the stock of the anointed priests, and to the Yehudim who are in Mitsrayim (Egypt), we send greetings and health.

11 Having been saved by God out of great perils, as men arrayed against a king, we thank him greatly. **12** Because he threw out into Paras (Persia) those who fought against us in the holy city. **13** Because when the prince had come there, with an army that seemed irresistible, they were cut to pieces in Nanaia's temple by the treachery of Nanaia's priests. **14** Because Antiokos (Antiochus), on the pretence that he'd marry her, came into the place, he and his friends who were with him, that they might take a large part of the treasures as a dowry. **15** And when the priests of Nanaia's temple had set the treasures out, and he'd come there with a small company within the wall of the sacred precinct, they locked the temple when Antiokos had come in. **16** Opening the secret door of the panelled ceiling, they threw stones and struck down the prince. They cut him and his company in pieces, and cut off their heads, and threw them to the people who were outside. **17** Blessed be our god in all things, who handed over those who'd committed impiety.

The recovery of the altar's sacred fire

18 Since we're now about to celebrate the purification of the temple in the month Kislev, on the twenty-fifth day, we thought it necessary to notify you, so that you may also keep a feast of tabernacles, and remember the fire which was given when Nehemyah (Nehemiah) offered sacrifices, after he'd built both the temple and the altar.

19 Because indeed when our fathers were about to be led into the land of Paras, the godly priests of that time took some of the fire of the altar, and hid it secretly in the hollow of a well that was without water, where they made sure that the place was unknown to anyone. **20** Now after many years, when it pleased God, Nehemyah, having received a charge from the king of Paras, sent in quest of the fire the descendants of the priests who hid it. When they declared to us that they'd found no fire, but thick liquid, **21** he commanded them to draw some of it out and bring it to him. When the sacrifices had been offered, Nehemyah commanded the priests to sprinkle with that liquid both the wood and the things laid on it. **22** When that was done and some time had passed, and the sun shone out, which before was hidden with clouds, a great blaze was kindled, so that all men marvelled. **23** The priests made a prayer while the sacrifice was being consumed—both the priests and all the others. Yonatan (Jonathan) led and the rest responded, as Nehemyah did.

24 The prayer was like this: "O master, master God, the Creator of all things, who are awesome, strong, righteous, and merciful, who alone are King and gracious, **25** who alone supply every need, who alone are righteous, almighty, and eternal, you who save Yisrael (Israel) out of all evil, who chose the ancestors and sanctified them, **26** accept the sacrifice for all your people Yisrael, and preserve your own portion, and consecrate it. **27** Gather together our scattered people, set at liberty those who are in bondage among the heathen, look on those who are despised and abhorred, and let the heathen know that you're our god. **28** Punish those who oppress us and in arrogance shamefully entreat us. **29** Plant your people in your holy place, even as Mosheh (Moses) said."

30 Then the priests sang the hymns. **31** As soon as the sacrifice was consumed, then Nehemyah (Nehemiah) commanded that the rest of the liquid be poured on large stones. **32** When this was done, a flame was kindled; but when the light from the altar shone back, it went out. **33** When the matter became known, and it was told the king of the Persians that, in the place where the priests who were led away had hid the fire, the liquid appeared which Nehemyah and those who were with him purified the sacrifice, **34** then the king enclosed the place and made it sacred after he'd investigated the matter. **35** When the king would show favour to any, he'd exchange many presents and give them some of this liquid. **36** Nehemyah and those who were with him called this thing "Nephthar", which is by interpretation, "Cleansing"; but most men call it Nephthai.

Yirmiyah hides the sacred tent and chest

2:1 It's also found in the records that the prophet Yirmiyah (Jeremiah) commanded those who were carried away to take some of the fire, as has been mentioned, **2** and how that the prophet charged those who

1 RV 1:8 · Note Grk. loaves

Readers' Version

were carried away, having given them the law, that they shouldn't forget the statutes of the master or be led astray in their minds when they saw images of gold and silver, and their adornment. 3 With other such words exhorted he them, that the law shouldn't depart from their hearts.

4 It was in the writing that the prophet, being warned by God, commanded that the tabernacle and the ark should follow with him,[2] when he went out to the mountain where Mosheh (Moses) had gone up and saw God's inheritance. 5 Yirmiyah came and found a cave, he brought the tabernacle, the ark, and the altar of incense into it; then he sealed the entrance. 6 Some of those who followed with him came there that they might mark the way, and couldn't find it. 7 But when Yirmiyah learnt about that, he rebuked them, saying, "The place will be unknown until God gathers the people together again and shows mercy. 8 Then the master will disclose these things, and the master's glory will be seen with the cloud, as it was also shown to Mosheh, also as Shelomoh (Solomon) implored that the place might be consecrated greatly, 9 and it was also declared that he, having wisdom, offered a sacrifice of dedication, and of the finishing of the temple. 10 As Mosheh prayed to the master and fire came down out of heaven and consumed the sacrifice, even so Shelomoh also prayed, and the fire came down and consumed the burnt offerings. 11 Mosheh[3] said, 'Because the sin offering hadn't been eaten, it was consumed in the same way.' 12 Likewise Shelomoh kept the eight days."

13 The same things were reported both in the public archives and in Nehemyah's (Nehemiah's) records, and also how he, founding a library, gathered together the books about the kings and prophets, and the writings of David, and letters of kings about sacred gifts. 14 In the same way Yehudah (Judas) also gathered together for us all those books that'd been scattered because of the war, and they're still with us. 15 If therefore you have need of them, send some people to bring them to you.

16 Seeing then that we're about to celebrate the purification, we write to you. You'll therefore do well if you celebrate the days. 17 Now God, who saved all his people, and restored the heritage to all, with the kingdom, the priesthood, and the consecration, 18 even as he promised through the law—in God have we hope, that he'll soon have mercy on us, and gather us together out of everywhere under heaven into his holy place; for he delivered us out of great evils, and purified the place.

————————

The writer explains the purpose of this history

19 Now the things about Yehudah (Judas) Makabi (Maccabaeus) and his brothers, the purification of the greatest temple, the dedication of the altar, 20 and further the wars against Antiokos (Antiochus) Epifanes (Epiphanes) and Eupator his son, 21 and the manifestations that came from heaven to those who fought with one another in brave actions for the religion of the Yehudim (Jews); so that, being but a few, they seized the whole country, chased the barbarous multitudes, 22 recovered again the temple renowned all the world over, freed the city, and restored the laws which were about to be overthrown, seeing the master became gracious to them with all kindness. 23 These things which have been declared by Yason of Kurainai (Cyrene) in five books, we'll attempt to abridge in one book. 24 Because having in view the confused mass of the numbers, and the[4] difficulty which awaits those who'd enter into the narratives of the history, because of the abundance of the matter, 25 we were careful that those who choose to read may be attracted, and that those who wish us well may find it easy to recall, and that all readers may benefit. 26 Although to us, who've taken on ourselves the painful labour of the abridgement, the task isn't easy, but a matter of sweat and sleeplessness, 27 even as it's no light thing to him who prepares a banquet, and seeks the benefit of others. Nevertheless, for the sake of the gratitude of the many we'll gladly endure the painful labour, 28 leaving to the historian the exact handling of every particular, and again having no strength to fill in the outlines of our abridgement. 29 Because as the master-builder of a new house must care for the whole structure, and again he who undertakes to decorate and paint it must seek out the things fit for its adorning; even so I think it's also with us. 30 To occupy the ground, and to indulge in long discussions, and to be curious in particulars, is fitting for the first author of the history; 31 but to strive after brevity of expression, and to avoid a laboured fullness in the treatment, is to be granted to him who'd bring a writing into a new form. 32 Here then let's begin the narration, only adding this much to that which has already been said; for it's a foolish thing to make a long prologue to the history, and to abridge the history itself.

Heliodoros tries to seize the temple's money

3:1 When the holy city was inhabited with unbroken peace and the laws were kept very well because of the godliness of Honyo (Onias) the high priest and his hatred of wickedness, 2 it happened that even the kings themselves honoured the place and glorified the temple with the noblest presents, 3 so that even King Seleukos (Seleucus) of Asia bore all the costs belonging to the services of the sacrifices out of his own revenues. 4 But a man named Shim'on (Simon) of the tribe of Benyamin, having been made guardian of the temple, disagreed with the high priest about the ruling of the market in the city. 5 When he couldn't overcome Honyo, he went to Apolonios of Tarsos,[5] who at that time was governor of Coele-Syria and Foinikai. 6 He brought him word how that the treasury in

2 **RV 2:4 · Note** Grk. and when. The Greek text here is probably corrupt.

3 **RV 2:11 · Note** See Leviticus 10:16 and 9:24.

4 **RV 2:24 · Note** Or, weariness

5 **RV 3:5 · Note** Greek Thraseas

Readers' Version

Yerushalem was full of untold sums of money, so that the multitude of the funds was innumerable, and that they didn't pertain to the account of the sacrifices, but that it was possible that these should fall under the king's power. 7 When Apolonios met the king, he informed him of the money about which he'd been told. So the king appointed Heliodoros, who was his chancellor, and sent him with a command to accomplish the removal of the reported money. 8 So Heliodoros set out on his journey at once, ostensibly to visit the cities of Coele-Syria and Foinikai, but in fact to execute the king's purpose.

9 When he'd come to Yerushalem (Jerusalem) and had been courteously received by the high priest of the city, he told him about the information which had been given, and declared why he'd come; and he enquired if in truth these things were so. 10 The high priest explained to him that there were in the treasury deposits of widows and orphans, 11 and moreover some money belonging to Hurkanos the son of Toviyah (Tobias), a man in very high place, not as that impious Shim'on falsely alleged; and that in all there were four hundred talents of silver and two hundred of gold, 12 and that it was altogether impossible that wrong should be done to those who'd put trust in the holiness of the place, and in the majesty and inviolable sanctity of the temple, honoured over all the world. 13 But Heliodoros, because of the king's command given him, said that in any case this money must be confiscated for the king's treasury.

14 So having appointed a day, he entered in to direct the enquiry about these matters; and there was no small distress throughout the whole city. 15 The priests, prostrating themselves before the altar in their priestly clothes, and called towards heaven on him who gave the law about deposits, that he should preserve these treasures safe for those who'd deposited them. 16 Anyone who saw the appearance of the high priest was wounded in mind; for his face and the change of his colour betrayed the distress of his soul. 17 Because a terror and a shuddering of the body had come over the man, by which the pain that was in his heart was plainly shown to those who looked at him. 18 Those who were in the houses rushed out in crowds to make a universal supplication, because the place was about to come into dishonour. 19 The women, girded with sackcloth under their breasts, thronged the streets. The virgins who were kept indoors ran together, some to the gates, others to the walls, and some looked out through the windows. 20 All, stretching out their hands towards heaven, made their solemn supplication. 21 Then it was pitiful to see the multitude prostrating themselves all mixed together, and the anxiety of the high priest in his great distress.

God protects the temple treasury

22 While therefore they called on the Almighty master to keep the things entrusted to them safe and secure[6] for those who'd entrusted them, 23 Heliodoros went on to execute that which had been decreed. 24 But when he was already present there with his guards near the treasury, the Sovereign of spirits and of all authority caused a great manifestation, so that all who'd presumed to come with him, stricken with dismay at God's power, fainted in terror. 25 Because they saw a horse with a frightening rider, adorned with beautiful trappings, and he rushed fiercely and struck at Heliodoros with his forefeet. It seemed like he who sat on the horse had complete armour of gold. 26 Two others also appeared to him, young men notable in their strength, and beautiful in their glory, and splendid in their clothing, who stood by him on either side, and scourged him unceasingly, inflicting on him many sore stripes. 27 When he'd fallen suddenly to the ground, and great darkness had come over him, his guards picked him up and put him on a stretcher, 28 and carried him—this man who'd just now entered with a great retinue and all his guard into the aforesaid treasury, himself now brought to utter helplessness, manifestly made to recognise the sovereignty of God. 29 So, while he, through the working of God, speechless and bereft of all hope and deliverance, lay prostrate, 30 they blessed the master who acted marvellously for his own place. The temple, which a little before was full of terror and alarm, was filled with joy and gladness after the Almighty master appeared.

31 But quickly some of Heliodoros's familiar friends implored Honyo (Onias) to call on the Most High to grant life to him who lay quite at the last gasp. 32 The high priest, secretly afraid that the king might think that some treachery towards Heliodoros had been perpetrated by the Yehudim (Jews), brought a sacrifice for the recovery of the man. 33 But as the high priest was making the atoning sacrifice, the same young men appeared again to Heliodoros, arrayed in the same clothes. They stood and said, "Give Honyo the high priest great thanks, for his sake the master has granted you life. 34 See that you, since you've been scourged from heaven, proclaim to all men the sovereign majesty of God." When they'd spoken these words, they vanished out of sight. 35 So Heliodoros, having offered a sacrifice to the master and vowed great[7] vows to him who'd saved his life, and having bidden Honyo farewell, returned with his army to the king. 36 He testified to all men the works of the greatest God, which he'd seen with his eyes.

37 When the king asked Heliodoros what sort of man was fit to be sent yet once again to Yerushalem (Jerusalem), he said, 38 "If you have any enemy or conspirator against the state, send him there, and you'll receive him back well scourged, if he even escapes with his life; because truly there's some power of God in that place. 39 Because he who has his dwelling in heaven himself has his eyes on that place and helps it. Those who come to hurt it, he strikes and destroys."

6 **RV 3:22 · Note** Grk. safe with all security.

7 **RV 3:35 · Note** Grk. greatest.

Readers' Version

40 This was the history of Heliodoros and the keeping of the treasury.

Conflict over the high priesthood

4:1 The previously mentioned Shim'on (Simon), who'd given information about the money against his country, slandered Honyo (Onias), saying that it was he who'd incited Heliodoros and had been the real cause of these evils. 2 He dared to call him a conspirator against the state who was actually the benefactor of the city, the guardian of his fellow countrymen, and a zealot for the laws. 3 When his hatred grew so great that even murders were perpetrated through one of Shim'on's approved agents, 4 Honyo, seeing the danger of the contention, and that Apolonios[8] the son of Menestheus, the governor of Coele-Syria and Foinikai, was increasing Shim'on's malice, 5 appealed to the king, not to be an accuser of his fellow-citizens, but looking to the good of all the[9] people, both public and private; 6 for he saw that without the king's involvement it was impossible for the state to obtain peace any more, and that Shim'on wouldn't cease from his madness.

Yason introduces Greek customs

7 When Seleukos (Seleucus) was deceased, and Antiokos (Antiochus), who was called Epifanes (Epiphanes), succeeded to the kingdom, Yason the brother of Honyo supplanted his brother in the high priesthood, 8 having promised to the king at an audience three hundred and sixty talents of silver, and out of another fund eighty talents. 9 In addition to this, he undertook to assign one hundred and fifty more, if it might be allowed him through[10] the king's authority to set him up a gymnasium and a body of youths to be trained in it, and to register the inhabitants of Yerushalem (Jerusalem) as citizens of Antiokeia. 10 When the king had assented, and Yason had taken possession of the office, he immediately shifted those of his own race to the Greek way of life. 11 Setting aside the royal ordinances of special favour to the Yehudim (Jews), granted by the means of Yohan (John) the father of Eupolemos, who went on the mission to the Romaios to establish friendship and alliance, and seeking to overthrow the lawful ways of living, he brought in new customs forbidden by the law. 12 Because he eagerly established a gymnasium under the citadel itself, and caused the noblest of the young men to wear the Greek hat. 13 Thus there was an extreme of hellenisation, and an advance of a foreign religion, because of the exceeding profaneness of Yason, who was an ungodly man and not a high priest; 14 so that the priests had no more any zeal for the services of the altar; but despising the sanctuary and neglecting the sacrifices, they hastened to enjoy that which was unlawfully provided in the wrestling arena, after the summons to the discus-throwing. 15 They despised the honours of their fathers, and valued the prestige of the Hellains (Greeks) best of all. 16 Because this reason, severe calamity overtook them. The men whose ways of living they earnestly followed, and to whom they desired to be made like in all things, these became their enemies and punished them. 17 Because it isn't a light thing to show irreverence to God's laws, but later events will make this clear.

18 Now when certain games that came every fifth year were kept at Tsor (Tyre), and the king was present, 19 the vile Yason sent sacred envoys,[11] as being Antiochians of Yerushalem, bearing three hundred drachmas of silver to the sacrifice of Herakles, which even those carrying it didn't think was right to use for any sacrifice, because it wasn't fit, but to spend it for another purpose. 20 Although the intended purpose of the sender this money was for the sacrifice of Herakles, yet on account of present[12] circumstances it went to the construction of trireme warships.

21 Now when Apolonios the son of Menestheus was sent into Mitsrayim (Egypt) for the enthronement[13] of Filometor as king, Antiokos (Antiochus), learning that Filometor had shown himself hostile towards the government, took precautions for the security of his realm. Therefore, going to Yafo (Joppa), he travelled on to Yerushalem (Jerusalem). 22 Being magnificently received by Yason and the city, he was brought in with torches and shouting. Then he led his army down into Foinikai.

Menelaos buys the high priesthood

23 Now after a space of three years, Yason sent Menelaos, the previously mentioned Shim'on's (Simon's) brother, to carry the money to the king, and to make reports about some necessary matters. 24 But he being commended to the king, and having been glorified by the display of his authority, secured the high priesthood for himself, outbidding Yason by three hundred talents of silver. 25 After receiving the royal mandates, he returned bringing nothing worthy of the high priesthood, but having the passion of a cruel tyrant and the rage of a savage animal. 26 So Yason, who'd supplanted his own brother, was supplanted by another and driven as a fugitive into the country of the Amonim, 27 Menelaos had possession of the office; but of the money that'd been promised to the king nothing was regularly paid, even though Sostratos the governor of the citadel demanded it— 28 for his job was the gathering of the revenues—so they were both called by the king to his presence. 29 Menelaos left his own brother Lusimakos for his[14]

8 **RV 4:4 · Note** Compare 2 Maccabees 4:21. See also 2 Maccabees 3:5. The Greek as commonly read means Apollonius, as being the governor...Phoenicia, did rage, and increase etc.

9 **RV 4:5 · Note** Grk. multitude.

10 **RV 4:9 · Note** Grk. through his.

11 **RV 4:19 · Note** See ver. 9.

12 **RV 4:20 · Note** Some authorities read the bearers.

13 **RV 4:21 · Note** The exact meaning of the Greek word is uncertain.

14 **RV 4:29 · Note** Grk. successor.

Readers' Version

deputy in the high priesthood; and Sostratos left Krates, who was over the Cyprians.

The murder of Honyo

30 Now while this was the state of things, it happened that the people of Tarsos and Malos revolted because they were to be given as a present to Antiokis, the king's concubine. 31 The king therefore quickly came to settle matters, leaving for his deputy[15] Andronikos, a man of high rank. 32 Then Menelaos, supposing that he had gotten a favourable opportunity, presented to Andronikos certain vessels of gold belonging to the temple, which he'd stolen. He'd already sold others into Tsor (Tyre) and the neighbouring cities. 33 When Honyo (Onias) had sure knowledge of this, he sharply reproved him, having withdrawn himself into a sanctuary at Dafne, that lies by Antiokeia. 34 Therefore Menelaos, taking Andronikos aside, asked him to kill Honyo. Coming to Honyo, and being persuaded to use treachery, and being received as a friend, Andronikos gave him his right hand with oaths and, though he was suspicious, persuaded him to come out of the sanctuary. Then, with no regard for justice, he immediately put him to death. 35 Because this reason not only Yehudim (Jews), but many also of the other nations, had indignation and displeasure at the unjust murder of the man. 36 And when the king had come back from the places in Kilikia, the Yehudim who were in the city appealed to him against Andronikos (the Hellains (Greeks) also joining with them in hatred of the wickedness), urging that Honyo had been wrongfully slain. 37 Antiokos (Antiochus) therefore was heartily sorry, and was moved to pity, and wept, because of the sober and well ordered life of him who was dead. 38 Being inflamed with anger, he immediately stripped off Andronikos's purple robe, and tore off his under clothes, and when he'd led him round through the whole city to that very place where he'd committed the outrage against Honyo, there he put the murderer out of the way, the master rendering to him the punishment he'd deserved.

The people protest against temple theft

39 Now when many sacrileges had been committed in the city by Lusimakos with the consent of Menelaos, and when the report of them had spread abroad outside, the people gathered themselves together against Lusimakos, after many vessels of gold had already been stolen. 40 When the multitudes were rising against him and were filled with anger, Lusimakos armed about three thousand men, and with unrighteous violence began the attack under the leadership of Havran, a man far gone in years and no less also in folly. 41 But when they perceived the assault of Lusimakos, some caught up stones, others logs of wood, and some took handfuls of the ashes that lay near, and they flung them all in wild confusion at Lusimakos and those who were with him. 42 As a result, they wounded many of them, they killed some, and they forced the rest of them to flee, but the author of the sacrilege himself they killed beside the treasury.

43 But about these matters, there was an accusation laid against Menelaos. 44 When the king had come to Tsor (Tyre), the three men who were sent by the senate pleaded the cause before him. 45 But Menelaos, seeing himself now defeated, promised much money to Ptolemaios (Ptolemy) the son of Dorumenes, that he might win over the king. 46 Therefore Ptolemaios taking the king aside into a cloister, as if to get some fresh air, convinced him to change his mind. 47 He who was the cause of all the evil, Menelaos, he discharged from the accusations; but these hapless men, who, if they'd pleaded even before Scythians, would have been discharged uncondemned, them he sentenced to death. 48 Those who were spokesmen for the city and the families of Yisrael (Israel) and the holy vessels soon suffered that unrighteous penalty. 49 Therefore even certain Tsorim (Tyrians), moved with hatred of the wickedness, provided magnificently for their burial. 50 But Menelaos, through the covetous dealings of those who were in power, remained still in his office, growing in wickedness, established as a great conspirator against his fellow-citizens.

Yason attacks Yerushalem

5:1 Now about this time Antiokos (Antiochus) made his second invasion into Mitsrayim (Egypt). 2 It happened that throughout all the city, for almost forty days, cavalry appeared in the middle of the sky in swift motion, wearing robes woven with gold and carrying spears, equipped with troops for battle— 3 drawing swords, squadrons of cavalry in array, encounters and pursuits of both armies, shaking shields, multitudes of lances, throwing of missiles, flashing of golden trappings, and putting on all sorts of armour. 4 Therefore everyone prayed that the manifestation might have been given for good.

5 When a false rumour had arisen that Antiokos was dead, Yason took not less than a thousand men, and suddenly made an assault on the city. When those who were on the wall were being routed, and the city was at length nearly taken, Menelaos took refuge in the citadel. 6 But Yason slaughtered his own citizens without mercy, not considering that good success against kinsmen is the greatest misfortune, but supposing himself to be setting up trophies over enemies, and not over fellow-countrymen. 7 He didn't win control of the government, but receiving shame as the result of his conspiracy, he fled again as a fugitive into the country of the Amonim. 8 At last therefore he met with a miserable end. Having been imprisoned at the court of Aretas the prince of the Aravim, fleeing from city to city, pursued by all men, hated as an rebel against the laws, and abhorred as the executioner of his country and his fellow citizens, he was thrown ashore in Mitsrayim. 9 He who'd driven many from their own country into exile perished in exile, having crossed the sea to the Spartans, hoping to find shelter there because they were[16] near of kin. 10 He who'd thrown out a multitude unburied had none to

15 **RV 4:31 · Note** Grk. successor.

16 **RV 5:9 · Note** See 1 Maccabees 12:7.

Readers' Version

mourn for him. He didn't have any funeral at all and no place in the tomb of his ancestors.

Antiokos plunders Yerushalem and the temple

11 Now when news came to the king about that which was done, he thought that Yehudah (Judea) was in revolt. So, setting out from Mitsrayim in a rage, he took the city by force of weapons, **12** and commanded his soldiers to cut down without mercy those who came in their way, and to kill those who went into their houses. **13** Then there was killing of young and old, destruction of boys, women, and children, and slaying of virgins and infants. **14** In a total of three days, eighty thousand were destroyed, of which forty thousand were slain in close combat, and no fewer were sold into slavery than slain.

15 Not content with this, he presumed to enter into the most holy temple of all the earth, having Menelaos for his guide (who'd proved himself a traitor both to the laws and to his country), **16** even taking the sacred vessels with his polluted hands, and dragging down with his profane hands the offerings that'd been dedicated by other kings to enhance the glory and honour of the place. **17** Antiokos was lifted up in mind, not seeing that because of the sins of those who lived in the city the Sovereign master had been provoked to anger a little while, and therefore his eye was turned away from the place. **18** But had it not been so that they were already bound by many sins, this man, even as Heliodoros who was sent by King Seleukos (Seleucus) to view the treasury, would, as soon as he came forward, have been scourged and turned back from his daring deed. **19** However the master didn't choose the nation for the place's sake, but the place for the nation's sake. **20** Therefore also the place itself, having shared in the calamities that happened to the nation, did afterward share in its benefits; and the place which was forsaken in the Almighty's anger was, at the reconciliation of the great Sovereign, restored again with all glory.

21 As for Antiokos (Antiochus), when he'd carried away out of the temple one thousand and eight hundred talents, he hurried away to Antiokeia, thinking in his arrogance that he could sail on land and walk on the sea, because his heart was lifted up. **22** Moreover he left governors to afflict the race: at Yerushalem (Jerusalem), Filippos (Philip), by race a Phrygian, and in character more barbarous than him who set him there; **23** and at Gerizim, Andronikos; and besides these, Menelaos, who worse than all the rest, exalted himself against his fellow-citizens. Having a malicious mind[17] towards the Yehudim[18] whom he'd made his citizens, **24** he sent that[19] lord of pollutions Apolonios with an army of twenty-two thousand, commanding him to kill all those who were of full age, and to sell the women and the boys as slaves. **25** He came to Yerushalem, and pretending to be a man of peace, waited till the holy day of the Sabbath, and finding the Yehudim at rest from work, he commanded his men to parade fully armed. **26** He put to the sword all those who came out to the spectacle. Running into the city with the armed men, he killed great multitudes. **27** But Yehudah (Judas), who's also called Makabi (Maccabaeus), with about nine others, withdrew himself, and with his company kept himself alive in the mountains like wild animals do. They continued feeding on what grew wild, that they might not be partakers of the defilement.

The king forbids obedience to God's law

6:1 Not long after this, the king sent out an[20] old man of Athainai to compel the Yehudim (Jews) to depart from the laws of their fathers and not to live by God's laws, **2** and also to pollute the sanctuary in Yerushalem and to call it by the name of Olympian Zeus, and to call the sanctuary in Gerizim by the name of Zeus the Protector of foreigners, even as the people who lived in that place did.

3 The visitation of this evil was harsh and utterly grievous. **4** Because the temple was filled with debauchery and revelling by the heathen, who dallied with prostitutes,[21] and had intercourse with women within the sacred precincts, and moreover brought inside things that weren't appropriate. **5** The altar was filled with those abominable things which had been prohibited by the laws. **6** A man could neither keep the Sabbath, nor observe the feasts of their ancestors, nor so much as confess himself to be a Yehudi (Jew).

7 On the day of the king's birth every month, they were led along with bitter constraint to eat of the sacrifices. When the feast of Dionusia came, they were compelled to go in procession in honour of Dionusos, wearing wreaths of ivy. **8** A decree went out to the neighbouring Greek cities, by the suggestion of Ptolemaios (Ptolemy), that they should observe the same conduct against the Yehudim, and should make them eat of the sacrifices, **9** and that they should kill those who didn't choose to go over to the Greek rites. So the present misery was for all to see. **10** Because example, two women were brought in for having circumcised their children. These, when they'd led them publicly around the city with the babes hung from their breasts, they threw down headlong from the wall. **11** Others who'd run together into the caves nearby to keep the seventh day secretly, were betrayed to Filippos (Philip) and were all burnt together, because their piety kept them from defending themselves, in view of the honour of that most solemn day.

God's discipline and mercy

12 I urge those who read this book to not be discouraged because of the calamities, but recognise that these punishments weren't for the destruction, but for the chastening of our race.

17 **RV 5:23 · Note** Some authorities read towards the Jews, he sent. The Greek text of this sentence is uncertain.

18 **RV 5:23 · Note** Compare 2 Maccabees 4:9, 19; 9:19.

19 **RV 5:24 · Note** Grk. Μυσάρχην, which also may mean ruler of the Mysians.

20 **RV 6:1 · Note** Or, Geron an Athenian

21 **RV 6:4 · Note** Or, idled with their fellows

Readers' Version

13 Because indeed it's a sign of great kindness that those who act impiously aren't let alone for a long time, but immediately meet with retribution. 14 Because in the case of the other nations, the Sovereign master waits patiently to punish them until they've attained to the full measure of their sins; but not with us, 15 that he may not take vengeance on us afterward,[22] when we've come to the[23] height of our sins. 16 Therefore he never withdraws his mercy from us; but though he chastens with calamity, he doesn't forsake his own people. 17 However let this that we've spoken suffice to remind you; but after a few words, we must come to the narrative.

Eleazar chooses death over disobedience

18 Eleazar, one of the principal scribes, a man already well advanced in years, and of a noble face, was compelled to open his mouth to eat swine's flesh. 19 But he, welcoming death with honour rather than life with defilement, advanced of his own accord to the instrument of torture, but first spat out the flesh, 20 as men ought to come who are resolute to repel such things as not even for the natural love of life is it lawful to taste.

21 But those who had the charge of that forbidden sacrificial feast took the man aside, for the acquaintance which of old times they had with him, and privately implored him to bring flesh of his own providing, such as was proper for him to use, and to make as if he did eat of the flesh from the sacrifice, as had been commanded by the king; 22 that by so doing he might be delivered from death, and so his ancient friendship with them might be treated kindly. 23 But he, having formed a high resolve, and one that became his years, the dignity of old age, and the grey hairs[24] which he'd reached with honour, and his excellent[25] education from a child, or rather the holy laws[26] of God's ordaining, declared his mind accordingly, bidding them to quickly send him to Haidais.

24 "Because it doesn't become our years to dissemble," he said, "that many of the young should suppose that Eleazar, the man of ninety years, had gone over to an alien religion; 25 and so they, because of my deception, and for the sake of this brief and momentary life, would be led astray because of me, and I defile and disgrace myself in my old age. 26 Because even if for the present time I'd remove from me the punishment of men, yet whether I live or die, I wouldn't escape the Almighty's hands. 27 Therefore, by bravely parting with my life now, I'll show myself worthy of my old age, 28 and leave[27] behind a noble example to the young to die willingly and nobly a glorious death for the revered and holy laws."

When he'd said these words, he went immediately to the instrument of torture. 29 When they changed the good will they bore towards him a little before into ill will because these words of his were, as they thought, sheer madness,[28] 30 and when he was at the point to die with the[29] blows, he groaned aloud and said, "To the master, who has the holy knowledge, it's manifest that, while I might have been delivered from death, I endure severe pains in my body by being scourged; but in soul I gladly suffer these things because of my fear of him."

31 So this man also died like this, leaving his death for an example of nobleness and a memorial of virtue, not only to the young but also to the great body of his nation.

Seven brothers die for God's law

7:1 It happened that seven brothers and their mother were at the king's command taken and shamefully handled with scourges and cords, to compel them to taste of the abominable swine's flesh. 2 One of them made himself the spokesman and said, "What'd you ask and learn from us? Because we're ready to die rather than transgress the laws of our ancestors."

3 The king fell into a rage, and commanded that pans and cauldrons be heated. 4 When these were immediately heated, he gave orders to cut out the tongue of him who'd been their spokesman, and to scalp him, and to cut off his extremities, with the rest of his brothers and his mother looking on. 5 And when he was utterly[30] maimed, the king gave orders to bring him to the fire, being yet alive, and to fry him in the pan. And as the smoke from the pan spread far, they and their mother also exhorted one another to die nobly, saying this: 6 "The master God sees, and in truth is[31] entreated for us, as Mosheh (Moses) declared in his[32] song, which witnesses against the people to their faces, saying, 'And he'll have compassion on his servants.' "

7 And when the first had died like this, they brought the second to the mocking; and they pulled off the skin of his head with the hair and asked him, "Will you eat, before your body is punished in every limb?"

8 But he answered in the language of his ancestors and said to them, "No." Therefore he also underwent the next torture in succession, as the first had done. 9 When he was at the last gasp, he said, "You, miscreant, release us out of

22 **RV 6:15 · Note** Or, when our sins have come to their height
23 **RV 6:15 · Note** Grk. end.
24 **RV 6:23 · Note** The Greek text appears to be corrupt.
25 **RV 6:23 · Note** Some authorities read manner of life.
26 **RV 6:23 · Note** Grk. legislation.
27 **RV 6:28 · Note** Grk. one that has left behind.
28 **RV 6:29 · Note** The Greek text of this verse is uncertain.
29 **RV 6:30 · Note** Or, blows
30 **RV 7:5 · Note** Grk. useless.
31 **RV 7:6 · Note** Or, comforted in
32 **RV 7:6 · Note** See Deuteronomy 31:21 and 32:36.

Readers' Version

this present life, but the King of the world will raise us who've died for his laws up to an eternal renewal of life."

10 After him, the third was made a victim of their mocking. When he was required, he quickly put out his tongue, and stretched out his hands courageously, 11 and nobly said, "I got these from heaven. Because his laws' sake I treat these with contempt. From him, I hope to receive these back again." 12 As a result, the king himself and those who were with him were astonished at the young man's soul, for he regarded the pains as nothing.

13 When he too was dead, they shamefully handled and tortured the fourth in the same way. 14 Being near to death he said this: "It's good to die at the hands of men and look for the hope which is given by God, that we'll be raised up again by him. Because as for you, you'll have no resurrection to life."

15 Next after him, they brought the fifth and shamefully handled him. 16 But he looked towards the[33] king and said, "Because you have authority among men, though you're corruptible, you do what you please. But don't think that our race has been forsaken by God. 17 But hold on to your ways, and see how his sovereign majesty will torture you and your descendants!"

18 After him they brought the sixth. When he was about to die, he said, "Don't be vainly deceived, for we suffer these things for our own doings, as sinning against our own God. Astounding things have happen; 19 but don't think you that you'll be unpunished, having tried to fight against God!"

A mother encourages her sons to remain faithful

20 But above all, the mother was marvellous and worthy of honourable memory; for when she watched seven sons perishing within the space of one day, she bore the sight with a good courage because of her hope in the master. 21 She exhorted each one of them in the language of their fathers, filled with a noble spirit and stirring up her woman's thoughts with manly courage, saying to them, 22 "I don't know how you came into my womb. It wasn't I who gave you your spirit[34] and your life. It wasn't I who brought into order the first elements of each one of you. 23 Therefore the Creator of the world, who shaped the first origin of man and devised the first origin of all things, in mercy gives back to you again both your spirit[35] and your life, as you now treat yourselves with contempt for his laws' sake."

24 But Antiokos (Antiochus), thinking himself to be despised, and suspecting the reproachful voice, while the youngest was yet alive didn't only make his appeal to him by words, but also at the same time promised with oaths that he'd enrich him and[36] raise him to high honour if he'd turn from the ways of his ancestors, and that he'd take him for his friend[37] and entrust him with public affairs. 25 But when the young man would in no way listen, the king called to him his mother, and urged her to advise the youth to save himself. 26 When he'd urged her with many words, she undertook to persuade her son. 27 But bending towards him, laughing the cruel tyrant to scorn, she spoke this in the language of her fathers: "My son, have pity on me who carried you nine months in my womb, and nursed you three years, and nourished and brought you up to this age, and sustained you. 28 I beg you, my child, to lift your eyes to the sky and the earth, and to see all things that are in it, and thus to recognise that God made them not of things that were, and that the race of men in this way comes into being. 29 Don't be afraid of this butcher, but, proving yourself worthy of your brothers, accept your death, that in God's mercy I may receive you again with your brothers."

30 But before she'd finished speaking, the young man said, "What are you all waiting for? I don't obey the king's commandment, but I listen to the commandment of the law that was given to our fathers through Mosheh (Moses). 31 But you, who've devised all kinds of evil against the Ivrim (Hebrews), will in no way escape God's hands. 32 Because we're suffering because of our own sins. 33 If for rebuke and chastening, our living master has been angered a little while, yet he'll again be reconciled with his own servants. 34 But you, Oh unholy man and of all most vile, don't be vainly lifted up in your wild pride with uncertain hopes, raising your hand against the heavenly children. 35 Because you haven't yet escaped the judgement of the Almighty God who sees all things. 36 Because these our brothers, having endured a short pain that brings eternal life,[38] have now died under God's covenant.[39] But you, through God's judgement, will receive in just measure the penalties of your arrogance. 37 But I, as my brothers, give up both body and soul for the laws of our fathers, calling on God that he may speedily become gracious[40] to the nation, and that you, amidst trials and deadly diseases, may confess that he alone is God, 38 and that in me and my brothers you may bring to an end[41] the Almighty's anger which has been justly brought on our whole race."

33 **RV 7:16 · Note** Grk. him.

34 **RV 7:22 · Note** Or, breath

35 **RV 7:23 · Note** Or, breath

36 **RV 7:24 · Note** Grk. make him one that is counted happy.

37 **RV 7:24 · Note** See 2 Maccabees 8:9.

38 **RV 7:36 · Note** Grk. short pain of ever-flowing life.

39 **RV 7:36 · Note** Grk. died. By the omission of one Greek letter the words would signify having endured a short pain, have now drunk of ever-flowing life under God's covenant.

40 **RV 7:37 · Note** Grk. propitious.

41 **RV 7:38 · Note** Some authorities read may be stayed.

Readers' Version

39 But the king, falling into a rage, handled him worse
than all the rest, being exasperated at his mocking. 40 So
he also died pure, putting his whole trust in the master.
41 Last of all, after her sons, the mother died.
42 Let it then suffice to have said thus much about the
sacrificial feasts and the extreme tortures.

Yehudah Makabi gathers a resistance force

8:1 But Yehudah (Judas), who's also called Makabi (Maccabaeus), and those who were with him, making their way secretly into the villages, called to them their kindred. Taking to them those who'd continued in the Yehudim' (Jews') religion, gathered together about six thousand. 2 They called on the master to look at the people who were oppressed by all, and to have compassion on the sanctuary that'd been profaned by the ungodly men, 3 and to have pity on the city that was suffering ruin and ready to be levelled to the ground, and to listen to the blood that cried out to him, 4 and to remember the lawless destruction of the innocent infants, and about the blasphemies that'd been committed against his name, and to show his hatred of wickedness.

5 When Makabi had trained his men for service, the heathen at once found him irresistible, for the master's anger was turned into mercy. 6 Coming[42] without warning, he set fire to cities and villages. And in winning back the most important positions, putting to flight no small number of the enemies, 7 he especially took advantage of the nights for such assaults. His courage was loudly talked of everywhere.

Yehudah defeats Nikanor's army

8 But when Filippos (Philip) saw the man gaining ground little by little, and increasing more and more in his success, he wrote to Ptolemaios (Ptolemy), the governor of Coele-Syria and Foinikai, that he should support the king's cause. 9 Ptolemaios quickly appointed Nikanor the son of Patroklos, one of the king's chief friends,[43] and sent him, in command of no fewer than twenty thousand of all nations, to destroy the whole race of Yehudah. With him he joined Gorgias also, a captain and one who had experience in matters of war. 10 Nikanor resolved by the sale of the captive Yehudim (Jews) to make up for the king the tribute of two thousand talents which he was to pay to the Romaios.
11 Immediately he sent to the cities on the sea coast, inviting them to buy Jewish slaves,[44] promising to deliver seventy slaves[45] for a talent, not expecting the judgement that was to overtake him from the Almighty.
12 News came to Yehudah (Judas) about Nikanor's invasion. When he communicated to those who were with him the presence of the army, 13 those who were cowardly and distrustful of God's judgement ran[46] away and left the country. 14 Others sold all that they'd left, and at the same time implored the master to deliver those who'd been sold as slaves by the impious Nikanor before he ever met them, 15 if not for their own sakes, then for the covenants made with their ancestors, and because he'd called them by his holy and glorious name. 16 So Makabi (Maccabaeus) gathered his men together, six thousand in number, and exhorted them not to be frightened by the enemy, nor to fear the great multitude of the heathen who came wrongfully against them, but to fight nobly, 17 setting before their eyes the outrage that'd been lawlessly perpetrated on the holy place, and the torture of the city that'd been turned to mockery, and further the overthrow of the way of life received from their ancestors. 18 "Because they," he said, "trust their weapons and daring actions, but we trust in the almighty God, since he's able at a nod to throw down those who are coming against us, and even the whole world." 19 Moreover, he recounted to them the help given from time to time in the days of their ancestors, both in the days of Sanheriv (Sennacherib), when one hundred and eighty-five thousand perished, 20 and in the land of Bavel (Babylon), in the battle that was fought against the[47] Gauls, how they came to the battle with eight thousand in all, with four thousand people from Makedonia, and how, the people from Makedonia being hard pressed, the six[48] thousand destroyed the hundred and twenty thousand because of the help which they had from heaven, and took a great deal of plunder.
21 And when he had with these words filled them with courage and made them ready to die for the laws and their country, he divided his army into four parts. 22 He appointed his brothers, Shim'on (Simon), Yosef (Joseph), and Yonatan (Jonathan), to be leaders of the divisions with him, giving each the command of one thousand and five hundred men. 23 Moreover Eleazar also, having read aloud the sacred book, and having given as watchword, "THE HELP OF GOD", leading the first band himself, joined battle with Nikanor.
24 Since the Almighty fought on their side, they killed more than nine thousand of the enemy, and wounded and[49] disabled most of Nikanor's army, and compelled them all to flee. 25 They took the money of those who'd come there to buy them as slaves. After they'd pursued them for some distance,[50] they returned, being con-

42 **RV 8:6 · Note** The Greek text of verses 6 and 7 is uncertain.
43 **RV 8:9 · Note** See 1 Maccabees 10:65. Compare 2 Maccabees 1:14; 7:24; 10:13; 14:11; 1 Maccabees 2:18.
44 **RV 8:11 · Note** Grk. bodies.
45 **RV 8:11 · Note** Grk. bodies.
46 **RV 8:13 · Note** The Greek text here is uncertain.
47 **RV 8:20 · Note** Grk. Galatians.
48 **RV 8:20 · Note** Some authorities read eight.
49 **RV 8:24 · Note** Grk. disabled in their limbs.
50 **RV 8:25 · Note** Or, while

Readers' Version

strained by the time of the day; 26 for it was the day before the Sabbath, and for this reason they made no effort to chase them far. 27 When they'd gathered the weapons of the enemy[51] together,[52] and had stripped off their spoils, they kept the Sabbath, greatly blessing and thanking the master who'd saved them to this day, because he'd begun to show mercy to them. 28 After the Sabbath, when they'd given some of the spoils to the maimed,[53] and to the widows and orphans, they distributed the rest among themselves and their children. 29 When they'd accomplished these things and had made a common supplication, they implored the merciful master to be wholly reconciled with his servants.

Further victories and Nikanor's escape

30 Having had an encounter with the forces of Timotheos and Bakides, they killed more than twenty thousand of them, and made themselves masters of extremely high fortresses, and divided very much plunder, giving the maimed,[54] orphans, widows, and the aged an equal share with themselves. 31 When they'd gathered the weapons of the enemy[55] together,[56] they stored them all up carefully in the most strategic positions, and they carried the rest of the spoils to Yerushalem (Jerusalem). 32 They killed the phylarch[57] of Timotheos's forces, a most unholy man, and one who'd done the Yehudim much harm. 33 As they celebrated the feast of victory in the city[58] of their fathers, they burnt those who'd set the sacred gates[59] on fire, including Kalisthenes, who'd fled into a[60] little house. So they received the proper reward for their impiety.[61]

34 The thrice-accursed Nikanor, who'd brought the thousand merchants to buy the Yehudim (Jews) as slaves, 35 being through the help of the master humbled by them who in his eyes were held to be of least account, took off his glorious clothing, and passing through the country, shunning[62] all company like a fugitive slave, arrived at Antiokeia, having, as he thought, had the greatest possible good fortune, though his army was destroyed.[63] 36 He who'd taken on himself to make tribute sure for the Romaios by the captivity of the men of Yerushalem published abroad that the Yehudim had One who fought for them, and that because[64] this was so, the Yehudim were invulnerable, because they followed the laws ordained by him.

Antiokos' suffering and death

9:1 Now about that time, Antiokos (Antiochus) retreated in[65] disorder from the region of Paras (Persia). 2 Because he'd entered into the city called Persepolis, and he attempted to rob a[66] temple and to control the city. Therefore the multitudes rushed in and the people of the country turned to defend themselves with weapons; and it happened that Antiokos was put to flight by the people of the country and broke his camp with disgrace. 3 While he was at Ahmeta, news was brought to him about what had happened to Nikanor and the forces of Timotheos. 4 Being overcome by his anger, he planned to make the Yehudim suffer for the evil activities of those who'd put him to flight. Therefore, with judgement from heaven even now accompanying him, he ordered his charioteer to drive without ceasing until he completed the journey; for he arrogantly said this: "I'll make Yerushalem a common graveyard of Yehudim when I come there."

5 But the All-seeing master, the god of Yisrael (Israel), struck him with a fatal[67] and invisible stroke. As soon as he'd finished speaking this word, an incurable pain of the bowels seized him, with bitter torments of the inner parts— 6 and that most justly, for he'd tormented other men's bowels with many and strange sufferings. 7 But he in no way ceased from his rude insolence. No, he was filled with even more arrogance, breathing fire in his passion against the Yehudim, and giving orders to hasten the journey. But it happened moreover that he fell from his chariot as it rushed along, and having a grievous fall was tortured in all of the members of his body. 8 He who'd just supposed himself to have the waves of the sea at his bidding because he was so superhumanly arrogant, and who thought to weigh the heights of the mountains in a balance, was now brought to the ground and carried in a litter, showing[68] to

51 RV 8:27 · Note Grk. their weapons...the spoils of the enemy.
52 RV 8:27 · Note The exact meaning of this clause is uncertain.
53 RV 8:28 · Note Or, wounded Grk. shamefully handled.
54 RV 8:30 · Note Or, wounded Grk. shamefully handled.
55 RV 8:31 · Note Grk. of them.
56 RV 8:31 · Note The exact meaning of this clause is uncertain.
57 RV 8:32 · Note That is, probably, the captain of an irregular auxiliary force. Some write Phylarches, as a proper name.
58 RV 8:33 · Note Or, country
59 RV 8:33 · Note Or, porches
60 RV 8:33 · Note Or, a solitary hut
61 RV 8:33 · Note The Greek text here is perhaps corrupt.
62 RV 8:35 · Note Grk. having made himself solitary.
63 RV 8:35 · Note Or, having won the greatest possible favour by reason of the destruction of his army
64 RV 8:36 · Note Or, because of this their way of life Grk. because of this manner.
65 RV 9:1 · Note Or, with dishonour
66 RV 9:2 · Note Or, temples
67 RV 9:5 · Note Grk. remediless.
68 RV 9:8 · Note Or, showing manifestly to all the power of God

Readers' Version

all that the power was obviously God's, 9 so that worms swarmed out of the impious man's body, and while he was still living in anguish and pains, his flesh fell off, and because of the stench all the army turned with loathing from his decay. 10 The man who a little before supposed himself to touch the stars of heaven, no one could endure to carry because of his intolerable stench. 11 Therefore he began in great part to cease from his arrogance, being broken in spirit, and to come to knowledge under the scourge of God, his pains increasing every moment. 12 When he himself couldn't stand his own smell, he said these words: "It's right to be subject to God, and that one who's mortal shouldn't think they're equal to God."

13 The vile man vowed to the sovereign master, who now no more would have pity on him, saying 14 that the holy city, to which he was going in haste to lay it even with the ground and to make[69] it a common graveyard, he'd declare free. 15 About the Yehudim, whom he'd decided not even to count worthy of burial, but to throw them out to the animals with their infants for the birds to devour, he'd make them all equal to citizens of Athainai. 16 The holy sanctuary, which before he'd plundered, he'd adorn with best offerings, and would restore all the sacred vessels many times multiplied, and out of his own revenues would defray the charges that were required for the sacrifices.
17 Beside all this, he said that he'd become a Yehudi (Jew) and would visit every inhabited place, proclaiming God's power. 18 But when his sufferings did in no way cease, for God's judgement had come on him in righteousness, having given up all hope for himself, he wrote to the Yehudim the letter written below, having the nature of a supplication, to this effect:

19 "To the worthy Jewish citizens, Antiokos (Antiochus), king and general, wishes much joy and health and prosperity. 20 May you and your children fare well, and may your affairs be as you wish. Having my hope in heaven, 21 I remembered with affection your honour and good will. Returning out of the region of Paras (Persia), and being taken with an annoying sickness, I deemed it necessary to take thought for the common safety of all, 22 not despairing of myself, but having great hope to escape from the sickness.
23 But considering that my father also, at the time he led an army into the upper country, appointed his successor, 24 to the end that, if anything fell out contrary to expectation, or if any unwelcome tidings were brought, the people in the country, knowing to whom the state had been left, might not be troubled, 25 and, moreover, observing how the princes who are along the borders and neighbours to my kingdom watch for opportunities and look for the future event, I've appointed my son Antiokos to be king, whom I often entrusted and commended to most of you when I was hurrying to the upper provinces. I've written to him what's written below. 26 I therefore urge you and beg you, having in your remembrance the benefits done to you in common and severally, to preserve your present good will, each of you, towards me and my son. 27 Because I'm persuaded that he in gentleness and kindness will follow my purpose and treat you with moderation and kindness.

28 So the murderer and blasphemer, having endured the most intense sufferings, even as he had dealt with other men, ended his life among the mountains by a most piteous fate in a strange land. 29 Filippos (Philip) his foster brother took the body home and then, fearing the son of Antiokos, he withdrew himself to Ptolemaios (Ptolemy) Filometor in Mitsrayim (Egypt).

The temple is cleansed and rededicated

10:1 Then Makabi (Maccabaeus) and those who were with him, the master leading them on, recovered the temple and the city. 2 They pulled down the altars that'd been built in the marketplace by the foreigners, and also the sacred enclosures. 3 Having cleansed the sanctuary, they made another altar of sacrifice. Striking[70] flint and starting a fire, they offered sacrifices after they'd ceased for two years, burnt incense, lit lamps, and set out the show bread. 4 When they'd done these things, they fell prostrate and implored the master that they might fall no more into such evils; but that, if they ever did sin, they might be chastened by him with forbearance, and not be delivered to blaspheming and barbarous heathen. 5 Now on the same day that the sanctuary was profaned by foreigners, on that very day it happened that the sanctuary was cleansed, even on the twenty-fifth day of the same month, which is Kislev. 6 They observed eight days with gladness in the manner of the feast of tabernacles, remembering how not[71] long before, during the feast of tabernacles, they were wandering in the mountains and in the caves like wild animals. 7 Therefore carrying wands wreathed with leaves, and beautiful branches, and palm fronds also, they offered up hymns of thanksgiving to him who'd successfully brought to pass the cleansing of his own place. 8 They ordained also with a public statute and decree, for all the nation of the Yehudim (Jews), that they should observe these days every year.

9 Such were the events of the end of Antiokos (Antiochus), who was called Epifanes (Epiphanes).

Fighting under the new King Antiokos

10 Now we'll declare what happened under Antiokos Eupator,[72] who proved himself a son of that ungodly man, and will summarise the main evils of the wars. 11 Because this man, when he succeeded to the kingdom, appointed one Lusias to be chancellor and supreme governor of Coele-Syria and Foinikai. 12 Because Ptolemaios (Ptolemy) who was called Makron, setting an example of observing justice towards

69 **RV 9:14 · Note** Grk. build.

70 **RV 10:3 · Note** Grk. firing.

71 **RV 10:6 · Note** Or, not long before they kept the feast of tabernacles by wandering

72 **RV 10:10 · Note** That is, son of a good father.

Readers' Version

the Yehudim because of the wrong that'd been done to them, endeavoured to deal with them on peaceful terms. 13 Whereupon being accused by the king's friends[73] before Eupator, and hearing himself called traitor at every turn because he'd abandoned Kupros (Cyprus) which Filometor had entrusted to him, and had withdrawn himself to Antiokos Epifanes, and failing to uphold the honour of his office,[74] he took poison and did away with himself.

14 But when Gorgias was made governor of the district, he maintained a force of mercenaries, and at every turn kept up war with the Yehudim. 15 Together with him the Edomim also, being masters of important fortresses, harassed the Yehudim; and received those who'd taken refuge from Yerushalem (Jerusalem), they endeavoured to keep up the war. 16 But Makabi (Maccabaeus) and his men, having made solemn supplication and having implored God to fight on their side, rushed on the fortresses of the Edomim. 17 Assaulting them vigorously, they took control of the positions, and kept off all who fought on the wall, and killed those whom they encountered, killing no fewer than twenty thousand.

18 Because no fewer than nine thousand had fled into two very strong towers having everything needed for a siege, 19 Makabi, having left Shim'on (Simon) and Yosef (Joseph), and also Zakay and those who were with him, a force sufficient to besiege them, departed himself to places where he was most needed. 20 But Shim'on and those who were with him, yielding to covetousness, were bribed by some of those who were in the towers, and receiving seventy thousand drachmas, let some of them slip away. 21 But when word was brought to Makabi of what was done, he gathered the people's leaders together, and accused those men of having sold their kindred for money by setting their enemies free to fight against them. 22 So he killed these men for having turned traitors, and immediately took possession of the two towers. 23 Prospering with his weapons in everything he undertook, he destroyed more than twenty thousand in the two fortresses.

Yehudah defeats Timotheos

24 Now Timotheos, who'd been defeated by the Yehudim (Jews) before, having gathered together foreign forces in great multitudes, and having collected the cavalry which belonged to Asia, not a few, came as though he'd take Yehudah (Judea) by force of weapons. 25 But as he drew near, Makabi and his men sprinkled dirt on their heads and girded their loins with sackcloth, in supplication to God, 26 and falling down on the step in front of the altar, implored him to become gracious[75] to them, and be[76] an enemy to their enemies and an adversary to their adversaries, as the law declares. 27 Rising from their prayer they took up their weapons, and advanced some distance from the city. When they'd come near to their enemies, they[77] halted. 28 When the dawn was now breaking, the two armies joined in battle, the one part having this, beside virtue, for a pledge of success and victory, that they'd fled to the master for refuge, the others making their passion their leader in the fight.

29 When the battle became strong, there appeared out of heaven to their adversaries five splendid men on horses with bridles of gold, and[78] two of them, leading on the Yehudim, 30 and taking Makabi in the middle of them, and covering him with their own armour, guarded him from wounds, while they shot arrows and thunderbolts at the enemies. Because this reason, they were blinded and thrown into confusion, and were cut to pieces, filled with bewilderment. 31 Twenty thousand and five hundred were slain, beside six hundred cavalry.

32 Timotheos himself fled into a fortress called Gezer, a fortress of great strength, where[79] Kaireas was in command. 33 Then Makabi and his men were glad and laid siege to the fortress for four days. 34 Those who were within, trusting in the strength of the place, blasphemed greatly, and hurled out impious words. 35 But at dawn of the fifth day, certain young men of Makabi' company, inflamed with anger because of the blasphemies, assaulted the wall with masculine force and with furious[80] anger, and cut down whoever came in their way. 36 Others climbing up in the same way, while the enemies were distracted with those who'd made their way within, set fire to the towers, and kindled fires that burnt the blasphemers alive, while others broke open the gates, and, having given entrance to the rest of the band, occupied the city. 37 They killed Timotheos, who was hidden in a cistern, and his brother Kaireas, and Apolofanes. 38 When they'd accomplished these things, they blessed the master with hymns and thanksgiving, blessing him who provides great benefits to Yisrael (Israel) and gives them the victory.

Lusias is defeated and seeks peace

11:1 Now after a very little time, Lusias, the king's guardian, kinsman, and chancellor, being very displeased about the things that'd happened, 2 collected about eighty thousand infantry and all his cavalry and came against the Yehudim (Jews), planing to make the city a home for Hellains (Greeks), 3 and to levy tribute on the temple, as on[81] the

73 **RV 10:13 · Note** See 2 Maccabees 8:9

74 **RV 10:13 · Note** The Greek text here is corrupt.

75 **RV 10:26 · Note** Grk. propitious.

76 **RV 10:26 · Note** See Exodus 23:22.

77 **RV 10:27 · Note** Grk. were by themselves.

78 **RV 10:29 · Note** Some authorities read and leading on the Jews; who also, taking.

79 **RV 10:32 · Note** See ver. 37.

80 **RV 10:35 · Note** Grk. passion as of wild animals.

81 **RV 11:3 · Note** Or, on all the sacred places of the heathen

Readers' Version

other sacred places of the nations, and to put up the high priesthood for sale every year. 4 He took no account of God's power, but was puffed up with his ten thousands of infantry, his thousands of cavalry, and his eighty elephants. 5 Coming into Yehudah (Judea) and approaching Beyt-Tsur, which was a strong place and about five stadia[82] away from Yerushalem (Jerusalem), he pressed it hard.

6 When Makabi (Maccabaeus) and his men learnt that he was besieging the fortresses, they and all the people with lamentations and tears made supplication to the master to send a good angel to save Yisrael. 7 Makabi himself took up weapons first, and exhorted the others to put themselves in jeopardy together with him and help their kindred; and they went out with him very willingly. 8 As they were there, close to Yerushalem, a horseman appeared at their head in white clothing, brandishing[83] weapons of gold. 9 They all together praised the merciful God, and were yet more strengthened in heart, being ready to assail[84] not only men but the wildest animals and walls of iron, 10 they advanced in array, having him who's in heaven to fight on their side, for the master had mercy on them. 11 Hurling themselves like lions against the enemy, they killed eleven thousand infantry and one thousand and six hundred cavalry, and forced all the rest to flee. 12 Most of them escaped wounded and naked. Lusias himself also escaped by shameful flight. 13 But as he was a man not void of understanding, pondering the defeat which had befallen him, and considering that the Ivrim (Hebrews) couldn't be overcome because the Almighty God fought on their side, he sent again 14 and persuaded them to come to terms on condition that all their rights were acknowledged, and promised that he'd also persuade the king to become their friend.[85] 15 Makabi gave consent on all the conditions which Lusias proposed to him, being careful of the common good; for whatever requests Makabi delivered in writing to Lusias about the Yehudim the king allowed.

Letters confirming the peace agreement

16 The letter written to the Yehudim (Jews) from Lusias was to this effect:

"Lusias to the people[86] of the Yehudim, greetings. 17 Yohan (John) and Avshalom (Absalom), who were sent from you, having delivered the document written below, made request about the things written there. 18 Whatever things therefore needed to be brought before the king I declared to him, and what things were possible he allowed. 19 If then you'll all preserve your good will towards the government, I'll also endeavour in the future to contribute to your good. 20 About this, I've given order in detail, both to these men and to those who are sent from me, to confer with you. 21 Farewell. Written in the one hundred and forty-eighth year, on the twenty-fourth day of the month Dioskorinthios."[87]

22 And the king's letter contained these words:

"King Antiokos (Antiochus) to his brother Lusias, greetings. 23 Seeing that our father passed to the gods having the wish that the subjects of his kingdom should[88] be undisturbed and give themselves to the care of their own affairs, 24 we, having heard that the Yehudim (Jews) don't consent to our father's purpose to turn them to the customs of the Hellains (Greeks), but choose rather their own way of living, and make request that the customs of their law be allowed to them— 25 choosing therefore that this nation also should be free from disturbance, we determine that their temple is to be restored to them, and that they live according to the customs that were in the days of their ancestors. 26 You'll therefore do well to send messengers to them and give them the right hand of friendship, that they, knowing our mind, may be of good heart, and gladly occupy themselves with the conduct of their own affairs."

27 And to the nation, the king's letter was as follows:

"King Antiokos to the senate of the Yehudim and to the other Yehudim, greetings. 28 If you're all well, it's as we desire. We ourselves also are in good health. 29 Menelaos informed us that your desire was to return home and follow your own business. 30 They therefore who depart home up to the thirtieth day of Xanthikos will have our friendship,[89] with full permission 31 that the Yehudim use their own foods and observe their own laws, even as formerly. None of them will be in any way molested for the things that have been done in ignorance. 32 Moreover I've sent Menelaos also, that he may encourage you. 33 Farewell. Written in the one hundred and forty-eighth year, on the fifteenth day of Xanthikos."

34 The Romaios also sent to them a letter in these words:

"Kointos Memios and Titos Manios, ambassadors of the Romaios, to the people of the Yehudim, greetings. 35 In regard to the things which Lusias the king's kinsman granted you, we also give consent. 36 But as for the things which he judged should be referred to the king, send someone promptly, after you've considered them, that we may publish such decrees as are appropriate for your case; for we're on our way to Antiokeia. 37 Therefore send someone with speed, that we also may learn what's your mind. 38 Farewell.[90] Written in the one hundred and forty-eighth

82 **RV 11:5 · Note** One stadia was roughly 189 metres or 618 feet, so 5 stadia was about a little less than 1 km or a little more than half a mile.

83 **RV 11:8 · Note** Grk. a panoply.

84 **RV 11:9 · Note** Grk. wound.

85 **RV 11:14 · Note** The Greek text here is corrupt.

86 **RV 11:16 · Note** Grk. multitude.

87 **RV 11:21 · Note** This month name is not found elsewhere, and is perhaps corrupt.

88 **RV 11:23 · Note** Or, should not be disquieted but

89 **RV 11:30 · Note** Grk. right hand.

90 **RV 11:38 · Note** Grk. Be in good health.

Readers' Version

year, on the fifteenth day of Xanthikos.

Yehudah punishes attacks on the Yehudim

12:1 So when this agreement had been made, Lusias departed to the king, and the Yehudim went about their farming.

2 But some of the governors of districts, Timotheos and Apolonios the son of Gennaios, and also Hieronumos and Demofon, and beside them Nikanor Kupros' (Cyprus') governor, wouldn't allow them to enjoy tranquillity and live in peace. **3** Men of Yafo (Joppa) perpetrated this great impiety: they invited the Yehudim who lived among them to go with their wives and children into the boats which they'd provided, as though they had no ill will towards them. **4** When[91] the Yehudim,[92] relying on the public vote of the city, accepted the invitation, as men desiring to live in peace and suspecting nothing, they took them out to sea and drowned not less than two hundred of them. **5** When Yehudah (Judas) heard of the cruelty done to his fellow-countrymen, giving command to the men that were with him **6** and calling on God the righteous Judge, he came against the murderers of his kindred, and set the harbour on fire at night, burnt the boats, and put to the sword those who'd fled there. **7** But when the town gates were closed, he withdrew, intending to come again to root out the whole community of the men of Yafo. **8** But learning that the men of Yavneh intended to do the same thing to the Yehudim who lived among them, **9** he attacked the Jamnites at night, and set fire to the harbour together with the fleet, so that the glare of the light was seen at Yerushalem (Jerusalem), two hundred and forty furlongs[93] distant.

Victories in the east

10 Now when they'd drawn off nine furlongs[94] from there, as they marched against Timotheos, an army of Aravim attacked him, no fewer than five thousand infantry and five hundred cavalry. **11** And when a hard battle had been fought, and Yehudah and his company, by the help of God, had good success, the nomads being overcome implored Yehudah to grant them friendship, promising to give him livestock, and to help his[95] people in all other ways. **12** So Yehudah, thinking that they'd indeed be profitable in many things, agreed to live in peace with them; and receiving pledges of friendship they departed to their tents.

13 He also attacked a certain city, strong and fenced with earthworks and walls, and inhabited by a mixed multitude of various nations. It was named Kaspin. **14** Those who were within, trusting in the strength of the walls and their store of provisions, behaved themselves rudely towards Yehudah and those who were with him, railing, and furthermore blaspheming and speaking impious words. **15** But Yehudah and his company, calling on the great Sovereign of the world, who without rams and cunning engines of war hurled down Yeriho (Jericho) in the times of Yeshua (Jesus), rushed wildly against the wall. **16** Having taken the city by God's will, they made unspeakable slaughter, so much that the adjoining lake, which was two furlongs[96] broad, appeared to be filled with the deluge of blood.

Another victory over Timotheos

17 When they'd gone seven hundred and fifty furlongs[97] from there, they made their way to Karax, to the Yehudim (Jews) that are called Tubieni.[98] **18** They didn't find Timotheos in that district, for he had by then departed from the district without accomplishing anything, but had left behind a very strong garrison in one place. **19** But Dositheos and Sosipatros, who were captains under Makabi (Maccabaeus), went out and destroyed those who'd been left by Timotheos in the fortress, more than ten thousand men. **20** Makabi, arranging his own army in divisions, set these[99] two over the bands, and marched in haste against Timotheos, who had with him one hundred and twenty thousand infantry and two thousand and five hundred cavalry. **21** When Timotheos heard of the approach of Yehudah, he at once sent away the women and the children with the baggage into the fortress called Karnayim;[100] for the place was hard to besiege and difficult of access because of the narrowness of the approaches on all sides. **22** When the band of Yehudah, who led the first division, appeared in sight, and when terror and fear came on the enemy, because the manifestation of him who sees all things came on them, they fled in every direction, carried this way and that, so that they were often injured by their own men, and pierced with the points of their own swords. **23** Yehudah continued the pursuit more vigorously, putting the wicked wretches to the sword, and he destroyed as many as thirty thousand men.

24 Timotheos himself, falling in with the company of Dositheos and Sosipatros, implored them with much crafty guile to let him go with his life, because he had in his power the parents of many of them and the kindred of some. "Otherwise, he said, little regard will be shown[101] to

91 **RV 12:4 · Note** Grk. they also.

92 **RV 12:4 · Note** Grk. after.

93 **RV 12:9 · Note** a furlong is about 201 metres or 220 yards, so 240 furlongs is about 48 km. or 30 miles

94 **RV 12:10 · Note** a furlong is about 201 metres or 220 yards, so 9 furlongs is about 1.8 km. or 1 1/8 miles

95 **RV 12:11 · Note** Grk. them.

96 **RV 12:16 · Note** a furlong is about 201 metres or 220 yards, so 2 furlongs is about 402 metres or 1/4 mile

97 **RV 12:17 · Note** a furlong is about 201 metres or 220 yards, so 750 furlongs is about 151 km. or 94 miles

98 **RV 12:17 · Note** That is, men of Tob: see Judges 11:3, 2 Samuel 10:6, and compare 1 Maccabees 5:13.

99 **RV 12:20 · Note** Grk. them.

100 **RV 12:21 · Note** Compare Carnain, 1 Maccabees 5:26, 43, 44.

101 **RV 12:24 · Note** Or, have been shown

Readers' Version

these."[102] 25 So when he had with many words confirmed the agreement to restore them without harm, they let him go that they might save their kindred.

26 Then Yehudah, marching against Karnayim[103] and Atergatis' temple, killed twenty-five thousand people. 27 After he'd put these to flight and destroyed them, he marched against Efron also, a strong city, wherein[104] were multitudes of people of all nations. Stalwart young men placed on[105] the walls made a vigorous defence. There were great stores of war engines and darts there. 28 But calling on the Sovereign who with might shatters the strength[106] of the[107] enemy, they took the city into their hands, and killed as many as twenty-five thousand of those who were in it.

29 Setting out from there, they marched in haste against Beyt-Shean, which is six hundred furlongs[108] away from Yerushalem (Jerusalem). 30 But when the Yehudim (Jews) who were settled there testified of the good will that the Scythopolitans had shown towards them, and of their kind treatment of them in the times of their misfortune, 31 they gave thanks, and further exhorted them to remain well disposed towards the race for the future. Then they went up to Yerushalem, the feast of weeks being close at hand.

Yehudah fights Gorgias

32 But after the feast called Pentecost, they marched in haste against Gorgias Edom's governor. 33 He came out with three thousand infantry and four hundred cavalry. 34 When they'd set themselves in array, it happened that a few of the Yehudim fell. 35 A certain Dositheos, one of Bacenor's company,[109] who was on horseback and was a strong man, pressed hard on Gorgias, and taking hold of his cloak dragged him along by main force. While he planned to take the accursed man alive, one of the Thracian cavalry bore down on him and disabled his shoulder, and so Gorgias escaped to Mareshah.[110]

36 When those who were with Ezra had been fighting long and were weary, Yehudah (Judas) called on the master to show himself, fighting on their side and leading in the battle. 37 Then in the language of his ancestors he raised the battle cry joined with hymns. Then he rushed against Gorgias' troops when they weren't expecting it, and put them to flight.

Prayers and an offering for the dead

38 Yehudah gathered his army and came to the city of Adulam.[111] As the seventh day was coming on, they purified themselves according to the custom, and kept the Sabbath there.

39 On the following day, when[112] it'd become necessary, Yehudah and his company came to take up the bodies of those who'd fallen, and[113] in company with their kinsmen to bring them back to the sepulchres of their ancestors. 40 But under the clothes of each one of the dead they found consecrated[114] tokens of the idols of Yavneh, which the law forbids the Yehudim to have anything to do with. It became clear to all that it was for this cause that they'd fallen. 41 All therefore, blessing the ways of the master, the righteous Judge, who makes manifest the things that are hidden, 42 turned themselves to supplication, praying that the sin committed might be wholly blotted out. The noble Yehudah exhorted the multitude to keep themselves from sin, for they'd seen with their own eyes what happened because of the sin of those who'd fallen. 43 When he'd made a collection man by man to the sum of two thousand drachmas of silver, he sent to Yerushalem (Jerusalem) to offer a sacrifice for sin, doing very well and honourably in this, in that he took thought for the resurrection. 44 Because if he wasn't expecting that those who'd fallen would rise again, it'd be superfluous and idle to pray for the dead. 45 But if he was looking forward to an honourable memorial of gratitude laid up for those who die[115] in[116] godliness, then the thought was holy and godly. Therefore he made the atoning sacrifice for those who'd died, that they might be released from their sin.

Antiokos invades and Menelaos is executed

13:1 In the one hundred and forty-ninth year, news was brought to Yehudah and his company that Antiokos (Antiochus) Eupator was coming with multitudes against Yehudah, 2 and with him Lusias his guardian and chancellor, each having a Greek force of one hundred and ten thousand infantry, five thousand and three hundred cavalry, twenty-two elephants, and three hundred chariots armed with scythes.

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102 RV 12:24 · Note Grk. and the result will be that these be disregarded. The Greek text here is perhaps corrupt.

103 RV 12:26 · Note Compare Carnain, 1 Maccabees 5:26, 43, 44.

104 RV 12:27 · Note The Greek text here is perhaps corrupt.

105 RV 12:27 · Note Grk. in front of.

106 RV 12:28 · Note Some authorities read weight.

107 RV 12:28 · Note Or, his enemies

108 RV 12:29 · Note a furlong is about 201 metres or 220 yards, so 600 furlongs is about 121 km. or 75 miles

109 RV 12:35 · Note The Greek text is uncertain.

110 RV 12:35 · Note Compare 1 Maccabees 5:65.

111 RV 12:38 · Note Grk. Odollam.

112 RV 12:39 · Note The Greek text here is uncertain.

113 RV 12:39 · Note Or, and to bring them back to be with their kinsmen in the sepulchres

114 RV 12:40 · Note Perhaps these were consecrated images of the idols.

115 RV 12:45 · Note Grk. fall asleep.

116 RV 12:45 · Note Or, on the side of godliness

Readers' Version

3 And Menelaos also joined himself with them, and with great hypocrisy encouraged Antiokos, not for the saving of his country, but because he thought that he'd be set over the government. 4 But the King of kings stirred up Antiokos' anger against the wicked wretch. When Lusias informed him that this man was the cause of all the evils, the king commanded to bring him to Beroia, and to put him to death in the way customary in that place. 5 Now there's in that place a tower that's fifty cubits high, full of ashes, and it had all around it a circular[117] rim sloping steeply on every side into the ashes. 6 Here one who's guilty of sacrilege or notorious for other crimes is pushed down to destruction. 7 By such a fate it happened that the breaker of the law, Menelaos, died, without obtaining so much as a grave in the earth, and that justly; 8 for since he'd perpetrated many sins against[118] the altar, whose fire and whose ashes were holy, he received his death in ashes.

Yehudah resists the invasion

9 Now the king,[119] infuriated in spirit, was coming with intent to inflict on the Yehudim (Jews) the very worst of the sufferings that'd been done in his father's time. 10 But when Yehudah heard of these things, he commanded the multitude to call on the master day and night, if ever at any other time, so now to help those who were at the point of being deprived of the law, their country, and the holy temple, 11 and not to allow the people who'd just begun to be revived to fall into the hands of those profane heathen. 12 So when they had all done the same thing together, begging[120] the merciful master with weeping and fastings and prostration for three days without ceasing, Yehudah exhorted them and commanded they should join him.

13 Having consulted privately with the elders, he resolved that before the king's army entered into Yehudah (Judea) and made themselves masters of the city, they should go out and decide the matter by the help of God.[121] 14 And committing the decision to the master[122] of the world, and exhorting those who were with him to contend nobly even to death for laws, temple, city, country, and way of life, he pitched his camp by Modi'in. 15 He gave out to his men the watchword, "VICTORY IS GOD'S", with a chosen force of the bravest young men he attacked by the king's pavilion by night, and killed of his army as many as two thousand men, and brought[123] down the leading elephant with him who was in the tower[124] on him. 16 At last they filled the army[125] with terror and alarm, and departed with good success. 17 This had been accomplished when the day was just dawning, because of the master's protection that gave Yehudah[126] help.

The king makes peace

18 But the king, having had a taste of the exceeding boldness of the Yehudim (Jews), made strategic attacks on their positions, 19 and on a strong fortress of the Yehudim at Beyt-Tsur. He advanced, was turned back, failed, and was defeated. 20 Yehudah sent the things that were necessary to those who were within. 21 But Rodokos, from the Jewish ranks, made secrets known to the enemy. He was searched for, arrested, and shut up in prison. 22 The king negotiated with them in Beyt-Tsur the second time, gave his hand, took theirs, departed, attacked the forces of Yehudah, was put to the worse, 23 heard that Filippos (Philip) who'd been left as chancellor in Antiokeia had become reckless, was confounded, made to the Yehudim an overture of peace, submitted himself and swore to acknowledge all their rights, came to terms with them and offered sacrifice, honoured the sanctuary and the place, 24 showed kindness and graciously received Makabi (Maccabaeus), left Hegemonides governor from Ptolemais even to the Gerrenians,[127] 25 and came to Ptolemais. The men of Ptolemais were displeased at the treaty, for they had very great indignation against the Yehudim. They desired to annul the articles of the agreement. 26 Lusias came[128] forward to speak, made the best defence that was possible, persuaded, pacified, gained their good will, and departed to Antiokeia. This was the issue of the attack and departure of the king.

Alkimos persuades Demetrios to send Nikanor

14:1 Three years later, news was brought to Yehudah and his company that Demetrios the son of Seleukos (Seleucus), having sailed into the harbour of Tripolis with a mighty army and a fleet, 2 had taken possession of the country, having made away with Antiokos (Antiochus) and his guardian Lusias.

3 But one Alkimos, who'd formerly been high priest, and had wilfully polluted himself in the times when there was no mingling with the Gentiles, considering that there was no deliverance for him in any way, nor any more access to the holy altar, 4 came to King Demetrios in about the one hundred and fifty-first year, presenting to him a crown of gold and a palm, and beside these some of the festal olive

117 **RV 13:5 · Note** Grk. contrivance or machine.
118 **RV 13:8 · Note** Grk. about.
119 **RV 13:9 · Note** Some authorities read indignant.
120 **RV 13:12 · Note** Grk. and implored.
121 **RV 13:13 · Note** Some authorities read the master.
122 **RV 13:14 · Note** Some authorities read Creator.
123 **RV 13:15 · Note** The Greek text here is probably corrupt.
124 **RV 13:15 · Note** Grk. house.
125 **RV 13:16 · Note** Grk. camp.
126 **RV 13:17 · Note** Grk. him.
127 **RV 13:24 · Note** The form of this word is uncertain. Compare Girzites (or Gizrites), 1 Samuel 27:8. One manuscript reads Gerarenes.
128 **RV 13:26 · Note** Grk. came forward to the tribune or judgement seat.

Readers' Version

boughs of the temple. Because that day, he held his peace;
5 but having gotten opportunity to further his own madness, being called by Demetrios into a meeting of his council, and asked how the Yehudim stood affected and what they intended, he answered:

6 "Those of the Yehudim called Hasidim,[129] whose leader is Yehudah Makabi (Maccabaeus), keep up war and are seditious, not allowing the kingdom to find tranquillity.
7 Therefore, having laid aside my ancestral glory—I mean the high priesthood—I've now come here,[130] 8 first for the genuine care I have for the things that concern the king, and secondly because I have regard also to my own fellow citizens. Because through the unadvised dealing of those of whom I spoke before, our whole race is in no small misfortune. 9 Oh king, having informed yourself of these things, take thought both for our country and for our race, which is surrounded by enemies, according to the gracious kindness with which you receive all. 10 Because as long as Yehudah remains alive, it's impossible for the government to find peace. 11 When he'd spoken such words as these, at once the[131] rest of the king's friends,[132] having ill will against Yehudah, inflamed Demetrios yet more. 12 He immediately appointed Nikanor, who'd been master of the elephants, and made him governor of Yehudah. He sent him out, 13 giving him written instructions to kill Yehudah himself and to scatter those who were with him, and to set up Alkimos as high priest of the great[133] temple. 14 Those in Yehudah who had[134] driven Yehudah into exile thronged to Nikanor in flocks, supposing that the misfortunes and calamities of the Yehudim would be successes to themselves.

15 But when the Yehudim heard of Nikanor's advance and the assault of the heathen, they sprinkled dirt on their heads and made solemn prayers to him who'd established his own people forever, and who always, making manifest his presence, upholds those who are his own heritage.
16 When[135] the leader had given orders, he immediately set out from there and joined battle with them at a village called Lessau. 17 But Shim'on (Simon), the brother of Yehudah, had encountered Nikanor, yet not till late, having been delayed because of the sudden consternation caused by his adversaries.

Nikanor makes peace with Yehudah

18 Nevertheless Nikanor, hearing of the valour of those who were with Yehudah, and their courage in fighting for their country, shrank from bringing the matter to the decision of the sword. 19 Therefore he sent Posidonios, Theodotos, and Matityah (Mattathias) to give and receive pledges of friendship. 20 So when these proposals had been long considered, and the leader had made the troops[136] acquainted with them, and it appeared that they were all of like mind, they consented to the covenants. 21 They appointed a day on which to meet together by themselves. A chariot came forward from each army. They set up seats of honour.
22 Yehudah stationed armed men ready in convenient places, in case the enemy suddenly betrayed them. They held a conference as was appropriate. 23 Nikanor waited in Yerushalem (Jerusalem), and did nothing to cause disturbance, but dismissed the flocks of people that'd gathered together. 24 He kept Yehudah always in his presence. He'd gained a hearty affection for the man. 25 He urged him to marry and have children. He married, settled quietly, and took part in common life.

Nikanor turns against Yehudah

26 But Alkimos, perceiving the good will that was between them, and[137] having taken possession of the covenants that'd been made, came to Demetrios and told him that Nikanor was disloyal to the government, for he'd appointed that conspirator against his kingdom, Yehudah, to be his successor. 27 The king, falling into a rage, and being exasperated by the false accusations of that most wicked man, wrote to Nikanor, signifying that he was displeased at the covenants, and commanding him to send Makabi (Maccabaeus) prisoner to Antiokeia in all haste. 28 When this message came to Nikanor, he was confounded, and was very troubled at the thought of annulling the articles that'd been agreed on, the man having done no wrong;
29 but because there was no opposing the king, he watched his time to execute this purpose by strategy. 30 But Makabi, when he perceived that Nikanor was behaving more harshly in his dealings with him, and that he'd become ruler in his customary bearing, understanding that this harshness came not of good, gathered together not a few of his men, and concealed himself from Nikanor.

31 But the other,[138] when he became aware that he'd been bravely defeated by the strategy of Yehudah,[139] came to the great[140] and holy temple, while the priests were offering the usual sacrifices, and commanded them to hand

129 **RV 14:6 · Note** That is, Chasidim.
130 **RV 14:7 · Note** Some authorities read a second time.
131 **RV 14:11 · Note** Or, the king's friends likewise
132 **RV 14:11 · Note** See 2 Maccabees 8:9.
133 **RV 14:13 · Note** Grk. greatest.
134 **RV 14:14 · Note** See 2 Maccabees 5:27.
135 **RV 14:16 · Note** The Greek text of this verse and the next is corrupt.
136 **RV 14:20 · Note** Or, people Grk. multitudes.
137 **RV 14:26 · Note** Or, and the covenants that had been made, took occasion and came
138 **RV 14:31 · Note** Or, though he was conscious that he had been nobly defeated by
139 **RV 14:31 · Note** Grk. the man
140 **RV 14:31 · Note** Grk. greatest.

Readers' Version

over the man. 32 When they declared with oaths that they had no idea where the man who he was searching for was, 33 he stretched out his right hand towards the sanctuary, and swore this oath: "If you won't deliver up to me Yehudah as a prisoner, I'll level this temple[141] of God even with the ground, break down the altar, and I'll erect here a temple to Dionusos for all to see.

34 And having said this, he departed. But the priests, stretching forth their hands towards heaven, called on him who always fights for our nation, in these words: 35 "You, Oh master of the universe, who in yourself have need of nothing, were well pleased that a sanctuary of your habitation[142] should be set among us. 36 So now, Oh holy master of all holiness, keep undefiled forever this house that's been recently cleansed."

The death of Razis

37 Now information was given to Nikanor against one Razis, an elder of Yerushalem (Jerusalem), who was a lover of his countrymen and a man of very good report, and one called Father of the Yehudim (Jews) for his good will. 38 Because in the former times when there was no mingling with the Gentiles, he'd been accused of following the Yehudim' religion, and had risked body and life with all earnestness for the religion of the Yehudim. 39 Nikanor, wishing to make evident the ill will that he bore against the Yehudim, sent above five hundred soldiers to seize him; 40 for he thought by seizing him to inflict an injury on them. 41 But when the troops[143] were at the point of taking the tower, and were forcing the courtyard door, and asked for fire to burn the doors, he, being surrounded on every side, fell onto his sword, 42 choosing rather to die nobly than to fall into the hands of the wicked wretches, and suffer outrage unworthy of his own nobleness. 43 But since he missed his stroke through the excitement of the struggle, and the crowds were now rushing within the door, he ran bravely up to the wall and threw himself down bravely among the crowds. 44 But as they quickly gave back, a space was made, and he fell on the middle of his[144] side. 45 Still having breath within him, and being inflamed with anger, he rose up, and though his blood gushed out in streams and his wounds were grievous, he ran through the crowds, and standing on a steep rock, 46 when as his blood was now well near spent, he drew forth his bowels through the wound, and taking them in both his hands he shook them at the crowds. Calling on him who's master of life and spirit to restore him these[145] again, he died like this.

Nikanor's threats and Yehudah's confidence

15:1 But Nikanor, hearing that Yehudah (Judas) and his company were in the region of Shomron (Samaria), resolved to attack them with complete safety on the day of rest. 2 When the Yehudim (Jews) who were compelled to follow him said, "Don't destroy so savagely and barbarously, but give due glory to the day which he who sees all things has honoured and hallowed above other days."

3 Then the thrice-accursed wretch asked if there were a Sovereign in heaven who'd commanded to keep the Sabbath day.

4 When they declared, "There's the master, living himself as Sovereign in heaven, who told us observe the seventh day."

5 He replied, "I also am a sovereign on the earth, who commands you to take up weapons and execute the king's business." Nevertheless he didn't prevail to execute his cruel plan.

6 And Nikanor, in his utter boastfulness and arrogance,[146] had determined to set up a monument of complete victory over Yehudah and all those who were with him. 7 But Makabi (Maccabaeus) still trusted unceasingly, with all hope that he should obtain help from the master. 8 He exhorted his company not to be fearful at the assault of the heathen, but keeping in mind the help which in former times they'd often received from heaven, so now also to look for the victory which would come to them from the Almighty, 9 and encouraging them out of the law and the prophets, and reminding them of the conflicts that they'd won, he made them more eager. 10 And when he'd aroused their courage, he gave them orders, at the same time pointing out the faithlessness of the heathen and their breach of their oaths. 11 Arming each one of them, not so much with the sure defence of shields and spears as with the encouragement of good words, and moreover relating to them a dream worthy to be believed, he made them all extremely glad.

12 The vision of that dream was this: Honyo (Onias), he who'd been high priest, a leading citizen and good man, modest in bearing, yet gentle in manner and well-spoken, and trained from a child in all points of virtue, with outstretched hands invoking blessings on the whole body of the Yehudim (Jews). 13 Then he saw a man appear, of venerable age and exceeding glory, and the dignity around him was wonderful and most majestic. 14 Honyo replied, "This is the lover of the kindred, he who prays much for the people and the holy city: Yirmiyah (Jeremiah) God's prophet. 15 Yirmiyah stretched out his right hand and delivered to Yehudah a gold sword, and in giving it addressed him thus: 16 "Take this holy sword, a gift from God, with which you'll strike down the adversaries."

17 Being encouraged by Yehudah's (Judas') words, which were noble and effective, and able to incite to virtue and to

141 **RV 14:33 · Note** Or, chapel Grk. enclosure.

142 **RV 14:35 · Note** Grk. tabernacling.

143 **RV 14:41 · Note** Or, people Grk. multitudes.

144 **RV 14:44 · Note** Or, the void place

145 **RV 14:46 · Note** Some authorities read the same.

146 **RV 15:6 · Note** Grk. carrying his neck high.

Readers' Version

stir the souls of the young to manly courage, they determined not to carry on a campaign, but nobly to bear down on the enemy, and fighting hand to hand with all courage bring the matter to a conclusion, because the city, the sanctuary, and the temple were in danger. 18 Because their fear for wives and children, and furthermore for family and relatives, was less important to them; but greatest and first was their fear for the consecrated sanctuary. 19 Also those who were shut up in the city were in no light distress, being troubled because of the encounter in the open country.

Nikanor is defeated and killed

20 When all were now waiting for the decision of the issue, and the enemy had already joined battle, and the army had been set in array, and the elephants[147] brought back to a convenient post,[148] and the cavalry deployed on the flanks, 21 Makabi (Maccabaeus), perceiving the presence of the troops,[149] and the various weapons with which they were equipped, and the savageness of the elephants,[150] holding up his hands to heaven called on the master who works wonders, knowing that success comes not by weapons, but that, according to how the master judges, he gains the victory for those who are worthy. 22 And calling on God, he said this: "You, Oh Sovereign master, sent your angel in the time of King Hizkiyah (Hezekiah) of Yehudah, and he killed of the army[151] of Sanheriv (Sennacherib) as many as one hundred and eighty-five thousand. 23 So now also, Oh Sovereign of the heavens, send a good angel before us to bring terror and trembling. 24 Through the greatness of your arm let them be stricken with dismay who with blasphemy have come here against your holy people." As he finished these words, 25 Nikanor and his company advanced with trumpets and victory songs; 26 but Yehudah and his company joined battle with the enemy with invocation and prayers. 27 Fighting with their hands and praying to God with their hearts, they killed no less than thirty-five thousand men, being made extremely glad by the manifestation of God.

28 When the engagement was over and they were returning again with joy, they recognised Nikanor lying dead in full armour. 29 Then there was shouting and noise, and they blessed the Sovereign master in the language of their ancestors. 30 He who in all things was in body and soul the foremost champion of his fellow-citizens, he who kept through life the good will of his youth towards his countrymen, ordered that Nikanor's head be cut off with his hand and arm, and that they be brought to Yerushalem (Jerusalem). 31 When he'd arrived there and had called his countrymen together and set the priests before the altar, he sent for those who were in the citadel. 32 Showing the head of the vile Nikanor and the hand of that profane man, which with proud brags he'd stretched out against the holy house of the Almighty, 33 and cutting out the tongue of the impious Nikanor, he said that he'd give it in pieces to the birds, and hang up these rewards of his folly near the sanctuary. 34 They all, looking up to heaven, blessed the master who'd manifested himself, saying, "Blessed is he who's preserved his own place undefiled!" 35 He hung Nikanor's head and shoulder from the citadel, a clear sign evident to all of the help of the master. 36 They all ordained with a common decree to in no way let this day pass undistinguished, but to mark with honour the thirteenth day of the twelfth month (it's called Adar in the Arami (Syrian) language), the day before the day of Mordekai.

The writer's closing words

37 This then having been the account of the attempt of Nikanor, and the city having from those times been held by the Ivrim (Hebrews), I also will here make an end of my book. 38 If I've written well and to the point in my story, this is what I myself desired; but if it's poorly done and mediocre, this is the best I could do. 39 Because as it's distasteful[152] to drink wine alone and likewise to drink water alone, while[153] the mingling of wine with water at once gives full pleasantness to the flavour; so also the fashioning of the language delights the ears of those who read the story.

Here is the end.

MA2 · OET-RV v0.4.2

147 **RV 15:20 · Note** Grk. animals.

148 **RV 15:20 · Note** Or, stationed for convenient action

149 **RV 15:21 · Note** Grk. multitudes.

150 **RV 15:21 · Note** Grk. animals.

151 **RV 15:22 · Note** Grk. camp.

152 **RV 15:39 · Note** Or, hurtful

153 **RV 15:39 · Note** Grk. but even as.

The fourth document about
the Maccabees

Introduction

The Fourth Document about the Maccabees is a sustained argument about faith, clear thinking, and self-control. The writer asks whether reason guided by devotion to God can govern desires and emotions such as greed, anger, fear, and pain. The point isn't that faithful people feel nothing, but that they can choose to obey God's instructions even when their feelings pull them strongly in another direction.

After explaining this argument and giving examples, the writer retells the suffering of Eleazar, seven brothers, and their mother under King Antiokos (Antiochus). These are the people whose deaths are also described in chapters 6–7 of *The Second Document about the Maccabees*. Here their speeches and endurance become the main examples supporting the argument.

The closing chapters dwell on the brothers' love for one another and their mother's love for them. The writer praises their faithfulness, presents their endurance as a victory over the king's cruelty, and encourages readers to follow their devotion to God. This is a reflection on the meaning of their suffering, with the argument and the account woven together throughout.

The Fourth Document about the Maccabees appears in an appendix to the Greek Septuagint. It is considered to be apocrypha by most church traditions. It is preserved here for its supplementary historical value.

Makabi (from which the term Maccabee is derived) is an acronym formed from the first letters of Exodus 15:11: "Mi kamokha ba'elim YHWH" — "Who is like you among the gods, Yahweh?"

Main components of this document

How faithful reasoning can govern the emotions *1:1–3:18*
The background to Antiokos' persecution *3:19–4:26*
Eleazar's refusal, suffering, and example *5:1–7:25*
The seven brothers remain faithful through torture and death *8:1–12:20*
The brothers' unity and their mother's courage *13:1–17:24*
The closing appeal and the family's teaching *18:1-24*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Faith and reason can govern our emotions

1:1 As I'm going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the emotions. I'd willingly advise you to give the utmost heed to philosophy. 2 Because reason is necessary to everyone as a step to science. In addition, it embraces the praise of self-control, the highest virtue. 3 If, then, reasoning appears to hold the mastery over the emotions which stand in the way of temperance, such as gluttony and lust, 4 it surely also and manifestly rules over the affections which are contrary to justice, such as malice, and of those which are hindrances to courage, such as anger, pain, and fear. 5 Perhaps some may ask, "How is it, then, that reasoning, if it rules the emotions, isn't also master of forgetfulness and ignorance?" They attempt a ridiculous argument. 6 Because reasoning doesn't rule over its own emotions, but over those that are contrary to justice, courage, temperance, and self-control; and yet over these, so as to withstand, without destroying them.

7 I might prove to you from many other considerations, that religious reasoning is sole master of the emotions; 8 but I'll prove it with the greatest force from the fortitude of Eleazar, and seven kindred, and their mother, who suffered death in defence of virtue. 9 Because all these, treating pains with contempt even to death, by this contempt, demonstrated that reasoning has command over the emotions. 10 Because their virtues, then, it's right that I should commend those men who died with their mother at this time on behalf of nobility and goodness; and for their honours, I may count them blessed. 11 Because they, winning admiration not only from men in general, but even from the persecutors, for their courage and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified. 12 But we may now at once enter on the question, having commenced, as is our custom, with laying down the doctrine, and so proceed to the account of these people, giving glory to the all-wise God.

Reason, wisdom, and the emotions

13 Therefore the question whether reasoning is absolute master of the emotions. 14 Let's determine, then, what reasoning is and what emotion is, and how many forms of emotion there are, and whether reasoning rules over all of these. 15 Reasoning is intellect accompanied by a life of righteousness, putting foremost the consideration of wisdom. 16 Wisdom is a knowledge of divine and human things, and of their causes. 17 This is contained in the education of the law, by means of which we learn divine things reverently and human things profitably. 18 The forms of wisdom are self-control, justice, courage, and temperance. 19 The leading one of these is self-control, by whose means, indeed, it's that reasoning rules over the emotions. 20 Of the emotions, pleasure and pain are the two most comprehensive; and they also by nature refer to the soul. 21 There are many attendant affections surrounding pleasure and pain. 22 Before pleasure is lust; and after pleasure, joy. 23 Before pain is fear; and after pain is sorrow. 24 Anger is an affection, common to pleasure and to pain, if any one will pay attention when it comes on him. 25 There exists in pleasure a malicious disposition, which is the most complex of all the affections. 26 In the soul, it's arrogance, love of money, thirst for honour, contention, faithlessness, and the evil eye. 27 In the body, it's greediness, indiscriminate eating, and solitary gluttony.

28 As pleasure and pain are, therefore, two growths out of the body and the soul, so there are many offshoots of these emotions. 29 Reasoning, the universal farmer, purging and pruning each of these, tying up, watering, and transplanting, in every way improves the materials of the morals and affections. 30 Because reasoning is the leader of the virtues, but it's the sole ruler of the emotions.

Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the emotions. 31 Now temperance consists of a command over the lusts. 32 But of the lusts, some belong to the soul and others to the body. Reasoning appears to rule over both. 33 Otherwise, how is it that when urged on to forbidden meats, we reject the gratification which would come from them? Isn't it because reasoning is able to command the appetites? I believe so. 34 Hence it is, then, that when craving seafood, birds, four-footed animals, and all kinds of food which are forbidden to us by the law, we withhold ourselves through the mastery of reasoning. 35 Because the affections of our appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are reined in by reasoning.

Controlling desire and anger

2:1 Is it any wonder? If the lusts of the soul, after participation with what's beautiful, are frustrated, 2 on this ground, therefore, the temperate Yosef (Joseph) is praised in that by reasoning, he subdued, on reflection, the indulgence of the senses. 3 Because, although young, and ripe for sexual intercourse, he nullified by reasoning the stimulus of his emotions. 4 It isn't merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master. 5 For example, the law says, "You mustn't desire your neighbour's wife, nor anything that belongs to your neighbour." 6 Now, then, since it's the law which has forbidden us to desire, I'll much the more easily persuade you, that reasoning is able to govern our lusts, just as it does the affections which are impediments to justice. 7 Since in what way is a solitary eater, a glutton, and a drunkard reclaimed, unless it's clear that reasoning is lord of the emotions? 8 Therefore, a man who regulates his course by the law, even if he's a lover of money, immediately puts pressure on his own disposition by lending to the needy without interest, and cancelling the debt on the seventh year. 9 If a man is greedy, he's ruled by the law acting through reasoning, so that he doesn't glean his harvest crops or vintage. In reference to other points we may perceive that it's reasoning that conquers his emotions. 10 Because the law conquers even affection towards parents, not surrendering virtue on their account. 11 It prevails

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over love for one's wife, rebuking her when she breaks the law. 12 It lords it over the love of parents towards their children, for they punish them for vice. It domineers over the intimacy of friends, reproving them when wicked. 13 Don't think it's a strange assertion that reasoning can on behalf of the law conquer even enmity. 14 It doesn't allow cutting down the fruit trees of an enemy, but preserves them from the destroyers, and collects their fallen ruins. 15 Reason appears to be master of the more violent emotions, like love of empire, empty boasting, and slander. 16 Because the temperate understanding repels all these malignant emotions, as it does anger; for it masters even this. 17 Thus Mosheh (Moses), when angered against Datan and Aviram, did nothing to them in anger, but regulated his anger by reasoning. 18 Because the temperate mind is able, as I said, to be superior to the emotions, and to correct some and destroy others. 19 Because why else did our most wise father Ya'akov (Jacob) blame Shim'on (Simeon) and Levi for having irrationally slain the whole race of the Shechemites, saying, "Cursed be their anger!"? 20 Because if reasoning didn't possess the power of subduing angry affections, he wouldn't have said this. 21 Because at the time when God created man, he implanted within him his emotions and moral nature. 22 At that time he enthroned the mind above all as the holy leader, through the medium of the senses. 23 He gave a law to this mind, by living according to which it'll maintain a temperate, just, good, and courageous reign. 24 How, then, a man may say, if reasoning is master of the emotions, has it no control over forgetfulness and ignorance?

3:1 The argument is extremely ridiculous, for reasoning doesn't appear to rule over its own affections, but over those of the body, 2 in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it. 3 One may not be able to root out anger from the soul, but it's possible to withstand anger. 4 Any one of you may not be able to eradicate malice, but reasoning has force to work with you to prevent you yielding to malice. 5 Because reasoning isn't an eradicator, but an antagonist of the emotions.

David's example of self-control

6 This may be more clearly comprehended from the thirst of King David. 7 Because after David had been attacking the Pelishtim the whole day, he with the soldiers of his nation killed many of them; 8 then when evening came, sweating and very weary, he came to the royal tent, around which the entire army of our ancestors was encamped. 9 Now all the rest of them were at supper; 10 but the king, being very much thirsty, although he had numerous springs, couldn't by their means quench his thirst; 11 but a certain irrational longing for the water in the enemy's camp grew stronger and fiercer on him, undid and consumed him. 12 Therefore his bodyguards being troubled at this longing of the king, two valiant young soldiers, respecting the desire of the king, fully armed themselves, and taking a pitcher, got over the ramparts of the enemies. 13 Unperceived by the guardians of the gate, they went throughout the whole camp of the enemy in quest. 14 Having boldly discovered the fountain, they filled out of it the drink for the king. 15 But he, though parched with thirst, reasoned that a drink regarded of equal value to blood would be terribly dangerous to his soul. 16 Therefore, setting up reasoning in opposition to his desire, he poured out the drink to God. 17 Because the temperate mind has power to conquer the pressure of the emotions, to quench the fires of excitement, 18 and to wrestle down the pains of the body, however excessive, and through the excellency of reasoning, to spurn all the assaults of the emotions. 19 But the occasion now invites us to give an illustration of temperate reasoning from history. 20 Because at a time when our fathers were in possession of undisturbed peace through obedience to the law and were prosperous, so that Seleukos (Seleucus) Nikanor, the king of Asia, both assigned them money for divine service, and accepted their form of government, 21 then certain people, bringing in new things contrary to the public harmony, in various ways fell into calamities.

Corruption and conflict in Yerushalem

4:1 Because a certain man named Shim'on (Simon), who was in opposition to an honourable and good man who once held the high priesthood for life, named Honyo (Onias). After slandering Honyo in every way, Shim'on couldn't injure him with the people, so he went away as an exile, with the intention of betraying his country. 2 When coming to Apolonios, the military governor of Aram (Syria), Foinikai, and Kilikia, he said, 3 "Having good will to the king's affairs, I've come to inform you that tens of thousands in private wealth is laid up in the treasuries of Yerushalem (Jerusalem) which don't belong to the temple, but belong to King Seleukos." 4 Apolonios, acquainting himself with the particulars of this, praised Shim'on for his care of the king's interests, and going up to Seleukos informed him of the treasure. 5 Getting authority about it, and quickly advancing into our country with the accursed Shim'on and a very heavy force, 6 he said that he came with the king's commands that he should take the private money of the treasury. 7 The nation, indignant at this proclamation, and replying to the effect that it was extremely unfair that those who'd committed deposits to the sacred treasury should be deprived of them, resisted as well as they could. 8 But Apolonios went away with threats into the temple. 9 The priests, with the women and children, asked God to throw his shield over the holy, despised place, 10 and Apolonios was going up with his armed force to seize the treasure, when angels from heaven appeared riding on horseback, all radiant in armour, filling them with much fear and trembling. 11 Apolonios fell half dead on the courtyard which is open to all nations, and extended his hands to heaven, and implored the Ivrim (Hebrews), with tears, to pray for him, and take away the anger of the heavenly army. 12 Because he said that he'd sinned, so as to be consequently worthy of death, and that if he were saved, he'd proclaim to all people the blessedness of the holy place. 13 Honyo the high priest, induced by

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these words, although for other reasons anxious that King Seleukos wouldn't suppose that Apolonios was slain by human device and not by Divine punishment, prayed for him; 14 and he being thus unexpectedly saved, departed to report to the king what had happened to him. 15 But on the death of Seleukos the king, his son Antiokos (Antiochus) Epifanes (Epiphanes) succeeded to the kingdom—a terrible man of arrogant pride.

Yason and Antiokos undermine God's law

16 He, having deposed Honyo (Onias) from the high priesthood, appointed his brother Yason to be high priest, 17 who'd made a covenant, if he'd give him this authority, to pay yearly three thousand and six hundred and sixty talents. 18 He committed to him the high priesthood and rulership over the nation. 19 He both changed the manner of living of the people, and perverted their civil customs into all lawlessness. 20 So that he not only erected a gymnasium on the very citadel of our country, but neglected the guardianship of the temple. 21 Because of that, Divine vengeance was grieved and instigated Antiokos himself against them. 22 Because being at war with Ptolemaios (Ptolemy) in Mitsrayim (Egypt), he heard that on a report of his death being spread abroad, the inhabitants of Yerushalem (Jerusalem) had greatly rejoiced, and he quickly marched against them. 23 Having subdued them, he established a decree that if any of them lived according to the ancestral laws, he should die. 24 When he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect, 25 for even women, because they continued to circumcise their children, were flung down a precipice along with them, knowing beforehand of the punishment. 26 When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to renounce the Jewish religion.

Antiokos pressures Eleazar to disobey God's law

5:1 The tyrant Antiokos, therefore, sitting in public state with his assessors on a certain lofty place, with his armed troops standing in a circle around him, 2 commanded his spearbearers to seize every one of the Ivrim (Hebrews), and to compel them to taste swine's flesh and things offered to idols. 3 Should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel and so killed. 4 When many had been seized, a foremost man of the assembly, a Hebrew, by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought near to him.

5 Antiokos, seeing him, said, 6 "I'd counsel you, old man, before your tortures begin, to taste the swine's flesh, and save your life; for I feel respect for your age and hoary head, which since you've had so long, you appear to me to be no philosopher in retaining the superstition of the Yehudim (Jews). 7 Because therefore, since nature has conferred on you the most excellent flesh of this animal, do you loathe it? 8 It seems senseless not to enjoy what's pleasant, yet not disgraceful; and from notions of sinfulness, to reject the gifts of nature. 9 You'll be acting, I think, still more senselessly, if you follow vain conceits about the truth. 10 You will, moreover, be despising me to your own punishment. 11 won't you awake from your trifling philosophy, give up the folly of your notions, and regaining understanding worthy of your age, search into the truth of an expedient course? 12 won't you respect my kindly admonition and have pity on your own years? 13 Because bear in mind that if there's any power which watches over this religion of yours, it'll pardon you for all transgressions of the law which you commit through compulsion."

Eleazar refuses to eat forbidden food

14 While the tyrant incited him in this manner to the unlawful eating of meat, Eleazar begged permission to speak. 15 Having received permission to speak, he began to address the people as follows: 16 "We, Oh Antiokos (Antiochus), who are persuaded that we live under a divine law, consider no compulsion to be so forcible as obedience to that law. 17 Therefore we consider that we ought not to transgress the law in any way. 18 Indeed, were our law (as you suppose) not truly divine, and if we wrongly think it divine, we'd have no right even in that case to destroy our sense of religion. 19 Don't think that eating unclean meat is a trifling offence. 20 Because transgression of the law, whether in small or great matters, is of equal importance; 21 for in either case the law is equally slighted. 22 But you deride our philosophy, as though we lived in it irrationally. 23 Yet it instructs us in self-control, so that we're superior to all pleasures and lusts; and it trains us in courage, so that we cheerfully undergo every grievance. 24 It instructs us in justice, so that in all our dealings we render what's due. It teaches us piety, so that we properly worship the one and only God. 25 That's why we don't eat the unclean; for believing that the law was established by God, we're convinced that the Creator of the world, in giving his laws, sympathises with our nature. 26 Those things which are suitable for our souls, he's directed us to eat; but those which aren't, he has forbidden. 27 But, tyrant-like, you not only force us to break the law, but also to eat, that you may ridicule us as we thus profanely eat. 28 But you won't have this cause of laughter against me, 29 nor will I transgress the sacred oaths of my forefathers to keep the law. 30 No, not if you pluck out my eyes, and consume my entrails. 31 I'm not so old, and void of courage as to not be youthful in reason and in defence of my religion. 32 Now then, prepare your wheels, and kindle a fiercer flame. 33 I won't so pity my old age, as on my account to break the law of my country. 34 I won't play false to you, Oh law, my instructor, or forsake you, Oh beloved self-control! 35 I won't put you to shame, Oh philosopher Reason, or deny you, Oh honoured priesthood and knowledge of the law. 36 Mouth! You mustn't disgrace my old age, nor the full stature of a perfect life. 37 My ancestors will receive me as pure, not having feared your compulsion, even to death. 38 Because you'll rule like a tyrant over the ungodly, but you won't lord it over my thoughts about religion, either by your ar-

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guments, or through actions."

Eleazar endures torture

6:1 When Eleazar had in this manner answered the exhortations of the tyrant, the spearbearers came up, and rudely dragged Eleazar to the instruments of torture. 2 First, they stripped the old man, adorned as he was with the beauty of piety. 3 Then tying back his arms and hands, they disdainfully flogged him. 4 A herald opposite cried out, "Obey the king's commands!"

5 But the high-minded and truly noble Eleazar, as one tortured in a dream, ignored it. 6 But raising his eyes on high to heaven, the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through. 7 Falling on the ground from his body having no power to endure the pains, he still kept his reasoning upright and unbending. 8 Then one of the harsh spearbearers rushed at him and began to kick him in the side to force him to get up again after he fell. 9 But he endured the pains, despised the cruelty, and persevered through the indignities. 10 Like a noble athlete, the old man, when struck, vanquished his torturers. 11 His face sweating, and he panting for breath, he was admired even by the torturers for his courage.

Eleazar refuses to pretend

12 Therefore, partly in pity for his old age, 13 partly from the sympathy of acquaintance, and partly in admiration of his endurance, some of the attendants of the king said, 14 "Why do you unreasonably destroy yourself, Oh Eleazar, with these miseries? 15 We'll bring you some meat cooked by yourself, and you can save yourself by pretending that you've eaten swine's flesh."

16 Eleazar, as though the advice more painfully tortured him, cried out, 17 "Let us who are children of Avraham not be so evil advised as by giving way to make use of an unbecoming pretence. 18 Because it'd be irrational, if having lived up to old age in all truth, and having scrupulously guarded our character for it, we'd now turn back 19 and ourselves become a pattern of impiety to the young, as being an example of eating pollution. 20 It'd be disgraceful if we'd live on some short time, and that scorned by all men for cowardice, 21 and be condemned by the tyrant for cowardice by not contending to the death for our divine law. 22 Therefore you, Oh children of Avraham, die nobly for your religion. 23 You spearbearers of the tyrant, why do you linger?"

Eleazar's final prayer and death

24 Listening him so high-minded against misery, and not changing at their pity, they led him to the fire. 25 Then with their wickedly contrived instruments they burnt him on the fire, and poured stinking fluids down into his nostrils.

26 He being at length burnt down to the bones, and about to expire, raised his eyes Godward, and said, 27 "You know, Oh God, that when I might have been saved, I'm slain for the sake of the law by tortures of fire. 28 Be merciful to your people, and be satisfied with the punishment of me on their account. 29 Let my blood be a purification for them, and take my life in exchange for theirs." 30 Thus speaking, the holy man departed, noble in his torments, and even to the agonies of death resisted in his reasoning for the sake of the law. 31 Confessedly, therefore, religious reasoning is master of the emotions. 32 Because had the emotions been superior to reasoning, I'd have given them the witness of this mastery. 33 But now, since reasoning conquered the emotions, we befittingly award it the authority of first place. 34 It's only fair that we should allow that the power belongs to reasoning, since it masters external miseries. 35 It'd be ridiculous if it weren't so. I prove that reasoning hasn't only mastered pains, but that it's also superior to the pleasures, and withstands them.

Eleazar's example of faith and self-control

7:1 The reasoning of our father Eleazar, like a first-rate pilot, steering the vessel of piety in the sea of emotions, 2 and flouted by the threats of the tyrant, and overwhelmed with the breakers of torture, 3 in no way shifted the rudder of piety until it sailed into the harbour of victory over death. 4 No besieged city has ever held out against many and various war machines as that holy man did when his pious soul was tried with the fiery trial of tortures and rackings and moved his besiegers through the religious reasoning that shielded him. 5 Because father Eleazar, projecting his disposition, broke the raging waves of the emotions as with a jutting cliff. 6 Oh priest worthy of the priesthood! You didn't pollute your sacred teeth, nor make your appetite, which had always embraced the clean and lawful, a partaker of profanity. 7 Oh harmoniser with the law, and sage devoted to a divine life! 8 Of such a character ought those to be who perform the duties of the law at the risk of their own blood, and defend it with generous sweat by sufferings even to death. 9 You, father, have gloriously established our right government by your endurance; and making of much account our past service, prevented its destruction, and by your actions, have made credible the words of philosophy. 10 Oh aged man of more power than tortures, elder more vigorous than fire, greatest king over the emotions, Eleazar! 11 Because as father Aharon (Aaron), armed with a censer, hastening through the consuming fire, vanquished the flame-bearing angel, 12 so, Eleazar, the descendant of Aharon, wasted away by the fire, didn't give up his reasoning. 13 What's most wonderful is that though he was an old man, though the labours of his body were now spent, his muscles were relaxed, and his sinews worn out, he recovered youth. 14 By the spirit of reasoning, and the reasoning of Yitshak (Isaac), he rendered powerless the many-headed rack. 15 Oh blessed old age, and reverend hoar head, and life obedient to the law, which the faithful seal of death perfected. 16 If, then, an old man, through religion, despised tortures even to death, then certainly religious reasoning is ruler of the emotions. 17 But perhaps some might say, "It isn't all who conquer emotions, as not all possess wise reasoning." 18 But those who've meditated on religion with their whole heart, these alone can master the emotions of the flesh: 19 they who believe that to God they don't die; for, as our forefathers, Avraham, Yitshak, and Ya'akov (Ja-

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cob), they live to God. 20 This circumstance, then, is by no means an objection, that some who have weak reasoning are governed by their emotions, 21 since what person, walking religiously by the whole rule of philosophy, and believing in God, 22 and knowing that it's a blessed thing to endure all kinds of hardships for virtue, wouldn't, for the sake of religion, master his emotion? 23 Because only the wise and brave man is lord over his emotions. 24 This is why even boys, trained with the philosophy of religious reasoning, have conquered still more bitter tortures; 25 for when the tyrant was manifestly vanquished in his first attempt, in being unable to force the old man to eat the unclean thing,

Seven brothers face the king's threats

8:1 then, indeed, vehemently swayed with emotion, he commanded to bring others of the adult Ivrim (Hebrews), and if they'd eat of the unclean thing, to let them go when they'd eaten; but if they objected, to torment them more grievously. 2 The tyrant having given this charge, seven kindred were brought into his presence, along with their aged mother. They were handsome, modest, well-born, and altogether comely. 3 When the tyrant saw them encircling their mother as in a dance, he was pleased with them. Being struck with their becoming and innocent manner, smiled at them, and calling them near, said, 4 "O youths, with favourable feelings, I admire the beauty of each of you. Greatly honouring so numerous a band of kindred, I not only counsel you not to share the madness of the old man who's been tortured before, 5 but I beg you to yield, and to enjoy my friendship; for I possess the power, not only of punishing those who disobey my commands, but of doing good to those who obey them. 6 Put confidence in me, then, and you'll receive places of authority in my government, if you forsake your national way of life, 7 and, conforming to the Greek way of life, alter your rule and revel in youth's delights. 8 Because if you provoke me by your disobedience, you'll compel me to destroy every one of you with terrible punishments by tortures. 9 Have mercy, then, on your own selves, whom I, although an enemy, am compassionate for your age and attractive appearance. 10 won't you consider this: that if you disobey, there'll be nothing left for you but to die in torture?"

11 When he'd said this, he ordered the instruments of torture to be brought forward, that fear might prevail on them to eat unclean meat. 12 When the spearman brought forward the wheels, the racks, the hooks, racks, cauldrons, pans, finger-racks, iron hands and wedges, and bellows, the tyrant continued: 13 "Fear, young men, and the righteousness which you worship will be merciful to you if you transgress because of compulsion."

14 Now they having listened to these words of persuasion, and seeing the fearful instruments, not only weren't afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power. 15 Now let's consider the matter. Had any of them been weak-spirited and cowardly among them, what reasoning would they've employed but these? 16 "O wretched that we are, and extremely senseless! When the king exhorts us, and calls us to his bounty, shouldn't we obey him? 17 Why do we cheer ourselves with vain counsels, and venture on a disobedience bringing death? 18 Shouldn't we fear, Oh kindred, the instruments of torture and weigh the threatenings of torment and shun this vain-glory and destructive pride? 19 Let's have compassion on our age and relent over the years of our mother. 20 Let's bear in mind that we'll be dying as rebels. 21 Divine Justice will pardon us if we fear the king through necessity. 22 Why withdraw ourselves from a most sweet life, and deprive ourselves of this pleasant world? 23 Let's not oppose necessity, nor seek vain-glory by our own torture. 24 The law itself wouldn't arbitrarily put us to death because we dread torture. 25 Why has such angry zeal taken root in us, and such fatal obstinacy approved itself to us, when we might live unmolested by the king?"

26 But the young men didn't say or think anything of this kind when about to be tortured. 27 Because they were well aware of the sufferings, and masters of the pains. 28–29 So that as soon as the tyrant had ceased counselling them to eat the unclean, they all with one voice, as from the same heart said,

9:1 "Why do you delay, Oh tyrant? Because we're more ready to die than to transgress the injunctions of our fathers. 2 We'd be disgracing our fathers if we didn't obey the law, and take knowledge for our guide. 3 Oh tyrant, counsellor of law-breaking, don't, hating us as you do, pity us more than we pity ourselves. 4 Because we consider your escape to be worse than death. 5 You try to scare us by threatening us with death by tortures, as though you'd learnt nothing by the death of Eleazar. 6 But if aged men of the Ivrim (Hebrews) have died in the cause of religion after enduring torture, more rightly should we younger men die, scorning your cruel tortures, which our aged instructor overcame. 7 Make the attempt, then, Oh tyrant. If you put us to death for our religion, don't think that you harm us by torturing us. 8 Because we through this ill-treatment and endurance will gain the rewards of virtue. 9 But you, for the wicked and despotic slaughter of us, will, from the Divine vengeance, endure eternal torture by fire."

The first two brothers are killed

10 When they'd said this, the tyrant wasn't only exasperated against them for being disobedient, but enraged with them for being ungrateful. 11 So, at his bidding, the torturers brought the oldest of them, and tearing through his tunic, bound his hands and arms on each side with straps. 12 When they'd laboured hard without effect in scourging him, they hurled him on the wheel. 13 The noble youth, extended on this, became dislocated. 14 With every member disjointed, he denounced the tyrant, saying, 15 "O most accursed tyrant, and enemy of heavenly justice, and cruel-hearted, I'm no murderer, nor sacrilegious man, whom you torture, but a defender of the Divine law."

16 And when the spearmen said, "Consent to eat, that you may be released from your tortures," 17 he answered, "Not so powerful, Oh accursed lackeys, is your wheel, as to stifle

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my reasoning. Cut my limbs, and burn my flesh, and twist my joints. 18 Because through all my torments I'll convince you that the children of the Ivrim (Hebrews) are alone unconquered on behalf of virtue."

19 While he was saying this, they heaped up fuel, and setting fire to it, strained him on the wheel still more. 20 The wheel was defiled all over with blood. The hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered about the axles of the machine. 21 Although the framework of his bones was now destroyed, the high-minded and Abrahamic youth didn't groan. 22 But, as though transformed by fire into immortality, he nobly endured the rackings, saying, 23 "Imitate me, Oh kindred. Never desert your station, nor renounce my brotherhood in courage. Fight the holy and honourable fight of religion, 24 by which means our just and paternal Providence, becoming merciful to the nation, will punish the pestilent tyrant." 25 Saying this, the revered youth abruptly closed his life.

26 When all admired his courageous soul, the spearmen brought forward him who was second oldest, and having put on iron gauntlets with sharp hooks, bound him to the rack. 27 When, on enquiring whether he'd eat before he was tortured, they heard his noble sentiment. 28 After they with the iron gauntlets had violently dragged all the flesh from the neck to the chin, the panther-like animals tore off the very skin of his head, but he, bearing with firmness this misery, said, 29 "How sweet is every form of death for the religion of our fathers!" Then he said to the tyrant, 30 "Don't you think, most cruel of all tyrants, that you're now tortured more than I, finding your arrogant conception of tyranny conquered by our perseverance in behalf of our religion? 31 Because I lighten my suffering by the pleasures which are connected with virtue. 32 But you're tortured with threatenings for impiety. You won't escape, most corrupt tyrant, the vengeance of Divine anger."

The third and fourth brothers remain faithful

10:1 Now this one endured this praiseworthy death. The third was brought along, and exhorted by many to taste and save his life. 2 But he cried out and said, "Don't you know that the father of those who are dead is my father also, and that the same mother bore me, and that I was brought up in the same way? 3 I don't renounce the noble relationship of my kindred. 4 Now then, whatever instrument of vengeance you have, apply it to my body, for you aren't able to touch my soul, even if you want to." 5 But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him. 6 They dragged around his fingers, his arms, his legs, and his ankles. 7 Not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, and then dragged him to the wheel, 8 around which his vertebral joints were loosened, and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails. 9 When about to die, he said, 10 "We, Oh accursed tyrant, suffer this for the sake of Divine education and virtue. 11 But you, for your impiety and blood shedding, will endure unceasing torments."

12 Thus having died worthily of his kindred, they dragged forward the fourth, saying, 13 "Don't share the madness of your kindred, but respect the king and save yourself."

14 But he said to them, "You don't have a fire so scorching as to make me play the coward. 15 By the blessed death of my kindred, and the eternal punishment of the tyrant, and the glorious life of the pious, I won't repudiate the noble brotherhood. 16 Invent, Oh tyrant, tortures, that you may learn, even through them, that I'm the brother of those tormented before."

17 When he'd said this, the blood-thirsty, murderous, and unholy Antiokos (Antiochus) ordered his tongue to be cut out. 18 But he said, "Even if you take away the organ of speech, God still hears the silent. 19 Listen, my tongue is extended, cut it off; for in spite of that you won't silence our reasoning. 20 We gladly lose our limbs on behalf of God. 21 But God will speedily find you, since you cut off the tongue, the instrument of divine melody."

The fifth and sixth brothers face death

11:1 When he'd died, disfigured in his torments, the fifth leapt forward, and said, 2 "I don't intend, Oh tyrant, to get excused from the torment which is on behalf of virtue. 3 But I've come of my own accord, that by my death you may owe heavenly vengeance and punishment for more crimes. 4 Oh you hater of virtue and of men, what have we done that you thus revel in our blood? 5 Does it seem evil to you that we worship the Founder of all things, and live according to his surpassing law? 6 But this is worthy of honours, not torments, 7 if you'd been capable of the higher feelings of men, and possessed the hope of salvation from God. 8 Listen now, being alien from God, you make war against those who are religious towards God."

9 As he said this, the spearbearers bound him and drew him to the rack, 10 to which binding him at his knees, and fastening them with iron fetters, they bent down his loins on the wedge of the wheel; and his body was then dismembered, scorpion-fashion. 11 With his breath thus confined, and his body strangled, he said, 12 "A great favour you bestow on us, Oh tyrant, by enabling us to manifest our adherence to the law by means of nobler sufferings."

13 He also being dead, the sixth, quite a youth, was brought out. On the tyrant asking him whether he'd eat and be delivered, he said, 14 "I'm indeed younger than my brothers, but in understanding I'm as old; 15 for having been born and reared to the same end. We're bound to die also on behalf of the same cause. 16 So that if you think it's proper to torment us for not eating the unclean, then torment!"

17 As he said this, they brought him to the wheel. 18 Extended on this, with limbs racked and dislocated, he was gradually roasted from beneath. 19 Having heated sharp spits, they approached them to his back; and having transfixed his sides, they burnt away his entrails. 20 He, while tormented, said, "O good and holy contest, in which for the sake of religion, we kindred have been called to the

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arena of pain, and haven't been conquered. 21 Because religious understanding, Oh tyrant, is unconquered. 22 Armed with upright virtue, I also will depart with my kindred. 23 I, too, bearing with me a great avenger, Oh inventor of tortures, and enemy of the truly pious. 24 We six youths have destroyed your tyranny. 25 Because isn't your inability to overrule our reasoning, and to compel us to eat the unclean, your destruction? 26 Your fire is cold to us. Your racks are painless, and your violence harmless. 27 Because the guards not of a tyrant but of a divine law are our defenders. Through this we keep our reasoning unconquered."

The youngest brother refuses to give in

12:1 When he, too, had undergone blessed martyrdom, and died in the cauldron into which he'd been thrown, the seventh, the youngest of all, came forward, 2 whom the tyrant pitying, though he'd been dreadfully reproached by his kindred, 3 seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying, 4 "You see the end of the madness of your kindred, for they've died in torture through disobedience. You, if disobedient, having been miserably tormented, will yourself perish prematurely. 5 But if you obey, you'll be my friend, and have a charge over the affairs of the kingdom." 6 Having thus exhorted him, he sent for the boy's mother, that, by showing compassion to her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient.

7 He, after his mother had urged him on in the Hebrew tongue, (as we'll soon relate) said, 8 "Release me that I may speak to the king and all his friends." 9 They, rejoicing greatly at the promise of the youth, quickly let him go. 10 He, running up to the pans, said, 11 "Impious tyrant, and most blasphemous man, were you not ashamed, having received prosperity and a kingdom from God, to kill His servants, and to rack the doers of godliness? 12 Therefore the divine vengeance is reserving you for eternal fire and torments, which will cling to you for all time. 13 Weren't you ashamed, man as you are, yet most savage, to cut out the tongues of men of like feeling and origin, and having thus abused to torture them? 14 But they, bravely dying, fulfilled their religion towards God. 15 But you'll groan as you deserve for having slain without cause the champions of virtue. 16 Therefore," he continued, "I myself, being about to die, 17 won't forsake my kindred. 18 I call on the god of my fathers to be merciful to my race. 19 But you, both living and dead, he'll punish." 20 Thus having prayed, he hurled himself into the pans; and so expired.

The brothers' faith overcomes suffering

13:1 If then, the seven kindred despised troubles even to death, it's admitted on all sides that righteous reasoning is absolute master over the emotions. 2 Because just as if they'd eaten of the unholy as slaves to the emotions, we'd have said that they'd been conquered by them. 3 Now it isn't so. But by means of the reasoning which is praised by God, they mastered their emotions. 4 It's impossible to overlook the leadership of reflection, for it gained the victory over both emotions and troubles. 5 How, then, can we avoid according to these men mastery of emotion through right reasoning, since they didn't withdraw from the pains of fire? 6 Because just as by means of towers projecting in front of harbours men break the threatening waves, and thus assure a still course to vessels entering port, 7 so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the tempest of emotions. 8 Because having arranged a holy choir of piety, they encouraged one another, saying, 9 "Brothers, may we die brotherly for the law. Let us imitate the three young men in Ashur (Assyria) who despised the equally afflicting furnace. 10 Let's not be cowards in the manifestation of piety." 11 One said, "Courage, brother!" and another, "Nobly endure!" 12 Another said, "Remember of what stock you are;" and by the hand of our father Yitshak (Isaac) endured to be slain for the sake of piety. 13 One and all, looking at each other serene and confident, said, "Let's sacrifice with all our heart our souls to God who gave them, and employ our bodies for the keeping of the law. 14 Let's not fear him who thinks he kills; 15 for great is the trial of soul and danger of eternal torment laid up for those who transgress God's commandment. 16 Let's arm ourselves, therefore, in the self-control, which is divine reasoning. 17 If we suffer like this, Avraham, Yitshak, and Ya'akov (Jacob) will receive us, and all the fathers will commend us. 18 As each one of the kindred was hauled away, the rest exclaimed, "Don't disgrace us, Oh brother, nor falsify those who died before you!"

19 Now you aren't ignorant of the charm of brotherhood, which the Divine and all wise Providence has imparted through fathers to children, and has engendered through the mother's womb. 20 In which these brothers having remained an equal time, and having been formed for the same period, and been increased by the same blood, and having been perfected through the same principle of life, 21 and having been brought forth at equal intervals, and having sucked milk from the same springs, hence their brotherly souls are reared up lovingly together, 22 and increase the more powerfully because of this simultaneous rearing, and by daily companionship, and by other education, and exercise in God's law.

23 Brotherly love being thus sympathetically constituted, the seven kindred had a more sympathetic mutual harmony. 24 Because being educated in the same law, and practising the same virtues, and reared up in a just course of life, they increased this harmony with each other. 25 Because the same ardour for what's right and honourable increased their goodwill and harmony towards each other. 26 Because it acting along with religion, made their brotherly feeling more desirable to them. 27 And yet, although nature, companionship, and virtuous morals increased their brotherly love, those who were left endured to see their kindred, who were mistreated for their religion, tortured even to death.

14:1 More that this, they even urged them on to this mis-

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treatment; so that they not only despised pains themselves, but they even got the better of their affections of brotherly love. 2 Reasoning is more royal than a king, and freer than freemen! 3 What a sacred and harmonious concert of the seven kindred as about piety! 4 None of the seven youths turned cowardly or shrank back from death. 5 But all of them, as though running the road to immortality, hastened on to death through tortures. 6 Because just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed to death for religion's sake, as through the immortal soul of religion. 7 Oh holy seven of harmonious kindred! Because as the seven days of creation, about religion, 8 so the youths, circling around the number seven, annulled the fear of torments. 9 We now shudder at the recital of the affliction of those young men; but they not only saw, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire. 10 What could be more painful? Because the power of fire, being sharp and quick, speedily dissolved their bodies.

A mother's love and faith

11 Don't think it wonderful that reasoning ruled over those men in their torments, when even a woman's mind despised more manifold pains. 12 Because the mother of those seven youths endured the rackings of each of her children.

13 Consider how comprehensive is the love of offspring, which draws every one to sympathy of affection, 14 where irrational animals possess a similar sympathy and love for their offspring with men. 15 The tame birds frequenting the roofs of our houses defend their fledglings. 16 Others build their nests, and hatch their young, on the tops of mountains and in the precipices of valleys, and the holes and tops of trees, and keep away the intruder. 17 If not able to do this, they fly circling round them in agony of affection, calling out in their own note, and save their offspring in whatever manner they're able. 18 But why should we point attention to the sympathy towards children shown by irrational animals? 19 Even bees, at the season of honey-making, attack all who approach, and pierce with their sting, as with a sword, those who draw near their hive, and repel them even to death. 20 But sympathy with her children didn't turn away the mother of the young men, who had a spirit kindred with that of Avraham.

15:1 Oh reasoning of the sons, lord over the emotions, and religion more desirable to a mother than children! 2 The mother, when two things were set before her, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant, 3 rather elected the religion which according to God preserves to eternal life. 4 In what way can I describe ethically the affections of parents towards their children, the resemblance of soul and of form impressed into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of those born of them! 5 Because by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they're of children. 6 Of all mothers, the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love towards them. 7 Through her many pains undergone in connection with each one, she was compelled to feel sympathy with them; 8 yet, through fear of God, she neglected the temporary salvation of her children. 9 Not only so, but on account of the excellent disposition to the law, her maternal affection towards them was increased. 10 Because they were both just and temperate, and courageous, high-minded, fond of their kindred, and so fond of their mother that even to death they obeyed her by observing the law.

11 Yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle. 12 But she inclined each one separately and all together to death for religion. 13 Oh holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection! 14 At the racking and roasting of each one of them, the observant mother was prevented by religion from changing. 15 She saw her children's flesh dissolving around the fire, and their extremities quivering on the ground, and the flesh of their heads dropped forward down to their beards, like masks.

16 Oh you mother, who was tried at this time with bitterer pangs than those at birth! 17 Oh you only woman who've produced perfect holiness! 18 Your firstborn, expiring, didn't turn you, nor the second, looking miserable in his torments, nor the third, breathing out his soul. 19 You didn't weep when you saw each of their eyes looking sternly at their tortures, and their nostrils foreboding death! 20 When you saw children's flesh heaped on children's flesh that'd been torn off, heads decapitated on heads, dead falling on the dead, and a choir of children turned through torture into a burying ground, you didn't lament. 21 Not so do siren melodies or songs of swans attract the hearers to listening, Oh voices of children calling on your mother in the middle of torments! 22 With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires! 23 But religious reasoning, having strengthened her courage in the middle of sufferings, enabled her to forego, for the time, parental love.

24 Although seeing the destruction of seven children, the noble mother, after one embrace, stripped off her feelings through faith in God. 25 Because just as in a council room, seeing in her own soul vehement counsellors, nature and parentage and love of her children, and the racking of her children, 26 she holding two votes, one for the death, the other for the preservation of her children, 27 didn't lean to that which would have saved her children for the safety of a brief space. 28 But this daughter of Avraham remembered his holy fortitude.

29 Oh holy mother of a nation, avenger of the law, defender of religion, and prime bearer in the battle of the affections! 30 Oh you nobler in endurance than males, and more courageous than men in perseverance! 31 Because

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like Noah's ship, bearing the world in the world-filling flood, bore up against the waves, 32 so you, the guardian of the law, when surrounded on every side by the flood of emotions, and assaulted by violent storms which were the torments of your children, bore up nobly against the storms against religion.

The mother encourages her sons to remain faithful

16:1 If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even to death, it must be admitted that religious reasoning is master even of the emotions. 2 I've proved, then, that not only men have obtained the mastery of their emotions, but also that a woman despised the greatest torments. 3 The lions around Daniyel weren't so fierce, nor the furnace of Mishael burning with most vehement fires as that natural love of children burnt within her, when she saw her seven sons tortured. 4 But with the reasoning of religion the mother quenched emotions so great and powerful. 5 Because we must consider also this: that, had the woman been faint hearted, as being their mother, she'd have lamented over them, and perhaps might have spoken thus: 6 "Ah! I'm wretched and many times miserable, who having born seven sons, have become the mother of none. 7 Oh seven useless childbirths, and seven profitless periods of labour, and fruitless givings of suck, and miserable nursings at the breast. 8 Vainly, for your sakes, Oh sons, have I endured many pangs, and the more difficult anxieties of rearing. 9 Alas, of my children, some of you unmarried, and some who've married to no profit, I won't see your children, nor have the joy of being a grandmother. 10 Ah, that I who had many and fair children, should be a lone widow full of sorrows! 11 Nor, should I die, will I have a son to bury me." But with such a lament as this, the holy and God-fearing mother wept for none of them. 12 Nor did she divert any of them from death, nor grieve for them as for the dead. 13 But as one possessed with an adamant mind, and as one bringing forth again her full number of sons to immortality, she rather urged them to death on behalf of religion. 14 Oh woman, soldier of God for religion, you, aged and a female, have conquered through endurance even a tyrant; and even though weak, have been found more powerful in actions and words. 15 Because when you were seized along with your children, you stood looking at Eleazar in torture, and said to your sons in the Hebrew tongue, 16 "O sons, the contest is noble, to which you being called as a witness for the nation, strive zealously for the laws of your country. 17 Because it'd be disgraceful if this old man endured pains for the sake of righteousness, and that you who are younger would be afraid of the tortures. 18 Remember that through God, you obtained existence and have enjoyed it. 19 Therefore, you ought to bear every affliction because of God. 20 Because him also our father Avraham was zealous to sacrifice Yitshak (Isaac) our progenitor, and didn't shudder at the sight of his own paternal hand descending down with the sword on him. 21 The righteous Daniyel was thrown to the lions; and Hananyah, Azaryah, and Mishael were hurled into a fiery furnace, yet they endured through God. 22 You, then, having the same faith towards God, don't be troubled. 23 Because it's unreasonable that they who know religion wouldn't stand up against troubles. 24 With these arguments, the mother of seven, exhorting each of her sons, encouraged and persuaded them not to transgress God's commandment. 25 They saw this, too, that those who die for God, live to God, like Avraham, Yitshak, Ya'akov (Jacob), and all the patriarchs.

The mother's death and the martyrs' reward

17:1 Some of the spearbearers said that when she herself was about to be seized for the purpose of being put to death, she threw herself on the pile, rather than let them touch her body. 2 Oh you mother, who together with seven children destroyed the violence of the tyrant, and rendered void his wicked intentions, and exhibited the nobleness of faith! 3 Because you, like a house bravely built on the pillar of your children, bore the shock of tortures without swaying. 4 Cheer up, therefore, Oh holy-minded mother! Hold the firm hope of your steadfastness with God. 5 Not so gracious does the moon appear with the stars in heaven, as you're established as honourable before God, and fixed in the sky with your sons whom you illuminated with religion to the stars. 6 Because your bearing of children was after the manner of a child of Avraham.

7 If it were lawful for us to paint as on a tablet the religion of your story, the spectators wouldn't shudder at seeing the mother of seven children enduring for the sake of religion various tortures even to death. 8 It'd have been a worthwhile thing to have inscribed on the tomb itself these words as a memorial to those of the nation, 9 "Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the society of the Ivrim (Hebrews). 10 These also avenged their nation, looking to God, and enduring torments to death." 11 Because it was truly a divine contest which was carried through by them. 12 Because at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life. 13 Eleazar was the first to contend. The mother of the seven children entered the contest, and the kindred contended. 14 The tyrant was the antagonist; and the world and living men were the spectators. 15 Reverence for God conquered, and crowned her own athletes. 16 Who didn't admire those champions of true legislation? Who weren't amazed? 17 The tyrant himself, and all their council, admired their endurance, 18 through which, they also now stand beside the divine throne and live a blessed life. 19 Because Mosheh (Moses) says, "All the saints are under your hands." 20 These, therefore, having been sanctified through God, have been honoured not only with this honour, but that also by the fact that because of them, the enemy didn't overcome our nation. 21 That tyrant was punished and their country purified. 22 Because they became the ransom to the sin of the nation. The Divine Providence saved Yisrael (Israel), which was afflicted before, by the blood of those pious ones and the death that appeased

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anger. 23 Because the tyrant Antiokos (Antiochus), looking to their courageous virtue and to their endurance in torture, proclaimed that endurance as an example to his soldiers. 24 They proved to be to him noble and brave for land battles and for sieges; and he conquered and stormed the towns of all his enemies.

A call to follow their example

18:1 Oh Israeli children, descendants of the seed of Avraham, obey this law and in every way be religious, 2 knowing that religious reasoning is lord of the emotions, and those not only inward but outward.

3 Therefore those people who gave up their bodies to pains for the sake of religion weren't only admired by men, but were deemed worthy of a divine portion. 4 The nation through them obtained peace, and having renewed the observance of the law in their country, drove the enemy out of the land. 5 The tyrant Antiokos was both punished on earth, and is punished now that he's dead; for when he was quite unable to compel the Israelis to adopt foreign customs, and to desert the manner of life of their fathers, 6 then, departing from Yerushalem (Jerusalem), he made war against the Persians. 7 The righteous mother of the seven children spoke also as follows to her offspring: "I was a pure virgin, and didn't go beyond my father's house, but I took care of the rib from which woman was made. 8 No destroyer of the desert or ravisher of the plain injured me, nor did the destructive, deceitful snake make plunder of my chaste virginity. I remained with my husband during the time of my maturity. 9 When these, my children, arrived at maturity, their father died. He was blessed! Because having strived for a life of fertility in children, he wasn't grieved with a period of loss of children. 10 He used to teach you, when yet with you, the law and the prophets. 11 He used to read to you about the slaying of Hevel (Abel) by Kayin (Cain), the offering up of Yitshak (Isaac), and the imprisonment of Yosef (Joseph). 12 He used to tell you of the zealous Pinhas, and informed you of Hananyah, Azaryah, and Mishael in the fire. 13 He used to glorify Daniyel, who was in the den of lions, and pronounce him blessed. 14 He used to remind you of the scripture of Yeshayah (Isaiah), which says, "Even if you pass through the fire, it won't burn you." 15 He chanted to you David, the hymn writer, who says, "Many are the afflictions of the just." 16 He declared the proverbs of Shelomoh (Solomon), who says, "He's a tree of life to all those who do His will." 17 He used to confirm what Yehezkel (Ezekiel) said: "Will these dry bones live?" 18 Because he didn't forget the song which Mosheh (Moses) taught, proclaiming, "I'll kill, and I'll make alive." 19 This is our life and the length of our days.

20 Oh that bitter, and yet not bitter, day when the bitter tyrant of the Hellains (Greeks), quenching fire with fire in his cruel cauldrons, brought with boiling rage the seven sons of the daughter of Avraham to the rack, and to all his torments! 21 He pierced the balls of their eyes, and cut out their tongues, and put them to death with varied tortures. 22 Therefore divine retribution pursued and will pursue the pestilent wretch. 23 But the children of Avraham, with their victorious mother, are assembled together to the choir of their father, having received pure and immortal souls from God. 24 To him be glory forever and ever. Amen.

The account of Yeshua's ministry by
Yohan (John)

Introduction

Author

This account about the works and teachings of Yeshua (Jesus) was written by Yohan (John), brother of Ya'akov (mistakenly known in older English Bibles as James). Both of them were in the small group of twelve close followers of Yeshua that he selected as his apprentices and who accompanied him around as he taught. Out of the twelve, Yohan was the one that greatly loved Yeshua, and his closeness gave him much of the insight that he includes with his description of Yeshua's actions and teaching. The two brothers were the sons of Zavday, and all three of them worked as fishermen on Lake Galil.

This account

The *Open English Translation* places Yohan's account before the others because it begins with the eternal existence of Yeshua the messiah. Not only is Yeshua the godly messenger, he was also the creator who has now descended from heaven as a man. Omitting any mention of the baby Yeshua, Yohan does however tell us about Yohan-the-immerser who came before Yeshua to prepare the people for the arrival of the promised messiah.
In chapters two to twelve it's written how the various miracles that Yeshua did showed that he was the promised messiah who would offer life without ending to anyone who would accept that he had been sent by God and trust in his teaching. Although there were indeed many who did believe in him, many others were unable to come to that point and ended up opposing Yeshua at every turn.
In chapters thirteen to seventeen, Yeshua's compassion towards his followers is described. He also told them in advance of his impending brutal death.
In the final few chapters, we read about Yeshua's arrest and trial, then his being fastened to a pole and giving up his spirit, his coming back to life, and how his followers saw him and spoke with him again during that period.
Yohan is careful to explain how to receive life without ending by means of believing that Yeshua came down from heaven and obeying his teaching. Yeshua himself is the path and the truth and the life (14:6).

Main components of Yohan's account

Introduction *1:1-18*
Yohan-the-immerser and the first followers of Yeshua *1:19-51*
The people monitor Yeshua's teaching and miracles *2:1–12:50*
Yeshua's final week in and around Yerushalem *13:1–19:42*
Yeshua comes back to life and meets people again *20:1-31*
Yeshua reveals himself to his followers in Galil *21:1-25*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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The arrival of the true light

1:1 In the beginning was the message,[12] and the message was with **God**, and the message was and is God. **2** He, the message, was with **God** even at the creation of the universe. **3** Everything came into existence through the messenger[3]—there's not even one thing that came into existence that wasn't made by him.[4] **4** He holds life, and that life is the light of humankind. **5** And that light is shining in the darkness, and darkness cannot overcome him.

6 A man arrived who had been sent by **God**. His name was Yohan (John; Grk. Yoannes).[5] **7** He came as a testimony to tell about the light so that everyone would believe the light. **8** Yohan himself wasn't the light—he was merely the announcer of the light. **9** The true light which enlightens every person was coming into the world.

10 He was in the world and he's the creator of the world, and yet the world didn't even know him. **11** He came to his own chosen people, but they wouldn't accept him, **12** however anyone who would accept him and trusted in his authority, he gave them the right to become children **of God**— **13** not physical children and not coming from human actions, but children of **God**.

14 And the message became a human and lived here among us and we saw his greatness[6]—the greatness of an only child of the father—full of grace and truth.

15 Yohan (John; Grk. Yoannes) explained about him and loudly told everyone, "He's the one I meant when I said, 'There's someone coming after me, yet who came before me, because he existed before I did!' "

16 Because he has so much, we all received grace and then even more grace. **17** The commands came to us through Mosheh (Moses), but grace and truth came to us through **Yeshua (Jesus; Grk. Yesus) the messiah**. **18** No one has ever actually seen **God**, but the human son born from **God** the father and in close touch with him, he was the one to explain God to us.

The interrogation of Yohan-the-immerser[7]

19 Yohan (John; Grk. Yoannes) explained some of this when the Jewish leaders sent out priests and temple workers from Yerushalem (Jerusalem) to ask him, "Who are you?"

20 He didn't flinch from the truth and so he told them, "I am not the **chosen messiah**."

21 So they asked him again, "Are you Eliyah (Elijah) come back to life?"[8]

And he answered, "No, I'm not."

They asked, "Are you the prophet?"[9]

Again he answered, "No, I'm not."

22 So they asked him, "Who are you then? We need to give an answer to the ones who sent us. How do you describe yourself?"

23 So he said, "I am a voice shouting[10] in the wilderness smooth the path **of Yahweh**,[11] as the prophet Yeshayah (Isaiah) said."

24 Some of the ones sent out were members of the Farisaios party. **25** These ones asked Yohan (John; Grk. Yoannes), "So why are you immersing people then if you aren't the **messiah** or Eliyah (Elijah) or the prophet?"

26 He answered, "I'm immersing people in water, but somewhere here among us all there's someone you don't know— **27** the one coming after me, and I'm not even good enough to untie his sandal straps!"

28 All this happened in Beyt-Ania (Bethany) on the east side of the Yarden (Jordan) River where Yohan was immersing people.

Yeshua gets publicly revealed

29 The next day Yohan (John; Grk. Yoannes) saw **Yeshua** (Jesus; Grk. Yesus) coming towards him, and said, "Hey! Here's the sacrificial lamb **of God** who's come to take away the sin of the world.[12] **30** This is the man I was talking about when I said, 'There's someone coming after me, yet who came before me, because he existed before I did.' **31** I didn't know who he was but nevertheless I came and immersed people in water so that this man could be revealed to all Yisrael (Israel)."

32 And Yohan further explained, "I saw God's **spirit** come down and settle on him. **33** I didn't know which one was him, but the one who sent me to immerse people in water said, 'When you see the **spirit** coming down and settling on someone, he is the one who will immerse people with God's holy **spirit**.' **34** And I have seen that, and so I can assure you that he is **God's** son."

Yeshua gets a few followers

35 The next day, Yohan (John; Grk. Yoannes) was back there with two of his apprentices **36** and noticing **Yeshua** (Jesus; Grk. Yesus) walking nearby he said, "Look! There's the sacrificial lamb **of God**."

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1 **RV 1:1 · Note** TD: This passage is complex to translate because the message was also the messenger—that is, Yeshua came not only to teach about getting saved, but also to become the actual pathway to be saved!

2 **RV 1:1 · Cross-ref.** Gen 1:1.

3 **RV 1:3 · Note** Lit. him.

4 **RV 1:3 · Cross-ref.** Col 1:16.

5 **RV 1:6 · Cross-ref.** Mat 3:1; Mrk 1:4; Luk 3:1-2.

6 **RV 1:14 · Cross-ref.** Exo 40:34-35.

7 **RV 1:19 · Parallel** Mat. 3:1-12; Mark 1:1-8; Luke 3:1-18

8 **RV 1:21 · Cross-ref.** Mal 4:5.

9 **RV 1:21 · Cross-ref.** Deu 18:15,18.

10 **RV 1:23 · Note** We've deliberately omitted putting a comma here, because it's also possible that the comma should go after 'wilderness'.

11 **RV 1:23 · Cross-ref.** Isa 40:3 (LXX).

12 **RV 1:29 · Cross-ref.** Isa 53:7,12.

Readers' Version

37 When his two apprentices heard him say that, they left
him and followed **Yeshua**. 38 But **Yeshua** turned and saw
them following him, and asked them, "What do you two
want?"
And they said to him, "Teacher, where do you live?"
39 "Come and see," Yeshua replied. So they went with
him and saw where he lived, and then they stayed there
that night, because it was already late afternoon.
40 Andreas, the brother of Shim'on (Simon) Kefa (Peter;
Grk. Petros) was one of those two who heard Yohan and
then followed Yeshua. 41 As soon as he found his brother,
he said to Shim'on, "We have found the messiah—God's
chosen one," 42 and led him to **Yeshua**. When **Yeshua** saw
him, he said, "Ah, you are Shim'on, Yohan's son, but from
now on you'll be called Kefa which means *stone*."

Filippos and Netanel join the group

43 The following day, **Yeshua** (Jesus; Grk. Yesus) wanted to go to
Galil. He found Filippos (Philip) and told him, "Follow me!"
44 Filippos was from the town of Beyt-Tsayda where An-
dreas and Kefa (Peter; Grk. Petros) lived. 45 Filippos then
found Netanel (Nathanael) and told him, "We've found the
one that Mosheh (Moses) and the prophets wrote about in
the Scriptures. He's **Yeshua** from Nazaret (Nazareth)."
46 And Netanel said, "Does anything good come from
Nazaret?"
So Filippos answered, "Well, come and see for yourself."
47 **Yeshua** saw Netanel approaching and said, "Ah, this is
an honest Israeli."
48 But Netanel queried him, "Where do you know *me*
from?"
And **Yeshua** replied, "Actually I saw you under that fig
tree before Filippos had even called you."
49 Netanel exclaimed, "Great teacher! You *are* **God's** son!
You're the king of Yisrael (Israel)!"
50 **Yeshua** responded, "So you believe this because I said
that I had seen you under the fig tree. You'll get to see
much greater things than that!" 51 And he continued,
"Honestly, I'm telling all of you: you'll be seeing the sky
opened up and **God's** messengers going up and coming
down on me—the son of humanity."[13]

The wine miracle

2:1 On the Tuesday,[14] there was a
wedding in Kana in Galil, and **Yeshua's** (Jesus'; Grk. Yesus')
mother was there 2 and **Yeshua** and his apprentices were
also invited. 3 When the wine ran out at the wedding, his
mother said to him, "They haven't got any more wine."
4 **Yeshua** answered, "What does that have to do with us,
mother? It's not the time for my ministry yet."
5 But his mother told the servants, "Just do whatever he
tells you."
6 Now there were six empty stone water jars there that
are used for Jewish purification ceremonies. (Each one
could hold over 70 litres.) 7 So **Yeshua** told them to fill the
jars with water, and they filled them up. 8 Then he said,
"Okay, now take a sample out and give it to the MC." So
they took some 9 and when the MC tasted the water that
had now turned to wine, not knowing where it had come
from he called the groom 10 and exclaimed, "Most people
supply the best wine at the beginning of the reception, and
the cheaper stuff when people are a bit tipsy. But you've
kept the best wine until last!"
11 This event in Kana, Galil, was the first of the miracles
that **Yeshua** did, and it revealed his greatness and his fol-
lowers believed that he was from God.
12 After that, Yeshua and his mother and brothers and
his followers travelled east to Kafarnaoum (Capernaum),[15]
but they only stayed there a few days.

Yeshua disturbs the temple traders[16]

13 By then it was getting close to
the time of the Jewish Festival of the
Passover,[17] and **Yeshua** (Jesus; Grk. Yesus) went down to
Yerushalem (Jerusalem). 14 There in the temple, he discov-
ered merchants selling cows and sheep and doves, and
moneychangers sitting at their tables. 15 Yeshua formed
some cords into a whip and drove the sheep and cows out
of the temple grounds, and he overturned the ta-
bles—spilling the coins of the moneychangers onto the
ground. 16 He scolded the ones selling doves, saying, "Get
them out of here! Don't be making my father's house into a
market." 17 That reminded his followers of the scripture:
"I'll be filled with zeal for your temple."[18]
18 Then the Jewish leaders responded, "Do a miracle to
show that you have the authority to do these things."
19 But **Yeshua** answered, "Well, destroy this temple and
I'll raise[19] it again in three days."[20]
20 The leaders smirked, "This temple took forty-six years
to build, and you reckon that you can raise it again in three
days?"
21 But Yeshua had been meaning his own body when he
was talking about the temple. 22 In the future when he was
actually raised from the dead, his followers remembered
this statement, and they believed both the Hebrew scrip-
tures and **Yeshua's** message.

Yeshua does miracles and knows thoughts

23 When Yeshua (Jesus; Grk. Yesus)
was at the Passover Feast in
Yerushalem (Jerusalem), many be-
lieved in his authority because they saw the miracles that
he was able to do. 24 But **Yeshua** never fully entrusted

13 **RV 1:51 · Cross-ref.** Gen 28:12.
14 **RV 2:1 · Note** Or possibly, 'Three days later'.
15 **RV 2:12 · Cross-ref.** Mat 4:13.
16 **RV 2:13 · Parallel** Mat. 21:12-13; Mark 11:15-17; Luke 19:45-46
17 **RV 2:13 · Cross-ref.** Exo 12:1-27.
18 **RV 2:17 · Cross-ref.** Psa 69:9.
19 **RV 2:19 · Note** We couldn't easily use *rebuild* here because there's a play on words—see verse 21.
20 **RV 2:19 · Cross-ref.** Mat 26:61; 27:40; Mrk 14:58; 15:29.

Readers' Version

himself to them, because he knew what people are like.
25 (He didn't need anyone to tell him what people are like because he could see what any person was like on the inside.)

Yeshua tells Nikodemos about the need to be reborn

3:1 After dark one evening, a Jewish leader named Nikodemos who was a member of the Farisaios party 2 went to Yeshua (Jesus; Grk. Yesus) and said, "Teacher, we know that God has sent you as a teacher, because no one could do those kinds of miracles if **God** wasn't with him."

3 **Yeshua** responded, "I'll tell you frankly that no one can get to see **God's** kingdom unless he's reborn."

4 Nikodemos questioned, "How can an adult be reborn? A person can't just return into their mother's womb and then get born a second time!"

5 But **Yeshua** continued, "Honestly, I'm telling you: unless a person is born from both water *and* the **spirit**, they can't enter **God's** kingdom. 6 Someone that's born from a body is flesh and bone, but someone that's born from God's **spirit** is spiritual. 7 So you shouldn't be surprised that I told you that everyone needs to be reborn. 8 The wind blows wherever it wants, and you can hear its sound but you can't actually see where it's coming from or where it's going to. So too with everyone who's born from God's **spirit**."

9 Nikodemos replied, "How can all that even happen?"

10 "You're a Jewish teacher," **Yeshua** answered, "and yet you don't know all that? 11 It's true that we just teach what we know, and explain what we've seen ourselves, but you people aren't accepting our testimony. 12 If I tell all of you earthly things and you don't believe them, how will you ever believe if I explain *heavenly* things to you? 13 None of you have ever gone up into heaven, but I, the son of humanity, have come down from heaven.

14 "Just like Mosheh (Moses) lifted up that bronze snake on a pole in the wilderness,[21] it's also necessary for the son of humanity to be lifted up,[22] 15 so that everyone who believes in him won't die, but will live forever.[23] 16 Because[24] in that same way, **God** loves the people of the world enough to cause his only son to be born, and to give him to the world, so that everyone who believes that won't die, but will go on to live forever.

17 "**God** didn't send his son here to condemn people, but rather to save them. 18 Anyone who trusts in me won't be condemned. However, anyone who doesn't believe this has already been condemned because he rejected the authority of the only son that **God** fathered. 19 And this is the verdict: that light has come into the world, but some people love the darkness more than the light because they do evil things, 20 because everyone who does evil things hates the light and doesn't come to the light so that their actions won't be exposed. 21 But anyone who does what is right, comes toward the light so that their actions can be revealed as being done with **God's** help."

Yohan approves of Yeshua's popularity

22 After this, **Yeshua** (Jesus; Grk. Yesus) and his followers went down to Yehudah (Judah), and stayed there and immersed some believers. 23 Yohan (John; Grk. Yoannes) was also immersing people at Ainon near Saleim because there was plenty of water there and people would come to him to get immersed. 24 (At this point in time, Yohan had not yet been put in prison.)[25] 25 Then a debate about purification started between Yohan's followers and a religious leader.[26] 26 So some people went to Yohan and said, "Teacher, that man that came to you across the river and that you testified about, now *he's* immersing people and so they're all going to him."

27 "None of us get anything if it's not being given from heaven," Yohan answered. 28 "You yourselves know that I said that I'm not the **messiah**,[27] but rather the **one** coming before him. 29 It's the groom that has the bride—the best man is happy because he sees that the groom is happy. So I'm actually completely happy with all this. 30 It's right and proper that he should increase and I should fade out."

31 "The one who came down from heaven is greater than any of us. We came from this world and speak in our earthly ways. The one who came down from heaven is greater than any of us. 32 He explains about what he's seen and heard, but people don't believe him. 33 Anyone who does believe him, confirms that **God** is true. 34 The one that **God** sent tells us **God's** words, because God doesn't ration his **spirit**. 35 The father loves the son and has put him in charge of everything.[28] 36 Anyone who believes God's son will live forever, but anyone who disobeys the son won't be seeing life, but will feel **God's** severe anger instead."

Yeshua chats with a woman at the well

4:1 When **Yeshua** (Jesus; Grk. Yesus) found out that the Farisaios party knew that he was gaining and immersing more fol-

21 RV 3:14 · Cross-ref. Num 21:9.

22 RV 3:14 · Note lifted up / exalted: See https://bibleDifferences.net/2019/04/25/156-exulted

23 RV 3:15 · Note See http://bibleandtech.blogspot.com/2021/03/john-314-21-translation-and-commentary.html

24 RV 3:16 · Note Sadly when older English translations use 'For' (following John Wycliffe's middle-English translation from Latin from the 1300's), it's quite easy to ignore what it's there for. The *OET* uses the modern-English translation 'Because' which makes the connection to the previous verses (especially v14-15) clearer.

25 RV 3:24 · Cross-ref. Mat 14:3; Mrk 6:17; Luk 3:19-20.

26 RV 3:25 · Note
https://www.billmounce.com/monday-with-mounce/what-does-the-word-%E2%80%9Cjew%E2%80%9D-mean-you-john-3-25

27 RV 3:28 · Cross-ref. Yhn 1:20.

28 RV 3:35 · Cross-ref. Mat 11:27; Luk 10:22.

Readers' Version

lowers than Yohan (John; Grk. Yoannes) had, 2 (although actually it wasn't **Yeshua** himself that was immersing them, but his apprentices that were doing it), 3 he left Yehudah (Judea) and went back up to Galil. 4 On the way up, he decided to go through Shomron (Samaria).

5 By choosing that route, they came to a town in Shomron called Sukar, which was near the place that the patriarch Yosef (Joseph) had inherited from his father Ya'akov (Jacob),[29] 6 and 'Ya'akov's well' was there. **Yeshua** was tired from all the walking and was sitting by the well around midday.

7 A woman came from the town to get water from the well, and **Yeshua** asked her for a drink 8 since his followers had gone into the town to buy some lunch.

9 The woman said to him, "You're a Yehudi (Jew). How come you're asking me for a drink when I'm from Shomron?" (Yehudim (Jews) don't normally associate with anyone from Shomron.)[30]

10 **Yeshua** answered, "If you'd recognised **God's** gift and who it is who's asking you for a drink, you would have asked me and I would have given you *living* water to drink."

11 But the woman countered, "Mister, you don't even have rope and a bucket to reach the water in the deep well. How then could you get 'living water'? 12 I doubt that you're greater than our ancestor Ya'akov (Jacob) who made this well for us and drank this water along with his children and his animals."

13 **Yeshua** responded, "Everyone who drinks this water will get thirsty again, 14 but anyone who drinks the water that I give them will find a well springing up inside them—springing into eternal life."

15 So the woman said, "Okay, then. Give me some of that water so that I won't get thirsty and won't have to keep coming out here to the well."

16 Yeshua said, "First, go and get your husband and then come back here."

17 "Actually, I don't have a husband!" she retorted.

"True enough—indeed you don't," **Yeshua** said.
18 "You've had five husbands and you're not married to the man you're living with, so what you said was true."

19 "Mister, I can see that you're a prophet," the woman reacted. 20 "Our ancestors worshipped on this mountain, but you Yehudim (Jews) claim that people should only worship there in Yerushalem (Jerusalem)."

21 Then **Yeshua** told her, "You need to believe that I was sent from God, woman, because a day is coming when everyone will be worshipping him neither on this mountain, nor in Yerushalem. 22 You people in Shomron (Samaria) don't even know who you worship, but we do, because people will be saved by means of us Yehudim. 23 But a time is coming, starting even now, when the true worshippers will be worshipping the father in spirit and truth, because those are the ones that he is wanting to worship him.
24 **God is spirit**, and the ones worshipping him must worship in spirit and total honesty."

25 **The** woman said, "I'm aware that the messiah is coming—God's **chosen one**. Whenever he appears, he'll teach us everything."

26 "*I am* the messiah," **Yeshua** responded. "Yes, he's speaking to you!"

27 After this, his followers arrived back, and they were astounded that he was speaking with a woman. However no one dared ask her, "What are you after?" Or to ask him, "Why are you talking with her?"

28 So the woman left her water jar there, and went back into the town where she told the people, 29 "Come and see a man who knew as much about me as I know myself! He must be the **messiah**!" 30 So they went out from the town to go and see Yeshua.

31 Meanwhile, Yeshua's followers encouraged him, "Teacher, here, eat."

32 But he said, "I've had food to eat that you don't know about."

33 This made his followers ask each other, "Did you see anyone bring him something to eat?"

34 "Obeying God who sent me is like food to me, and I plan to finish his work," **Yeshua** explained. 35 "Don't you all have a saying about needing to wait four months for a harvest? But I'm telling you that you all should open your eyes and look at the fields, because they're already lightening up as harvest time approaches. 36 The harvester gets paid with a harvest that will last forever so that the ones who plant and the ones who harvest can all celebrate.
37 There's truth in the statement that one person plants and a different person harvests. 38 I've sent you all out to harvest where you haven't worked before—others did the groundwork and you benefit from their work."

39 And many people of Shomron (Samaria) came out of that town and believed that Yeshua is God because the woman had told them that he knew everything about her.
40 So when they all came, they asked him to stay in their town and they stayed on there for a couple of days.

41 As a result of his teaching, many more believed 42 so then they told the woman, "We no longer believe just because of what you said, but now that we've heard him for ourselves, we can see that he really is the saviour of the world."

Yeshua heals the official's son

43 After his two days in Shomron (Samaria), Yeshua (Jesus; Grk. Yesus) continued on up to Galil. 44 **He** himself had told them that no prophet gets honoured in his own home town.[31]
45 When he got to Galil, the people accepted him, having seen everything that he'd done at the feast in Yerushalem

29 **RV 4:5 · Cross-ref.** Gen 33:19; Josh 24:32.

30 **RV 4:9 · Cross-ref.** Ezr 4:1-5; Neh 4:1-2.

31 **RV 4:44 · Cross-ref.** Mat 13:57; Mrk 6:4; Luk 4:24.

Readers' Version

(Jerusalem) because they had also been down there.[32]

46 So he went again to Kana there in Galil where he had made the water into wine.[33] Now there was a royal official there, whose son in Kafarnaoum (Capernaum) was ill.
47 When the official heard that **Yeshua** was coming up from Yehudah (Judea) to Galil, he went and asked him if he would come and heal his son who was dying. 48 **Yeshua** said to him, "You people won't believe unless you see miracles and other marvels."

49 But the official begged him, "Sir, please come before my child dies."

50 "Go back there and see," **Yeshua** responded. "Your son will recover."

The man believed what **Yeshua** had told him, and so he started off. 51 On his way, his slaves met him and reported that the boy was alive and well.

52 So the official asked them what time it was that he got better, and they replied that the fever had subsided around 1pm. 53 The father knew that that was the time when **Yeshua** had told him that his son would recover, and as a result his whole household believed that Yeshua came from God.

54 This was the second miracle that **Yeshua** have done after leaving Yehudah (Judea) and going to Galil.

Yeshua heals a man at the pool

5:1 After all this, there was another Jewish feast, so **Yeshua** (Jesus; Grk. Yesus) went down to Yerushalem (Jerusalem). 2 In Yerushalem at the Sheep Gate, there's the Beyt-Tsayda pool that has five alcoves 3 and a large number of sick, blind, lame, and paralysed people lie there in them. 4 ◘
5 One man had been there for thirty-eight years, 6 and when **Yeshua** noticed him and knew that he'd been there for so long, he asked, "Do you want to get better?"

7 "Yes mister," the sick man answered, "but when the water starts moving, I don't have a companion to lift me into the pool, so someone else always get there before me."

8 Then **Yeshua** said, "Stand up and pick up your bedroll and start walking." 9 The man immediately stood up, picked up his gear, and started to walk.

However, this was the weekly rest day. 10 So the religious leaders said to the man, "Hey! It's against the law for you to carry your bedding on the rest day!"[34]

11 But the man answered, "The man who made me better told me to pick up my bedroll and start walking."

12 "Oh. Who was it that told you to take that stuff and start walking?"

13 But the man who had been healed didn't even know who it was, because **Yeshua** had quickly left when a crowd had formed.

14 Later on, **Yeshua** found the man in the temple and told him, "Look, you're better now so don't go on sinning, because you don't want anything worse to happen to you."

15 The man then went and told the leaders that it was **Yeshua** who had made him better. 16 As a result, the leaders started harassing **Yeshua** because he had done this on a rest day. 17 But Yeshua just replied, "My father is working today, and so I'm also working."

18 Because of this, the leaders became determined that he must be put to death—not just because he broke the rules for the rest day, but most of all because he was calling **God** his own father, thus making himself equal **to God**!

Authority over life is given to the son

19 So **Yeshua** (Jesus; Grk. Yesus) responded to them, "I want to tell you all something: The son can't initiate anything by himself. He can only do what he sees his father doing, because whatever his father is doing, he also does things like that. 20 You see, the father loves his son and shows him everything that he's doing. In fact, he'll be showing him even greater things than what he's done already, so that you all will be amazed. 21 Because the father brings the dead back to life, giving them new life, so too the son can give life to anyone who he wants. 22 The father won't be judging anyone, but has already given that task to the son, 23 so that the people might honour the son like they honour the father. But anyone who is not honouring the son, is also dishonouring the father who sent him.

24 "I assure you that anyone who hears my message and believes that I was sent by God, will live forever and will not be condemned, but has moved from death into life. 25 I can also assure you that a time is coming, and in fact is here already, when the dead will be hearing the voice of **God's** son and that voice will bring them back to life. 26 As the father is the source of life, he gave the power of giving life to the son 27 and gave him the authority to be the final judge, because he is the son of humanity. 28 Don't be surprised at this, because a time is coming when everyone in their graves will be hearing his voice, 29 and the ones having done what is good will be given new life, and the ones having done what is evil will be condemned."[35]

The unbelief of the religious leaders

30 Yeshua (Jesus; Grk. Yesus) continued explaining to the religious leaders, "I don't do anything in isolation. Whenever I hear from him, only then do I judge and my judgement is correct and impartial because I'm not imposing *my* desires, but the desire of the one who sent me.

31 "If I just testified about myself, my testimony would not be correct or even valid. 32 However it's another one that's testifying about me, and I know that his testimony about me is true. 33 You sent people out to question Yohan (John; Grk. Yoannes) and his testimony was true.[36] 34 but I don't even need any testimony that comes from people, because I am teaching you how to be saved. 35 Yohan was a

32 **RV 4:45 · Cross-ref.** Yhn 2:23.

33 **RV 4:46 · Cross-ref.** Yhn 2:1-11.

34 **RV 5:10 · Cross-ref.** Neh 13:19; Jer 17:21.

35 **RV 5:29 · Cross-ref.** Dan 12:2.

36 **RV 5:33 · Cross-ref.** Yhn 1:19-27; 3:27-30.

bright and shining light and you appreciated it for a short time. 36 But I have a stronger testimony than Yohan's because the father has entrusted works to me to complete, and which I'm already doing and which clearly show that the father sent me here. 37 And since he sent me, he himself has testified about me.[37] You people have never listened to his voice, nor have you ever seen him! 38 And his way of thinking is obviously not in your minds, because you don't believe the one that he sent. 39 You look in the Jewish scriptures because you suppose that they'll lead you to eternal life. Those very scriptures testify about me coming, 40 yet you refuse to come to me in order to receive life.

41 "I'm not getting any praise from people 42 but I do know that you people don't actually love **God** in your hearts. 43 I have come with my father's authority and you don't accept me, but if someone came claiming their own authority, you'd happily accept them. 44 How *could* you possibly believe when you just accept acclamations from each other, but don't even seek praise from the only **God**. 45 But don't be assuming that I'll be accusing you all in front of the father. No, the one who'll accuse you is Mosheh (Moses) because he's the one that you're hoping to please. 46 The trouble is that if you actually believed what Mosheh wrote, you would believe me, because Mosheh was writing about me. 47 But since you don't really believe his writings, you're not at all likely to believe me."

Feeding 5,000 families[38]

6:1 After all this, **Yeshua** (Jesus; Grk. Yesus) crossed the lake in a boat.[39] 2 A large crowd followed him because they'd seen his miraculous healings of sick people. 3 **Yeshua** climbed a hill and sat there with his apprentices. 4 At that time, it was getting close to the Jewish Festival of Passover. 5 When **Yeshua** looked out and saw the large crowd coming, he asked Filippos (Philip), "Where can we get enough food from to feed all this crowd?" 6 But he was only saying this to test Filippos because he already knew what he was going to do.

7 Filippos answered, "To buy even just a snack for this many people would take several months' wages!"

8 Now one of Yeshua's apprentices, Shim'on (Simon) Kefa's (Peter's; Grk. Petros') brother, Andreas, said to Yeshua, 9 "There's a young boy here with five buns and two small cooked fish, but that wouldn't even start to feed this crowd."

10 But **Yeshua** told them to get all the people to sit down as there was a large grassy area. So they all sat down—some five thousand men were counted. 11 Then he took the buns and gave thanks to God, and started passing around both the buns and the fish, and everyone ate as much as they wanted. 12 Once everyone was full, Yeshua got his apprentices to collect the leftover fragments so as not to waste anything. 13 So they gathered the leftovers and filled twelve baskets with leftover bread.

14 The people who had witnessed this and other miracles said, "This really is the prophet that God promised to send!" 15 But **Yeshua** knew that they intended to come and grab him to proclaim him as their king, so he moved out of the crowd and on up the hill.

Yeshua comes walking across the lake[40]

16 As it moved into evening, Yeshua's (Jesus'; Grk. Yesus') apprentices went back down to the lake 17 and having boarded the boat, they set out across the lake toward Kafarnaoum (Capernaum). By then it was dark, and there was still no sign of **Yeshua**. 18 Then a strong wind hit the lake and the water got rough. 19 When they had rowed about five kilometres, they saw **Yeshua** walking on top of the lake and approaching the boat, and they were very scared. 20 But he told them, "Don't worry—it's me." 21 After that they were willing to let him into the boat, and immediately the boat was at their arrival place.

22 The next day, the crowd looked across the lake and saw that only one small boat had crossed, and they knew that only **Yeshua's** apprentices had boarded that boat and left, and not **Yeshua** himself. 23 Other boats came across from Tiberias near the place where they had eaten the bread after the **master** had given thanks. 24 So when all the people saw that **Yeshua** wasn't around and his apprentices had left, they went off looking for **Yeshua** in Kafarnaoum.

The bread that enables true life

25 When they found him there across the lake, they queried, "Teacher, how did you get here?"

26 "Honestly, I know that you're not looking for me because you saw God working miracles," **Yeshua** (Jesus; Grk. Yesus) answered, "but because you all had plenty of food to fill you up. 27 Don't just work for the food which goes off, but for the food which lasts forever—the food which the son of humanity will give to you because **God** the father has put his mark of approval on him."

28 Puzzled, they asked him, "What should we be doing if we want to work for **God**?"

29 He answered, "Doing **God's** work is putting your trust in the one that he sent here."

30 "If so," they said, "what miracle will you do for us to see so that we can believe that you came from God? What can *you* do? 31 Our ancestors ate the manna[41] out in the wilderness, just like Mosheh (Moses) wrote, 'He gave them bread from the sky to eat.' "[42]

32 **Yeshua** (Jesus; Grk. Yesus) said to them, "Actually I can

37 **RV 5:37 · Cross-ref.** Mat 3:17; Mrk 1:11; Luk 3:22.

38 **RV 6:1 · Parallel** Mat. 14:13-21; Mark 6:30-44; Luke 9:10-17

39 **RV 6:1 · Note** Here Yohan also uses the Roman name "Lake Tiberias" rather than just "Lake Galilee".

40 **RV 6:16 · Parallel** Mat. 14:22-33; Mark 6:45-52

41 **RV 6:31 · Note** Manna was a word that meant 'stuff' and referred to some kind of flakes that regularly came down from the sky in the time of Mosheh and could be eaten as food.

42 **RV 6:31 · Cross-ref.** Exo 16:4,15; Psa 78:24.

tell you that it wasn't Mosheh who gave them bread from heaven, but my father gives you the real bread from heaven, 33 because **God's** bread is the one who came down from heaven and who gives life to the world."

34 So they requested, "Mister, keep giving us that bread."

35 "*I am* the bread that gives life," **Yeshua** answered, "anyone who comes to me will never hunger, and the one believing in me, will never be thirsty again. 36 But as I said already, although you have seen me you refuse to believe me. 37 Everyone that the father gives to me will come to me, and I certainly won't turn away anyone who comes to me, 38 because I came down from heaven, not to do what I want, but to do what the one who sent me wants. 39 And what he wants is for me to not lose anyone that he's given to me, but to bring them back to life on the last day. 40 My father wants everyone who watches me and believes in me to live forever, because I will bring them back to life on that final day."

41 This little speech made the religious leaders grumble about him because he had said that he was the food that came down from heaven, 42 as they figured out, "This is **Yeshua** the son of Yosef (Joseph) and so we know his parents. So how can he say that he came down from heaven?"

43 **Yeshua** scolded them, "Don't be grumbling to each other. 44 No one can join me unless the father who sent me attracts them, and then I'll be bringing them back to life on that final day. 45 The prophets wrote that the people will be taught by **God**.[43] And everyone who's heard and learnt from the father comes to me. 46 Not that any person has seen the father—only the one who came from **God** has seen him. 47 I tell you sincerely: anyone who believes in me will live forever. 48 *I am* the bread that gives true life. 49 Your ancestors ate manna in the wilderness, but they all went on to die. 50 But *I am* the bread that came down from heaven and anyone who eats this will not die. 51 *I am* the living bread that came down from heaven and if anyone eats this bread, he will live through to the next age."

52 At this point, the religious leaders began to argue with each other, "How could this man give us his flesh to eat?"

53 So **Yeshua** (Jesus; Grk. Yesus) explained, "Indeed if you don't eat my flesh and drink my blood, you aren't truly alive! 54 Anyone who eats my flesh and drinks my blood will gain eternal life—I will bring them back to life on that final day, 55 because my flesh is the true food, and my blood is the true drink. 56 Anyone who eats my flesh and drinks my blood lives in me, and I will live in him. 57 The father is alive and sent me here, and I am alive because of Him, so also the person who eats me will be alive because of me. 58 Unlike your ancestors who ate that bread from the sky and then died, anyone who eats this bread that came down from heaven will live through to the next age."

Many people find the teaching too difficult

59 Yeshua (Jesus; Grk. Yesus) taught all of this in the Jewish meeting hall (Grk. synagogue) there in Kafarnaoum (Capernaum). 60 But even many of his followers who heard it said, "That's a difficult teaching—it's too hard to take."

61 But **Yeshua** already knew inside that his followers were grumbling about that and asked them, "Do you find that offensive? 62 What if you were to see the son of humanity ascending to where he came from? 63 It's the **spirit** that is the source of life, not the body. The concepts that I've taught you are all spiritual and life-giving. 64 But there are some here who don't believe me." Actually, **Yeshua** had already known from the beginning just who would believe and which person would betray him 65 so he said, "That's why I told you that no one can come to me unless the father has given them to me."

66 After this, many of his followers went back and no longer accompanied him around.

67 So **Yeshua** said to his twelve apprentices, "Don't you want to leave as well?"

68 "**Master**," Shim'on (Simon) answered, "if we went, who would we follow then? You're the only one who teaches about living forever. 69 We believe and know that you are the holy son **of God**."[44]

70 **Yeshua** responded, "Didn't I choose all twelve of you myself? And yet one of you is the devil."[45] 71 (He was talking about Yehudah (Judas; Grk. Yudas), Shim'on Iskariot's son, because he was the one who would go on to betray him.)

Yeshua's sceptical brothers dare him to go public

7:1 After all this, **Yeshua** (Jesus; Grk. Yesus) travelled around Galil. (He didn't want to travel around Yehudah (Judea) because the leaders there wanted to execute him.) 2 As it was now getting close to the Jewish Feast With Tents,[46] 3 his brothers said to him, "You should leave this place and go down to Yehudah so that all your followers can see the miracles that you're doing. 4 If you want to become well-known, you don't do things out of the main stream. If you want to do miracles, go and show yourself to the wider world. 5 (You see, not even Yeshua's own half-brothers believed that he came from God.)

6 So **Yeshua** responded, "Well, you guys can do that any time, but it's not the right time for me yet. 7 All the people won't hate you guys, but they do hate me because I teach about the evil things they are doing. 8 You all go on down to Yerushalem (Jerusalem) ahead of me. I'm not going to the feast yet because it's not yet the right time for me." 9 After saying this, Yeshua stayed up in Galil.

Yeshua starts teaching about authentic justice

10 But after his half-brothers had left to go down to Yerushalem (Jerusalem), Yeshua (Jesus; Grk.

43 **RV 6:45 · Cross-ref.** Isa 54:13.

44 **RV 6:69 · Cross-ref.** Mat 16:16; Mrk 8:29; Luk 9:20.

45 **RV 6:70 · Note** The scriptures appear to teach that although there's many 'demons', there's only one 'devil'.

46 **RV 7:2 · Cross-ref.** Lev 23:34; Deu 16:13.

Readers' Version

Yesus) also went—not in the public limelight but just incognito so to speak. 11 However at the celebrations, the Jewish religious leaders were searching for him, and were asking around where he was.

12 Even among the crowds there was a lot of quiet banter with some saying that Yeshua is a good man and others complaining that he was misleading the people. 13 Either way, no one was speaking out in public about him, because they were afraid of the reaction of the religious leaders.

14 Finally sometime in the middle of the celebrations, **Yeshua** went into the temple and started teaching in there. 15 Even the Jewish leaders were surprised, asking, "How can this man know so much when he hasn't been trained as a teacher?"

16 **Yeshua** himself responded, "My teaching doesn't come from me, but from the one who sent me. 17 If anyone wants to do **God's** will, they'll soon figure out whether my teaching comes from **God** or if I'm just making it up myself. 18 Any person who just teaches their own thoughts is just seeking their own advancement, but anyone who wants to promote the one who sent them, this is authentic and there's no hidden self-interest. 19 Didn't Mosheh (Moses) write down God's commands for you, yet not a single one of you obeys them. Why are you wanting to execute me?"

20 "You must be demon-possessed," said some in the crowd, "Who would be wanting to execute you."

21 **Yeshua** responded, "I did one miracle and you were all amazed. 22 Mosheh gave you the command about circumcision[47] (even though it actually came from before his time),[48] but to obey this, you'll even circumcise a baby boy on the Rest Day. 23 So if a baby boy can be circumcised on the Rest Day so that Mosheh's commands aren't broken, they why did you get angry with me because I made a man healthy on the Rest Day?[49] 24 Don't just 'judge' things so that you yourselves look good, but judge impartially, seeking the best for others."

Could Yeshua be the messiah?

25 After this, some of the locals from Yerushalem (Jerusalem) started asking, "Isn't this the man they were wanting to execute? 26 Well, here he is teaching in public, yet they're not even confronting him. Perhaps the leaders know that he really is the **messiah**? 27 But we even know where this **man** is from. Surely when the **messiah** comes, no one would know his family background."

28 So as **Yeshua** (Jesus; Grk. Yesus) continued teaching, he called out, "Indeed you all know me and my home and my family. But I didn't come here of my own accord, but the one who sent me here is truthful, even though you don't even know him. 29 I know him, because I came from him, indeed, he was the one who sent me here."

30 So now they really want to arrest him, but no one touched him because it was not yet the proper time. 31 Many in the crowd did believe that he was from God and they were saying, "When the **messiah** comes, would he be doing greater miracles than what we've seen this man do?"

Yeshua discusses leaving as they aim to arrest him

32 The Farisaios party heard the crowd muttering about these things and sent out some of their servants along with the chief priests to go and arrest Yeshua (Jesus; Grk. Yesus). 33 So **Yeshua** said, "I'll only be with you all for a short while longer and then I'll be going to the one who sent me. 34 You'll look for me but won't be able to find me, and you can't go where I'll be going."

35 The leaders wondered, "Where could he be going that we wouldn't be able to find him? Will he go and live with the Yehudim (Jews) living out there among the Hellains (Greeks) and start teaching the Hellains? 36 And what does he mean about looking for him and not being able to find him, and not being able to go where he goes?"

Yeshua offers living water to the crowd

37 On the final climax day of the celebrations,[50] **Yeshua** (Jesus; Grk. Yesus) stood there and shouted, "Anyone who's thirsty, come here to me and drink.[51] 38 Anyone who trusts me will have rivers of living water flowing out from him just like the scriptures say."[52] 39 He was talking about God's **spirit** that the ones who trust him would receive in **the** future—not yet because **Yeshua** hadn't been lifted up to heaven yet.

The people are divided about Yeshua

40 When some in the crowd heard his teaching, they said, "He really is the coming prophet." 41 Others said, "He must be the **messiah**."

But some pointed out, "The **messiah** won't come from Galil. 42 Don't the scriptures say that he'll be a descendant of King David and that he'll come from David's town of Beyt-Lehem (Bethlehem)?"[53] 43 And so the crowd was divided about Yeshua (Jesus; Grk. Yesus). 44 Some of the Farisaios' servants wanted to arrest him, but decided to leave him alone for now.

The leaders distrust Yeshua and mock his followers

45 So when the servants returned back to the chief priests and the Farisaios, they were asked, "Why haven't you brought him?"

46 They answered, "We've never heard anyone speak like he does."

47 "Don't tell us that you've also been taken in by him?" the Farisaios asked them. 48 "None of our leaders or any of

47 **RV 7:22 · Cross-ref.** Lev 12:3.

48 **RV 7:22 · Cross-ref.** Gen 17:10.

49 **RV 7:23 · Cross-ref.** Yhn 5:9.

50 **RV 7:37 · Cross-ref.** Lev 23:36.

51 **RV 7:37 · Cross-ref.** Isa 55:1.

52 **RV 7:38 · Cross-ref.** Eze 47:1; Zech 14:8.

53 **RV 7:42 · Cross-ref.** 2Sam 7:12; Mic 5:2.

us Farisaios believe that he's from God. 49 But all these people ignorant of the scriptures are bewitched."

50 Now Nikodemos (the one who had previously visited Yeshua (Jesus; Grk. Yesus)) spoke up,[54] 51 "Since when did our rules allow us to judge a person before we've even heard them out and investigated what they're doing?"

52 "So do you come from Galil as well?" they sneered, "Look in the scriptures and you'll soon see that no prophet emerges out of *Galil*."

The woman caught in adultery[55]

53 ◘
8:1 ◘ 2 ◘ 3 ◘ 4 ◘ 5 ◘[56] 6 ◘ 7 ◘ 8 ◘ 9 ◘ 10 ◘ 11 ◘

The two witnesses of Yeshua's authenticity

12 Because of this, **Yeshua** (Jesus; Grk. Yesus) told them, "*I am* the light for the world[57]—anyone who follows me won't walk in the darkness but will have the light that gives life."

13 Some from the Farisaios party argued, "You are testifying about yourself, so that testimony is invalid."[58]

14 **Yeshua** responded, "Even when I am testifying about myself, my testimony is valid, because I know where I came from and where I'm going. 15 You all are judging according to your earthly values. I'm not judging anyone. 16 But even if I was judging, my judgement would be correct, because it wouldn't just be me judging, but also the father who sent me. 17 It's even written in your own laws that the testimony of two men is valid.[59] 18 So that's me testifying about myself, plus the father who sent me also testifies about me."

19 "And where is your father?" they asked.

Yeshua answered them, "You don't know either me or my father. If you did know me, then you'd also know my father."

20 He explained all this while he was teaching in the treasury part of the temple, but no one arrested him because the time for his suffering had not yet arrived.

You can't go where I'm going

21 So he continued, "I will be going away and all of you will be looking for me, but you'll all just die in your sins and won't be able to go where I'll be going."

22 This puzzled the Jewish teachers, "Surely he's not going to commit suicide! What else could he mean about 'you can't go where I'm going to be going'?"

23 Yeshua (Jesus; Grk. Yesus) explained, "All of you are from the world below, but I'm from the world above. You all are part of this world, but I'm not part of it. 24 That's why I said that you'll be dying in your sins, because if you refuse to believe that I am God, you will indeed all be dying in your sins."

25 "So who are you?" they asked.

And he answered, "Still just the same as I've been telling you from the beginning. 26 I have a lot that I need to tell you all and to judge many of your actions, because the one who sent me is true, and it's what I hear from him that I speak to all people."

27 (They didn't realise that he was talking to them about the father in heaven.) 28 So **Yeshua** told them, "When you all lift up[60] the son of humanity on a pole, then you will know that I am God, and that I don't do anything by myself, but I say all this just as the father told me to. 29 And the one who sent me is with me—he didn't just leave me alone—because I am continually doing what pleases him."

30 After he'd said all this, many people believed in him.

Yeshua teaches about freedom from slavery

31 Because of this, **Yeshua** (Jesus; Grk. Yesus) told all the Yehudim (Jews) who believed in him, "If you all continue to believe my message, then you're my true followers. 32 You will have known the truth, and the truth will set you free."

33 But some queried, "We are Avraham's descendants[61] and we've never been slaves to anyone, so how can you say that we'll be set free?"

34 "I can assure you all that anyone who sins is a slave to sin," **Yeshua** answered. 35 "And the slaves don't necessarily remain in the family home forever—only the children have that right. 36 So if the son sets you free, then you'll be truly free.

Yeshua spars with the Jewish religious leaders

37 "Yes, I know that you're all descendants of Avraham, but you're trying to kill me because my message doesn't lodge in you. 38 Indeed I talk about what I've actually seen with the father, but you all are doing what you've heard from your father."

39 But they retorted, "Avraham is our father."[62]

And Yeshua (Jesus; Grk. Yesus) responded, "Well, if you really were descendants of Avraham, you'd behave more like him. 40 But instead you're trying to find a way to have me killed—to kill the man who has spoken the truth to you—truth that I heard from **God**. Avraham never did that. 41 You're doing what *your* father wants you all do to."

But they shot back, "It's not us who was conceived by a couple that weren't even married! Anyway, we only have

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54 RV 7:50 · Cross-ref. Yhn 3:1-2.

55 RV 7:53 · Note This event is not included in the oldest manuscripts that we have. (That doesn't mean that it's necessarily fictitious—just that Yohan probably didn't originally include these events in his account.)

56 RV 8:5 · Cross-ref. Lev 20:10; Deu 22:22-24.

57 RV 8:12 · Cross-ref. Mat 5:14; Yhn 9:5.

58 RV 8:13 · Cross-ref. Yhn 5:31.

59 RV 8:17 · Cross-ref. Deu 19:15.

60 RV 8:28 · Note lifted up / exalted: There's a play on words here. See https://bibleDifferences.net/2019/04/25/156-exulted (dead link???)

61 RV 8:33 · Cross-ref. Mat 3:9; Luk 3:8.

62 RV 8:39 · Note father meaning ancestor. (Abraham lived some 2,000 years before the time of these events.)

one father and that's **God**."
42 "If **God** was your father you all would be loving me,"
Yeshua responded, "because I came from **God** and for God.
I didn't just come by myself, but God sent me here. 43 Why
can't you comprehend what I'm saying? The reason that
you can't stand listening to my message 44 is because you
come from your father, the devil, and you want to do what
your father wants. But he was a murderer from the begin-
ning, and doesn't stick to the truth because there's no
truth in him. Whenever he tells lies, he's speaking from his
own nature, because he's a liar and the source of lying.
45 But because I'm speaking the truth, you don't believe in
me. 46 Which of you can scold me for my sins? If I am
speaking the truth, why don't you believe I'm from God?
47 Anyone who belongs to **God**, listens to what **God** says.
But you all can't even hear the message, because you don't
belong to **God**."

Yeshua preceded, and is greater than, Avraham

48 The Jewish leaders asked,
"Aren't we right in saying that
you're from Shomron (Samaria) and
that you have a demon?"
49 "No, I don't have a demon," **Yeshua** (Jesus; Grk. Yesus)
answered, "but I honour my father and you're dishonour-
ing me. 50 But I'm not searching greatness for myself—my
father is the one searching and the one judging. 51 I can as-
sure you, that anyone who puts my teaching into practice
can be certain to avoid death in this age."
52 "Now we *know* that you have a demon!" the Yehudim
(Jews) said. "Avraham and the prophets all died, but you're
saying that those who follow your teaching can be certain
to avoid death in this age. 53 How could you be greater
than our ancestor Avraham who died? Even the prophets
died. Who do you think you are?"
54 Again **Yeshua** answered, "If I praise myself, my praise
is worthless, but it's my father who praises me—the one
who you say is your **God** 55 although in fact you don't even
know him. But I have known him, and so I can't say that I
haven't known him or I'd be a liar like all of you. But I have
known him and I am putting his desires into practice.
56 Your ancestor Avraham would have been excited to see
me here—in fact he did see ahead and was very happy
about it."
57 Because of that, the Jewish leaders asked, "You aren't
even fifty years old yet. How could you have seen Avra-
ham?"[63]
58 **Yeshua** answered, "I can assure you that *I am*[64] before
Avraham ever existed."
59 When they heard that, they picked up rocks to throw
at Yeshua to kill him. But **Yeshua** became hidden from
their sight, and went on out of the temple.

A blind man obeys and then can see

9:1 As Yeshua (Jesus; Grk. Yesus)
was walking along, he saw a man
who had been blind from birth 2 and his followers asked
him, "Honoured teacher, why was this man born blind?
Was it because he himself sinned, or his parents?"
3 **Yeshua** answered, "It wasn't either this man or his par-
ents that sinned.[65] But so that **God** can work in him for
others to see, 4 as long as it's daytime, we need to do what
the one who sent us wants, but when nighttime comes, no
one will be able to work. 5 As long as I'm here in this world,
I am the light of the world."[66]
6 After he'd said this, Yeshua spat on the ground and af-
ter mixing some clay into a slurry, he spread it on the eyes
of the man 7 and told him to go and wash in the Siloam
Pool.[67]
8 Then the neighbours of the man and others who had
seen him earlier, knowing that he was a beggar asked,
"Isn't he the one who always sat and begged here?"
9 And indeed, some were saying, "Yes, this is him." But
others were saying, "No, but he looks quite similar."
And the man said, "I *am* him."
10 So they asked him, "Well, how come that now you can
see?"
11 "A man named **Yeshua** (Jesus; Grk. Yesus) made a
slurry," he said, "and spread it on my eyes and told me to
go and wash at Siloam Pool. So I went and did it, and when
I washed my eyes, I could see."
12 "Where is he now?" they asked.
"I don't know," said the man.

The Farisaios can't accept the healing of the blind man

13 Then they brought the man who
had been blind to the Farisaios.
14 Now, it had been the Rest Day
when **Yeshua** (Jesus; Grk. Yesus) had made the slurry and
enabled him to see, 15 and because of this, some in the
Farisaios party asked him how it was that now he could
see. And he answered, "Well, he put a slurry on my eyes
and when I washed them, I could see."
16 "Well clearly that man is not from **God**," some of them
said, "because he doesn't respect the Rest Day."
However others said, "But if he's just a sinner, how could
he do miracles like that?"
17 So they asked the man who had been blind, "Well,
what do *you* have to say because it was your eyes that he
opened?"
"He must be a prophet," the man said.
18 But some of the Yehudim (Jews) weren't even sure that
he really had been blind before and could now see, so they
called for his parents 19 and asked them, "You two say that
this is your son and that he was born blind. If so, how come
that now he can see?"

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63 RV 8:57 · Note Avraham lived some 2,000 years before Yeshua.

64 RV 8:58 · Note This awkward English is necessary to catch the play on words, because 'I am' is the meaning of God's name *Yahweh*.

65 RV 9:3 · Note We just want to alert our readers here that we have divided the Greek sentences here in a way that's different from the long-standing tradition. (The Greek originals have no punctuation, so either way is valid.)

66 RV 9:5 · Cross-ref. Mat 5:14; Yhn 8:12.

67 RV 9:7 · Note Siloam means 'to be sent out'.

Readers' Version

20 His parents answered, "We know that he's our son, and
we know that he was born blind. 21 But as for how come he
can now see, we don't know that. Nor do we know who
healed his eyes. But ask him—he's old enough to speak for
himself." 22 (His parents said these things because they
were afraid of the Jewish religious leaders, because the
leaders had already announced that anyone who said that
Yeshua (Jesus; Grk. Yesus) was **the messiah** would get
banned from all religious ceremonies, 23 so that's why they
had said, "He's old enough—just ask him.")
24 So the leaders summoned the man born blind a second
time and commanded him, "Only praise **God** himself for
this, because we know that that man is a sinner."
25 "Well, I don't know whether or not he's a sinner,"
replied the man. "All I know is that I used to be blind but
now I can see."
26 "What did he do to you?" they asked again. "How did
he open your eyes?"
27 And he answered, "I already told you that, and you
didn't even listen. Why do you want to hear it all over
again? Do you guys all want to become his followers as
well?"
28 Then they insulted him and said, "*You* might be a fol-
lower of that man, but *we* are followers of Mosheh (Moses).
29 We know that **God** spoke to Mosheh, but we don't even
know where this other fellow is from."
30 "Wow, that's pretty amazing," the man responded.
"That man opened up my eyes, and you teachers don't
even know where he's from! 31 We know that **God** doesn't
listen to sinners, but he listens to those who worship him
and do what he wants. 32 In all the centuries past we never
heard that a person could give sight to someone who was
born blind. 33 If this man isn't from **God**, surely he
wouldn't be able to do that!"
34 They reacted, "You're just an ignorant sinner, and you
think you can teach *us*!" Then they had him thrown out of
the room.

Spiritual blindness and hypocrisy

35 **Yeshua** (Jesus; Grk. Yesus) heard
that they had thrown out the man
who could now see, and when he found him, he said, "Do
you believe that the son of humanity came from God?"
36 And the man answered, "Mister, who is he so that I can
believe in him?"
37 "You've seen him and heard him and he's speaking to
you right now," said **Yeshua**.
38 "I do believe, **master**," the man responded. Then he
knelt down in front of Yeshua.
39 **Yeshua** said, "I came into this world to dispense judge-
ment, so that the people who can't see will be able to see,
and so that the ones who can see will become blind."
40 The Farisaios with him heard that and asked, "Are you
saying that we're blind?"
41 "If you were blind," **Yeshua** replied, "you wouldn't be
sinning, but since you all declare that you can see, then
your sin remains.

The sheep know their true carer

10:1 "Honestly I can tell you: It's not
the person that enters the sheep en-
closure by the gate that is a thief and robber, but rather
the one who climbs in a different way. 2 The one that
comes in the gate is the shepherd of the sheep. 3 The gate-
keeper opens up for him, and when he calls the sheep by
name they listen to his voice and he leads them out.
4 Whenever he moves the sheep, he goes in front and the
sheep follow him because they recognise his voice. 5 They
would never follow a stranger because they wouldn't know
his voice, in fact they'd run away from him."
6 **Yeshua** (Jesus; Grk. Yesus) told them this illustration,
but none of those who heard it knew what it meant.

Yeshua is the good shepherd

7 So **Yeshua** (Jesus; Grk. Yesus)
continued, "Honestly I will tell you
that *I am* the entrance for the sheep. 8 The ones who came
before me are thieves and robbers, but the sheep didn't lis-
ten to them. 9 *I am* the entrance. Anyone who comes in via
me will be saved, and will be able to go in and out and find
pasture. 10 The thief only comes to steal and kill and de-
stroy, but I came so that they could live, and live a full life.
11 "*I am* the good shepherd[68]—the good shepherd gives
his own life for the sheep.[69] 12 The paid worker is not even
the shepherd, because the sheep aren't his own and if he
sees a wolf coming he just abandons the sheep and takes
off and the wolf scatters the sheep and snatches some—
13 that's because he's just a worker and doesn't really care
about the sheep. 14 *I am* the good shepherd and I know my
sheep and they know me, 15 just like the father knows me
and I know the father[70]—in fact I will give my life for the
sheep. 16 I also have other sheep which are not in this field
and it's appropriate for me to bring those other sheep also,
then they'll be hearing my voice because there'll be just
one flock with one shepherd.[71]
17 The father loves me because I am laying down my life
so that I can take it back again. 18 No one is taking it from
me, but I'm laying it down myself. I have authority to lay it
down, and also authority to take it back again because I re-
ceived this command from my father."
19 The Jewish religious leaders were again divided about
Yeshua's (Jesus'; Grk. Yesus') teaching 20 with many of
them saying, "He's got a demon," and, "He's stark raving
mad—why are you all even listening to him!"
21 But others were saying, "He doesn't sound like he's de-
mon-possessed. And how could a demon make a blind man
see?"

The Jewish leaders won't accept Yeshua's teaching

22 By then it was winter and the
time for the Jewish Festival of Dedi-
cation in Yerushalem (Jerusalem).

68 RV 10:11 · Cross-ref. Eze 34:11-16,23.

69 RV 10:11 · Note See http://bibleandtech.blogspot.com/2021/04/john-1011-18-translations-and-notes-rcl.html

70 RV 10:15 · Cross-ref. Mat 11:27; Luk 10:22.

71 RV 10:16 · Cross-ref. Eze 37:21-24.

Readers' Version

23 **Yeshua** (Jesus; Grk. Yesus) was walking in the temple in
an area known as Shelomoh's Porch 24 when he was sur-
rounded by the Jewish religious leaders and interrogated,
"How long do you plan to keep us in suspense for? If you
are the **messiah**, just tell us clearly."
25 "I already told you all," **Yeshua** answered, "but you
didn't believe me. The miracles that I do with the author-
ity of my father testify about me, 26 but you don't accept
what the miracles point to because you aren't part of my
flock. 27 My sheep listen to my voice, and I know them and
they follow after me. 28 I give them life which will never
end so they won't ever be destroyed, and no one will be
able to snatch them away from me. 29 My father is the one
who gave them to me, and he's more powerful than any
other, so no one can snatch them away from him. 30 The
father and I are one."
31 Again the Jewish leaders picked up rocks to throw at
him to kill him 32 but **Yeshua** asked them, "I showed you
all many miracles from my father. Which miracle do you
want to kill me for?"
33 They answered, "It's not for any *good* deed that we
think you deserve to die, but because you, a human, dis-
honour **God** by claiming to be him."[72]
34 **Yeshua** answered, "Isn't it written in your scriptures
that God said, 'You all are gods'?[73] 35 Now the scriptures
can't be wrong, and if the ones who heard teaching from
God were called gods, 36 why are you telling the one that
the father blessed and sent out into the world that I am in-
sulting **God** because I said that I'm **God's** son? 37 If I'm not
doing my father's work, then you don't need to believe
that he sent me, 38 but if I am doing his work, even if you
don't believe that he sent me, at least believe in what I do
so that you all can know that the father is in me and I'm in
the father."
39 That was enough that they tried yet again to arrest
him, but he was able to get out and away from their influ-
ence.
40 Then Yeshua crossed the Yarden (Jordan) river to the
place where Yohan (John; Grk. Yoannes) had immersed the
people,[74] and he stayed there. 41 Many people visited him
there, and they were saying that even though Yohan had
never done even one miracle, on the other hand every-
thing that he had said about Yeshua was true, 42 and many
people there believed that Yeshua was from God.

Yeshua is aware of Eleazar' death from afar

11:1 Now there was a man called
Eleazar (Lazarus; Grk. Lazaros) who
lived in the village of Beyt-Ania
(Bethany) along with his sisters Marta and Miryam (Grk.
Maria/Mariam).[75] 2 (Miryam was the one who later
(https://Freely-Given.org/OBD/OET/byDoc/
JHN.htm#C12V3) poured fragrant oil over Yeshua (Jesus;
Grk. Yesus) and wiped his feet with her hair.)[76] But now
their brother was seriously ill 3 and so the two sisters sent
a message to Yeshua saying, "**Master**, this man that you
love is seriously ill."
4 However, when **Yeshua** got the message he said to
those around him, "This sickness won't end in death but in
honour for **God**, so that his son will also be honoured be-
cause **of** it."
5 Now it was true that **Yeshua** loved the three of them.
6 Yet when he heard that Eleazar was sick, he stayed in the
place where he was for two more days 7 before he said to
his followers, "It's time to head down to Yehudah (Judea)
again."
8 But they double-checked, "Honoured teacher, the
Yehudim (Jews) wanted to execute you, so do you really
want to go back there again?"
9 And **Yeshua** answered, "There are twelve hours of light
in the day. Anyone who walks during the daytime doesn't
stumble because he is seeing the light that shines in this
world. 10 But anyone who walks at night will stumble, be-
cause the light is not in them." 11 And he continued, "Our
friend Eleazar has fallen asleep, but I'm going so that I can
wake him up."
12 But his followers objected, "**Master**, it's good if he's
sleeping because it helps with healing."
13 But **Yeshua** had spoken about Eleazar' death—not just
normal sleep as they had thought. 14 So **Yeshua** told them
plainly, "Eleazar is dead 15 and I'm glad that I wasn't there,
because you all will benefit as your faith grows. Anyway,
let's get moving."
16 Toma (Thomas) (nicknamed 'Twin') grumbled to the
others, "Yeah, we might as well go so that we can get killed
as well."

Yeshua is the resurrection and the life

17 So when they eventually ar-
rived, Eleazar (Lazarus; Grk. Lazaros)
body had already been in the burial
chamber for four days. 18 The village of Beyt-Ania
(Bethany) was less than three kilometres from Yerushalem
(Jerusalem), 19 so many of the Yehudim (Jews) from there
had come out to console Marta and Miryam (Grk.
Maria/Mariam) after the death of their brother.
20 As soon as Marta heard that **Yeshua** (Jesus; Grk. Yesus)
had arrived, she went out to meet him, but Miryam stayed
behind where she was sitting in the house. 21 Marta cried,
"**Yeshua**, **master**. If you'd been here, my brother wouldn't
have died, 22 because I already know that anything that
you ask from **God**, he will give it to you."
23 **Yeshua** responded, "Your brother will come back to
life."
24 "Yes, I know that he'll come back to life at the resur-
rection on the last day," said Marta.

72 **RV 10:33 · Cross-ref.** Lev 24:16.
73 **RV 10:34 · Cross-ref.** Psa 82:6.
74 **RV 10:40 · Cross-ref.** Yhn 1:28.
75 **RV 11:1 · Cross-ref.** Luk 10:38-39.
76 **RV 11:2 · Cross-ref.** Yhn 12:3.

Readers' Version

25 But **Yeshua** continued, "*I am* the resurrection and the life. Anyone who believes that I'm from God, even if they die they'll still be living, 26 and everyone who's alive and believes that I was sent from God, will not die in the next age."

27 Marta replied, "Yes, **master**, I do believe that you're the **messiah**, **God's** son, the **one** sent into this world."

Yeshua weeps with his close friends

28 After saying this, Marta went and quietly called her sister Miryam (Grk. Maria/Mariam), "The teacher is on his way and he wants to see you." 29 So Miryam quickly got up and went to find him. 30 At that stage, **Yeshua** (Jesus; Grk. Yesus) hadn't yet come into the village proper, but was still at the edge where Marta had met him. 31 The Yehudi (Jew) people who'd been sitting with Miryam in sympathy there in the house, when they saw her get up quickly and go out, they assumed that she was going to the cemetery to weep there.

32 But when Miryam found **Yeshua**, she knelt at his feet and said, "**Master**, if you'd been here my brother wouldn't have died."

33 Now when **Yeshua** saw her weeping there, along with the others that had followed also weeping, he himself was quite affected and groaned inside, 34 but he just asked, "Where has he been laid?"

"**Master**, come and see," they replied.

35 Then **Yeshua** broke down and burst into tears, 36 which made the others comment, "See how much he cared about him."

37 But some of them mocked, "This is the man who could make a blind man see again, yet how come he wasn't able to stop this man from dying!"

Yeshua calls Eleazar back to life

38 So **Yeshua** (Jesus; Grk. Yesus) who was still holding back sobs, went to the cemetery. Eleazar' (Lazarus'; Grk. Lazaros') body had been placed in a cave with a stone blocking it, 39 and **Yeshua** instructed them to take away the stone.

Marta (the sister of the dead man) spoke up, "**Master**, the stink will be bad because it's already been four days."

40 But **Yeshua** responded, "Didn't I tell you that if you would believe, then you would see **God's** power?" 41 So they took the stone away and **Yeshua** looked upwards and said, "Father, I thank you that you listen to me. 42 Actually I know that you always hear me, but I said that for the sake of these people so that they will believe that it was you who sent me here." 43 After saying that, he shouted, "Eleazar, come out!" 44 Then the man who had died slowly shuffled out—still with linen strips wrapped around his hands and his feet, and a cloth wrapped around his face.

The leaders create a plan to execute Yeshua[77]

45 Because of that, many of the Yehudim (Jews) believed that Yeshua (Jesus; Grk. Yesus) was from God after having followed Miryam (Grk. Maria/Mariam) and seeing what Yeshua did. 46 But others went and told the Farisaios party what **Yeshua** had done. 47 So the chief priests and the Farisaios party called a formal meeting and asked, "What should we do because this man is doing many miracles. 48 If we allow him to continue like this, all the crowds will be believing he's the messiah, and then the Romaios will come and destroy both our temple and our governance."

49 But one of them, Kayafa (Caiaphas; Grk. Kaiafas) who was chief priest that year, spoke up, "You don't know anything. 50 Don't you all realise that it's better for all of us if one man dies so that the people and the nation won't be destroyed?" 51 (He didn't say this from his own thinking, but being chief priest that year, he was announcing God's message that **Yeshua** was going to die for the nation, 52 and not only for this nation, but for all **of God's** children scattered around the world to become united.)

53 As a result, from that day on they decided that Yeshua needed to be executed. 54 Because of that, **Yeshua** no longer walked around Yehudah (Judah) in public, but went out to the town of Efrayim (Ephraim) out in the wilderness and stayed there with his followers.

55 At that time, the Jewish Passover celebrations were approaching, and many people from the regions went to Yerushalem (Jerusalem) ahead of the celebrations to purify themselves. 56 They were looking out for **Yeshua** and as they stood around in the temple, they asked each other, "What do you think? Surely he won't come to the celebrations." 57 The chief priests and the Farisaios party had already announced that if anyone knew where Yeshua was, they must inform them so that they could arrest him.

Miryam sacrifices expensive fragrant oil[78]

12:1 Because of this, **Yeshua** (Jesus; Grk. Yesus) went to Beyt-Ania (Bethany) six days before the Passover. This was where Eleazar (Lazarus; Grk. Lazaros) lived, the one he had brought back to life. 2 So they prepared dinner for him there and Marta was serving and Eleazar was among those sitting with Yeshua. 3 Then Miryam (Grk. Maria/Mariam) took about 300g of very expensive nard oil and smeared it on **Yeshua's** feet, and then wiped off his feet with her own hair,[79] and the house was filled with the fragrance of the oil. 4 But Yehudah (Judas; Grk. Yudas), one of Yeshua's apprentices (the one who would eventually turn him in) complained, 5 "How come this lotion wasn't sold for almost a year's wages and then the money given to the poor?" 6 But he didn't say this because he cared for poor people, but because he carried the purse for the group and used to steal from it.

7 But **Yeshua** responded, "Let her continue. She has kept this for the time of my burial. 8 You'll always have poor people with you,[80] but you won't always have me here."

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77 **RV 11:45 · Parallel** Mat. 26:1-5; Mark 14:1-2; Luke 22:1-2

78 **RV 12:1 · Parallel** Mat. 26:6-13; Mark 14:3-9

79 **RV 12:3 · Cross-ref.** Luk 7:37-38.

80 **RV 12:8 · Cross-ref.** Deu 15:11.

Readers' Version

The leaders also plan to kill Eleazar

9 When it was discovered that Yeshua (Jesus; Grk. Yesus) was there in Beyt-Ania (Bethany), many Yehudim (Jews) started arriving, not only because of **Yeshua**, but also to see Eleazar (Lazarus; Grk. Lazaros) who'd been dead and Yeshua had brought him back to life. 10 But the chief priests decided in a meeting that they should also have Eleazar killed, 11 because many people were ignoring them and instead were believing that **Yeshua** came from God.

Yeshua rides into Yerushalem with many cheers[81]

12 The next day a large crowd of people who had come for the celebrations and had heard that **Yeshua** (Jesus; Grk. Yesus) was coming to Yerushalem (Jerusalem) 13 took long branches from palm trees and brought them out as they went to meet him. They called out, "Honoured saviour! The one coming in **Yahweh's** authority has been blessed by God.[82] This is Yisrael's (Israel's) king."

14 Now **Yeshua** had found a young donkey and rode it into the city just like it was written in the scriptures,

15 "Don't be worried you children of Tsiyon (Zion). Your king is coming mounted on a donkey's foal."[83]

16 (**Yeshua's** apprentices didn't realise all these things at the time, but it was later after **Yeshua** was lifted up to heaven that they were reminded that these things had been written about him, and that they had indeed happened to him.)

17 People in the crowd were telling each other about how they'd been with Yeshua when he'd called Eleazar (Lazarus; Grk. Lazaros) out from the burial chamber and brought him back to life, 18 So because of this, others also wanted to met Yeshua because they'd heard that he'd done that miracle. 19 So the Farisaios discussed this together, "We're getting nowhere with this. Look, it seems like the whole world wants to follow him."

Some Hellains want to meet Yeshua

20 And some Hellain (Greek) people were also going to Yerushalem (Jerusalem) to worship God at the celebrations 21 and they approached Filippos (Philip) from Beyt-Tsayda (up in Galil) and asked him, "Mister, we'd like to meet this **Yeshua** (Jesus; Grk. Yesus)." 22 So Filippos went and told Andreas, and the two of them went and told **Yeshua**.

Yeshua predicts his death again

23 **Now Yeshua** (Jesus; Grk. Yesus) told them, "The time has come for the son of humanity to be honoured. 24 I can assure you that unless a wheat seed drops into the ground and dies, it will stay just as it is, but if it dies, it's able to produce a harvest. 25 Anyone who loves their life will lose it, but the person hating their life in this world will stay alive forever.[84] 26 Anyone who wants to serve me needs to follow after me, so that wherever I am, my servant will also be there. Anyone who serves me will be honoured by the father.

27 Now, I'm very troubled. What else could I say other than, 'Father, let me avoid what's coming'? But it was exactly this that I came for. 28 Father, may your authority be honoured."

And a voice from the sky answered, "I've already brought honour to it and will do so again."

29 This caused some in the crowd standing there to say that they'd heard thunder while others said that a messenger must have spoken to Yeshua (Jesus; Grk. Yesus).

30 "That voice wasn't for my sake," **Yeshua** responded, "but for all of you. 31 This world is about to be judged and its ruler will be thrown out, 32 and when I'm lifted up[85] from the earth, I will attract everyone towards me." 33 By saying this, he was indicating how he was going to die.

34 So the crowd queried him, "We heard from the scriptures that the **messiah** will stay until the end of the age[86] so why do you say that the son of humanity will be lifted up? And who is this 'the son of humanity'?"

35 **Yeshua** answered them, "The light will be among you all for just a little bit longer, so get walking while you have the light so that you won't have to deal with darkness. Anyone walking in the dark doesn't know where they're going. 36 While you still have the light, believe in the light so that you will become children of light."

Yeshua said these things and then after leaving them, he was hidden from them.

Many people refuse to stand for Yeshua

37 Even though Yeshua (Jesus; Grk. Yesus) had done so many miracles in front of the people, they didn't believe that he was the messiah. 38 This fulfilled what the prophet Yeshayah (Isaiah) wrote,

"**Yahweh**, who believed our report?
And who was **Yahweh's** power revealed to?"[87]

39 Because of this, they weren't able to believe, and again as Yeshayah wrote,

40 "He has blinded their eyes and maimed their emotions,
so that they can't see with their eyes and understand with their minds,
or they might be turned and then I would heal them."[88]

41 Yeshayah wrote this because he saw the messiah's greatness[89] and spoke concerning him. 42 Likewise, many of the Jewish leaders believed that Yeshua (Jesus; Grk.

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81 RV 12:12 · Parallel Mat. 21:1-11; Mark 11:1-11; Luke 19:28-40

82 RV 12:13 · Cross-ref. Psa 118:25-26.

83 RV 12:15 · Cross-ref. Zech 9:9.

84 RV 12:25 · Cross-ref. Mat 10:39; 16:25; Mrk 8:35; Luk 9:24; 17:33.

85 RV 12:32 · Note lifted up / exalted: See https://bibleDifferences.net/2019/04/25/156-exulted

86 RV 12:34 · Cross-ref. Psa 110:4; Isa 9:7; Eze 37:25; Dan 7:14.

87 RV 12:38 · Cross-ref. Isa 53:1 (LXX).

88 RV 12:40 · Cross-ref. Isa 6:10 (LXX).

89 RV 12:41 · Cross-ref. Isa 6:1-5.

Yesus) was the messiah, but they didn't tell others because they didn't want the Farisaios party to banish them from their services 43 as they valued the praise of people more than praise from **God**.

It's Yeshua's teachings that will judge the hearers

44 Then **Yeshua** (Jesus; Grk. Yesus) called out, "Anyone who believes that I came from God is not just believing in me, but also believing in the one who sent me, 45 and anyone who watches me working, is watching the one who sent me. 46 I came into this world as light so that anyone who believes in me won't have darkness residing in them. 47 I won't be judging anyone who hears my teaching and doesn't obey it, because I didn't come to judge the world but rather to save it. 48 Anyone who rejects me and doesn't accept my teaching does have a judge though—it's the message that I spoke that will judge them at the end of time 49 because I wasn't speaking from my own thoughts, but it was the father himself who sent me that told me what to say and what to teach. 50 And I'm fully aware that obeying his commands leads to living forever. Therefore whenever I speak, I just say whatever the father said to me."

Yeshua washes the feet of his apprentices

13:1 Even before the actual feast part of the Passover celebrations, **Yeshua** (Jesus; Grk. Yesus) knew that his time had come—the time when he would leave this world and return to the father. He loved his followers who were in the world right through to the end.

2 And now it was getting near time for the dinner and the devil had already put into Yehudah (Judas; Grk. Yudas) Iskariot's mind the idea of handing Yeshua over to the authorities. 3 Yeshua knew that the father had given everything to him, putting it under his control, and he knew that he had come from **God** and would return to **God**. 4 So he got up from the dinner table, changed out of his clothes, and wrapped a linen towel around himself. 5 Then he put water into the wash bowl and started washing the feet of his apprentices, wiping them dry with the linen towel that he was wearing wrapped around him. 6 After he'd washed a few, he got to Shim'on (Simon) Kefa (Peter; Grk. Petros) who asked him, "**Master**, are you going to wash my feet?"

7 "What I'm doing now," **Yeshua** answered, "you won't really understand, but in the future you will."

8 Kefa responded, "Well I'm never ever going to let you wash *my* feet!"

"If I don't wash them," **Yeshua** answered, "then you won't be included in my group."

9 "Well, if that's so," Kefa said, "don't just wash my feet but my hands and my head as well."

10 **Yeshua** responded, "Any person who's already washed themselves only needs to wash their feet now to be clean. And so you're clean, but not every one of you." 11 He said this last bit because he already knew who was going to hand him over.

12 So when he'd finished washing their feet,[90] he got dressed again and sat down and asked, "Do you know what I just did to you all? 13 You call me teacher and **master**, and so you should, because I am. 14 So if the **master** and teacher of you all washed your feet, then you also ought to wash each other's feet. 15 I have given this to you all as an example that you can also do to others. 16 I can assure you that a slave isn't greater than his master, and a missionary isn't greater than the king who sends him.[91] 17 If you can figure all this out and then do it, you will be blessed by God.

18 "But I'm not talking about all of you. I know each one that I chose, but this that was written in the scriptures must be fulfilled,

'The one sharing food with me, lifted up his boot against me.'[92]

19 So I'm telling you now before it happens so that when it does happen, then you'll all believe that I am the messiah. 20 I can assure you all that anyone who accepts any person that I might send, they're accepting me, and anyone who accepts me, is accepting the one who sent me."[93]

Yeshua indicates who will hand him over[94]

21 After saying these things, **Yeshua's** (Jesus'; Grk. Yesus') thoughts were troubled and he said, "I can assure you that one of you will be turning me in."

22 This made his apprentices glance around at each other, puzzled about which one he was talking about. 23 **One** of them that **Yeshua** especially liked,[95] was leaning against him at the table. 24 So Shim'on (Simon) Kefa (Peter; Grk. Petros) nodded to him to find out who Yeshua had been talking about, 25 and he leaned back on **Yeshua** and asked quietly, "**Master**, who is it?"

26 "It's the one I hand this piece of bread to after I've dipped it in the sauce," **Yeshua** answered. Then after dipping his piece of bread in, he gave it to Yehudah (Judas; Grk. Yudas) Iskariot. 27 After Yehudah accepted the piece of bread, Satan entered into him, and then **Yeshua** told him, "What you're about to do, do it soon." 28 But none of the others sitting around the table knew what Yeshua meant. 29 Some of them thought that since Yehudah held their purse, perhaps **Yeshua** was getting him to buy something they needed for the feast or to give something to the poor.

30 Anyway, having eaten the piece of bread, Yehudah went straight outside where it was already dark.

90 **RV 13:12-15 · Cross-ref.** Luk 22:27.

91 **RV 13:16 · Cross-ref.** Mat 10:24; Luk 6:40; Yhn 15:20.

92 **RV 13:18 · Cross-ref.** Psa 41:9.

93 **RV 13:20 · Cross-ref.** Mat 10:40; Mrk 9:37; Luk 9:48; 10:16.

94 **RV 13:21 · Parallel** Mat. 26:20-25; Mark 14:17-21; Luke 22:21-23

95 **RV 13:23 · Note** This apprentice, unnamed here, is assumed to be the author of this account (being shy or modest).

Readers' Version

The new command to love each other

31 After Yehudah (Judah) had gone, **Yeshua** (Jesus; Grk. Yesus) told the others, "Now the son of humanity will be honoured and **God** will be honoured through him. 32 Also **God** himself will be honouring him and will do that immediately. 33 My friends, I'll only be with you a little bit longer. Then you'll all look for me and as I told the religious leaders, you won't be able to go where I'm going.[96] So now I've also told all of you. 34 I'm giving you a new command—you need to love each other. The way that I loved all of you is how you should love each other.[97] 35 This is actually how you'll know if you're my follower: if you're loving each other."

Yeshua predicts that Kefa will disown him[98]

36 Now Kefa (Peter; Grk. Petros) followed-up, "**Master**, where are you going?"

"Where I'm going," **Yeshua** (Jesus; Grk. Yesus) answered, "you won't be able to follow me at this stage, but you will follow me eventually."

37 Kefa asked again, "Why can't I follow after you now? I'm prepared to give my life for you."

38 "You think you'll be giving your life for me?" **Yeshua** responded. "I can assure you that the rooster won't crow until you've already disowned knowing me three times."

Yeshua is the road to the father but will be leaving

14:1 Yeshua (Jesus; Grk. Yesus) continued telling them, "Don't be living in fear. You believe that **God** is real, and you also believe that I was sent by him. 2 There are many places to live in my father's residence—I would have told you if there wasn't because I'm going there to prepare a place for all of you. 3 And after I've gone to prepare that place, then I'll be coming back again and will bring you to myself, so that where I am, you can all be there also. 4 You know how to get where I'm going."

5 "**Master**," Toma (Thomas) asked, "we don't even know *where* you're going, let alone how to get there."

6 And **Yeshua** answered, "*I am* the path and the truth and the life. No one can get to the father except via me. 7 If you had all known me, you would also have known my father, and from now on you do know him and have seen him."

8 So Filippos (Philip) said, "**Master**, show us the father and that'll be enough for us."

9 "I've been with you all for quite some time," **Yeshua** replied, "and yet you still don't even know me, Filippos. 10 You don't believe that I am in the father and the father is in me. These things that I've been telling you all, I don't just make them up myself, but the father who lives in me is doing what he wants. 11 You all need to believe that I am in the father and the father is in me. If that's hard, at least believe it because of what he's doing. 12 I can assure you all that anyone who believes that God sent me and is the source of the miracles that I do, that person will be able to do the same and even greater miracles because I am going to the father. 13 Whatever you request from me with my name and authority, I will do it so that the father might be honoured because of the son. 14 Anything that you all request using my name and authority will be done.

The father will be sending a different advocate

15 "If you all love me, you will obey my commands. 16 Then I will ask the father, and he will give you a different assistant to be with you all for this age— 17 the **spirit** of truth. The world can't accept him, because it doesn't see or know him.

18 "And I won't leave you all here as orphans, but I'll come back to you. 19 It won't be long now and the world won't see me any more, but you will see me because I'll be alive and you all will be alive also. 20 At that time you will know that I am in my father, and you all are in me, and I am in you all.

21 "Anyone who takes my commands and obeys them, that's the person who loves me, and anyone who loves me will be loved by my father, and I too will be loving them and will be revealing myself to them."

22 Yehudah (Judas; Grk. Yudas) (not Yehudah Iskariot) asked, "**Master**, what's going on? Why would you reveal yourself to us and not to the whole world?"

23 **Yeshua** (Jesus; Grk. Yesus) answered, "If anyone loves me, they'll obey my teaching, and my father will love them and we will go to that person and live with them. 24 But anyone who doesn't love me, won't obey my teaching. The words that you hear from me are not my own, but come from the father who sent me.

25 "I told you all this while I have been here with you all. 26 But the holy **spirit**, the assistant who the father will be sending with my authority, he will be teaching you everything, and will be reminding you of everything that I told you all.

27 I will leave peace with you all. I'm giving my peace to you all, but what I'm giving isn't like what the world gives. Don't be upset or afraid. 28 You all heard me say that I'm going away and then will be coming back. If you really loved me, you'd be very happy that I'm going to the father, because the father is greater than me.

29 But I've told you now before it happens, so that when it does come to pass, you'll be able to believe that it was preplanned. 30 I won't have much more time to talk to you, because the ruler of the world is coming and he has nothing in common with me, 31 but he's coming so that the world can know that I love the father and whatever the father told me to do, I'm doing it.

"Come on, stand up. We need to be leaving this place."

The branches must stay connected to the vine

15:1 "*I am* the true vine and my father is the farmer. 2 He removes every one of my branches that doesn't bear fruit, but those that do bear fruit, he prunes them so they'll produce even more. 3 You are all clean already because of the teaching that I've given you. 4 Stay in me, and

96 **RV 13:33 · Cross-ref.** Yhn 7:34.

97 **RV 13:34 · Cross-ref.** Yhn 15:12,17; 1Yhn 3:23; 2Yhn 5.

98 **RV 13:36 · Parallel** Mat. 26:31-35; Mark 14:27-31; Luke 22:31-34

Readers' Version

I will stay in you all, because just as a branch can't bear
fruit in isolation when it's not connected to the vine, neither can you if you don't stay in me.
5 "*I am* the vine and you all are the branches. Anyone
who stays in me will produce a lot of fruit—apart from me
you can't do anything. 6 Anyone who doesn't stay in me
will be thrown away like a branch, and will wither and be
gathered together with others, and thrown into the fire to
be burnt. 7 If you stay in me and my teaching stays in you,
then you can request whatever you all want and it will be
done for you. 8 My father will be honoured and praised
when you produce a lot of fruit, and you all become my followers. 9 I loved you all just as the father loved me, so stay
in my love. 10 If you obey my commands, you all will be
staying in my love, just like I've obeyed my father's commands and I am staying in his love.
11 "I've told you these things so that I'll be happy with
you all, and so that your happiness will be genuine and
long-lasting. 12 So here's my request: keep loving each
other just like I loved you all.[99] 13 No one has greater love
than the one who gives up their own life for their friends.
14 You are my friends if you do what I am telling you. 15 I'm
not calling you slaves, because a slave doesn't know his
master's plans, but I'm calling you friends because I've told
you everything that I heard from my father. 16 You didn't
choose me, but I chose you all, and I assigned you to go and
produce fruit and for your fruit to be permanent so that
whatever you request from the father in my name and authority, he will give it to you. 17 I am telling you all this so
that you can all love each other.

People will hate Yeshua-followers

18 "If the world hates you, you all
know that it hated me before it
hated you. 19 If you belonged to this world, then the world
would love you as it loves its own people, but you don't belong to this world because I chose you out of it. That's why
they hate all of you. 20 Remember that I told you that
slaves are not greater than their master.[100] So if they persecuted me, they'll also be persecuting you all. (If they'd
obeyed my teaching, they would also obey your teaching.)
21 But they will do all these things against you because of
my name, because they don't know the father who sent
me. 22 They wouldn't be considered sinners except that I
came and spoke to them, so now they don't have any excuse for their sin. 23 Anyone who hates me, also hates my
father. 24 If I hadn't done miracles among them of the sort
that no one else has done, they wouldn't be considered to
be sinners, but now they've observed me and hated both
me and my father. 25 The writings of the prophets will certainly come to pass, that 'they hated me undeservedly'.[101]
26 "When the assistant arrives that I will send to you all
from the father, the **spirit** of truth coming from the father,
he will tell the truth about me. 27 You also will be able to
tell the truth about me because you all were with me from
the beginning.
16:1 "I've told you this so that you won't stumble. 2 First
they will ban you all from their religious services, then
there's a time coming when people will kill you thinking
they're actually doing a sacred service to **God**, 3 but they'll
be doing these things because they don't know either the
father or me. 4 I've told you these things so that when they
happen in the future, you'll remember that I've already
told you about them.

The work of God's spirit

"I didn't tell you all of this right at
the beginning because I was with
you all, 5 but soon I'll be returning to the one who sent me.
Yet none of you are asking me where I'll be going, 6 rather
you are all just weighed down because I've told you these
things. 7 But honestly it's for your benefit that I will leave
here, because if I don't, then the assistant won't be coming
to you. But after I've gone, I'll send him to you all. 8 When
he comes, he'll scold the world about sin and teach them
about righteousness and judgement— 9 about sin because
they don't believe that I was sent by God, 10 about righteousness because I am going to the father and you won't
be able to see me any longer, 11 and about judgement because the ruler of this world has been judged.
12 "I still have a lot to tell you all, but you're not able to
handle it all right now. 13 But when the assistant comes,
the **spirit** of truth, he will guide you in all truth because he
won't be speaking from his own thoughts, but will tell you
what he's been told, and he will explain to you what's still
going to happen. 14 He'll be honouring me because he'll
take what is mine and will explain it to you all. 15 Everything that the father has is mine, that's why I said he will
take what is mine and explain it to you.

A brief upset coming followed by happiness

16 "It won't be much longer and
you won't be able to see me any
more, and then a little while after
that, and you'll see me again."
17 This got his followers asking each other, "What's all
this about seeing him for not much longer, and then seeing
him again after a while? And why does he say he's going to
the father?" 18 So they were saying, "What's this about
'not much longer'? We don't know what he means."
19 **However Yeshua** (Jesus; Grk. Yesus) knew what they
wanted to ask him, and so he said to them, "You are trying
to find out from each other what I meant when I said that
you won't be able to see me after a little while, and then a
little while after that you'll see me again. 20 I can assure
you that you'll be weeping and mourning but the world
will be elated. You'll be upset but then your upset will turn
into happiness. 21 A woman giving birth has pains when
the delivery begins, but when she hears that the baby is
born, she doesn't remember those pains any more because
she's so happy that her child was born. 22 So too with all of
you: you'll be upset for a while but then I'll be with you

99 **RV 15:12 · Cross-ref.** Yhn 13:34; 15:17; 1Yhn 3:23; 2Yhn 5.
100 **RV 15:20 · Cross-ref.** Mat 10:24; Luk 6:40; Yhn 13:16.
101 **RV 15:25 · Cross-ref.** Psa 35:19; 69:4.

again and you'll be so happy and no one will be able to take that happiness away from you.
23 "When that happens, you won't be asking me for anything. I can assure you that whatever you request from the father in my name and my authority will be given to you. 24 Up until now you haven't asked him for anything using my authority, but after that time, you'll be able to make requests and they'll be answered so that your happiness will be complete.

A new era is coming very soon

25 "So far I've told you these things in parables, however a time is coming when I'll no longer be speaking in parables but will tell you things about the father quite plainly. 26 At that time you'll have my authority to request from the father. I'm not saying that I'll be asking him on your behalf, 27 no, because he himself loves you all because you have loved me and have believed that I was sent by **God**. 28 I was sent out by the father and I have come into the world, but I'll be leaving the world again and returning to the father."
29 Yeshua's (Jesus'; Grk. Yesus') followers responded, "Ah, now you're speaking plainly and not using parables. 30 Finally we realise that you know everything already and don't need to ask anyone else, and so we now believe that you came from **God**."
31 "So now you all believe?" **Yeshua** answered. 32 "The time is coming and is here already when you will all be scattered in various directions and will leave me by myself, but I won't be alone because the father is always with me. 33 I've told you these things so that you can all have peace in me. You will have troubles in this world, but be courageous because I have overcome the world."

Yeshua prays for his current and future followers

17:1 **After Yeshua** (Jesus; Grk. Yesus) had finished speaking, he looked up to the sky and said, "Father, it's now the time for you to honour your son so that the son can honour you. 2 You already gave me authority over all people so that I could grant eternal life to everyone that you've given me. 3 And eternal life means knowing you, the only true **God**, and knowing me—**Yeshua the messiah** that you sent. 4 I honoured you here on the earth by completing everything that you gave me to do. 5 So father, now you yourself can honour me with the greatness that I had when I was together with you before the creation of the world.
6 "I revealed your power to the ones that you gave me from this world. They were yours and you gave them to me, and they have obeyed your teaching. 7 Now they understand that everything that you gave to me came from you, 8 because I passed on to them the messages that you gave to me, and they accepted them. Now they believe that I came from you and that it was you who sent me here.
9 "I'm asking about *them*. It's not the people of this world that I'm asking about, but about the ones that you gave me because they belong to you. 10 Everything that's mine is yours, and everything that's your is mine, and I've been honoured by their actions. 11 I'm about to leave this world and come to you, but they will stay here in it. Holy father, use your power to keep protect the ones that you gave me, so that they might be united just like you and I are one.
12 When I was with them, I protected them with the authority that you gave, and I guarded them so that not one of them perished, except the one who chose destruction so that it will indeed happen as the scriptures foretold.[102]
13 But soon I'll be coming to you, and I'm speaking these things in the world so that they will have the same happiness as me and be fulfilled in their lives. 14 I've passed on your teaching to them, and the world hated them because they don't belong to this world, just as I don't. 15 I'm not asking you to remove them out of this world, but rather to stop evil from overcoming them. 16 They don't belong to this world just as I don't. 17 Purify them with the truth—your message is that truth. 18 In the same way that you sent me out into this world, so I also send them out into the world. 19 I'm purifying myself for their sakes so that they also may be made pure by the truth.
20 "But it's not just on behalf of the ones right here that I'm asking, but also for all the others who will believe that I came from you when they hear the message of these ones, 21 so that they will all become united, just as you, father, are in me and I am in you. I ask that they will also be in us so that the world will be able to believe that it was you who sent me here. 22 And the honour that you've given me, I've passed on to them so that they can be united just as we are one— 23 me in them and you in me so that they can be perfected as one. Then the world will know that you sent me here and that you love them just like you love me.
24 Father, I want those that you've given me to be with me wherever I am so that they'll be able to see my greatness—the greatness that you gave me because you loved me even before the creation of the world. 25 Righteous father, this world didn't know you, but I know you and these ones know that you sent me here. 26 I revealed your power and authority to them and will continue to do so, so that the love that you love me with might be in them, and I too might be in them."

Yeshua is arrested[103]

18:1 After he'd said all this, **Yeshua** (Jesus; Grk. Yesus) and his followers left Yerushalem (Jerusalem) proper and over the Kidron stream towards a garden that he and his followers entered. 2 And Yehudah (Judas; Grk. Yudas) (the one who would hand him over) also knew the place because **Yeshua** and his followers often met there. 3 Meanwhile Yehudah had met with the soldiers and servants of the chief priests and the Farisaios party, and they all started coming into the garden with lanterns and flaming torches and weapons.
4 **Yeshua** who already knew what was going to happen to him, came forward and asked them, "Who are you all look-

102 **RV 17:12 · Cross-ref.** Psa 41:9; Yhn 13:18.
103 **RV 18:1 · Parallel** Mat. 26:47-56; Mark 14:43-50; Luke 22:47-53

Readers' Version

ing for?"

5 And they answered, "**Yeshua**—the one from Nazaret."

Yeshua responded, "*I am* the one."

Yehudah, the one handing him over, was standing there among them. 6 But when Yeshua had said that he is the one, they backed away and fell to the ground.[104] 7 So he asked them again, "Who are you all looking for?"

And they answered, "**Yeshua**—the one from Nazaret."

8 **Yeshua** responded, "I already told you all that *I am* the one. So if it's me that you're looking for, let these others leave." 9 (In this way, the statement was fulfilled that Yeshua had said previously: 'I didn't lose any of the ones that you gave me.')[105]

10 Then Shim'on (Simon) Kefa (Peter; Grk. Petros) drew the sword that he was carrying and swiped at the servant of the high priest, cutting off his right ear. The servant's name was Malkos. 11 But **Yeshua** said to Kefa, "Put your sword back in its sheath. I need to proceed with the plan that the father has prepared for me—I can't just avoid the suffering."[106]

Yeshua is taken to Hanan

12 So the soldiers and their commander, and the servants of the Jewish leaders arrested **Yeshua** (Jesus; Grk. Yesus) and tied him up. 13 First they took him to Hanan (Annas; Grk. Hannas), the father-in-law of Kayafa (Caiaphas; Grk. Kaiafas) who was the chief priest that year. 14 (Kayafa was the one who had suggested that it was better for the people and the nation if *one* man should die for all of them.)[107]

Kefa denies being a Yeshua-follower[108]

15 Now Shim'on (Simon) Kefa (Peter; Grk. Petros) and another apprentice were following **Yeshua** (Jesus; Grk. Yesus), and since that other apprentice was known to the chief priest, he was allowed to enter following **Yeshua** into the courtyard of the chief priest 16 while Kefa waited outside at the door. Then the other apprentice who was known to the chief priest went back and spoke to the woman at the door and brought Kefa in too. 17 But the servant girl who was watching the door challenged Kefa, "Aren't you also one of the followers of that man?"

"No, I'm not," he responded.

18 Meanwhile the servants and attendants had made a fire and were standing around it warming themselves, and Kefa also went and stood there to warm himself.

Hanan tries to interrogate Yeshua[109]

19 Now the chief priest interrogated **Yeshua** (Jesus; Grk. Yesus) about his followers and about his teaching. 20 **Yeshua** answered him, "I've spoken openly to the people. I always taught in the meeting halls and in the temple where Jewish people meet. I didn't speak in secret 21 so why are you asking *me*? Ask the people who heard what I told them—they're the ones who know what I said."

22 When he said that, one of the attendants standing there slapped **Yeshua** on the face and said, "You think you can answer the chief priest like that?"

23 But **Yeshua** responded, "If I said anything wrong, tell me my error. But if it was true, why are you hitting me?"

24 So Hanan (Annas; Grk. Hannas) sent him away, still tied up, to Kayafa (Caiaphas; Grk. Kaiafas) the chief priest.

Kefa again denies following Yeshua[110]

25 Shim'on (Simon) Kefa (Peter; Grk. Petros) was still standing by the fire warming himself when he was asked, "Aren't you also one of his followers?"

But he denied it, saying, "No, I'm not."

26 One of the servants of the chief priest who was a relative of the man whose ear Kefa had cut off said, "Didn't I see you in the garden with that Yeshua (Jesus; Grk. Yesus)?"

27 But Kefa again denied it, and just then a rooster crowed.

Pilatos interrogates Yeshua[111]

28 Then they led **Yeshua** (Jesus; Grk. Yesus) out from Kayafa' (Caiaphas'; Grk. Kaiafas') place and towards the residence of the governor. It was now the early hours of the morning and as Yehudim (Jews), they didn't enter the residence of the Romaios governor so they wouldn't become defiled and thus unable to eat the Passover meal. 29 So Governor Pilatos (Pilate) came outside to them and asked, "What charge are you all bringing against this man?"

30 "We wouldn't have brought him to you if he hadn't committed a serious crime," they answered.

31 So Pilatos said, "You just take him and judge him yourselves according to your own laws."

But the Jewish leaders responded, "We don't have permission to execute anyone." 32 (This happened to fulfil what **Yeshua** had said **about** the way that he was going to die.)[112]

33 So Pilatos went back into his governor's residence and called for **Yeshua** and asked him, "So you're the king of the

104 **RV 18:6 · Note** TD: It's not clear from the original if they fell over backwards, or if they stepped back and then fell forward (either voluntarily or involuntarily) onto their knees.

105 **RV 18:9 · Note** TD: It's not certain from the original whether v9 was part of Mark's commentary on the events or part of Yeshua's response to the arresting party.

106 **RV 18:11 · Cross-ref.** Mat 26:39; Mrk 14:36; Luk 22:42.

107 **RV 18:14 · Cross-ref.** Yhn 11:49-50.

108 **RV 18:15 · Parallel** Mat. 26:59-66; Mark 14:55-64; Luke 22:66-71

109 **RV 18:19 · Parallel** Mat. 26:59-66; Mark 14:69-72; Luke 22:58-62

110 **RV 18:25 · Parallel** Mat. 26:71-75; Mark 14:69-72; Luke 22:58-62

111 **RV 18:28 · Parallel** Mat. 26:71-75; Mark 14:69-72; Luke 22:58-62

112 **RV 18:32 · Cross-ref.** Yhn 3:14; 12:32.

Readers' Version

Yehudim?"

34 "Are you saying this yourself," **Yeshua** asked, "or did others say it about me?"

35 Pilatos retorted, "Hoy! I'm not a Yehudi (Jew). It was your own people and the chief priests that handed you over to me. What have you done?"

36 "My kingdom isn't in this world," **Yeshua** answered, "because if it was, my supporters would have fought so that I wouldn't have been handed over to the Jewish leaders. But no, my kingdom isn't from here."

37 "So you *are* a king then?" Pilatos responded.

"You're saying that I'm a king," said **Yeshua**, "and indeed I was born to be a king. I came into the world so that I could testify to the truth."

38 "Yeah. What is truth?" said Pilatos.

Pilatos gives permission to execute an innocent man[113]

After he'd said this, Pilatos (Pilate) went back outside to the Yehudim (Jews) and told them, "I can't find anything that he's guilty of. 39 But you all have a custom here that the governor can release one prisoner during the Passover. So would you like me to release the king of the Yehudim?"

40 But they all yelled back, "No, not this one. Release Bar-Aba (Grk. Barabbas)." (Bar-Aba was a robber.)

19:1 So Pilatos took **Yeshua** (Jesus; Grk. Yesus) and had him flogged. 2 Then the soldiers twisted some thorn branches together into a crown and put it on Yeshua's head, and they dressed him in a royal purple robe. 3 They came up to him and said, "Greetings, you king of the Yehudim," and then slapped him.

4 Then Pilatos went back outside and said to the Yehudim, "Look here. I'm bringing him out to you so that you all can know that I didn't find him guilty of anything." 5 So they led **Yeshua** out wearing the thorny crown and the kingly robe, and Pilatos said, "Look. Here's the man."

6 Now when the chief priests and their supporters saw him, they yelled out, "Execute him on a stake! Execute him on a stake!"

"Well you take him and execute him on a stake," Pilatos answered, "because I haven't found anything that he's guilty of."

7 The Yehudim responded, "We have a law and he should be executed according to that law because he said he was the son **of God**."

8 Now when Pilatos heard that, he became more afraid. 9 So he went back inside the residence and asked **Yeshua**, "Where do you come from?"

But **Yeshua** didn't answer him. 10 So Pilatos said, "Why don't you answer me? Don't you realise that I have the authority to release you and I also have the authority to have you executed on a stake?"

11 "You have no authority over me," **Yeshua** answered, "none at all, except what has been granted to you from above. Because of this, the sin of the person who handed me over to you is greater."

12 After hearing this, Pilatos wanted to release him but the Yehudim yelled out, "If you release that man, you're no friend of Kaisar. Everyone who claims to be a king is no friend of Kaisar's."

13 So now Pilatos, having heard all this, brought **Yeshua** outside again. Pilatos sat down on the judge's seat at a place called The Stone Pavement (and called Gabatha in Hebrew). 14 It was now about noon on the day when the Passover meal is prepared, and Pilatos said to the Yehudim, "Look. Here's your king."

15 They yelled back, "Take him away. Take him away. Execute him on a stake."

Pilatos asked them, "You want me to have your king executed on a stake?"

"We don't have any king other than Kaisar," the chief priests answered.

16 So Pilatos gave them his permission and handed **Yeshua** over to them, and they took him away to be executed on a stake.

Yeshua is hung on a stake[114]

17 Carrying the pole[115] himself, Yeshua (Jesus; Grk. Yesus) arrived at the Place of the Skull (called Golgotha in Hebrew) just out of the city 18 where they secured him to a stake along with two others—one stake on each side and with **Yeshua** on the middle one. 19 Pilatos (Pilate) wrote out a title and put it on the stake: **Yeshua** from Nazaret, the king of the Yehudim (Jews). 20 Many Yehudim read this title because the place where **Yeshua** was executed was near the city, and it had been written in Hebrew, Latin, and Greek. 21 But the Jewish chief priests complained to Pilatos, "Don't write 'The king of the Yehudim', but rather 'The one who *said* he was king of the Yehudim'."

22 However Pilatos answered, "What I've written, I've written."

23 After the soldiers had fastened **Yeshua** to the stake, they took his clothes and placed them in four piles, one for each of them. This left his robe, which had been woven from top to bottom in one piece. 24 So they said to each other, "Rather than tearing this, let's throw a dice to see who will get it." (This fulfilled what was written in the scriptures that said: they divided my garments among themselves and threw a dice for my clothes.)[116] So they went ahead and did that.

25 Meanwhile a group of women had stayed standing near **Yeshua** on the stake: his mother and his aunt, Miryam (Grk. Maria/Mariam) the wife of Klopas, and Miryam from Magdala. 26 When **Yeshua** saw his mother

113 RV 18:39 · Parallel Mat. 27:15-31; Mark 15:6-20; Luke 23:13-25

114 RV 19:17 · Parallel Mat. 27:32-44; Mark 15:21-32; Luke 23:26-43

115 RV 19:17 · Note TD: The Greek word used here is used in other places to mean a stake such as used to make a fence. It's uncertain whether or not it had a horizontal cross-piece, although the Romans did use a range of methods.

116 RV 19:24 · Cross-ref. Psa 22:18.

and also the apprentice that he loved standing nearby, he said to her, "Look, he'll be your son." 27 And to the apprentice he said, "Look, she'll be your mother." And that apprentice took her into his own home from then on.

Yeshua gives up his life on the stake[117]

28 Having done this, **Yeshua** (Jesus; Grk. Yesus) knew that everything had been accomplished, and (in order for the scriptures to be fulfilled) said, "I'm thirsty."[118]

29 There was a container lying there full of vinegary wine, so they placed a sponge on a hyssop stalk, soaked it in the wine, and held it up to his mouth. 30 After **Yeshua** had sucked some wine out, he said, "It is finished." Then he bowed his head and gave up his spirit.

Yeshua's side is pierced with a spear

31 Now because it was the preparation day[119] for the coming Rest Day, the Yehudim (Jews) didn't want the bodies to remain on the stakes after dusk (because it was even a special Rest Day.) So they asked Pilatos (Pilate) to command for their legs to be broken to hasten their deaths and then they could be taken down sooner. 32 So the soldiers came and broke the legs of the men on each side of Yeshua (Jesus; Grk. Yesus), 33 but when they got to him, they saw that he was already dead so they didn't break his legs. 34 Instead one of the soldiers stabbed his side with a spear and immediately blood and water came out. 35 The one who actually saw this happen[120] has testified this and his account is accurate so that you readers can also believe it, 36 because these things also happened to fulfil what was written in the scriptures, that 'none of his bones will be broken,'[121] 37 and in another place, 'they will look at the one that they pierced.'[122]

The wrapping and laying of Yeshua's body[123]

38 After all of this, Yosef (Joseph) from Arimathaia went to Pilatos (Pilate). (Yosef was a follower **of Yeshua** (Jesus; Grk. Yesus), but secretly because he was afraid of what the Jewish leaders might do.) He asked Pilatos for permission to remove **Yeshua's** body, and it was granted to him so they went and got his body. 39 Nikodemos (the one who had first visited Yeshua at night)[124] also came, bringing around 30kg of burial spices. 40 So they took **Yeshua's** body and wrapped it around with linen strips with the spices as per the Jewish burial customs. 41 There was a garden out at the place where Yeshua had been executed, and in the garden there was a new tomb that hadn't been used yet. 42 So because it was the preparation day and because the tomb was nearby, they laid his body in there.

The body is missing from the chamber[125]

20:1 The following Sunday, Miryam (Grk. Maria/Mariam) from Magdala went out to the tomb very early when it was still dark, and she saw that the stone had been removed from the entrance. 2 So she ran quickly and went to Shim'on (Simon) Kefa (Peter; Grk. Petros) and the other apprentice that **Yeshua** (Jesus; Grk. Yesus) loved, and told them, "They've taken the **master's** body out of the tomb and we don't know where they've put it."

3 So Kefa and the other apprentice went out to the tomb. 4 They were running together, but the other apprentice was a bit faster than Kefa and so he got to the tomb first. 5 Without going in, he stooped down at the entrance and looked in and saw the linen strips lying there. 6 But Kefa came along behind him and went straight into the tomb and also saw the linen strips lying there. 7 But the piece of cloth that had been on the head wasn't lying there with the linen strips, but had been folded and placed separately. 8 So now the other apprentice who had arrived first also went inside and he saw it all and believed that Yeshua had risen. 9 (At that time they weren't yet aware of the scripture about him coming back to life.) 10 So they went back again to their homes.

Yeshua reveals himself to Miryam from Magdala[126]

11 But Miryam (Grk. Maria/Mariam) had stayed there outside the tomb weeping. But when she stooped down and looked into the tomb, 12 she saw two messengers dressed in white sitting there—one at the head end and one at the feet end **of** the slab where **Yeshua's** (Jesus'; Grk. Yesus') body had been lying. 13 They spoke to her, "Woman, why are you crying?"

"Because they've taken away my **master**," she replied, "and I don't know where they've put him."

14 Then she turned back around and saw **Yeshua** standing there, but she didn't realise who it was. 15 **Yeshua** asked her, "Woman, why are you crying? Who are you looking for?"

Miryam assumed he might be the gardener, so she answered, "Mister, if you took the body, tell me where you put it and I'll get it taken away for you."

16 **Yeshua** just answered, "Miryam."

She spun around and said, "My teacher!" ('Rabboni' in Hebrew.)

17 "Don't touch me," **Yeshua** said to her, "because I haven't gone back up to the father yet, but go and tell my

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117 RV 19:28 · Parallel Mat. 27:45-56; Mark 15:33-41; Luke 23:44-49

118 RV 19:28 · Cross-ref. Psa 69:21; 22:15.

119 RV 19:31 · Cross-ref. Yhn 19:14.

120 RV 9:35 · Note Believed to be the author of this account.

121 RV 19:36 · Cross-ref. Exo 12:46; Num 9:12; Psa 34:20.

122 RV 19:37 · Cross-ref. Zech 12:10; Rev 1:7.

123 RV 19:38 · Parallel Mat. 27:57-61; Mark 15:42-47; Luke 23:50-56

124 RV 19:39 · Cross-ref. Yhn 3:1-2.

125 RV 20:1 · Parallel Mat. 28:1-8; Mark 16:1-8; Luke 24:1-12

126 RV 20:11 · Parallel Mat. 28:9-10; Mark 16:9-11

brothers that I'm going up to my father and the father of you all, and my **god** and the **god** of you all."

18 So Miryam went and told the apprentices, "I've seen the **master**," and she told them what he'd said.

Yeshua appears to his followers[127]

19 On Sunday evening **Yeshua's** (Jesus'; Grk. Yesus') apprentices had met together and had the doors locked because they were afraid of the Jewish leaders, but **Yeshua** arrived and stood in the middle of the room and said, "Peace to you all."
20 Then he showed them his hands and his side and they were so happy now that they had seen the **master**.
21 **Yeshua** continued, "Peace to you all. Now I'm sending you all out just like the father sent me out." 22 Then he breathed on them[128] and said, "Receive the holy **spirit**.
23 If you forgive anyone's sins, then they'll be forgiven but if you withhold forgiveness, then it will be withheld."[129]

Toma sees the evidence for himself

24 But Toma (Thomas), one of the twelve (nicknamed 'Twin'), wasn't with them when **Yeshua** (Jesus; Grk. Yesus) had come 25 so the other apprentices told him, "We have seen the **master**."

But he replied, "I won't believe that unless I see the mark of the nails in his hands and I can put my finger into the marks and can put my hand into the gash on his side."

26 Eight days later, **Yeshua's** apprentices were again together inside, and this time Toma was with them.
27 Yeshua came and stood in the middle of the room even though the doors were shut, and said, "Peace to you all."

28 Toma spoke up, "My **master** and my **god**!"

29 "So you believe now because you've seen me," said **Yeshua**. "The ones who haven't seen me, but who believe anyway, will certainly be rewarded."

Why this document was written

30 **Yeshua** (Jesus; Grk. Yesus) went on to do many other miracles in front of his apprentices which aren't recorded in this account. 31 But what has been written here has been recorded so that you might all believe that **Yeshua** is the **messiah**, **God's** son, and then by believing, so that you might have true life through his power.

The miracle of the net full of fish

21:1 After all this, **Yeshua** (Jesus; Grk. Yesus) revealed himself again to his apprentices at Lake Galil. It happened like this:
2 Shim'on (Simon) Kefa (Peter; Grk. Petros), Toma (Thomas) nicknamed 'Twin', Netanel (Nathanael) from Kana in Galil, the sons of Zavday (Grk. Zebedaios), and two other apprentices had gathered together 3 when Shim'on Kefa said that he was going fishing and the others said that they'd join him.

So they went off and got in the boat, but they didn't catch anything that night.[130]

4 **When** the dawn was approaching, **Yeshua** was standing there on the shore, but they didn't know that it was him.
5 He called out, "Hey, young fellas. Don't you have any fish?"

"None." they answered.

6 Then he said, "Throw the net out over the right side of the boat and you'll find some." So they did it and they caught so many fish that the net was too heavy to pull back in.[131]

7 Now the apprentice that **Yeshua** loved said to Kefa, "It's the **master**!" When Shim'on Kefa heard that, he put on his robe (because he didn't have it on), and jumped overboard into the lake. 8 The other apprentices followed in the little boat dragging the net behind them because they were only about 100m out from the shore. 9 When they went up the beach, they saw some bread there and a charcoal fire with fish cooking on it 10 and **Yeshua** told them, "Bring some of the fish that you just caught."

11 So Shim'on Kefa went and dragged the net up onto the beach. Amazingly it hadn't torn even though it contained 153 large fish. 12 Then **Yeshua** said, "Now, come and have breakfast." But none of the apprentices dared to ask who he was, because they figured it must be the **master**.
13 **Yeshua** brought the bread to them and shared it around, and then likewise for the fish.

14 This was now the third time that **Yeshua** had appeared to his apprentices since he'd come back to life.

Yeshua questions Kefa

15 While they were eating, **Yeshua** (Jesus; Grk. Yesus) asked Shim'on (Simon) Kefa (Peter; Grk. Petros), "Shim'on, son of Yohan (John; Grk. Yoannes), do you love me more than these?"

Kefa answered, "Yes, **master**, you know that I love you."

Yeshua responded, "Feed my lambs." 16 Then he asked again, "Shim'on, son of Yohan, do you love me?"

Kefa replied, "Yes, **master**, you know that I love you."

Yeshua responded, "Shepherd my sheep." 17 Then he asked a third time, "Shim'on, son of Yohan, do you love me?"

Kefa was now upset that he'd been asked a third time if he loved him, and he answered, "**Master**, you know everything."

"Feed my sheep," **Yeshua** responded. 18 "I can assure you that while you are young, you dress yourself and go wherever you want to go, but as you age, you'll be stretching out your hands and others will dress you and will take you where you don't want to go." 19 When he said this, Yeshua was indicating how Kefa would die honouring **God**, and he told Kefa, "Keep following me."

20 When Kefa turned around he saw that the apprentice that **Yeshua** loved was following them—the one who'd leaned on **Yeshua's** chest during the supper and asked

127 **RV 20:19 · Parallel** Mat. 28:16-20; Mark 16:14-18; Luke 24:36-49

128 **RV 20:22 · Cross-ref.** Gen 2:7.

129 **RV 20:23 · Cross-ref.** Mat 16:19; 18:18.

130 **RV 21:3 · Cross-ref.** Luk 5:5.

131 **RV 21:6 · Cross-ref.** Luk 5:6.

Readers' Version

who the one was who would turn Yeshua over.[132] **21** Noticing him, Kefa asked **Yeshua**, "**Master**, what about that one?"

22 But **Yeshua** replied, "If I want him to stay alive until I come back, what business would it be of yours? You just stay following me."

23 As a result of that, a rumour went around the others that that one wouldn't die, but **Yeshua** never said that. (He only said, "If I want him to stay alive until I come back, what business would it be of yours?")

Statement of fact

24 This author is the apprentice that testifies about these things—the one who wrote this down and whose account is true. **25** (There were also many other things that **Yeshua** (Jesus; Grk. Yesus) did, which if they were all written down then even the world itself wouldn't have room for all the books that would need to be written.)

132 RV 21:20 · Cross-ref. Yhn 13:25.

The account of Yeshua's ministry by

Markos

Introduction

Author

This account about Yeshua's activities and teachings was written by Markos (typically shortened to 'Mark' in English), the son of a Jewish family who lived in Yerushalem/Jerusalem. His mother was named Miryam/Mary (Acts 12:12).

Many people think he was Yohan/John Markos, a cousin of Barnabas (Col. 4:10) who accompanied Paulos on his first long-distance trip to spread the good message about Yeshua the messiah (Acts 12:25, 13:13). We also know that Markos accompanied Kefa (1 Peter 5:13), and some consider that it might have been Kefa who narrated to Markos what Yeshua had done and taught.

This account

This account seems to have been written for non-Jews, especially perhaps those familiar with Romaios customs. So he didn't use as much ink as Matay or Lukas explaining prophecies from the Jewish scriptures but he does however, take time to explain Jewish customs to help non-Jewish readers.

Markos explains here that Yeshua came to serve both God and the people, and he often refers to him as 'the son of humanity' (traditionally translated very literally from the Greek as the 'Son of Man'). We can see that especially in 10:45: "Even the son of humanity didn't come to be served, but to serve others and to give his life as a ransom to set many people free." Markos wants his readers to know that Yeshua did incredible things, but especially focuses on Yeshua's teaching. Markos confirms Yeshua's power and authority by telling about the miracles that he did, his healing of the sick, and his exorcism of demons.

The ending of this account is often disputed, and scholars are still debating (https://textandcanon.org/a-case-for-the-longer-ending-of-mark) about whether or not the longer ending (16:9-20) is original to Markos. The *OET* includes the disputed longer ending, but displays it in a lighter colour to indicate its debatable status.

Main components of Markos' account

Preparation for and arrival of the messiah *1:1-13*
Yeshua's activities in and around Galil *1:14–9:50*
The transition from Galil to Yerushalem *10:1-52*
The final week in Yerushalem *11:1–15:47*
Yeshua comes back to life *16:1-20*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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1:1 Here begins the good message about[1] **God's** son, **Yeshua** (Jesus; Grk. Yesus) the **messiah**:

The ministry of Yohan the immerser (The return of 'Eliyah')[2]

2 The prophet Yeshayah (Isaiah) wrote:

"Look, I'm sending my messenger ahead of you,
the one who'll be preparing your path.[3]
3 The voice out in the wilderness shouting,
'Get the path ready for **Yahweh**—
make it smooth for him to walk on.' "[4]

4 Yohan (John; Grk. Yoannes) turned up in the wilderness announcing that people should get immersed in water in order to show that their sins have been forgiven, **5** and many from the Yehudah (Judea) region and from Yerushalem (Jerusalem) city went out to hear him, and asked Yohan to immerse them in the Yarden (Jordan) river as they confessed their sins.

6 Yohan was dressed in simple clothes made from camel hair with a leather belt around his waist,[5] and he lived on locusts and wild honey. **7** He also announced, "There's a greater man coming soon—in fact I'm not even good enough to bend down and untie his sandal straps. **8** I immersed you all in water, but he'll immerse you in God's holy **spirit**."

Yeshua gets immersed and then tempted[6]

9 Then one day **Yeshua** (Jesus; Grk. Yesus) came from Nazaret (Nazareth) in the Galil region, and he got immersed in the Yarden (Jordan) river by Yohan (John; Grk. Yoannes). **10** As Yeshua came up out of the water, he saw the sky being opened up, and God's **spirit** coming down on him like a dove. **11** And a voice came from the sky saying, "You're my son who I love and am pleased with."[7]

12 After that, the **spirit** sent him out into the wilderness **13** where he was tested by Satan for forty days. He was out there with the wild animals, but God's messengers[8] looked after him there.

The selection of the first followers/apprentices[9]

14 After Yohan (John; Grk. Yoannes) had been arrested, **Yeshua** (Jesus; Grk. Yesus) went back up north to Galil, announcing the good news from **God** **15** saying, "The promised time is here, and **God's** kingdom is now near. Turn from your sins and believe this good news."[10]

16 As he went around Lake Galil, Yeshua saw two fishermen, Shim'on (Simon) and his brother Andreas, throwing a net into the lake **17** and he said to them, "Come with me and I'll make you into fishers of people." **18** So they left their fishing work and went off with Yeshua.

19 Then a bit further on he saw two of Zavday's (Grk. Zebedaios') sons, Ya'akov (James; Grk. Yakobos) and his brother Yohan, in a boat getting the nets ready. **20** Yeshua called them and they too went off with him, leaving their father Zavday in the boat with the hired workers.

Yeshua drives out a demon[11]

21 They went on into Kafarnaoum (Capernaum) where as soon as a rest day started, he would go into the Jewish meeting hall (Grk. synagogue) and teach there. **22** The congregation was amazed at his teaching, because he taught like someone with authority, not like the regular teachers there.[12]

23 Then a demon-possessed man in the meeting hall suddenly yelled out, **24** "What are we to you, **Yeshua** (Jesus; Grk. Yesus) of Nazaret (Nazareth)? You've come to destroy us. I know that you're **God's** holy one."

25 But **Yeshua** scolded it,[13] saying, "Keep quiet!", and, "Come out of him!"

26 Then the demon threw the man into a convulsion, cried out loudly, and left him. **27** Everyone was astounded and asked each other, "What just happened? We haven't heard anything like this before—he has authority to command demons, and they obey him!" **28** So then the news about Yeshua spread all over that entire Galil region.

Yeshua heals many others[14]

29 After leaving the meeting hall, Yeshua (Jesus; Grk. Yesus) went with Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes) into the home of Shim'on (Simon) and Andreas. **30** Inside, Shim'on's mother-in-law was lying down with a fever, and the others spoke to Yeshua about her. **31** When he went up to her, and took hold of her hand and helped

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1 RV 1:1 · Note As well as 'about', the Greek construction can also have the connotation of 'brought by', or even imply both. (Yohan 1:1 also confirms that Yeshua was both the messenger and the message itself.)

2 RV 1:2 · Parallel Mat. 3:1-12; Luke 3:1-18; Yhn. 1:19-28

3 RV 1:2 · Cross-ref. Mal 3:1.

4 RV 1:3 · Cross-ref. Isa 40:3 (LXX).

5 RV 1:6 · Cross-ref. 2Ki 1:8.

6 RV 1:9 · Parallel Mat. 3:13–4:11; Luke 3:21-22; 4:1-13

7 RV 1:11 · Cross-ref. Gen 22:2; Psa 2:7; Isa 42:1; Mat 3:17; 12:18; Mrk 9:7; Luk 3:22.

8 RV 1:13 · Note The Greek doesn't actually distinguish between human messengers and heavenly messengers (so-called 'angels'—the Greek word just transliterated letter-by-letter instead of being actually translated).

9 RV 1:14 · Parallel Mat. 4:12-22; Luke 4:14-15; 5:1-11

10 RV 1:15 · Cross-ref. Mat 3:2.

11 RV 1:21 · Parallel Luke 4:31-37

12 RV 1:22 · Cross-ref. Mat 7:28-29.

13 RV 1:25 · Note The Greek pronoun is masculine, implying that the man was the one being scolded, yet "Come out of him!" implies that the spirit is being spoken to.

14 RV 1:29 · Parallel Mat. 8:14-17; Luke 4:38-41

Readers' Version

her up, the fever left her and she prepared something for them to eat.

32 That evening when the sun set, the people brought all those who were sick or demon-possessed to Yeshua. 33 It seemed like the entire town had gathered there outside the front door. 34 Yeshua healed many who were sick from a range of diseases, and he commanded many demons to leave—not allowing them to speak because they knew that he was **the messiah**.

Yeshua prays before going preaching[15]

35 In the small hours of the morning, Yeshua (Jesus; Grk. Yesus) got up and went out to a quiet place and prayed there. 36 But Shim'on (Simon) and the others came looking for him, 37 and when they found him they said, "Everyone's looking for you!"

38 "Well," Yeshua answered, "we'll be going into the other villages around here, so that I can also tell them. That's what I came here for." 39 Then he went preaching in all their meeting halls in Galil, and driving out demons.[16]

Yeshua heals a man with leprosy[17]

40 One day, a man with leprosy came to Yeshua (Jesus; Grk. Yesus) asking him, "I know that you could heal me if you wanted to."

41 Yeshua felt compassion for him, reached out his hand and touched him, and said, "Yes, I will. Get well." 42 Then immediately the leprosy disappeared and he was well again. 43 So Yeshua sent him away, but warned him: 44 "Don't talk to anyone—just go to the priest and show him that you're well, and as a testimony of that, make the offering that Mosheh (Moses) commanded so as to be declared clean again."[18]

45 But after the man left, he started telling lots of people and spreading the news—so much so that Yeshua could no longer come into the town but had to stay out in quieter places, and people kept coming to him.

Yeshua heals a paralysed man[19]

2:1 When Yeshua (Jesus; Grk. Yesus) went back to Kafarnaoum (Capernaum) after a few days, people soon heard that he was back in the house 2 and so many people turned up there that there wasn't any room left—not even in the doorway. Inside, Yeshua was explaining the scriptures to them. 3 Four men arrived, carrying a paralysed man to Yeshua, 4 but because of the crowd, they were unable to get close. So they climbed up onto the flat roof, removed a section, and lowered the paralysed man lying on a pallet. 5 **Yeshua**, observing their faith, said to the man, "Son, your sins are forgiven!"[20]

6 But some of the religious teachers were sitting there, thinking to themselves, 7 "Why's that fellow talking like that? He's seriously insulting God. There's only one who can forgive sins, and that's **God** himself."

8 Then **Yeshua**, knowing in his spirit that they were reasoning like that, said to them, "Why are you thinking that to yourselves? 9 Which is easier: to tell the paralysed man that his sins have been forgiven, or to tell him to pick up his bedding and walk? 10 But so you all can see that the son of humanity *does* have authority here on the earth to forgive sins," he turned and said to the paralysed man, 11 "Listen. Get up, take your bedding, and go home!"

12 So the man stood up, and picked up his bedding, and went outside, where everyone saw him and marvelled and praised **God** saying, "We've never seen anything like that happen before!"

Levi's (Matthew's) calling[21]

13 Yeshua (Jesus; Grk. Yesus) went back out beside the lake where crowds of people kept coming to him and he taught them. 14 As he was passing by the tax office, he saw Levi Halfay (Grk. Halfaios) sitting there and said to him, "Come along with me." So Levi stood up and followed Yeshua.

15 Yeshua ended up having a meal at Levi's place, and many other tax collectors and undesirables were sitting there also, along **with Yeshua** and his followers, because by then, many people were following him around. 16 When the teachers from the Farisaios party noticed that Yeshua was eating beside undesirables and tax-collectors, they asked his followers, "How come he eats with tax-collectors and other low-life?"

17 **Yeshua** overheard them and said, "Healthy people don't need a doctor—it's the sick ones that do. I didn't come here to help those who think they have no needs, but I came to call sinners."

The question of fasting[22]

18 Now the followers of Yohan-the-immerser, and members of the Farisaios party, regularly fasted. So a small group came to Yeshua (Jesus; Grk. Yesus) and asked, "How come Yohan's (John's; Grk. Yoannes') followers and the Farisaios party fast regularly, yet your followers don't?"

19 "Can the groomsmen fast when they're celebrating along with him?" **Yeshua** answered, "No, as long as he's still there, they won't be fasting. 20 But in the future, the groom will be taken away from them, and *then* they'll be fasting.

21 "No one sews a patch of new, unshrunken cloth onto used clothes, because the new patch will tear away from that old fabric, and it will end up with a worse tear. 22 And no one puts new wine into old wineskin containers, be-

15 **RV 1:35 · Parallel** Luke 4:42-44

16 **RV 1:39 · Cross-ref.** Mat 4:23; 9:35.

17 **RV 1:40 · Parallel** Mat. 8:1-4; Luke 5:12-16

18 **RV 1:44 · Cross-ref.** Lev 14:1-32.

19 **RV 2:1 · Parallel** Mat. 9:1-8; Luke 5:17-26

20 **RV 2:5 · Note** Yeshua's hearers would have taken this as a claim to be God, as they knew that only God could forgive sins as v7 shows.

21 **RV 2:13 · Parallel** Mat. 9:9-13; Luke 5:27-32

22 **RV 2:18 · Parallel** Mat. 9:14-17; Luke 5:33-39

cause the wine will burst the already stretched wineskins, and then both the wine and the wineskins will be destroyed. New wine must be put into *new* wineskins."

Working on the Rest Day[23]

23 Then it so happened that Yeshua (Jesus; Grk. Yesus) and his followers passed through some fields of grain on some days of rest. As they went through, they plucked off some heads of grain,[24] 24 and some members of the Farisaios party said, "Hey, it's breaking the law to harvest grain on a rest day!"

25 "You've read yourselves," Yeshua replied, "what David did when he and his men were hungry. 26 They went into **God's** tent and ate the sacred bread representing God's presence. Only the priests were allowed to eat that,[25] and yet David even gave some to his companions!" 27 Then he told the Farisaios, "The days of rest were created for people, not people for the rest days. 28 So I, the son of humanity, have authority also over the day of rest."

The man with the curled-up hand[26]

3:1 Again at another time, Yeshua (Jesus; Grk. Yesus) went into the Jewish meeting hall and there was a man there with a curled-up hand. 2 The religious leaders there were watching him closely to see if he would heal the man on the rest day, and then if he did, they would have a case against him. 3 Then Yeshua said to the man with the flawed hand, "Stand up there in the middle." 4 And he asked the leaders, "Is it allowable to do good on the rest day, or only to do evil? To save life, or to kill?" But they didn't reply.

5 After angrily looking around at them, grieving at their complete lack of compassion, he told the man, "Open up your hand!" The man stretched out his fingers, and his hand became totally normal. 6 But the Farisaios quickly left, and meeting with King Herodes's (Herod's) supporters, they conspired to kill Yeshua.

Big crowds press against Yeshua

7 After that, **Yeshua** (Jesus; Grk. Yesus) withdrew towards the lake with his apprentices as well as a huge crowd of people from the regions of both Galil and down in Yehudah (Judea), 8 along with others from Yerushalem (Jerusalem), Idoumaia, from across the Yarden (Jordan) River, and from up near Tsor (Tyre) and Tsidon (Sidon). That huge crowd came because they had heard about the amazing things he had done. 9 So Yeshua asked his apprentices to organise a small boat to be there for him so he wouldn't be cramped by the press of the crowd.[27] 10 Virtually anyone who had any physical issues was pressing towards him to touch him, because he had already healed so many. 11 And the demons, whenever they saw Yeshua, they fell to their knees on the ground in front of him and yelled out, "You are **God's** son!" 12 However he regularly warned them not to reveal who he was.

Yeshua appoints his twelve representatives[28]

13 As Yeshua (Jesus; Grk. Yesus) started going up a hill, he called the followers that he had selected and they went off with him. 14 He appointed twelve of them as his representatives so that they could stick with him, and be sent off to be proclaiming his message 15 and to also have authority to exorcise demons.

16 These are the twelve that he appointed: Shim'on (Simon) (but he appended the name "Kefa (Peter; Grk. Petros)"), 17 Ya'akov (James; Grk. Yakobos) and his brother Yohan (John; Grk. Yoannes) who were Zavday's (Grk. Zebedaios') sons (and he nicknamed them the "sons of thunder"), 18 Andreas, Filippos (Philip), Bar-Talmay (Bartholomew; Grk. Bartholomaios), Matay (Matthew; Grk. Matthaios), Toma (Thomas), Ya'akov Halfay (Grk. Halfaios), Thaddaios (Thaddeus), Shim'on from Kena'an (Canaan), 19 and Yehudah (Judas; Grk. Yudas) Iskariot who later betrayed him.

The two opposing spiritual powers[29]

20 Then Yeshua (Jesus; Grk. Yesus) was approaching a house, but the crowd swarmed them again so they had no opportunity to eat. 21 The ones with him heard all the noise and came to get him, because they were wondering if he was crazy.

22 The religious teachers had come up from Yerushalem (Jerusalem) and were complaining, "He's possessed by the prince of demons. He can command them because he rules them!"[30]

23 But Yeshua addressed them: "How could Satan command himself? 24 If a kingdom is divided against itself, that kingdom could never prosper. 25 If a household is divided against itself, that family will never prosper. 26 So if Satan attacked himself and was split, he couldn't possibly be powerful, but his time would be over.

27 On the contrary, no one can enter a strong man's house to clean out his possessions unless he first ties up that strong man—after that he can work on the goods.

28 Honestly, I assure you that any sins of a person can be forgiven, no matter how much they curse God. 29 But anyone who speaks against the Holy **Spirit** can never be forgiven, but is eternally responsible for their sin."[31] 30 (He said that because they were saying that he was demon-possessed.)

23 **RV 2:23 · Parallel** Mat. 12:1-8; Luke 6:1-5

24 **RV 2:23 · Cross-ref.** Deu 23:25.

25 **RV 2:26 · Cross-ref.** Lev 24:9.

26 **RV 3:1 · Parallel** Mat. 12:9-14; Luke 6:6-11

27 **RV 3:9-10 · Cross-ref.** Mrk 4:1; Luk 5:1-3.

28 **RV 3:13 · Parallel** Mat. 10:1-4; Luke 6:12-16

29 **RV 3:20 · Parallel** Mat. 12:22-32; Luke 11:14-23; 12:10

30 **RV 3:22 · Cross-ref.** Mat 9:34; 10:25.

31 **RV 3:29 · Cross-ref.** Luk 12:10.

Readers' Version

Yeshua's mother and brothers arrive[32]

31 Now Yeshua's (Jesus'; Grk. Yesus') mother and brothers came and were standing outside, and they asked someone to tell him that they were there. 32 Some in the crowd sitting around him told Yeshua that his mother and brothers were waiting outside for him.

33 But Yeshua answered, "Who is my mother and who are my brothers?" 34 And having looked around at the people sitting here, he said, "Actually, you all are my mother and my brothers, 35 because anyone who obeys **God**, that person is my brother and my sister and my mother."

The parable about planting seed[33]

4:1 Again Yeshua (Jesus; Grk. Yesus) started teaching by the edge of the lake. A huge crowd gathered around him, but he had boarded a boat that was floating in the water, and all the people were there on the shore.[34] 2 From there, he taught them many different things in parables, including this one: 3 "Listen. Once there was a farmer who went to spread some seed. 4 As he spread it, some landed on the path, and the birds came and fed on it. 5 Some landed on a rocky part without a lot of soil, and it quickly sprouted in the warm, shallow soil, 6 but when the sun came up, it dried out because the roots weren't deep, and so it just withered up. 7 Some of the seed landed in a thistle patch, and the thistles grew and choked it out, so the plants never bore a crop. 8 But some seed landed in fertile soil and it bore a harvest—some of it multiplying thirty times, some sixty, and some a hundred times."

9 Then Yeshua added, "Anyone who wants to understand, let them consider it."

Why Yeshua speaks in parables[35]

10 Later when the crowd had left, the twelve apprentices asked him about the parables 11 and he told them, "You've been given understanding about **God's** kingdom, but for others, they'll get it in parables

12 so that when they look, they might see but not perceive,
and when they listen, they might hear but not understand,
otherwise they might turn from their sins and be forgiven."[36]

The ground where the seed fell[37]

13 Then Yeshua (Jesus; Grk. Yesus) said to them, "If you didn't understand this parable, how will you understand any others? 14 The person spreading seed is spreading the good message, 15 and there are some along the path where the good message is being spread, who hear, but Satan turns up immediately and snatches the message that had been planted in them. 16 Similarly, there's some seed that falls onto rocky places where the people who hear the good message happily accept it, 17 but don't make strong roots—just temporary changes. So when they get mocked or attacked about accepting the good message, they quickly stumble. 18 Others are the ones where the seed was spread among the thistles. They heard the good message, 19 but contemporary topics, or the lure of money, or the appetite for other things, choke their good intentions and the message becomes unfruitful in them. 20 But lastly, the seed that landed on the good soil represents the people who hear the good message, accept it, and are fruitful thirty, sixty, or even a hundred times over."

The light will shine on everything[38]

21 Then Yeshua (Jesus; Grk. Yesus) told them, "Obviously no one goes and gets a lamp, and then puts it under a basket or under the bed, but rather they place it somewhere higher on a stand.[39] 22 You see, nothing is hidden that won't eventually be disclosed, and there's no secret that won't eventually be revealed.[40] 23 Anyone who wants to understand must listen carefully," 24 and he continued, "Take care what you listen to. How much you all judge others, so too will judgement be handed out to you, and even more.[41] DOUBLE-CHECK 25 Anyone who has faith will be given a reward, but if you have none, even the little you have will be taken away."[42] DOUBLE-CHECK

The parable about the sprouting seed

26 And then, "**God's** kingdom is like a person throwing some seed onto the ground. 27 Whether the person sleeps at night or stays up night and day, the seed will sprout and grow either way, and they don't know how it does it. 28 The earth is designed to multiply the seed: first a sprout appears, then a bigger plant, and then the full head of grain. 29 Then when it's ripe, the harvester is sent in because it's ready for harvest."[43]

The small seed produces a large result[44]

30 Again he said, "What could we liken **God's** kingdom to? Or what parable could we explain it with?

32 **RV 3:31 · Parallel** Mat. 12:46-50; Luke 8:19-21
33 **RV 4:1 · Parallel** Mat. 13:1-9; Luke 8:4-8
34 **RV 4:1 · Cross-ref.** Luk 5:1-3.
35 **RV 4:10 · Parallel** Mat. 13:10-17; Luke 8:9-10
36 **RV 4:12 · Cross-ref.** Isa 6:9-10 (LXX).
37 **RV 4:13 · Parallel** Mat. 13:18-23; Luke 8:11-15
38 **RV 4:21 · Parallel** Luke 8:16-18
39 **RV 4:21 · Cross-ref.** Mat 5:15; Luk 11:33.
40 **RV 4:22 · Cross-ref.** Mat 10:26; Luk 12:2.
41 **RV 4:24 · Cross-ref.** Mat 7:2; Luk 6:38.
42 **RV 4:25 · Cross-ref.** Mat 13:12; 25:29; Luk 19:26.
43 **RV 4:29 · Cross-ref.** Yoel 3:13.
44 **RV 4:30 · Parallel** Mat. 13:31-32,34; Luke 13:18-19

Readers' Version

31 It's like planting a mustard seed in the ground—a very
small seed. 32 But when it's planted and grows up, it forms
a large bush with many branches so that birds can nest in
its shade."

33 And so as much as they could handle it, Yeshua (Jesus;
Grk. Yesus) shared the good message with them via many
similar word pictures. 34 He never spoke without those il-
lustrations, but he explained all of them to his close fol-
lowers.

Yeshua halts the storm on the lake[45]

35 It was already becoming evening on that day, so Yeshua (Jesus; Grk. Yesus) told his apprentices, "Let's all go across to the other shore." 36 Then after sending the crowd away, they got into the boat with him, plus there were some other boats with them. 37 Out on the lake, a big storm came up with strong winds, and the waves started breaking across the boat and filling it with water. 38 However, Yeshua was asleep on a cushion in the back, so they woke him, calling out, "Teacher, don't you care that we're all about to drown?"

39 Now awake, Yeshua scolded the wind and waves, "Quieten down! Stop that!" Then the wind died down and the lake became very calm. 40 Turning back to them he asked, "Why were you all afraid? Don't you have any faith yet?"

41 But now they were very afraid again, and asked each other, "Who could this man be that both the wind and the waves obey him?"

Yeshua sends the demons into pigs[46]

5:1 So they got safely to the Gerasainon region on the other side of the lake. 2 As Yeshua (Jesus; Grk. Yesus) climbed out of the boat, a demon-possessed man came out of the tombs to meet him. 3 He lived in those tombs, and no one could tie him up, not even with chains, 4 because he had often been tied up in the past with shackles and chains but had always pulled the chains apart and smashed the shackles, and no one was able to subdue him. 5 All through the day and night, whether in the tombs or up in the hills, he was yelling out and hurting himself with stones.

6 So when he had seen **Yeshua** in the distance, he ran and as a sign of honour fell to his knees on the ground in front of him. 7 Then he called out very loudly, "What will happen between us, **Yeshua**—the son **of** the highest **God**? I beg you in **God's** name not to torment me." 8 Because Yeshua had already started saying, "Come out of the man you ungodly spirit!"

9 Yeshua asked, "What's your name?"

The man answered, "My name is 'Thousands' because there's many of us," 10 and he begged Yeshua not to send them out of the country.

11 It just so happened that there was a large herd of pigs being fed near the hill, 12 and the demons begged Yeshua again saying, "Send us to the pigs so that we can enter them." 13 Yeshua agreed to that, so the ungodly spirits came out of the man, went into the pigs, and the entire herd of some two thousand pigs rushed down the steep bank into the lake and were drowned.

14 The ones who had been feeding them rushed off and spread the news around in the city and the surrounding area, So the people hurried out to see what had happened. 15 When they arrived where **Yeshua** was, they saw the man who had been demon-possessed, fully-clothed and sitting there in full control of his senses. They knew it was the man called 'Thousands' and they became frightened. 16 Those who had seen it all happen described it all to the people—what had happened both to the demon-possessed man and to the pigs.

17 So then the people began asking Yeshua to go away from their region.

18 As Yeshua was climbing back into the boat, the man who had been demon-possessed wanted to go with him. 19 But Yeshua wouldn't let him and told him to head back home to his own people, and explain to them what the **master** had done for him, and how he had been merciful to him.

20 So he went away and shared with the people in the Ten Cities region what **Yeshua** had done for him, and they were all amazed.

A woman healed as Yeshua goes to help a dying girl[47]

21 When **Yeshua** (Jesus; Grk. Yesus) had crossed in the boat to the other side of the lake, a large crowd of people came out to the lake edge to see him. 22 Then unexpectedly, one of the religious leaders named Yair (Jairus) came out, and when he found Yeshua, he fell to his knees in front of him 23 and pleaded, "My young daughter is critical and just hanging on for you to come and touch her so that she'll be healed and live."

24 So Yeshua went off with Yair. The large crowd followed also, and many were getting pressed against Yeshua.

25 Then a woman came who had been losing blood for twelve years, 26 and who'd endured much under various doctors despite spending everything she had. After all that, she'd ended up even worse, 27 but when she heard about what **Yeshua** had been doing, she worked her way through the crowd to the back of Yeshua and touched his clothes, 28 because she had told herself, "If I could even just touch his clothes, I'd be healed."

29 Immediately the bleeding stopped, and she knew that she had been healed. 30 Immediately also, **Yeshua** knew that power had gone out of him, and he turned back towards the crowd and said, "Who touched my clothes?"

31 But his followers said, "You can see all the people that were pressing on you so why would you ask who touched you?"

32 But Yeshua was still looking around to see who had done it 33 when the woman, scared and shaking because of what was happening, came and fell to her knees in front of

45 **RV 4:35 · Parallel** Mat. 8:23-27; Luke 8:22-25

46 **RV 5:1 · Parallel** Mat. 8:28-34; Luke 8:26-39

47 **RV 5:21 · Parallel** Mat. 9:18-26; Luke 8:40-56

Readers' Version

Yeshua and told him the whole story. 34 "Daughter, your faith has healed you," Yeshua said. "Go in peace and full health."

35 While he was still speaking, messengers came from the religious leader's house to tell Yair (Jairus), "Your daughter has died. Why bother the teacher any more?"

36 But **Yeshua** overheard them telling that to the leader and told him, "Don't be afraid—just keep believing."
37 Yeshua didn't allow anyone to accompany him other than Kefa (Peter; Grk. Petros), and Ya'akov (James; Grk. Yakobos) and his brother, Yohan (John; Grk. Yoannes).
38 As they approached Yair' house, Yeshua saw a big commotion ahead of them, with lots of wailing and crying going on. 39 As he entered, he said, "Why are you all crying in distress? The child hasn't died—she's just sleeping!"

40 But they just ridiculed Yeshua, so he sent them all outside, just taking the father and mother of the child, along with three with him. He went in where the girl was, 41 and taking her hand, he said, "Young woman, I tell you: get up!" 42 Immediately she got up and walked around, and everyone marvelled at the amazing thing that had happened. (She was twelve years old.) 43 Yeshua repeatedly told them to keep this to themselves, and added that they should give her something to eat.

Yeshua's community can't believe he's from God[48]

6:1 So Yeshua (Jesus; Grk. Yesus) left Kafarnaoum (Capernaum) and went back with his followers to Nazaret (Nazareth) , his birthplace. 2 It was now the Rest Day and when he started teaching in the Jewish meeting hall, many who heard him were astonished, saying, "Where did that man learn all that? How could he have such wisdom and be able to do those miracles? 3 Isn't that the carpenter, the son of Maria (Mary; Heb. Miryam; Grk. Maria/Mariam), and the brother of Ya'akov (James; Grk. Yakobos) and Yosef (Joseph) CHECK and Yehudah (Judas; Grk. Yudas) and Shim'on (Simon)? Don't his sisters live around here?" And they were offended by his teaching.

4 Then **Yeshua** told them, "A prophet is only dishonoured in his own home town, and among his own relatives, and in his own home."[49]

5 He wasn't able to do even one miracle there, except for placing his hands on a few sick people and healing them.
6 He was amazed at how they wouldn't believe him as he went around the villages teaching.

Yeshua sends his apprentices out in pairs[50]

7 Then he called his twelve apprentices and started sending them out in pairs and giving them authority over demons. 8 He insisted that they can carry a walking stick, but not to take food, a backpack, or money. 9 They could wear one pair of sandals, but not take changes of clothes, 10 and he told them, "Whenever you're invited into a home, stay at that one place until you all leave that town. 11 But if any places don't want you or don't want to hear what you have to say, just leave that place. As you go, shake the dust off your sandals[51] so they can see that you pass the responsibility of your leaving, onto them."

12 So the apprentices went off and started telling people to repent. 13 In addition, they drove out many demons, and anointed many sick people with olive oil and healed them.[52]

The execution of Yohan-the-immerser[53]

14 Yeshua (Jesus; Grk. Yesus) was now becoming well known and King Herodes (Herod) Antipas heard about him. He thought that maybe Yohan-the-immerser had come back to life and that's why Yeshua was able to do miracles.[54]

15 But others thought it was the promised return of Eliyah (Elijah), and yet others thought he must be another prophet like the ones in the Scriptures.

16 But hearing about Yeshua, Herodes was telling people, "That Yohan (John; Grk. Yoannes) who I had beheaded, he must have come back to life!" 17 Because Herodes himself had had Yohan arrested and put in prison because he had married Herodias, his brother Filippos's (Philip's) wife.[55]
18 Yohan had been telling the king that it was wrong for him to marry his brother's wife, 19 and so Herodias resented him enough to want to kill him, but Herodes hadn't be able to 20 because he respected Yohan as a righteous and holy teacher and so he kept him alive. He often enjoyed hearing from Yohan and thought a lot about what he said.

21 However, an opportunity came at Herodes's birthday celebration, when he threw a feast for his top officials and generals, and for the leaders in Galil. 22 The daughter of Herodias came in and danced for them, and the king and his party guests all enjoyed it. So the king said to the young woman, "Just ask me for anything and I'll give it to you." 23 Then he promised her, "Even if you asked for half of my kingdom, I'd give it to you!"

24 So she went out and asked her mother what she should ask for. Her mother told her that she should ask for Yohan's head.

25 So going back into the party, she said seriously to the king, "I would like the head of Yohan-the-immerser right now on a plate!"

26 The king was really upset with that, but because he'd made loud promises in front of all his guests, he couldn't

48 **RV 6:1 · Parallel** Mat. 13:53-58; Luke 4:16-30
49 **RV 6:4 · Cross-ref.** Yhn 4:44.
50 **RV 6:7 · Parallel** Mat. 10:5-15; Luke 9:1-6
51 **RV 6:11 · Cross-ref.** Acts 13:51.
52 **RV 6:13 · Cross-ref.** Jam 5:14.
53 **RV 6:14 · Parallel** Mat. 14:1-12; Luke 9:7-9
54 **RV 6:14-15 · Cross-ref.** Mat 16:14; Mrk 8:28; Luk 9:19.
55 **RV 6:17-18 · Cross-ref.** Luk 3:19-20.

Readers' Version

say no. 27 So he ordered an executioner to go out and return with Yohan's head. He went off and beheaded him in the prison 28 and brought the head into the party on a plate and gave it to the girl, and she gave it to her mother. 29 When Yohan's followers heard about that, they came and fetched his body and put it into a tomb.

Yeshua feeds 5,000 people[56]

30 Now the apprentices who had been sent out, returned back to **Yeshua** (Jesus; Grk. Yesus), and they reported back everything they had done and what they had been teaching people. 31 Then he told them to head to a quiet place with him to take a break. That was because there were so many people always coming and going, and sometimes they didn't even have a chance to eat. 32 So they went away by boat to a quiet place by themselves.

33 But people from towns all around had seen them going and recognised who they were, so they ran around the lake on foot and got there ahead of them. 34 So when Yeshua got out of the boat, he saw a big crowd and felt sorry for them because they seemed like sheep without a shepherd,[57] so he started teaching them many things. 35 Then, when it was already getting late, his apprentices came up and said, "This place is pretty isolated and it's already late. 36 Send these people off now so they can go to the nearby settlements and villages and buy themselves something to eat."

37 But Yeshua answered them, "You give them something to eat."

They complained, "If we go, should we buy several months wages worth of bread so we can give all of them something to eat?"

38 But he asked, "Go and find out how much bread you all have."

When they'd found out they said, "Five buns and two fish."

39 Yeshua told all the people to line up in rows and sit down on the green grass. 40 So they sat down in rows of fifty to a hundred. 41 Then holding the five buns and two fish, he looked up to the sky and blessed God, and then broke up the buns and gave pieces to his apprentices so they could do likewise to the people, and he also divided up the two fish, 42 and all the people ate and were satisfied. 43 Then they collected the leftover pieces of bread, filling twelve baskets, as well as the leftover pieces of fish. 44 The headcount of men who ate that evening was five thousand.

Yeshua walks on the lake surface[58]

45 Straight after that, Yeshua (Jesus; Grk. Yesus) sent his apprentices off in the boat to go across to Beyt-Tsayda while he sent the crowd home. 46 Then he said goodbye to everyone, and climbed the hill to pray. 47 Later in the night, the boat was out in the middle of the lake, and only Yeshua remained back there on the land. 48 He saw them struggling to row against the wind, and some time after 3am he came out to them, walking on the lake surface as if to walk past them. 49 But they had seen someone walking on the lake and thought it was a ghost, and they yelled out 50 because they had all seen it and were terrified.

But Yeshua immediately spoke to them and told them, "Hey, take heart, it's me, don't be afraid!" 51 Then he climbed up into the boat and the wind died down. They were all totally astounded 52 because they hadn't understood the implications of him feeding all the people because their minds were closed.

Yeshua heals many people around Gennaisaret[59]

53 After completing their crossing, they anchored at Gennaisaret. 54 When they got out of the boat, again people recognised Yeshua (Jesus; Grk. Yesus) 55 and ran around that region, so next minute people began bringing all of those who were sick, carrying them on pallets to wherever they heard that Yeshua was. 56 After that, whenever Yeshua entered villages or cities, or fields or marketplaces, they laid the sick down there and were imploring him that they might even just touch the edge of his robe, and anyone who did so was healed.

Yeshua suggests obeying God, not tradition[60]

7:1 Some from the Farisaios party and some of the law teachers had come from Yerushalem (Jerusalem) to observe Yeshua (Jesus; Grk. Yesus) 2 and noticed that some of his followers were eating their food without following their religious customs, i.e., without washing their hands. 3 (The Farisaios and, in fact, all the Jewish religious leaders don't eat without first ceremonially washing their hands as taught by their elders over the generations. 4 They won't eat at the market if they can't do that first, and have many other regulations about ceremonial washing of cups and jugs and copper containers.)

5 Then the Farisaios and religious teachers asked Yeshua, "How come your followers don't respect our Jewish traditions, but eat without the ceremonial washing of hands?"

6 "Yeshayah (Isaiah) got it exactly right," he answered, "when he expressed God's thoughts about you hypocrites and wrote:

'These people honour me with their lips,
but their real desires are far away from me.
7 Their worship of me is worthless—
teaching man-made rules as if they are from God.'[61]

8 You've ignored **God's** commands instead accepting human traditions.

9 "You all simply dismiss **God's** commands in favour of your own customs, Yeshua (Jesus; Grk. Yesus) continued.

56 **RV 6:30 · Parallel** Yhn 6:1-14; Mat. 14:13-21; Luke 9:10-17

57 **RV 6:34 · Cross-ref.** Num 27:17; 1Ki 22:17; 2Ch 18:16; Eze 34:5; Mat 9:36.

58 **RV 6:45 · Parallel** Yhn 6:15-21; Mat. 14:22-33

59 **RV 6:53 · Parallel** Mat. 14:34-36

60 **RV 7:1 · Parallel** Mat. 15:1-9

61 **RV 7:6-7 · Cross-ref.** Isa 29:13 (LXX).

Readers' Version

10 Mosheh (Moses) teaches us,
'Honour your parents,'[62]
and
'Anyone dishonestly slandering their parents deserves the death penalty.'[63]
11 But when you all encourage people to say, 'Whatever I had that may have helped you guys has been given to God',
12 you are actively discouraging them from helping their parents—
13 overriding **God's** message with your very convenient teaching that you disseminate instead. And that's not the only example!"

Evil comes from inside a person[64]

14 Yeshua (Jesus; Grk. Yesus) called out to the crowd, "Everyone listen to me carefully:
15 Nothing that enters your mouth makes you guilty in God's eyes. It's what comes *out* of you that demonstrates your culpability."
16 ◘ 17 When Yeshua came back inside, his apprentices asked him what he meant.
18 "Can't you understand something so simple," he scolded them. "Can't you see that anything from the outside that enters your body doesn't make you guilty in God's sight,
19 because it doesn't enter your mind but merely goes into your stomach and ends up in the toilet." (By saying this he clearly showed that it was ok for Yehudim (Jews) to eat any food.)
20 "It's what comes out of you that makes you guilty in God's eyes," he continued.
21-22 "That's because evil thoughts, sexual immorality, theft, murder, adultery, greed, wickedness, deceit, arrogance, lust, slander, pride, and foolishness all come from *inside* people's hearts and minds.
23 So it's the evil that's inside a person and comes out that makes them guilty in God's eyes."

The bold faith of a non-Jewish woman[65]

24 Yeshua (Jesus; Grk. Yesus) left that place and went up north into the regions of Tsor (Tyre) and Tsidon (Sidon). He tried to enter a house without being noticed but didn't succeed,
25 and straight away a woman who had heard about him turned up. She knelt in front of him because she had a young daughter who was demon-possessed.
26 The woman was Greek from Foinikai in Aram (Syria), and she begged Yeshua to command the demon to leave her daughter.
27 "Let the Jewish children be treated first," he told her, "because it's not good to take the children's food and give it to the household dogs."
28 "Yes, **master**," she responded, "but the puppies under the table *do* get to eat the little crumbs that the children drop."
29 "Ha, go home now" he answered, "As a result of how you just spoke, the demon has already left your daughter."
30 And when she got home, the demon had indeed gone and the young girl was lying quietly on her bed.

Yeshua heals a deaf man who couldn't speak

31 Yeshua (Jesus; Grk. Yesus) left the Tsor (Tyre) region, passed through Tsidon (Sidon), and came down the eastern side of Galil Lake to the Dekapolis region.
32 The people there brought a man to him who couldn't hear or speak, and asked Yeshua to heal him.
33 So Yeshua took the man back away from the crowd, put his fingers in the man's ears, then he spat and touched the man's tongue.
34 Looking up to the sky, he sighed and said, "Open up!"
35 Then the man could hear, and his tongue was released and he began to speak properly.
36 Then Yeshua advised that they shouldn't tell anyone, but the more he said that, the more they seemed to spread it around.
37 The crowds were totally amazed, saying, "He can do anything—he makes the deaf able to hear, and enables those who couldn't speak."

Yeshua feeds 4,000 people[66]

8:1 Another time there was a large crowd again with nothing to eat. Yeshua (Jesus; Grk. Yesus) called his apprentices and told them,
2 "I feel sorry for all these people because they've already been with us for three days and haven't had anything to eat.
3 I can't send them home because they're too weak to walk, and some have a long way to go."
4 "Where could anyone find enough food out here in the wilderness?" his apprentices queried.
5 "How much bread have you all got?" he asked.
"Seven buns," they answered.
6 So Yeshua instructed the crowd to sit down on the ground. Then he took the seven buns, gave thanks and pulled them apart, giving pieces to his apprentices to then distribute to the crowd.
7 They also had a few small cooked fish, so he blessed them too and got them to distribute them as well.
8 After all the people had eaten and were full, they collected seven basketfuls of leftovers.
9 There were some four thousand people there that day, and Yeshua sent them home after they'd eaten.
10 Then he and his apprentices climbed into the boat and headed for the Dalmanoutha region.

The religious leaders want to see a miracle[67]

11 Some men from the Farisaios party came out to Yeshua (Jesus; Grk. Yesus) and started arguing with him. They were checking him out and wanted to see him do a miracle.[68]
12 Yeshua grieved inside and asked, "Why do you people need to see a miracle before you'll believe me? Actually, no miracle will be done for this genera-

62 **RV 7:10 · Cross-ref.** Exo 20:12; Deu 5:16.
63 **RV 7:10 · Cross-ref.** Exo 21:17; Lev 20:9.
64 **RV 7:14 · Parallel** Mat. 15:10-20
65 **RV 7:24 · Parallel** Mat. 15:21-28
66 **RV 8:1 · Parallel** Mat. 15:32-39
67 **RV 8:11 · Parallel** Mat. 16:1-4
68 **RV 8:11 · Cross-ref.** Mat 12:38; Luk 11:16.

tion."[69]

13 So Yeshua left in the boat again and crossed to the other side of the lake.

The apprentices miss the significance of what's happening[70]

14 But Yeshua's (Jesus'; Grk. Yesus') apprentices forgot to take any food other than one bun that someone in the boat had. 15 He told them, "Watch out for the yeast of the Farisaios[71] and of King Herodes (Herod)."

16 They asked each other what it meant—was it because they forgot food?

17 But **Yeshua** knew what they were saying and asked, "Why are you all discussing about not having food? Can't you figure it out? Or are your minds completely closed? 18 You all have eyes but can't seem to see and have ears but can't seem to listen.[72] Have you already forgotten what just happened? 19 When I broke up the five buns to feed five thousand people, how many basketfuls of leftovers did you collect?"

"Twelve," they answered.

20 "And when we fed four thousand with seven buns, how many full baskets of leftovers then?"

"Seven," they answered.

21 "So how can you all fail to understand what's going on right in front of you," Yeshua asked.

Yeshua heals a blind man near Beyt-Tsayda

22 As they entered Beyt-Tsayda, the people brought a blind man to Yeshua (Jesus; Grk. Yesus) and asked him to touch him. 23 So Yeshua took the man's hand and led him out of the village. Then he spat in his eyes, placed his hands on him, and asked him, "Can you see anything?"

24 The man looked around and answered, "I can see the people, but they just look like trees." 25 Yeshua touched the man's eyes again and then he could see clearly—he was now completely better. 26 Then Yeshua told him not to go back into the village but to go straight home.

Yeshua asks who they think he is[73]

27 Then **Yeshua** (Jesus; Grk. Yesus) and his apprentices moved around the various villages of Kaisareia-Filippi (Caesarea Philippi). On the way, he asked them, "Who does everyone think I am?"

28 "Some say Yohan-the-immerser," they said, "some say Eliyah (Elijah), and some say one of the prophets."[74]

29 "And what do you all think?" he asked.

"You are the promised one sent by God," Kefa (Peter; Grk. Petros) answered him.[75]

30 Then Yeshua warned them not to tell others about him.

Yeshua's radical challenge to his would-be followers[76]

31 Then Yeshua (Jesus; Grk. Yesus) began teaching his apprentices that the son of humanity would need to suffer a lot, to be rejected by the religious leaders, and so to be put to death but to come back to life after three days. 32 He taught this very clearly, but Kefa (Peter; Grk. Petros) took him aside and told him off. 33 Yeshua turned back and looked at the others, then reprimanded Kefa, "Stand back, Satan—you're applying human values instead of considering **God's** plan."

34 Calling out to them and to the crowd, he said, "Anyone who wants to follow me must first put aside their own desires and then follow me—even through very difficult times.[77] 35 Anyone who worries about saving their own life will lose it, but anyone who gives their life due to following me and my teaching will save their life.[78] 36 No, it doesn't benefit a person if they gain everything in the world yet lose their soul. 37 What can someone offer in order to buy a home for their soul? 38 Yes, anyone who's ashamed of me and my message in front of this adulterous and sinful generation, the son of humanity will likewise be ashamed of them when he comes clearly displaying his father's greatness and bringing the holy messengers."

9:1 Then he continued, "I can assure you that some of the ones standing here won't die until they've seen **God's** powerful kingdom arrive."

Mosheh and Eliyah speak with Yeshua[79]

2 Six days later, **Yeshua** (Jesus; Grk. Yesus) took Kefa (Peter; Grk. Petros) and Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes), and just the four of them went up onto a high hill. Then he was transformed right in front of their eyes[80] 3 and his clothes turned incredibly shining white—whiter than any bleach could make them. 4 Then Eliyah (Elijah) and Mosheh (Moses) appeared beside **Yeshua** and started talking with him. 5 Kefa said **to Yeshua**, "Teacher, it's good that we're here. Maybe we could make three shelters up here: one for you, one for Mosheh, and one for Eliyah?" 6 He said that because they were terrified and didn't know what to say.

7 Then a cloud shadowed them from the sun, and a voice

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69 RV 8:12 · Cross-ref. Mat 12:39; Luk 11:29.

70 RV 8:14 · Parallel Mat. 16:5-12

71 RV 8:15 · Cross-ref. Luk 12:1.

72 RV 8:18 · Cross-ref. Jer 5:21; Eze 12:2; Mrk 4:12.

73 RV 8:27 · Parallel Mat. 16:13-20; Luke 9:18-21

74 RV 8:28 · Cross-ref. Mrk 6:14-15; Luk 9:7-8.

75 RV 8:29 · Cross-ref. Yhn 6:68-69.

76 RV 8:31 · Parallel Mat. 16:21-28; Luke 9:22-27

77 RV 8:34 · Cross-ref. Mat 10:38; Luk 14:27.

78 RV 8:35 · Cross-ref. Yhn 12:25; Mat 10:39; Luk 17:33.

79 RV 9:2 · Parallel Mat. 17:1-13; Luke 9:28-36

80 RV 9:2-7 · Cross-ref. 2Pe 1:17-18.

Readers' Version

came out of the cloud saying, "This is my dear son. Listen to him."[81] 8 When they looked around, they couldn't see anyone else there anymore, except for **Yeshua** himself.

9 As they came down the hill again, Yeshua told them not to tell anyone what had happened up there until after the son of humanity had come back to life.

10 They remembered that, although between all three of them they couldn't understand the bit about coming back to life, 11 so they asked Yeshua, "Isn't it written that Eliyah will be the first to return?"[82]

12 "Yes," he answered, "Eliyah (Elijah) is indeed the one to come first to start the restoration. But isn't it also written that the son of humanity will be despised and will suffer a lot? 13 You see, Eliyah has come already, and they treated him just however they liked, just like it was written that it would happen."

Yeshua drives out a stubborn demon[83]

14 When they got back to his other followers, Yeshua (Jesus; Grk. Yesus) saw that they were surrounded by a large crowd and the religious teachers were debating with them. 15 The crowd were very surprised when they noticed Yeshua and came running to greet him. 16 He asked them, "What were you all arguing with them about?"

17 One of the people answered, "Teacher, I brought my son here—he has a demon that prevents him from speaking. 18 Whenever it takes hold of him, it attacks him and he starts foaming at the mouth and grating his teeth and his joints lock up. I tried to get your followers to command it to leave but they couldn't."

19 "You're a faithless generation," Yeshua replied. "How much longer will I have to be here? How much longer can I tolerate you all? Bring him here." 20 So they brought the boy to him. When he saw Yeshua, the demon immediately caused him to have convulsions and fall on the ground—rolling over and foaming at the mouth.

21 Yeshua asked the boy's father, "How long has this been happening for?"

"Since he was small," he replied, 22 "and often it throws him into the fire or into water to try to destroy him. But if can do anything and you feel sorry for us, please help us."

23 **Yeshua** asked him, "If I can? A person who believes can do anything."

24 The boy's father cried out, "I do believe—help me to fight unbelief."

25 Then **Yeshua** noticing that a big crowd was quickly forming, scolded the evil spirit, "You spirit who causes muteness and deafness, leave this boy now and never return to him."

26 There was yelling and strong convulsions, and then the demon left him and the boy lay still as if dead, and many people thought he was. 27 However **Yeshua** took his hand and lifted it, and the boy got up.

28 When Yeshua and his apprentices had gone into the house by themselves, they asked him, "How come we couldn't drive it out?"

29 "That kind will only leave after prayer and fasting," he replied.

Yeshua talks again about being executed[84]

30 Then they left that place and were moving around Galil, because Yeshua (Jesus; Grk. Yesus) didn't want people to know where he was 31 while he was teaching his apprentices. He told them, "The son of humanity will be arrested and executed, but after three days he'll come back to life."

32 But they didn't know what that meant, and they were too scared to ask him.

How to be the best[85]

33 Then they went to Kafarnaoum (Capernaum) and when they arrived at the house, Yeshua (Jesus; Grk. Yesus) asked them what they were discussing on the way.

34 But they didn't reply because while they were walking, they'd been talking about which of them is the best.[86] 35 So Yeshua sat down and called the twelve of them and explained, "Anyone who wants to be at the top, has to be at the bottom and help all the others."[87] 36 Then Yeshua called a young boy and stood him in the middle of them, and giving him a hug said, 37 "Anyone who welcomes young children on my behalf, welcomes me, and anyone who welcomes me is not actually welcoming me, but welcoming the one who sent me here."[88]

Others are also serving Yeshua[89]

38 Yohan (John; Grk. Yoannes) checked with Yeshua (Jesus; Grk. Yesus), "Teacher, we saw someone using your authority to command demons to leave, but we told him off because he wasn't one of us."

39 **Yeshua** responded, "No, don't stop him, because anyone who does a miracle using my name won't just quickly turn around and slander me. 40 Yes, anyone who's not against us is for us.[90] 41 **Anyone** who gives you water to drink because you're followers **of** God's **chosen one** and who does it because they're working for me, I can assure

81 **RV 9:7 · Cross-ref.** Mat 3:17; Mrk 1:11; Luk 3:22.

82 **RV 9:11 · Cross-ref.** Mal 4:5; Mat 11:14.

83 **RV 9:14 · Parallel** Mat. 17:14-21; Luke 9:37-43a

84 **RV 9:30 · Parallel** Mat. 17:22-23; Luke 9:43b-45

85 **RV 9:33 · Parallel** Mat. 18:1-5; Luke 9:46-48

86 **RV 9:34 · Cross-ref.** Luk 22:24.

87 **RV 9:35 · Cross-ref.** Mat 20:26-27; 23:11; Mrk 10:43-44; Luk 22:26.

88 **RV 9:37 · Cross-ref.** Yhn 13:20; Mat 10:40; Luk 10:16.

89 **RV 9:38 · Parallel** Luke 9:49-50

90 **RV 9:40 · Cross-ref.** Mat 12:30; Luk 11:23.

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you that they'll receive their reward.[91]

Difficult teachings about disobedience[92]

42 "But anyone who causes a young person to falter from their trust in me, it would be better if they were thrown into the sea with a heavy weight tied around their neck. 43 If your hand causes you to disobey God, cut it off—it's better to enter eternal life being maimed, than to have two hands but to be thrown into the fire that never goes out.[93] 44 ◘ 45 And if your foot causes you to disobey God, cut it off—it's better to enter eternal life being maimed, than to have two feet but to be thrown into hell. 46 ◘ 47 And if your eye causes you to disobey God, gouge it out—it's better to enter **God's** kingdom one-eyed, than to have two eyes and be thrown into hell[94] 48 where the worms never die and the fire never goes out.

49 "Everyone will be salted with fire.

50 "Now salt is good, but if it were to go bad, what would you season your food with then?[95] So keep yourselves like salt, and strive to get on well with each other."

It's God that joins husband and wife[96]

10:1 Then Yeshua (Jesus; Grk. Yesus) left Kafarnaoum (Capernaum) and went down to the Yehudah (Judea) area and across the Yarden (Jordan) river. Again the crowds followed him, and he taught them just like he usually did.

2 Some from the Farisaios party approached Yeshua to check him out and asked, "Does the law allow a husband to dismiss his wife?"

3 "Well, what law did Mosheh (Moses) give to you all?" he asked.

4 They answered, "Mosheh said that a husband is allowed to write a statement of divorce and dismiss his wife with it."[97]

5 "Yes, he wrote that law," **Yeshua** responded, "because he saw your stubborn desires, 6 but God made both men and women right at the beginning.[98] 7 As a result, a man leaves his parents and joins together with his wife[99] 8 and the couple become a single unit. So there's no longer two of them, but only one. 9 So if it's **God** who joins them together like that, no person has the authority to separate them."

10 Back in the house again, his apprentices asked about that, 11 and Yeshua told them, "Anyone who divorces his wife and marries another person, commits adultery towards his wife."[100] 12 And likewise, if the wife divorces her husband and marries another person, she's committing adultery towards her husband."

Yeshua encourages childlike faith[101]

13 The people were bringing small children for Yeshua (Jesus; Grk. Yesus) to touch, but his apprentices scolded them. 14 However, **Yeshua** noticed it and was upset, "Just let those kids come. Don't prevent them, because **God's** kingdom consists of people like them. 15 Actually, you can't even enter **God's** kingdom unless you accept it just like a small child does."[102] 16 So he continued hugging the children and commanding a good life for them as he placed his hands on each one.

Leaving everything behind to be saved[103]

17 One time when Yeshua (Jesus; Grk. Yesus) was starting out on a trip, a man caught up to him and kneeling down in front of him asked, "Good teacher, what do I have to do to inherit eternal life?"

18 "Why do you call me *good*?" he asked. "No person is good—only **God** is. 19 You know God's instructions: don't murder,[104] don't commit adultery,[105] don't steal,[106] don't lie in court,[107] don't defraud others, and honour your parents."[108]

20 "Teacher, I've kept all of those since I was young," the man responded.

21 **Yeshua** looked up at him with genuine love and said, "There's one thing still to be done: sell everything you have and give the money to the poor—then you'll have wealth in heaven. After that, come and follow me." 22 But the man grew very sad when he heard that, and he went away upset because he owned many properties.

23 **Yeshua** looked around and told his followers, "It's so difficult for wealthy people to enter **God's** kingdom."

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91 **RV 9:41 · Cross-ref.** Mat 10:42.
92 **RV 9:42 · Parallel** Mat. 18:6-9; Luke 17:1-2
93 **RV 9:43 · Cross-ref.** Mat 5:30.
94 **RV 9:47 · Cross-ref.** Mat 5:29.
95 **RV 9:50 · Cross-ref.** Mat 5:13; Luk 14:34-35.
96 **RV 10:1 · Parallel** Mat. 19:1-12; Luke 16:18
97 **RV 10:4 · Cross-ref.** Deu 24:1-4; Mat 5:31.
98 **RV 10:6 · Cross-ref.** Gen 1:27; 5:2.
99 **RV 10:7-8 · Cross-ref.** Gen 2:24.
100 **RV 10:11-12 · Cross-ref.** Mat 5:32; 1Cor 7:10-11.
101 **RV 10:13 · Parallel** Mat. 19:13-15; Luke 18:15-17
102 **RV 10:15 · Cross-ref.** Mat 18:3.
103 **RV 10:17 · Parallel** Mat. 19:16-30; Luke 18:18-30
104 **RV 10:19 · Cross-ref.** Exo 20:13; Deu 5:17.
105 **RV 10:19 · Cross-ref.** Exo 20:14; Deu 5:18.
106 **RV 10:19 · Cross-ref.** Exo 20:15; Deu 5:19.
107 **RV 10:19 · Cross-ref.** Exo 20:16; Deu 5:20.
108 **RV 10:19 · Cross-ref.** Exo 20:12; Deu 5:16.

Readers' Version

24 (His followers were a bit stunned at his teaching.)
Yeshua continued, "Yes, it's certainly difficult to enter
into **God's** kingdom. 25 It's easier for a camel to go through
the eye of a needle than for a rich person to enter **God's**
kingdom."
26 Now they were totally stunned, asking, "How can anyone possibly be saved then?"
27 **Yeshua** looked intently at them, "Yes, humanly it's
quite impossible. But with **God** it's different—God can do
anything!"
28 Kefa (Peter; Grk. Petros) said, "Well, we left everything
and came and followed you."
29 "Yes, I can assure you all," **Yeshua** answered, "that
anyone who left their home or farm, and left their siblings
or parents or children because of me and my teaching,
30 they'll be rewarded one hundred times over with homes
and farms and siblings and parents and children along
with times of persecution, but gaining eternal life in the
next era. 31 But many at the top now will be at the bottom
then, and many at the bottom now will be blessed then."[109]

Yeshua's third prediction about his execution[110]

32 They were heading south on
their way to Yerushalem (Jerusalem)
with **Yeshua** (Jesus; Grk. Yesus) in
front, and his followers were a bit surprised and a bit
scared. Yeshua took the twelve aside, and started telling
them what was going to happen to him, 33 "We're on our
way down to Yerushalem and the son of humanity will be
turned over to the chief priests and the religious teachers,
and they'll sentence him to be executed and hand him over
to the non-Jews. 34 Then they'll ridicule him and spit on
him before they beat him and execute him, but he'll come
back to life again in three days time."

How to become respected in God's kingdom[111]

35 Then Zavday's (Grk. Zebedaios')
two sons, Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes),
approached Yeshua (Jesus; Grk. Yesus) and asked, "Teacher,
we'd like to ask a favour from you—please don't disappoint
us."
36 "What do you want from me?" Yeshua asked.
37 They answered, "Allow us two to sit beside you in
heaven—one of us on each side of you."
38 "You don't even understand what you're asking for,"
Yeshua replied. "Do you think you could endure the suffering that I have to go through? Or to be enveloped in the
darkness that I have to go down into?"[112]
39 "Sure we can," they replied.
"And indeed you all will suffer like me and be enveloped
in darkness like I will be," responded **Yeshua**, 40 "but as for
deciding who will sit next to me, that's not my decision to
make because it's already been decided."
41 When the ten other apprentices heard what those two
had asked for, they were upset at Ya'akov (Jacob) and
Yohan (John; Grk. Yoannes). 42 But **Yeshua** called them
over, "Listen, in most countries their rulers boss the people around and their leaders exert their authority over
them.[113] 43 But it doesn't work like that with you—anyone
of you who wants to be honoured must serve the others,[114]
44 and anyone who wants to become the most respected
has to work like a slave does. 45 Even the son of humanity
didn't come to be served, but to serve others and to give
his life as a ransom to set many people free."

Blind Bar-Timaios gets his miracle[115]

46 They arrived at Yeriho (Jericho),
and then when Yeshua (Jesus; Grk.
Yesus) and his apprentices were leaving again with a large
crowd following, they came across blind Bar-Timaios (Grk.
Bartimaios) (Timaios' son) sitting beside the path begging.
47 When he heard that it was **Yeshua** from Nazaret going
past, he yelled out, "**Yeshua**, promised descendant of
David, help me please."
48 When several people told him to stop, he just yelled
out even louder, "Yeshua, promised descendant of David,
please help me."
49 Then **Yeshua** stopped and got the people to call the
blind man. So they called him, "Hey, be confident! Get up
and come because he's called for you."
50 So Bar-Timaios threw off his jacket, jumped up, and
was led to **Yeshua**.
51 "Now, what do you want me to do for you?" **Yeshua**
asked.
"My teacher, I'd like to be able to see," Bar-Timaios
replied.
52 "Okay, off you go then," **Yeshua** responded. "Your
faith has saved you."
Immediately Bar-Timaios was able to see, and followed
along the path after Yeshua.

Yeshua is treated like a king entering Yerushalem[116]

11:1 As they got close to
Yerushalem (Jerusalem) and were
passing Beyt-Fagey (Bethphage) and
Beyt-Ania (Bethany) on the Mt. of Olives, Yeshua (Jesus;
Grk. Yesus) sent two of his apprentices ahead. 2 telling
them, "Go on to the next village and as you enter it, you'll
see a young donkey that hasn't ever been ridden yet. Untie
it and bring it back here. 3 If anyone asks what you're doing, tell them that the **master** needs it and he'll return it
later."
4 So they went ahead and found a donkey tied up on the

109 **RV 10:31 · Cross-ref.** Mat 20:16; Luk 13:30.
110 **RV 10:32 · Parallel** Mat. 20:17-19; Luke 18:31-34
111 **RV 10:35 · Parallel** Mat. 20:20-28
112 **RV 10:38 · Cross-ref.** Luk 12:50.
113 **RV 10:42-43 · Cross-ref.** Luk 22:25-26.
114 **RV 10:43-44 · Cross-ref.** Mat 23:11; Mrk 9:35; Luk 22:26.
115 **RV 10:46 · Parallel** Mat. 20:29-34; Luke 18:35-43
116 **RV 11:1 · Parallel** Yhn 12:12-19; Mat. 21:1-11; Luke 19:28-40

path just outside the door of a house, and so they went to
untie it. 5 But some of the people standing around there
said, "Hoy! What do you think you're doing untying that
donkey?"
6 So they responded just as **Yeshua** had told them, and
the people allowed them to proceed. 7 They brought the
young donkey to **Yeshua**, placing their coats over it before
Yeshua mounted it. 8 As Yeshua rode it into Yerushalem,
many people laid their coats on the road, while others lay
down leafy branches cut from trees in nearby fields.
9 Some went ahead and others came along behind, shout-
ing, "This is the saviour who comes with the authority and
blessing from **Yahweh**[117]— 10 the promised ancestor of
King David who is blessed as he ushers in his kingdom—the
blessed saviour from heaven."
11 And so Yeshua arrived in Yerushalem and went into
the temple and looked all around, but because it was now
evening, he went back out to Beyt-Ania (Bethany) village
(Bethany) with his twelve apprentices.

Yeshua curses a fig tree[118]

12 The next day after they'd left
Beyt-Ania (Bethany) village
(Bethany), Yeshua (Jesus; Grk. Yesus) was hungry. 13 From
a distance he noticed a fig tree that was in leaf so he went
over to see if there was any fruit on it, but when he
reached it there was only leaves because it wasn't the right
season for figs. 14 So he spoke to the tree, "No one in this
age will ever eat fruit from you again." (His followers
heard him say that.)

Yeshua upsets the traders inside the temple[119]

15 Then they came back into
Yerushalem (Jerusalem) and on into
the temple where Yeshua (Jesus; Grk.
Yesus) started driving out the sellers and the buyers that
were trading in there. Then he tipped over the
money-changers' tables and the chairs of the ones selling
doves, 16 and stopped others from carrying goods through
the temple. 17 He taught them, "Isn't it written in the
Scriptures,

'My house will be known as a prayer house for all the na-
tions to use'?[120]
But all of you have turned it into a sanctuary for
swindlers."[121]

18 When the chief priests and the religious teachers
heard that, they started looking for a way that they could
destroy him, because they were afraid of him and the way
that the whole crowd marvelled at his teaching.
19 Every evening, Yeshua and his apprentices would go
out of the city to stay overnight.

Yeshua gives a lesson on moving mountains[122]

20 As they entered the city again in
the morning, Yeshua's (Jesus'; Grk.
Yesus') apprentices noticed that the
fig tree was totally dead. 21 Kefa (Peter; Grk. Petros) re-
membered what he had said to the tree, and commented,
"Teacher, that fig tree that you cursed has withered up."
22 "Use your faith in **God**, **Yeshua** responded. 23 I can as-
sure you all that if anyone tells a mountain to go away into
the sea, and doesn't doubt in their mind but believes that
what they're saying will happen, then it will.[123] 24 So I tell
you all that anything you ask God for in your prayers, if
you believe that you have received it, then you will. 25 All
of you, whenever you're standing praying, if you have
something against someone, be sure to forgive them so
that your father in heaven can also forgive your disobedi-
ence."[124]

The leaders question Yeshua's authority[125]

26 ◘ 27 They continued on into
Yerushalem (Jerusalem) and on to
the temple where they were met by
the chief priests and the religious teachers and the elders.
28 They asked Yeshua (Jesus; Grk. Yesus), "Did you have any
authority to do what you did? If so, who gave it to you?"
29 "Okay, I'll also ask you something," **Yeshua** replied,
and when you all answer me, I'll tell you about my author-
ity to do that: 30 When Yohan (John; Grk. Yoannes)
preached and immersed people, did the authority for that
come from heaven or from people here?"
31 They discussed that among themselves, reasoning, "If
we say it was from heaven, he'll ask us why we didn't be-
lieve him then. 32 But we can't say that it was just from
people." (They said that because they were scared of the
crowds, knowing that they believed that Yohan really was
a prophet.) 33 So they answered, "We don't know."
"Well then," **Yeshua** responded, "I won't tell you about
my authority to do those things either."

The parable about the tenants killing the owner's son[126]

12:1 Then he started telling them
some parables: "A man planted a
vineyard and put a fence around it,
dug out a wine-pressing pit, and built a security tower.[127]
Then he rented it out and went off travelling. 2 At harvest
time, he sent a slave to go to the tenant farmers and get
his percentage of the harvest. 3 But the tenants grabbed
the slave and beat him up, then sent him back

117 **RV 11:9 · Cross-ref.** Psa 118:25-26.
118 **RV 11:12 · Parallel** Mat. 21:18-19
119 **RV 11:15 · Parallel** Yhn 2:13-22; Mat. 21:12-17; Luke 19:45-48
120 **RV 11:17 · Cross-ref.** Isa 56:7.
121 **RV 11:17 · Cross-ref.** Jer 7:11.
122 **RV 11:20 · Parallel** Mat. 21:20-22
123 **RV 11:23 · Cross-ref.** Mat 17:20; 1Cor 13:2.
124 **RV 11:25-26 · Cross-ref.** Mat 6:14-15.
125 **RV 11:26 · Parallel** Mat. 21:23-27; Luke 20:1-8
126 **RV 12:1 · Parallel** Mat. 21:33-46; Luke 20:9-19
127 **RV 12:1 · Cross-ref.** Isa 5:1-2.

Readers' Version

empty-handed. 4 The owner sent a second slave, but they
insulted that one and struck him on the head. 5 So the
owner sent a third slave and they murdered him. He sent
many other slaves—some they just beat up and others they
murdered. 6 But the owner still had his one, dearly loved
son, so finally he sent him to go, thinking that they would
now be convinced because it was his son. 7 However, those
tenant farmers said to each other, 'Ah ha. This is the one
who will inherit this land. If we kill *him*, we'll be the ones
to control the estate.' 8 So they took him and killed him,
and threw the body outside the vineyard fence.

9 "Now, what do you think the vineyard owner will do?
Yes, he'll come and eliminate those evil tenants, and give
the contract to others. 10 Haven't you all read this in the
scriptures:

'the stone that the builders rejected
became the important cornerstone
11 that was given by **Yahweh**,
and we think it's incredible.'?"[128]

12 Then those leaders tried to arrest him because they
knew that it was them that the parable was addressed at,
but they couldn't do it because Yeshua (Jesus; Grk. Yesus)
had the favour of the crowd, so they just left the area.

Yeshua answers about paying taxes[129]

13 Then the religious leaders sent
some members of the Farisaios party
and some of the political supporters
of King Herodes (Herod) to try to catch Yeshua (Jesus; Grk.
Yesus) out. 14 So they flattered him, "Teacher, we know
that you are honest even if it upsets others, and that you
teach the truth about **God** without caring about people's
opinions. Is it right for us Yehudim (Jews) to pay the poll
tax to the Romaios emperor or not? How should we handle
this?"

15 However, knowing their hypocrisy, Yeshua responded
to them, "Why are all of you trying to test me? Bring me a
coin so I can see it."

16 When they brought him a coin, he asked, "Whose im-
age and inscription are on this coin?"

"The emperor's," they answered.

17 "Well then," said **Yeshua**, "give the emperor whatever
is due him, but give **God** what is owed **to God**."

After that, they had to admit that that was an outstand-
ing answer.

Yeshua explains that those who've died are alive[130]

18 Another time, members of the
Saddoukaios (Sadducee) sect (which
says that there's no resurrection),[131]
came to Yeshua (Jesus; Grk. Yesus) and asked, 19 "Teacher,
Mosheh (Moses) wrote that if a man's married brother
should die before his wife without having any children,
then his brother should marry her to produce descendants
in his brother's name.[132] 20 Now what if there were seven
brothers and the first one got married and died childless.
21 So then the second brother took her in, but again died
childless, and then too the third. 22 Eventually all seven
brothers died childless, and finally the woman also died.
23 Now, at the resurrection of the dead, which brother will
she be the wife of, because at some point, she was married
to each of the seven of them?"

24 "Actually you're all quite wrong," **Yeshua** answered,
"because you ignore the scriptures and also because you
haven't experienced **God's** power. 25 When the dead do
come back to life, they won't be getting engaged or mar-
ried, but will be like the messengers in the heavens. 26 But
as for the state of those who've died, didn't you all read in
the scriptures about Mosheh when **God** spoke to him in
front of the burning thorn bush and said, 'I *am* the **god** of
Avraham and the **god** of Yitshak (Isaac) and the **god** of
Ya'akov' (Jacob)?[133] 27 So God is not the **god** of the dead,
but of the living. You Saddoukaios (Sadducees) are very
wrong!"

Yeshua answers about genuine obedience to God[134]

28 Then one of the religious teach-
ers who had heard their question
and Yeshua's (Jesus'; Grk. Yesus')
excellent answer, came closer and asked, "Which of God's
commands is the most important?"

29 "Well," **Yeshua** answered, "the most important is this:
'Listen, Yisrael (Israel). Our **God Yahweh** is our **master**.
30 You must love **Yahweh God** with all your heart and all
your soul, and with all your mind and all your strength.'[135]
31 And the second is: 'Love your neighbour like you look af-
ter yourself.'[136] There's no other commands more impor-
tant than these."

32 The teacher replied to Yeshua, "Yes, teacher, you're
quite right saying there's only one God and no other,[137]
33 and saying that we should love him with all our heart
and all our intelligence and all our strength, and to be lov-
ing our neighbours like we look after ourselves, and all this
is more important than all the required temple offerings

128 **RV 12:10-11 · Cross-ref.** Psa 118:22-23.
129 **RV 12:13 · Parallel** Mat. 22:15-22; Luke 20:20-26
130 **RV 12:18 · Parallel** Mat. 22:23-33; Luke 20:27-40
131 **RV 12:18 · Cross-ref.** Acts 23:8.
132 **RV 12:19 · Cross-ref.** Deu 25:5.
133 **RV 12:26 · Cross-ref.** Exo 3:6.
134 **RV 12:28 · Parallel** Mat. 22:34-40; Luke 10:25-28
135 **RV 12:29-30 · Cross-ref.** Deu 6:4-5.
136 **RV 12:31 · Cross-ref.** Lev 19:18.
137 **RV 12:32 · Cross-ref.** Deu 4:35.

and sacrifices."[138]

34 When **Yeshua** saw that he'd given such a thoughtful answer, he said, "You're very close to **God's** kingdom!"[139]

After that, no one else dared to ask Yeshua any more questions.

Yeshua asks about the messiah being David's descendant[140]

35 Later when **Yeshua** (Jesus; Grk. Yesus) was teaching in the temple, he asked the people, "How is it that the teachers here say that the **messiah** is a descendant of King David? 36 Because David himself said under the inspiration of the holy **spirit**,

'**Yahweh** told my **master**,
"Sit there in the position of honour
until I can conquer your enemies." '[141]

37 If David calls the messiah his **master**, how can the messiah possibly be David's descendant?"

The large crowd was very interested to hear everything that Yeshua had to say.

Yeshua warns about well-dressed teachers[142]

38 As Yeshua (Jesus; Grk. Yesus) continued teaching, he said, "Watch out for those religious teachers who like to wear fancy robes and be greeted in the square, 39 and have the best seats at meetings and the best places at dinners. 40 Those people trick widows out of their properties, but offer long prayers to cover it up. They will be getting a stricter judgement than others."

A widow's sacrificial donation[143]

41 As he sat down in front of the temple treasury, Yeshua (Jesus; Grk. Yesus) watched the crowd as they threw coins into the dish, and some rich people were donating quite valuable silver coins. 42 Then an impoverished widow came and threw in two small copper coins. 43 Yeshua called his followers and told them, "Honestly, that hard-up widow gave more than all the others. 44 You see, most people donate from their excess wealth, but this woman even gave some of the small amount that she needed to live on."

Yeshua predicts the temple's total destruction[144]

13:1 As they were leaving the temple area, one of Yeshua's (Jesus'; Grk. Yesus') followers noted, "Teacher, look at those large, chiselled stones and those beautiful buildings that they've been made into."

2 "Yes, incredible buildings," **Yeshua** responded, "but the time will come when they're torn down—not a single piece of stone will be left sitting in its place."

Yeshua talks about coming hardships[145]

3 Later when they were over on the Mt. of Olives overlooking the temple, Kefa (Peter; Grk. Petros) and Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes) and Andreas were with Yeshua (Jesus; Grk. Yesus) and asked 4 when all that destruction would happen, and what indications there would be that it would be about to happen.

5 But **Yeshua** told them, "Be careful so you all aren't misled by others. 6 Plenty of people will say that they're coming because they were sent by me, or that they *are* me, and they'll mislead many others. 7 Also, whenever you all hear about wars or about battles about to begin, don't be worried—those things will certainly happen, but there's more to follow. 8 Countries will take up arms against other countries, and kingdoms against other kingdoms. There'll be earthquakes in many places and there'll be famines, but those will be just like the beginning of birth pains.

9 "So be careful. You'll be turned over to local councils for questioning, will be whipped in the Jewish meeting halls, and will be stood in front of governors and kings because of following me. However, you'll be able to present your life stories to them[146] 10 and it's right that the good message first[147] be proclaimed to every people group.
11 But whenever they take you all along to hand you over, don't worry in advance about what you're going to say to defend yourselves, but wait until the hearing proceeds and speak what you are given then, because then it won't be you speaking, but God's **spirit**. 12 In those times, a brother will report on his brother to have him executed, and a father report on his child, and children will be encouraged to report on their own parents and then they'll be executed as a result. 13 Then every one will hate you all because they hate my name, but anyone who endures to the end will be saved.[148]

Yeshua warns about coming horror and deceptions[149]

14 "But whenever you all see the most horrible thing that drives people from God, standing where it shouldn't be[150] (and you readers should understand that), then anyone in Yehudah (Judea) should flee into the hills, 15 and anyone upstairs looking outside shouldn't come

138 **RV 12:33 · Cross-ref.** Hos 6:6.
139 **RV 12:28-34 · Cross-ref.** Luk 10:25-28.
140 **RV 12:35 · Parallel** Mat. 22:41-46; Luke 20:41-44
141 **RV 12:36 · Cross-ref.** Psa 110:1.
142 **RV 12:38 · Parallel** Mat. 23:1-36; Luke 20:45-47
143 **RV 12:41 · Parallel** Luke 21:1-4
144 **RV 13:1 · Parallel** Mat. 24:1-2; Luke 21:5-6
145 **RV 13:3 · Parallel** Mat. 24:3-14; Luke 21:7-19
146 **RV 13:9-11 · Cross-ref.** Mat 10:17-20; Luk 12:11-12.
147 **RV 13:10 · Note** TD: It's not clear here what was meant by 'first'—'first' before what?
148 **RV 13:13 · Cross-ref.** Mat 10:22.
149 **RV 13:14 · Parallel** Mat. 24:15-28; Luke 21:20-24
150 **RV 13:14 · Cross-ref.** Dan 9:27; 11:31; 12:11.

Readers' Version

down into the bedrooms to get anything,[151] 16 and anyone working outside shouldn't go back inside to get a change of clothes. 17 It will be extremely difficult for pregnant women and for mothers who are breast-feeding their children in those days. 18 Just pray that it won't happen in the winter, 19 because those days will be terrible like nothing that's ever happened before, all the way back to when **God** created the world, right until the present time, and won't ever happen again.[152] 20 If **Yahweh** hadn't shortened that time, no humans would even survive, but he shortened that time so that the chosen ones could be saved.

21 So don't believe it if you all hear someone say, 'Look, the **messiah** has arrived here.' or 'There's the **one** that God has sent.' 22 Plenty of fake messiahs and deceiving prophets will certainly come and even do things that humans can't normally do, so much so that even the chosen ones would defect if that were possible. 23 So watch out, but I've warned you in advance about all of that.

The universe collapses as the son arrives[153]

24 "After those very difficult times,
the sun will go dark[154] and the moon
won't shine at night.[155] 25 The stars
will fall down out of the sky[156] and the powers in the heavens will be shaken up.[157] 26 Then the people will see the son of humanity in the clouds coming with incredible power and brightness.[158] 27 He'll send the messengers out to collect all the chosen people from the four corners of the world—from everywhere between the earth and the sky.

Watch out for the change in season[159]

28 "So learn a lesson from fig
trees—whenever the branches green
up and start sprouting leaves, then everyone knows that summer is close. 29 So too whenever you see all those things happening, you know that the end of this current world is close. 30 I can assure you all that the generation of people who see those things won't die off before those latter things happen. 31 The sky and the planet might collapse, but my teachings will never become irrelevant.

Stay alert for the coming of the master[160]

32 "But as for the date or time
when all that will happen, only the
father knows that—even the son and
the messengers in heaven don't know.[161] 33 So watch out, observe current events, and be praying, because you won't know exactly when all this will happen. 34 It can all be compared to a man who was about to leave his home and go on a trip. Before he leaves, he gives certain jobs and responsibilities to his various slaves, and instructs his security guard to stay alert.[162] 35 So you all watch and stay alert, because you don't know when the master of the house might return—perhaps one evening or at midnight, or at dawn or maybe mid-morning. 36 You certainly don't want to be caught napping when he comes, 37 and what I'm telling all of you now, I tell everyone: stay alert and watch."

The leaders plan to eliminate Yeshua[163]

14:1 Now it was two days before the
Passover Feast and the *Flat Bread Celebration*,[164] and the chief priests and the religious teachers were trying to figure out how they could have Yeshua (Jesus; Grk. Yesus) set up so they could arrest him and have him executed, 2 but they knew that the Feast wouldn't be a good time because the people would protest in Yeshua's favour.

The woman anoints Yeshua for his burial[165]

3 Meanwhile, Yeshua (Jesus; Grk.
Yesus) was in Beyt-Ania (Bethany) at
the home of Shim'on (Simon) who
had previously had leprosy. Yeshua was sitting there when a woman came in with a hand-crafted container of very expensive fragrant lotion. Breaking open the sealed flask, she poured the fragrant oil over Yeshua's head.[166] 4 Immediately some in the room started quietly grumbling about the extravagant waste, 5 then they scolded the woman because a flask of genuine lotion like that could easily fetch almost a year's wages if it was sold.

6 But **Yeshua** spoke up, "What do you think you're all doing abusing her—leave her alone! She's done something very good for me. 7 You'll always have poor people around,[167] and you can help them whenever you want to,

151 **RV 13:15-16 · Cross-ref.** Luk 17:31.
152 **RV 13:19 · Cross-ref.** Dan 12:1; Rev 7:14.
153 **RV 13:24 · Parallel** Mat. 24:29-31; Luke 21:25-28
154 **RV 13:24 · Cross-ref.** Isa 13:10; Yoel 2:10,31; 3:15; Rev 6:12.
155 **RV 13:24 · Cross-ref.** Isa 13:10; Eze 32:7.
156 **RV 13:25 · Cross-ref.** Isa 34:4; Rev 6:13.
157 **RV 13:25 · Cross-ref.** Yoel 2:10.
158 **RV 13:26 · Cross-ref.** Dan 7:13; Rev 1:7.
159 **RV 13:28 · Parallel** Mat. 24:32-35; Luke 21:29-33
160 **RV 13:32 · Parallel** Mat. 24:36-44
161 **RV 13:32 · Cross-ref.** Mat 24:36.
162 **RV 13:34 · Cross-ref.** Luk 12:36-38.
163 **RV 14:1 · Parallel** Yhn 11:45-53; Mat. 26:1-5; Luke 22:1-2
164 **RV 14:1 · Cross-ref.** Exo 12:1-27.
165 **RV 14:3 · Parallel** Yhn 12:1-8; Mat. 26:6-13
166 **RV 14:3 · Cross-ref.** Luk 7:37-38.
167 **RV 14:7 · Cross-ref.** Deu 15:11.

Readers' Version

but I won't be around forever. 8 She has performed the traditional anointing of my body in advance of my burial,
9 and I can assure you all, that wherever the good message is proclaimed around the world, what she has done today will be part of the story and she'll be remembered for it."

Yehudah offers to hand Yeshua over[168]

10 Then Yehudah (Judas; Grk. Yudas) Iskariot, one of Yeshua's (Jesus'; Grk. Yesus') twelve apprentices, visited the chief priests to offer to hand Yeshua over to them. 11 When they heard that, they were very pleased and promised to pay him well, and Yehudah asked them about the most convenient way for them to get hold of Yeshua.

Yeshua's apprentices prepare the Passover meal[169]

12 On the first day of the *Flat Bread Celebration* when the lambs would be slaughtered ready for the special Passover meal, Yeshua's (Jesus'; Grk. Yesus') apprentices asked him, "Where do you want us to get everything ready for our Passover meal?"

13 So Yeshua sent off two of them with these instructions, "Go into town and a man carrying a pitcher of water will meet you there. Just follow him 14 until he goes into a house. Then find the owner of the house and tell him that the teacher wants to know the location of the guestroom where he and his apprentices can celebrate their Passover meal. 15 He'll show you a large, furnished room upstairs—that's where you can get everything ready."

16 So the two of them went off into the town, and everything happened there exactly as Yeshua had told them, and so they prepared the special meal there.

Yeshua shocks his apprentices at the Passover meal[170]

17 As the evening approached, Yeshua (Jesus; Grk. Yesus) went in for dinner with his twelve apprentices. 18 As they were sitting around eating, he told them, "I'll tell you frankly that one of you eating with me here will hand me over to be arrested."[171] 19 That upset them, and several of them individually asked, "Surely it couldn't be me?"

20 Then he continued, "It's one of you twelve—the one who dips his bread in the sauce at the same time as me. 21 Indeed it's written in the scriptures that the son of humanity will be arrested, but on the other hand, what a tragedy it'll be for the one who hands him over—in fact it would be better for that man if he was never born."

22 As they carried on eating, he took some bread, blessed God, broke it apart and gave a piece to them, saying, "Take this bread—it's my body."

23 Then he picked up a cup, gave thanks to God, and passed it around so they could each drink from it, 24 saying, "That is the blood of my contract[172] that will be poured out for many people.[173] 25 I can assure you all that I won't drink anything made from grapes until I drink new juice in **God's** kingdom."

26 Then after they'd sung some songs, they left the town and went across to the Mt. of Olives.

Yeshua predicts Peters denials[174]

27 Then **Yeshua** (Jesus; Grk. Yesus) continued his teaching, "All of you will stumble because it's written in the scriptures: 'I'll strike down the shepherd and the sheep will get scattered.'[175] 28 But after I come back to life, I'll go on ahead of you all back to Galil."[176]

29 But Kefa (Peter; Grk. Petros) contradicted him, "Even if everyone else stumbles, I won't!"

30 "I can assure you," **Yeshua** responded, "that you'll renounce me three times this very night, before the rooster crows early tomorrow morning."

31 But Kefa argued forcibly, "Even if I had to die with you, I would never disown you!"

And all the others said similar things.

Yeshua, in distress, prays at Gethsaimanai[177]

32 They walked along until they came to a piece of land called Gethsaimanai where Yeshua (Jesus; Grk. Yesus) told his apprentices to sit down while he prayed. 33 He took Kefa (Peter; Grk. Petros) and Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes) further in with him where he stared off in a daze but was obviously very distressed. 34 He told the three of them, "My soul is deathly sad! You guys just stay here and keep alert."

35 He went ahead a little way, where he knelt on the ground with his head down and prayed—asking if it was possible to avoid what was ahead of him. 36 But he said, "Father, I know that you can do anything. Let me avoid this suffering, but yes I do know, it doesn't matter what I want but rather what you've planned."

37 Then he went back and found the others sleeping. "Shim'on (Simon), are you asleep?" he asked Kefa. "Couldn't you stay awake even for a single hour? 38 You all need to stay alert and be careful not to give into temptation. I know your spirits are enthusiastic on one hand, but it's still easy to give in to the moment."

39 Then he went further in again and prayed as before,
40 but when he returned again, he found them all asleep because they were tired, but they couldn't really find any

168 **RV 14:10 · Parallel** Mat. 26:14-16; Luke 22:3-6

169 **RV 14:12 · Parallel** Yhn 13:21-30; Mat. 26:17-25; Luke 22:7-14, 21-23

170 **RV 14:17 · Parallel** Yhn 13:21-30; Mat. 26:20-30; Luke 22:14-23; 1 Cor. 11:23-25

171 **RV 14:18 · Cross-ref.** Psa 41:9.

172 **RV 14:24 · Cross-ref.** Exo 24:8.

173 **RV 14:24 · Cross-ref.** Jer 31:31-34.

174 **RV 14:27 · Parallel** Yhn 13:36-38; Mat. 26:31-35; Luke 22:31-34

175 **RV 14:27 · Cross-ref.** Zech 13:7.

176 **RV 14:28 · Cross-ref.** Mat 28:16.

177 **RV 14:32 · Parallel** Mat. 26:36-46; Luke 22:39-46

excuse to give.

41 The third time that Yeshua (Jesus; Grk. Yesus) returned, he said to them, "Ah, you're all sleeping again and having a good rest. It's well-earned but look, the time has come for the son of humanity to be handed over to evil men. 42 Come on—get up—we need to go! Look, the one who'll hand me over is almost here."

Yeshua is arrested in the night[178]

43 Even while Yeshua (Jesus; Grk. Yesus) was still speaking, Yehudah (Judas; Grk. Yudas) (one of his twelve apprentices) reached him, followed by a crowd that included some of the chief priests, the religious teachers, and the Jewish elders—many armed with swords and clubs. 44 Yehudah had prearranged a signal with them that the one he greeted with a kiss, they should grab that person and lead him away under guard.

45 So he walked right up to Yeshua and said, "My honoured teacher," and greeted him with a kiss. 46 Then the others with him grabbed Yeshua and secured him. 47 But one of the ones with Yeshua that was beside him, drew his sword and struck one of the chief priest's slaves—cutting off the man's ear. 48 **Yeshua** spoke to the crowd, "Did you all bring swords and clubs to try to capture me like you'd chase down a thief? 49 I was teaching there in the temple every day[179] and you could have arrested me, but it's happened this way to ensure that what's written in scriptures will be fulfilled."

50 Meanwhile, the others who'd been with Yeshua had taken off. 51 One young fellow was wearing a single linen robe, and when the crowd tried to grab him, 52 it came off in the struggle and he ran away stark naked.

The mock trial where Yeshua is sentenced to death[180]

53 The guards led **Yeshua** (Jesus; Grk. Yesus) away to the chief priest's residence, and all the chief priests and the elders and the religious teachers gathered there also. 54 Kefa (Peter; Grk. Petros) followed along from a distance and went in as far as the courtyard of that residence, where he joined the servants who were sitting around the fire keeping warm. 55 Inside, the chief priests and all the council were trying to establish a case against **Yeshua** so he could be sentenced to death, but they weren't coming up with anything. 56 Several people were making up charges against him, but none of the accusers' stories agreed with each other.

57 Eventually some of them stood up and offered this false charge: 58 "We heard him say that he would demolish this temple made by many labourers, and within three days he'd build another one without any helpers."[181] 59 But even then, they couldn't get their accusations to align with each other.

60 Nevertheless, the chief priest in the middle of the council stood up and asked **Yeshua**, "Aren't you going to defend yourself? These men are accusing you of those things."

61 But Yeshua didn't say anything, so the chief priest asked again, "Is it true that you're the **chosen** one that God promised to send—the son of the blessed God?"

62 "I am." **Yeshua** replied, "and you'll all see the son of humanity sitting in the honoured position by the powerful God and coming through the clouds in the sky."[182]

63 Then the chief priest tore his own robe to show his disgust and shouted, "We certainly don't need any more witnesses now! 64 You yourselves all heard him insult God. What sentence does that deserve?"

So the leaders there agreed that Yeshua needed to be sentenced to death.[183]

65 Then various people started spitting on him, and blindfolding him and beating him saying, "Ha, tell us who that was!" Even the servants joined in to slap him.

Kefa disowns Yeshua[184]

66 Meanwhile, Kefa (Peter; Grk. Petros) was down in the courtyard when one of the chief priest's servant girls came outside, 67 and seeing Kefa warming himself, she looked more closely and said, "Hey, you were with that **Yeshua** (Jesus; Grk. Yesus) from Nazaret (Nazareth)!"

68 But he denied it, "I don't know him and I don't know why you think I would!" Then he moved away from the fire.

69 But the girl that had seen him said to some of the others standing around, "That guy's one of them."

70 But again Kefa denied it.

A little while later, some of those standing there said the same thing to him, "You must be one of them because you're from Galil."

71 Now Kefa started swearing and cursing and said, "I've never even met that fellow that you're all talking about!"

72 Right then the rooster crowed for the second time and Kefa remembered now what **Yeshua** (Jesus; Grk. Yesus) had told him—how he would renounce Yeshua three times before the rooster crowed—and he broke down and cried.

Pilatos tries to interrogate Yeshua[185]

15:1 First thing in the morning, the chief priests called a meeting with the elders and the religious teachers and all the council, and they ordered that **Yeshua** (Jesus; Grk. Yesus) be tied up and taken over to Governor Pilatos (Pilate). 2 There Pilatos asked him, "Are you the king of the

178 **RV 14:43 · Parallel** Yhn 18:3-12; Mat. 26:47-56; Luke 22:47-53

179 **RV 14:49 · Cross-ref.** Luk 19:47; 21:37.

180 **RV 14:53 · Parallel** Yhn 18:13-14,19-24; Mat. 26:57-68; Luke 22:54-55,63-71

181 **RV 14:58 · Cross-ref.** Yhn 2:19.

182 **RV 14:62 · Cross-ref.** Dan 7:13.

183 **RV 14:64 · Cross-ref.** Lev 24:16.

184 **RV 14:66 · Parallel** Yhn 18:15-18,25-27; Mat. 26:69-75; Luke 22:56-62

185 **RV 15:1 · Parallel** Yhn 18:28-38; Mat. 27:1-2,11-14; Luke 23:1-5

Readers' Version

Yehudim (Jews)?"
"You said it," replied Yeshua.
3 Then the chief priests started hurling accusations
against Yeshua, 4 so Pilatos asked him again, "Don't you
have anything to say? Listen to all those accusations
they're making against you."
5 But Pilatos was astounded that **Yeshua** didn't answer
any further.

Pilatos agrees to execute an innocent man[186]

6 Now at time of the Jewish
Passover, at their request, Pilatos
(Pilate) would normally pardon one
prisoner for them. 7 There was another prisoner at that
time named Bar-Aba (Grk. Barabbas), who was an activist
arrested for murder. 8 By now the crowd had arrived, and
asked Pilatos to release a prisoner as usual at Passover, 9 so
he asked them, "Do you all want me to release the King of
the Yehudim (Jews) for you?" 10 (That was because Pilatos
was well aware that the chief priests had brought Yeshua
(Jesus; Grk. Yesus) because they were jealous of his popu-
larity.) 11 But the chief priests stirred up the crowd to start
saying that it was Bar-Aba that they wanted released, 12 so
Pilatos asked again, "Then what should I do with this man
that you call the King of the Yehudim?"
13 The crowd yelled back, "Execute him on a post."
14 "What has he even done wrong?" Pilatos demanded.
But they just yelled louder, "Execute him on a post!"
15 Now Pilatos wanted to placate the crowd, so he had
Bar-Aba released while he had **Yeshua** flogged and then
handed over to the execution squad.

The battalion plays with their mock 'king'[187]

16 So the soldiers led Yeshua (Jesus;
Grk. Yesus) inside the palace that
was the governor's residence, and
called in the rest of the battalion. 17 They mocked Yeshua
by dressing him in a kingly robe, and after someone
twisted some thorns together into a mock crown, they
pressed it onto his head, 18 and began saluting him,
"Greetings, king of the Yehudim (Jews)." 19 They took turns
whacking his head with a stick and spitting on him, while
others knelt down in front of him and pretended to be
bowing to him. 20 After they'd finished having fun mock-
ing him, they took the purple robe off him, and put his
own robe back on him. Then they led him outside towards
the execution area.

Yeshua is publicly executed beside thieves[188]

21 As they walked out of the city,
they came across a man coming in
from the country. He was Shim'on
(Simon) from Kurainai (Cyrene) (Kurainai—the father of
Alexandros (Alexander) and Rufos),[189] and the soldiers
forced him to carry the execution post, 22 and so they all
arrived at Golgotha (which means 'Place of the skull').
23 There the soldiers went to give some spiced wine to
Yeshua (Jesus; Grk. Yesus), but he declined it. 24 So they
carried out the execution, taking Yeshua's clothes and
drawing straws to see who would get what.[190] 25 By now it
was around 9am, and they affixed Yeshua to the post.
26 The charge had been written out and attached at the
top: "The king of the Yehudim (Jews)." 27 That morning,
two thieves were also executed there—one on each side of
Yeshua.
28 ◘ 29 As people passed by on that path, they insulted
Yeshua, shaking their heads[191] and shouting, "Hoy there!
You who reckoned you could demolish the temple and re-
build it in three days,[192] 30 come down from that post and
save yourself."
31 Similarly the chief priests and the religious teachers
laughed together and mocked, "He did miracles for others,
but he can't even save himself. 32 Now if that so-called
'**chosen** one' or 'king of Yisrael' (Israel) would just come
down from there, *then* we'd be able to believe him."
Even the other two being executed with him were derid-
ing him.

Yeshua breathes his last[193]

33 At noon, it got dark everywhere,
until around 3pm, 34 when **Yeshua**
(Jesus; Grk. Yesus) shouted loudly, "My **god**, my **god**, why
have you abandoned me?"[194]
35 Some of the people standing nearby thought he was
calling the prophet Eliyah (Elijah). 36 One of them ran, and
soaked a sponge in some sour wine, then put it on a stick
and held it up for Yeshua to drink,[195] saying, "Hang on.
Let's see if Eliyah does come to get him down."
37 But just then, **Yeshua** uttered a loud cry and exhaled
his last breath.
38 (Back in the temple, the curtain tore down the middle
from the top to the bottom.)[196] 39 When Yeshua died, the
Romaios commander who had been standing back watch-
ing everything said, "That man was definitely **God's** son."
40 Further back, there was also a group of women observ-
ing everything. They included Miryam (Grk.

186 **RV 15:6 · Parallel** Yhn 18:39–19:16; Mat. 27:15-26; Luke 23:13-25
187 **RV 15:16 · Parallel** Yhn 19:2-3; Mat. 27:27-31
188 **RV 15:21 · Parallel** Yhn 19:17-27; Mat. 27:32-44; Luke 23:26-43
189 **RV 15:21 · Cross-ref.** Rom 16:13.
190 **RV 15:24 · Cross-ref.** Psa 22:18.
191 **RV 15:29 · Cross-ref.** Psa 22:7; 109:25.
192 **RV 15:29 · Cross-ref.** Yhn 2:19; Mrk 14:58.
193 **RV 15:33 · Parallel** Yhn 19:28-30; Mat. 27:45-56; Luke 23:44-49
194 **RV 15:34 · Cross-ref.** Psa 22:1.
195 **RV 15:36 · Cross-ref.** Psa 69:21.
196 **RV 15:38 · Cross-ref.** Exo 26:31-33.

Readers' Version

Maria/Mariam) from Magdala, Miryam the mother of young Ya'akov (James; Grk. Yakobos) and Yoseh, and Salome,[197] 41 and others who had followed Yeshua around Galil and helped look after him, along with many others who had come down to Yerushalem (Jerusalem) with him.

Yosef boldly lays the body in a burial chamber[198]

42 As evening came, it was now the Preparation Day, i.e., the day before the Rest Day. 43 Yosef (Joseph) (who'd come from Arimathaia city and one who was waiting for the coming of **God's** kingdom), a prominent council member, steeled himself up and went in to see the governor to get permission to transfer **Yeshua's** (Jesus'; Grk. Yesus') body. 44 Governor Pilatos (Pilate) didn't think he'd be dead yet, so he called an army commander to find out if Yeshua had indeed died. 45 As soon as he found out, he gave Yosef permission, 46 so Yosef and his companions went and bought some linen burial cloth and then, removing Yeshua's body from the post, wrapped it in the cloth and placed it in a burial chamber that had been chiselled into a rockface. Then they rolled a rock across the opening. 47 Others were watching and noted where the body had been laid, including Miryam (Grk. Maria/Mariam) from Magdala and Miryam who was Yoseh' mother.

The massive shock at the burial chamber[199]

16:1 After the Rest Day was over, Miryam (Grk. Maria/Mariam) from Magdala, Miryam the mother of Ya'akov (James; Grk. Yakobos), and Salome, all went and bought some traditional burial spices that evening to take to the burial chamber and place with the body. 2 Then very early on Sunday morning they went to the chamber, arriving just as the sun was rising. 3 Then they realised that they didn't have anyone with them to roll the rock away that was covering the entrance. 4 However when they looked, they saw that the very large rock had already been rolled away, 5 so they went on into the burial chamber and were totally stunned to find a young man dressed in white, sitting in there at the side.

6 He assured them, "Don't be surprised. I know you're looking for **Yeshua** (Jesus; Grk. Yesus) from Nazaret (Nazareth), the one who was executed on a post. But see there where his body was—he's not there, because he came back to life. 7 So you three should go and tell his apprentices, and Kefa (Peter; Grk. Petros) in particular, that he's going to go up ahead of you all to Galil and you'll see him up there, just as he already told you all."[200]

8 So they left the chamber and took off running, still stunned and shaking, and too scared to stop and talk to anyone.

The others don't believe that Miryam saw Yeshua[201]

9 After coming back to life early on Sunday morning, Yeshua (Jesus; Grk. Yesus) appeared first to Miryam (Grk. Maria/Mariam) from Magdala. (She was the one that he had once commanded seven demons to leave.) 10 After leaving him, she went and told his followers who were mourning and weeping at his loss. 11 But when she told them that he is alive again and that she'd seen him, they simply didn't believe her.

Yeshua appears to two of his followers[202]

12 Later on, Yeshua (Jesus; Grk. Yesus) appeared in a different form to two of his followers on the path as they left Yerushalem (Jerusalem) and headed out to the countryside, 13 but when they hurried back and told the others, no one believed them.

Yeshua appears to his apprentices and instructs them[203]

14 Later again when the eleven apprentices were sitting around eating, Yeshua (Jesus; Grk. Yesus) appeared in the room and scolded them for not believing and for being so stubborn when they hadn't believed others who had told them that he'd come back from the dead. 15 Then he instructed them, "Travel around all the world and tell everyone the good message.[204] 16 Anyone who believes and gets immersed in water will be saved, however, those who refuse to believe will be condemned to death. 17 Those who believe will be able to do miracles: they'll be able to use my authority to command demons to leave and to speak new languages, 18 and they'll be able to pick up snakes. If they drink anything poisonous, it won't hurt them, and they will place their hands on people and make them better."

Yeshua is lifted up to heaven[205]

19 When Yeshua (Jesus; Grk. Yesus) had finished speaking, he was lifted up into heaven[206] and seated in the honoured place next to God. 20 Then his followers went around preaching everywhere, and God worked through them and so they were able to confirm the truth of their preaching by doing mira-

197 **RV 15:40-41 · Cross-ref.** Luk 8:2-3.
198 **RV 15:42 · Parallel** Yhn 19:38-42; Mat. 27:57-61; Luke 23:50-56
199 **RV 16:1 · Parallel** Yhn 20:1-10; Mat. 28:1-8; Luke 24:1-12
200 **RV 16:7 · Cross-ref.** Mat 26:32; Mrk 14:28.
201 **RV 16:9 · Parallel** Yhn 20:11-18; Mat. 28:9-10
202 **RV 16:12 · Parallel** Luke 24:13-35
203 **RV 16:14 · Parallel** Yhn 20:19-23; Mat. 28:16-20; Luke 24:36-49; Acts 1:6-8
204 **RV 16:15 · Cross-ref.** Acts 1:8.
205 **RV 16:19 · Parallel** Luke 24:50-53; Acts 1:9-11
206 **RV 16:19 · Cross-ref.** Acts 1:9-11.

cles.

The account of Yeshua's ministry by

Matay

Introduction

Author

The writer of this document was known in Greek as Matay, in Hebrew as Levi, and is most commonly known in English as Matthew. He was one of Yeshua's twelve apprentices, and named by Halfay/Alphaeus his father. He was from Galil/Galilee but worked in Kafarnaoum/Capernaum as a tax-collector before he left that to follow Yeshua/Jesus. It's possible that it was Yeshua who changed his name from Levi when he became a follower, and named him Matay which means 'the gift of God' in Hebrew.

This account

Matay's account starts by listing the ancestors of Yeshua, and then describes Yeshua's birth, his immersion in water, and his temptation by the devil. He tells us about a lot of his preaching and teaching, and about how he healed many sick people in the Galil region. After that, Matay goes on to describe Yeshua's trip down to Yerushalem/Jerusalem and what happened to him there. Then he explains what happened in Yeshua's final week in Yerushalem, his execution on a stake, and his coming back to life.

This document tells how Yeshua is the messiah, promised by God to save the Yehudim/Jews, and all non-Jews who place their trust in him. So by means of him, God fulfills his promises to his people that were listed in the Old Testament.

This good message reveals Yeshua as the great teacher to explain God's law. Here in this document, Matay records five lengthy teaching sessions about God's kingdom: (1) The preaching on the hill about people's behaviour, their responsibilities, and what they might expect to receive in God's kingdom (chapters 5–7); (2) warning the twelve apprentices about their works (chapter 10); (3) the parables about God's kingdom (chapter 13); (4) the teaching concerning the way to become a follower (chapter 18); and (5) the teaching concerning the end of this age and God's kingdom which is coming. (chapters 24–25).

Main components of Matay's account

The ancestors and birth of Yeshua the messiah *1:1–2:23*
The work of Yohan-the-immerser *3:1-12*
The immersion and the temptation of Yeshua *3:13–4:11*
The work and teaching of Yeshua in Galil *4:12–18:35*
Yeshua's trip from Galil to Yerushalem *19:1–20:34*
Yeshua's final week in Yerushalem *21:1–27:66*
Yeshua comes back to life *28:1-20*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

The Jewish ancestors of the messiah[1]

1:1 This is a genealogy of **Yeshua** (Jesus; Grk. Yesus) **the messiah** (Grk. Christ) a descendant of King David, a descendant of Avraham (Grk. Abraam).

2 Avraham was the father of Yitshak (Isaac), Yitshak the father of Ya'akov (Jacob; Grk. Yakob), Ya'akov the father of Yehudah (Judah; Grk. Yudas) and his brothers. **3** Yehudah was the father of Perets (Grk. Fares) and Zerah (Grk. Zara) through Tamar (Grk. Thamar), Perets the father of Hetsron (Grk. Hesrom), Hetsron the father of Ram, **4** Ram the father of Aminadav, Aminadav the father of Nahshon (Grk. Naasson), Nahshon the father of Salmon, **5** Salmon the father of Boaz (Grk. Boes/Boos) through Rahav, Boaz the father of Oved (Grk. Yobed/Yobel) through Ruth,[2] and Oved the father of Yishay (Jesse; Grk. Yessai), **6** and Yishay the father of David the king.

David was the father of Shelomoh (Solomon; Grk. Solomon/Salomon) through Uriyah's (Grk. Urias') wife, **7** Shelomoh was the father of Rehav'am (Rehoboam; Grk. Roboam), Rehav'am the father of Aviyah (Grk. Abia), Aviyah the father of Asa (Grk. Asaf), **8** Asa the father of Yehoshafat (Jehoshaphat; Grk. Yosafat). Yehoshafat the father of Yoram (Joram), Yoram the father of Uziyah, **9** Uziyah the father of Yotam (Jotham; Grk. Yoatham), Yotam the father of Ahaz (Grk. Akaz), Ahaz the father of Hizkiyah (Hezekiah; Grk. Hezekias), **10** Hizkiyah the father of Menasheh (Manasseh; Grk. Manasses), Menasheh the father of Amon (Grk. Amos), Amon the father of Yoshiyah (Josiah; Grk. Yosias), **11** Yoshiyah was the father of Yekaneyah (Grk. Yekonias) and his brothers, when they were deported to Bavel (Babylon; Grk. Babulon).[3]

12 Then after the deportation to Bavel, Yekaneyah was the father of Shealtiyel (Grk. Salathiel), Shealtiyel was the father of Zerubavel (Grk. Zorobabel), **13** Zerubavel was the father of Avihud (Grk. Abiud), Avihud was the father of Elyakim, and Elyakim the father of Azor, **14** Azor the father of Tsadok, Tsadok the father of Akim, Akim the father of Eliud, **15** Eliud the father of Eleazar, Eleazar the father of Matan, Matan the father of Ya'akov (Jacob; Grk. Yakob), **16** Ya'akov the father of Yosef (Joseph), the husband of Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) who **Yeshua** (Jesus; Grk. Yesus), the **one** called **the messiah** was born to.

17 So the generations from Avraham to David numbered fourteen, from David to the deportation to Bavel there were fourteen generations, and from the deportation to Bavel to the **messiah** there were fourteen generations.

The messiah's birth[4]

18 Now this is how the birth **of Yeshua** (Jesus; Grk. Yesus) came about: Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) his mother was engaged to Yosef (Joseph).[5] But before they came together, she was found to be pregnant through the work of **the** holy **spirit**. **19** But her husband to be, Yosef, was a godly man, and not wishing to disgrace Maria, he decided to quietly divorce her. **20** But as he was pondering that, one of Yahweh's messengers appeared to him in a dream and told him, "Yosef, descendant of King David, don't be afraid to marry Maria, because the baby in her has been conceived by **the** holy **spirit**. **21** In due course she'll have a son and you'll name him **Yeshua**,[6] because he'll save his people from their sins."

22 Now all that happened in fulfilment of what **Yahweh** had said through the prophet, **23** "Listen, the virgin will get pregnant and she'll have a son, and they'll call him Imanu-El (Grk. Emmanuel) (in Hebrew) which means '**God** with us.' "[7]

24 Then Yosef got up and did what Yahweh's messenger had commanded him, and he went ahead and married Maria, **25** but he didn't sleep with her until after she had given birth. Yosef named the boy **Yeshua**.[8]

Easterners come to worship the new king

2:1 After **Yeshua** (Jesus; Grk. Yesus) had been born in Beyt-Lehem (Bethlehem) in Yehudah (Judea) province during the time of King Herodes (Herod), watchers of signs arrived in Yerushalem (Jerusalem) from the east **2** and asked, "Where's the one born as king of the Yehudim (Jews)? We saw his star in the east and we came to worship him."

3 Now when King Herodes heard that, he was upset, and all of Yerushalem as well. **4** He gathered together all the chief priests and religious teachers and asked them where the **Messiah** was expected to be born.

5 "It'll be in Beyt-Lehem in Yehudah," they told him, "because the prophet wrote:

6 'You, Beyt-Lehem in Yehudah's territory,
are not the most insignificant of the Yehudah's leaders,
because a leader will come from you
who will guide my people Yisrael (Israel).' "[9]

7 Then Herodes (Herod) sent for the watchers of signs and met secretly with them to determine when the star had first appeared. **8** Then he sent them on to Beyt-Lehem with these instructions: "Go on and carefully investigate about the child, and when you find him, report back to me so that I can also come and worship him."

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1 **RV 1:1 · Parallel** Luke 3:23-38

2 **RV 1:5 · Cross-ref.** Rut 4:13,17.

3 **RV 1:11 · Cross-ref.** 2Ki 24:14-15; 2Ch 36:10; Jer 27:20.

4 **RV 1:18 · Parallel** Luke 1:26-38; 2:1-7

5 **RV 1:18 · Cross-ref.** Luk 1:27.

6 **RV 1:21 · Cross-ref.** Luk 1:31.

7 **RV 1:23 · Cross-ref.** Isa 7:14 (LXX).

8 **RV 1:25 · Cross-ref.** Luk 2:21.

9 **RV 2:6 · Cross-ref.** Mic 5:2.

Readers' Version

9 So when the king had finished speaking, they departed,
and the star which they could see in the east went ahead of
them and stopped above the place where the child was.
10 Seeing that, the watchers of signs were very happy in-
deed. 11 As they entered the house, they saw the child with
his mother Maria (Mary; Heb. Miryam; Grk.
Maria/Mariam). They bowed low and worshipped him,
then they opened their chests and presented gifts of gold,
frankincense, and myrrh.
12 However, because they'd been warned in a dream not
to return to King Herodes, they went home again to their
own country.

The family escape to Mitsrayim

13 After they'd departed, one of **Yahweh's** messengers appeared to Yosef (Joseph) in a dream and said, "Leave now and take the child and his mother, and flee to Mitsrayim (Egypt). Remain there until I tell you, because King Herodes (Herod) will soon search for the child in order to kill him."
14 So Yosef got ready during the night and took the child and his mother and departed for Mitsrayim. 15 They stayed there until Herodes's death, in order to fulfil what **Yahweh** had said through the prophet Hoshea (Hosea): "I called my son out of Mitsrayim."[10]

The slaughter of baby boys

16 When King Herodes (Herod) realised that he'd been tricked by the watchers of signs, he got very angry and gave orders that all the sons in Beyt-Lehem (Bethlehem) and its districts that were two years old and younger be killed, because that was the period that he'd found out from the watchers of signs.
17 That fulfilled what had been spoken through the prophet Yirmiyah (Jeremiah), who said:
18 The sound of terrible weeping and mourning was
heard in Ramah;
Rahel (Rachel) weeping for her children, and she didn't
want to be comforted,
because her children were no more.[11]

Yosef's family return to Nazaret

19 After King Herodes (Herod) died, one of **Yahweh's** messengers appeared to Yosef (Joseph) in Mitsrayim (Egypt) in a dream 20 and said, "Get ready and take the child and his mother back to Yisrael (Israel), because the ones wanting to kill him have died." 21 So Yosef packed up and took the child and his mother and went back to Yisrael.
22 However, when he heard that Arkelaos was now reigning over Yehudah (Judea) (instead of his father Herodes), and also having been warned in a dream, he left Yehudah and went north to the Galil area. 23 Once he got there, he settled into a town called Nazaret (Nazareth), and so what had been spoken through the prophets would be fulfilled: "He'll be called a person from Nazaret."[12][13]

Yohan-the-immerser's preaching[14]

3:1 That was the time when Yohan-the-immerser started preaching in the Yehudah (Judea) wilderness, 2 telling everyone, "Turn from your sins, because the heavenly kingdom is close."[15] 3 This is the man that the prophet Yeshayah (Isaiah) was talking about when he wrote:

'The voice of one shouting in the wilderness
prepare the road for **Yahweh**;
straighten his paths.'[16]

4 Yohan (John; Grk. Yoannes) himself wore clothes made from coarse camel hair, with a leather belt around his waist,[17] and he lived on locusts and wild honey. 5 People from Yerushalem (Jerusalem) and all Yehudah and all of the regions surrounding the Yarden (Jordan) River, went out into the wilderness to listen to Yohan, 6 and many confessed their sins and asked him to immerse them in the river.
7 But when Yohan saw many from the party of the Farisaios and from the Saddoukaios (Sadducee) sect coming for immersion, he told them, "You brood of snakes,[18] who warned you all to flee from God's severe anger that's coming? 8 Turning from your sins should be accompanied by evidence that you've changed. 9 And don't think that you can just tell yourselves that you're Avraham's descendants,[19] because I can tell you that **God** could turn these stones into descendants of Avraham. 10 The axe has already been placed at the base of the trees ready to cut down any tree that's not producing good fruit, and then it'll be thrown into the fire.[20] 11 I'm immersing people in water as a sign that they're turning away from their sins, but there's another one coming after me who's greater than me—so much so that I'm not even worthy to carry his sandals. He'll immerse you in **the** holy **spirit** and with fire.

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10 **RV 2:15 · Cross-ref.** Hos 11:1.

11 **RV 2:18 · Cross-ref.** Jer 31:15.

12 **RV 2:23 · Note** This is not a specific quote from the Hebrew Scriptures, but note that Matthew does say 'the prophet**s**' (not 'the prophet'). This could be: [1]A play on Hebrew '**רצנ**' from Yeshayah/Isaiah 11:1 where 'branch/shoot' (netser) is similar to 'Natsaret' (Nazaret/natsrat), [2]a play on Shimshon (Samson) the 'Nazirite' (**רִיזָנ**) from Heroes (Judges) 13:5,7, or [3]just a slur on Yeshua being from insignificant Nazaret (Nazareth) as per Yohan (John) 1:46.

13 **RV 2:23 · Cross-ref.** Mrk 1:24; Luk 2:39; Yhn 1:45.

14 **RV 3:1 · Parallel** Mark 1:1-8; Luke 3:1-18; Yhn 1:19-28

15 **RV 3:2 · Cross-ref.** Mat 4:17; Mrk 1:15.

16 **RV 3:3 · Cross-ref.** Isa 40:3 (LXX).

17 **RV 3:4 · Cross-ref.** 2Ki 1:8.

18 **RV 3:7 · Cross-ref.** Mat 12:34; 23:33.

19 **RV 3:9 · Cross-ref.** Yhn 8:33.

20 **RV 3:10 · Cross-ref.** Mat 7:19.

Readers' Version

12 He's already holding his fork so that he can clear his
threshing floor—he'll work through the pile throwing it
into the air, where the breeze will carry the chaff away,
and he'll burn it with unquenchable fire, while the heavier
grains of wheat will land in the pile to be brought into the
barn."

Yeshua gets immersed in the river[21]

13 Then **Yeshua** (Jesus; Grk. Yesus) came down from Galil to Yohan (John; Grk. Yoannes) at the Yarden (Jordan) River to be immersed by him. 14 But Yohan refused, saying, "It's me who needs to be immersed by you, and yet you're coming to me?"

15 "Just allow it," answered **Yeshua**, "because we need to do what righteousness requires." So Yohan immersed him.

16 As **Yeshua** came up out of the water after being immersed, the sky was opened up and he saw **God's spirit** coming down like a dove and landing on him. 17 Then, wow, a voice could be heard from the sky saying, "This is my son that I love and I'm pleased with."[22]

The devil tempts Yeshua[23]

4:1 Then **Yeshua** (Jesus; Grk. Yesus) was taken into the wilderness by the **spirit**, to be tempted by the devil.[24] 2 As he'd been fasting for forty days (and nights), he was hungry, 3 and the tempter approached him and asked, "If you're **God's** son, command some of these stones to turn into buns."

4 But Yeshua answered, "It's written in the scriptures that it's not just food that a person needs to live, but also all **of God's** messages."[25]

5 Then the devil took him to Yerushalem (Jerusalem), and stood him on the highest point of the temple 6 and told him, "Throw yourself down if you're **God's** son, because it's written in the scriptures that **God** will command his messengers to look after you and to carry you in their arms so that you won't bash your foot on a rock."[26]

7 "Yes, but it's also written," **Yeshua** answered, "that you shouldn't test your **God Yahweh**."[27]

8 Then the devil took him to a very high mountain and showed him all the countries in the world, with all their splendour, 9 then told him, "I'll give you all of those if you get down on your face in front of me."

10 "Go away, Satan," **Yeshua** replied, "because it's written in the scriptures that you should worship your **God Yahweh** and must only serve him."[28]

11 Then the devil left him, and God's messengers came and looked after him.

Yeshua begins his ministry[29]

12 When Yeshua (Jesus; Grk. Yesus) heard that Yohan (John; Grk. Yoannes) had been arrested,[30] he withdrew up to Galil. 13 Then he moved from Nazaret (Nazareth) across to Kafarnaoum (Capernaum) beside the lake,[31] in the regions that had been given to the tribes of Zevulun and Naftali (Naphtali), 14 so that what had been written by the prophet Yeshayah (Isaiah) would come true,

15 'Land of Zevulun and land of Naftali,
the way of the sea beyond the Yarden (Jordan) river;
Galil of the non-Jews.
16 The people sitting in darkness
saw a powerful light,
and those sitting in a land under the shadow of death
had a light rise over them.'[32]

17 From then onwards, **Yeshua** (Jesus; Grk. Yesus) started preaching and telling people to turn from their sins because the heavenly kingdom is close.[33]

Yeshua calls his first four followers[34]

18 As Yeshua (Jesus; Grk. Yesus) walked beside Lake Galil, he saw two brothers, Shim'on (Simon) (later nicknamed 'Rock'/Kefa (Peter; Grk. Petros)) and Andreas, throwing a net into the water because they were fishermen. 19 "Come and follow me," Yeshua told them, "and I'll make you into fishers of people." 20 So they left their nets immediately and followed after him.

21 Going on a bit further, he saw two other brothers, Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes), in the boat getting their nets ready along with their father Zavday (Grk. Zebedaios), and Yeshua also called the two of them. 22 So they too immediately left the boat and their father, and followed after him.

Yeshua's healing is very popular[35]

23 Then **Yeshua** (Jesus; Grk. Yesus) went around all of Galil, teaching in their Jewish meeting halls (Grk. synagogues) and announcing the good message about the kingdom, and healing all

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21 **RV 3:13 · Parallel** Mark 1:9-11; Luke 3:21-22

22 **RV 3:17 · Cross-ref.** Gen 22:2; Psa 2:7; Isa 42:1; Mat 12:18; 17:5; Mrk 1:11; Luk 9:35.

23 **RV 4:1 · Parallel** Mark 1:12-13; Luke 4:1-13

24 **RV 4:1 · Cross-ref.** Heb 2:18; 4:15.

25 **RV 4:4 · Cross-ref.** Deu 8:3.

26 **RV 4:6 · Cross-ref.** Psa 91:11-12.

27 **RV 4:7 · Cross-ref.** Deu 6:16.

28 **RV 4:10 · Cross-ref.** Deu 6:13.

29 **RV 4:12 · Parallel** Mark 1:14-15; Luke 4:14-15

30 **RV 4:12 · Cross-ref.** Mat 14:3; Mrk 6:17; Luk 3:19-20.

31 **RV 4:13 · Cross-ref.** Yhn 2:12.

32 **RV 4:15-16 · Cross-ref.** Isa 9:1-2.

33 **RV 4:17 · Cross-ref.** Mat 3:2.

34 **RV 4:18 · Parallel** Mark 1:16-20; Luke 5:1-11

35 **RV 4:23 · Parallel** Luke 6:17-19

the people's diseases and sicknesses,[36] 24 and the news about this went all the way up to Aram (Syria). So they brought all their sick and diseased people to him, as well as those who were suffering or demon-possessed, along with those who had seizures or were paralysed, and Yeshua healed them. 25 Large crowds from Galil and Dekapolis and Yerushalem (Jerusalem), and from all of Yehudah (Judea) and even beyond the Yarden (Jordan) River, followed after Yeshua.

Yeshua's sermon on the hillside[37]

5:1 After seeing the crowds of people, Yeshua (Jesus; Grk. Yesus) climbed up a hill, and when he sat down, his followers drew in close to him 2 and he taught them:

3 "Those who are poor in the spirit are blessed, because the heavenly kingdom is theirs.

4 "Those who are mourning are blessed, because they'll be comforted.[38]

5 "Those who are gentle are blessed, because they'll inherit the world.[39]

6 "Those who are hungry and thirsty to obey God are blessed, because they'll be satisfied.[40]

7 "Those who are merciful are blessed, because they'll receive mercy.

8 "Those who have pure hearts are blessed, because they'll see **God**.[41]

9 "Those who are peacemakers are blessed, because they'll be called **God's** children.

10 "Those who are persecuted for being godly are blessed, because the heavenly kingdom is theirs.[42]

11 "Everyone who's derided or chased or lied about is blessed, along with those who have evil things said about them just because they follow me.[43] 12 Be happy and praising God because you'll all have a wonderful reward in the heavens, because in the past they also persecuted the prophets like that.[44]

Being salt and light[45]

13 "You people are the world's salt, but if the salt is made tasteless, what would you use to salt your food? The salt wouldn't be useful for anything anymore and would just get thrown out and trampled on by the people.[46]

14 "You are the world's light.[47] A city up on a hill can't be hidden. 15 No one lights a lamp and puts it under a basket—you put it on a lampstand and it lightens up the house.[48] 16 In the same way, let your light shine in front of everyone, so that they can see your good behaviour and then might praise your father in the heavens.[49]

Mosheh's law won't be broken

17 "Don't imagine that I came to criticise the prophets or Mosheh's (Moses) instructions. I didn't come to oppose the scriptures, but to fulfil them, 18 because I can assure you all that until heaven and earth reach their end, not one letter or mark will be taken away from those instructions until everything is fulfilled.[50] 19 Therefore anyone who breaks even a minor command, and teaches others to do the same, will be seen as one of the least in the heavenly kingdom, but anyone who practices and teaches those instructions will be considered outstanding in the kingdom. 20 Let me tell all of you, unless you're more godly than the religious teachers and the Farisaios, there's no way that you'll get to enter the heavenly kingdom.

Teaching about murder and anger

21 "You've all heard that your ancestors were told not to murder,[51] because any murderer will be sentenced. 22 But I'm telling you that anyone who gets angry at another will be liable for judgement, and anyone who calls another person a numbskull will have to face the court, and if you call them a fool, you're liable for hellfire. 23 So if you're there at the altar to offer your gift and remember that someone has something against you, 24 leave your gift there at the altar and go and sort that out first, before coming back to offer your gift.

25 "Resolve things with your opponent as soon as you can, hopefully while you're still on the way to the court, in case your opponent turns you in to the judge, and the judge to the officer, and then you'll end up in prison. 26 I can assure you that you won't get out of prison until the fine is completely paid.

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36 RV 4:23 · Cross-ref. Mat 9:35; Mrk 1:39.
37 RV 5:1 · Parallel Luke 6:20-23
38 RV 5:4 · Cross-ref. Isa 61:2.
39 RV 5:5 · Cross-ref. Psa 37:11.
40 RV 5:6 · Cross-ref. Isa 55:1-2.
41 RV 5:8 · Cross-ref. Psa 24:3.
42 RV 5:10 · Cross-ref. 1Pe 3:14.
43 RV 5:11 · Cross-ref. 1Pe 4:14.
44 RV 5:12 · Cross-ref. 2Ch 36:16; Acts 7:52.
45 RV 5:13 · Parallel Mark 9:50; Luke 14:34-35
46 RV 5:13 · Cross-ref. Mrk 9:50; Luk 14:34-35.
47 RV 5:14 · Cross-ref. Yhn 8:12; 9:5.
48 RV 5:15 · Cross-ref. Mrk 4:21; Luk 8:16; 11:33.
49 RV 5:16 · Cross-ref. 1Pe 2:12.
50 RV 5:18 · Cross-ref. Luk 16:17.
51 RV 5:21 · Cross-ref. Exo 20:13; Deu 5:17.

Readers' Version

Teaching about adultery and lust

27 "You all know that the scriptures say not to commit adultery,[52]
28 but I'm telling you that if you look at a woman lustfully
then you've already committed adultery in your mind. 29 If
your right eye is causing you to stumble, then pluck it out
and throw it away,[53] 30 and if your right hand is causing
you to stumble, cut it off and throw it away, because it's
better for you that one of your body parts would be taken
than for your whole body to end up in the judgement
fire.[54]

Teaching about divorce[55]

31 "It's said that any man can divorce his wife just by sending her
away.[56] 32 But I'm telling you all that anyone who divorces
his wife, except in the case where she's committed sexual
immorality, is causing her to commit adultery, and anyone
who marries a wife that's been sent away is causing her to
commit adultery.[57]

Teaching about oaths and honesty

33 "Also, you've heard that it was said to our ancestors that you
shouldn't break your oath,[58] but you must do whatever you
promised to **Yahweh**.[59] 34 But I'm telling you not to make
oaths in the first place[60]—don't swear by heaven because
it's **God's** throne,[61] 35 nor by the earth because it's God's
footrest,[62] nor by Yerushalem (Jerusalem) because it's the
supreme king's city.[63] 36 And don't swear by your own
strength, because you can't even make one strand of hair
grow a different colour. 37 Just say 'yes' when you commit
to doing something, and 'no' when you don't, because go-
ing beyond that is actually evil.

Teaching about being taken advantage of[64]

38 "You've all heard it said that it's an eye for an eye and a tooth for a
tooth,[65] 39 but I'm telling you not to
resist those who want to hurt you. If someone slaps you on
your right cheek, turn your left cheek towards them,
40 and to the person suing you in court and claiming your
robe, let them have your coat as well. 41 And if someone
forces you to walk a mile, walk two miles with them.
42 Give whatever others request from you, and don't turn
away from anyone who wants to borrow from you.

Love your enemies[66]

43 "You've all heard it said that you
should love your neighbour and hate your enemy, 44 but
I'm telling you to love your enemies and to pray for any-
one who's persecuting you, 45 so that you might become
children of your father in the heavens, because he causes
his sun to rise on both evil and good people, and sends the
rain for both godly and ungodly people. 46 If you people
just love people who love you, what reward would you ex-
pect for that? Don't even the tax collectors do that? 47 And
if you're only polite to your own circle, how is that achiev-
ing anything? Aren't non-Jews just the same? 48 Instead
you should all aim to be perfect just like your heavenly fa-
ther is perfect.[67]

Giving to the poor

6:1 "You people should take care
not to only obey God in front of others so they'll think well
of you,[68] because if you do, you'll certainly get no reward
from your father in the heavens.
2 "So when you're giving to the poor, don't make a big
display of it like the hypocrites do in the Jewish meeting
halls and in the streets so they'll get the people's praises. I
can assure you that they've already received their reward
in full. 3 But when you give to the poor, don't let your left
hand know what your right hand is doing, 4 so that your
giving will be private, yet your father who sees everything
you do will give back to you.

Teaching about praying[69]

5 "Whenever you pray, don't be like
the hypocrites who love to pray in
the Jewish meeting halls and on street corners so everyone
will notice them.[70] I can assure you that they've already re-
ceived their reward in full. 6 Instead, when you pray, go
into a private room and shut the door, then pray to your
father who's not visible to you. Then your father who sees
everything will reward you.
7 "And when you do pray, don't babble away like people
of other religions who think they'll be listened to just be-

52 **RV 5:27 · Cross-ref.** Exo 20:14; Deu 5:18.
53 **RV 5:29 · Cross-ref.** Mat 18:9; Mrk 9:47.
54 **RV 5:30 · Cross-ref.** Mat 18:8; Mrk 9:43.
55 **RV 5:31 · Parallel** Mat. 19:9; Mark 10:11-12; Luke 16:18
56 **RV 5:31 · Cross-ref.** Deu 24:1-4; Mat 19:7; Mrk 10:4.
57 **RV 5:32 · Cross-ref.** Mat 19:9; Mrk 10:11-12; Luk 16:18; 1Cor 7:10-11.
58 **RV 5:33 · Cross-ref.** Lev 19:12.
59 **RV 5:33 · Cross-ref.** Num 30:2; Deu 23:21.
60 **RV 5:34 · Cross-ref.** Jam 5:12.
61 **RV 5:34 · Cross-ref.** Isa 66:1; Mat 23:22.
62 **RV 5:35 · Cross-ref.** Isa 66:1.
63 **RV 5:35 · Cross-ref.** Psa 48:2.
64 **RV 5:38 · Parallel** Luke 6:29-30
65 **RV 5:38 · Cross-ref.** Exo 21:24; Lev 24:20; Deu 19:21.
66 **RV 5:43 · Parallel** Luke 6:27-28,32-36
67 **RV 5:48 · Cross-ref.** Lev 19:2; Deu 18:13.
68 **RV 6:1 · Cross-ref.** Mat 23:5.
69 **RV 6:5 · Parallel** Luke 11:2-4
70 **RV 6:5 · Cross-ref.** Luk 18:10-14.

Readers' Version

cause of how much they pray. 8 There's no need to be like
them, because **God** your father already knows your needs
before you even ask him. 9 So pray like this:
'Our father in the heavens,
we want your name to be honoured forever.
10 We want your kingdom to come
and your plans to be fulfilled here on earth just like they
are in heaven.
11 Give us everything we need today
12 and write off what we owe you
as we also write off what others owe us.
13 Don't bring us to the point of being tempted,
but keep us away from doing evil things.'
14 "Because if you people forgive other people's wrongs,
then your heavenly father will also forgive your wrongs.[71]
15 But if you don't forgive other people's wrongs, then
your father won't forgive your wrongs either.

Teaching about fasting

16 "Whenever you people are abstaining from food, don't look miserable like the hypocrites, because they intentionally try to look awful so that everyone will notice that they're fasting. I can assure you that they've already received their reward in full. 17 Instead, when you fast, comb your hair and wash your face 18 so that no one will realise that you're fasting, other than your father who's not visible to you. Then your father who sees everything will reward you.

Wealth in heaven[72]

19 "Don't amass wealth for yourselves here on earth, where insects and corrosion destroy things,[73] and where it can be stolen. 20 Instead, store your wealth in heaven, where there's no destructive insects or corrosion or thieves or scammers, 21 because wherever your wealth is, your values will also be focused there.

The eyes[74]

22 "Your eyes are your body's lamps, so if your eyes are healthy, then your entire body will be bright. 23 But if your eyes are evil, your entire body will be dark.

God and wealth[75]

24 "No one can serve two masters, because they'll either hate one and like the other one, or else will support one and despise the other. So you people can't serve both **God** and money.

25 "So that's why I'm telling you all not to worry about your worldly life—things like what you'll eat or drink, or how you look and what you'll wear. Isn't life more than food, and the body more than clothing? 26 Think about the birds in the sky—they don't plant seeds or harvest crops or gather grain into barns, but it's your heavenly father who feeds them. Aren't each of you worth more than them? 27 Who can add an hour to their lifetime by worrying?

28 "Why would you worry about clothes? Look how the flowers grow in the fields—they don't work or make fabric, 29 but I can tell you that not even King Shelomoh (Solomon) at the peak of his reign was dressed as well as the flowers.[76] 30 So if **God** dresses the plants in the fields that are here today and thrown away tomorrow, won't he care much more for you, you people with little faith?

31 "That means that you people don't need to worry about having anything to eat or drink, or having clothes to wear. 32 People with no trust in God try to obtain all those things, but your heavenly father already knows that you need these things. 33 So instead you should be striving to enter God's kingdom and to be guiltless in his eyes, and then all these other things will just follow. 34 Don't worry about tomorrow, because tomorrow can worry about itself—today's problems are enough by themselves.

Teaching about judging[77]

7:1 "Don't judge others, so that you won't be judged yourselves, 2 because you'll all be judged in the same way that you judge others. Whatever standard you use on others will be the same standard used on you.[78] 3 And why are you looking at the speck of sawdust in another person's eye when you have an entire board in your own eye? 4 How could you offer to get the speck out of their eye, when you still have the board in yours? 5 What a hypocrite! First get the board out of your own eye, and then you'll be able to see clearly so that you can help them with their eye.

6 "Don't give special things to dogs, and don't throw pearls to pigs, because they'll all just trample them underfoot, and then they're just as likely to turn and attack you.

Requesting, searching, and knocking[79]

7 "Make your requests, and they'll be given to you. Keep looking, and you'll find it. Knock on doors, and they'll be opened. 8 Everyone who asks for something will get something, and everyone who searches for something will find something, and the door will be opened for everyone who knocks. 9 If you have a child that asks for something to eat, which of you would give them a stone? 10 Or if the child asked for some fish, who would give them a snake? 11 So if evil people know how to give good gifts to their children, how much more will your father in the heavens give good things to those who ask him?

12 "So in every area, whatever you'd like others to do for you, that's how you people should be treating them.[80]

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71 **RV 6:14-15 · Cross-ref.** Mrk 11:25-26.
72 **RV 6:19 · Parallel** Luke 12:33-34
73 **RV 6:19 · Cross-ref.** Jam 5:2-3.
74 **RV 6:22 · Parallel** Luke 11:34-36
75 **RV 6:24 · Parallel** Luke 16:13; 12:22-31
76 **RV 6:29 · Cross-ref.** 1Ki 10:4-7; 2Ch 9:3-6.
77 **RV 7:1 · Parallel** Luke 6:37-38,41-42
78 **RV 7:2 · Cross-ref.** Mrk 4:24.
79 **RV 7:7 · Parallel** Luke 11:9-13
80 **RV 7:12 · Cross-ref.** Luk 6:31.

Readers' Version

That's what Mosheh's (Moses) instructions and the prophets' writings were about.

The wide and narrow gates[81]

13 "Come in through the narrow gate, because there's a big gateway and a wide path that leads away to destruction, and lots of people go that way. 14 The gateway leading away to life is narrow, and the path has been kept narrow, and not many people find it.

Recognising the tree by the fruit[82]

15 "Watch out for false prophets who come to you in sheep's clothing, but inside they're swindling wolves. 16 You people will know who they are if you observe their fruit. Does anyone pick grapes from thorn bushes, or figs from thistles? 17 Similarly, every good tree produces good fruit, but the bad tree produces evil fruit. 18 A good tree can't produce bad fruit, and a bad tree can't produce good fruit. 19 Every tree that doesn't produce good fruit will be chopped down and thrown into the fire.[83] 20 So then, you'll know the false teachers by observing their fruit.[84]

Words need actions[85]

21 "Not everyone who goes around calling me '**master**' will enter the heavenly kingdoms—only those who actually do what my father who lives in the heavens wants. 22 Many people will complain on judgement day saying, '**Master**, **master**, didn't we prophesy using your name, and exorcise demons using your name, and do many miracles using your name?' 23 Then I'll have to tell them, 'I don't even know you. Go away from me, all of you whose behaviour is against God's laws.'[86]

The importance of foundations[87]

24 "Therefore anyone who hears these messages of mine and puts them into practice, they can be likened to a sensible person who built their house on the rock. 25 When the rains started and the floods came and the winds blew and battered that house, it was stable because its foundation was the rock.

26 "But anyone who hears these messages of mine and doesn't put them into practice, they can be likened to a stupid person who built their house on the sand. 27 When the rains started and the floods came and the winds blew and battered that house, it collapsed with a loud crash."

Yeshua's authority

28 When **Yeshua** (Jesus; Grk. Yesus) had finished sharing all these messages, the crowds were astonished at his teaching 29 because he taught like someone who had authority,[88] and not like their regular religious teachers.

Yeshua heals a man with leprosy[89]

8:1 When Yeshua (Jesus; Grk. Yesus) came down from the hillside, a large crowd followed him, 2 and then a man with leprosy approached him and knelt down in front of him and asked, "**Master**, if you're willing, you're able to get rid of this disease."

3 "I am willing," said Yeshua as he stretched out his hand and commanded, "Be clean." The leprosy disappeared immediately, 4 and **Yeshua** told him, "Make sure that you don't tell anyone about this, but you do need to go and show yourself to the priest and make the offering required by Mosheh's (Moses) law as a testimony to the authorities."[90]

Yeshua heals a Romaios's slave[91]

5 When Yeshua (Jesus; Grk. Yesus) arrived in Kafarnaoum (Capernaum), a Romaios army commander approached him and pleaded with him, 6 saying, "**Master**, I have a slave who's paralysed and has to stay in bed because he's being badly tormented."

7 "I'll come and heal him," Yeshua answered.

8 "But **master**," the commander replied, "I'm not worthy of you coming to my house, but just give the command and my slave will be healed, 9 because I'm also a man given a position under authority, with soldiers under me, and I tell this one, 'Come here,' and he comes, and tell my slave, 'Do this,' and he does it.

10 **Yeshua** was amazed when he heard that, and said to his followers around him, "I can assure you that I haven't discovered faith like that from any Israeli. 11 I'm telling you that many people from all over the world will come and join Avraham and Yitshak (Isaac) and Ya'akov (Jacob) at the table in the heavenly kingdom,[92] 12 but the ones who thought they were the true children will be thrown out into the distant darkness where there'll be crying and regrets.[93] 13 Then he said to the commander, "Go, then, and it'll happen according to your faith," and his slave was healed that very moment.

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81 **RV 7:13 · Parallel** Luke 13:24

82 **RV 7:15 · Parallel** Luke 6:43-44

83 **RV 7:19 · Cross-ref.** Mat 3:10; Luk 3:9.

84 **RV 7:20 · Cross-ref.** Mat 12:33.

85 **RV 7:21 · Parallel** Luke 13:25-27

86 **RV 7:23 · Cross-ref.** Psa 6:8.

87 **RV 7:24 · Parallel** Luke 6:47-49

88 **RV 7:28-29 · Cross-ref.** Mrk 1:22; Luk 4:32.

89 **RV 8:1 · Parallel** Mark 1:40-45; Luke 5:12-16

90 **RV 8:4 · Cross-ref.** Lev 14:1-32.

91 **RV 8:5 · Parallel** Luke 7:1-10

92 **RV 8:11 · Cross-ref.** Luk 13:29.

93 **RV 8:12 · Cross-ref.** Mat 22:13; 25:30; Luk 13:28.

Readers' Version

Yeshua heals the people[94]

14 When **Yeshua** (Jesus; Grk. Yesus) came to Kefa's (Peter's; Grk. Petros') house, he saw Kefa's mother-in-law lying in bed with a fever. 15 Yeshua touched her hand and the fever left her. Then she got up and looked after her guest.

16 In the evening, the people brought many who were possessed by evil spirits, and Yeshua drove out the spirits with a command and healed all the sick people. 17 This fulfilled what the prophet Yeshayah (Isaiah) had written: 'He took our sickness and bore our diseases.'[95]

Some wanted to follow Yeshua[96]

18 When **Yeshua** (Jesus; Grk. Yesus) saw the crowd around him, he told his apprentices to take him across to the other side of the lake. 19 One of the religious teachers came up to Yeshua and told him, "Teacher, I'll follow you wherever you go."

20 "Foxes have burrows," said **Yeshua**, "and birds have their nests, but the son of humanity doesn't even have a place to lay his head."

21 Another one of his apprentices said to him, "I'll follow you, **Master**, but first let me wait until I can bury[97] my father."

22 "Follow after me," **Yeshua** responded, "and leave the dead to bury the dead by themselves."

Yeshua commands the wind[98]

23 Then Yeshua (Jesus; Grk. Yesus) and his apprentices followed him and got into the boat and launched it. 24 Then wow, a huge storm rose up on the lake, and the waves started coming into the boat, but Yeshua was asleep. 25 They woke him up and pleaded, "**Master**, save us, we're going to drown."

26 "What are you worried about?" asked Yeshua. "You people don't have much faith." Then he stood up and told the winds and the water to stop, and the lake became very calm.

27 The people were astonished and asked, "What kind of man is this that the winds and the lake just do what he says?"

Yeshua banishes demons into a herd of pigs[99]

28 And when Yeshua (Jesus; Grk. Yesus) arrived in the Gadarainos region on the other side of the lake, he was met by two very dangerous demon-possessed men who were coming out of the cemetery. Because of them, some people weren't able to travel on that road. 29 Suddenly the two men yelled out saying, "Son **of God**, what's the connection between us and you? Have you come here to cause us pain before the designated time?"

30 Now there was a large herd of pigs grazing not far away from them, 31 and the demons begged Yeshua saying, "If you do drive us out, send us into the herd of pigs."

32 And he said to them, "Depart!" So they came out and went away into the pigs, and next thing, the whole herd rushed down the bank into the lake and drowned in the water.

33 Then the men who'd been grazing them took off, and when they got to the city they reported everything, including what had happened to the demon-possessed men. 34 Soon the whole city came out to meet **with Yeshua**, and when they found him they asked him to leave their region.

Yeshua forgives and heals a paralysed man[100]

9:1 So Yeshua (Jesus; Grk. Yesus) got into a boat and crossed back over to his own city of Kafarnaoum (Capernaum). 2 Some people there brought a paralysed man to him lying on a stretcher. And when **Yeshua** saw their faith, he said to the man, "Son, be encouraged. Your sins are forgiven."

3 Immediately some of the religious teachers said among themselves, "This man's claiming God's authority."

4 But **Yeshua** knew their thoughts and said, "Why are you thinking evil things in your hearts? 5 Do you think it's easier to say, 'Your sins are forgiven,' or to say, 'Stand up and walk'? 6 But so that you'll know that the son of humanity has the authority here on earth to forgive sins," he said, "stand up, take your stretcher, and go home."

7 Then the man stood up and went off home. 8 The crowds were struck with fear after seeing this, yet they praised **God** for giving people such authority.

Yeshua calls Matay and they dine with 'sinners'[101]

9 And as **Yeshua** (Jesus; Grk. Yesus) was leaving there, he saw a man called Matay (Matthew; Grk. Matthaios) (also known as Levi) sitting in the tax office. He said to Matay, "Follow me." And he got up and followed him.

10 Later, when Yeshua was eating at Matay's house, many tax collectors and sinners came in and sat at the table together **with Yeshua** and his apprentices.[102] 11 Some people from the Farisaios party noticed this and said to his apprentices, "How come your teacher eats with tax collectors and sinners?"

12 But Yeshua heard this and said, "People who are well don't need a doctor—only the ones with problems do. 13 So go and find out the meaning of this: I like mercy, not sacri-

94 **RV 8:14 · Parallel** Mark 1:29-34; Luke 4:38-41

95 **RV 8:17 · Cross-ref.** Isa 53:4.

96 **RV 8:18 · Parallel** Luke 9:57-62

97 **RV 8:21 · Note** It's not certain from either the text or the context whether this person meant that their father had just died (less likely, perhaps, because they probably wouldn't have been there at all), or that they wanted to delay until their (presumably, elderly) father passed away before following Yeshua.

98 **RV 8:23 · Parallel** Mark 4:35-41; Luke 8:22-25

99 **RV 8:28 · Parallel** Mark 5:1-20; Luke 8:26-39

100 **RV 9:1 · Parallel** Mark 2:1-12; Luke 5:17-26

101 **RV 9:9 · Parallel** Mark 2:13-17; Luke 5:27-32

102 **RV 9:10-11 · Cross-ref.** Luk 15:1-2.

fice.[103] After all, it's sinners that I came to call, not people who are considered righteous."

Yeshua is asked about fasting[104]

14 Then Yohan's (John's; Grk. Yoannes') apprentices approached Yeshua (Jesus; Grk. Yesus) and said, "How come we and the Farisaios fast regularly, but your apprentices don't fast?"

15 And **Yeshua** replied to them, "Surely the groomsmen aren't sad while the groom is with them? But the time will come when the groom has to leave them, and then they'll fast.

16 No one patches old clothes with new material, because the patch will shrink and the clothes would end up with a worse hole. 17 And they don't put new wine into an old container, otherwise the container could split and be ruined, and the wine would be lost. Instead, they put new wine into a new container, and both survive."

Yeshua raises a dead girl and heals a woman from bleeding[105]

18 While Yeshua (Jesus; Grk. Yesus) was speaking to them, an official came and bowed to him, saying, "My daughter's just passed away, but come and put your hand on her, and she'll revive.

19 So **Yeshua** and his disciples got up and followed him.

20 Just then, a woman who'd been bleeding internally for twelve years came up behind Yeshua and touched the edge of his robe, 21 because she'd told herself that if she could just touch his robe, she'd be healed.

22 **Yeshua** turned and saw her and said, "Be encouraged, daughter, your faith has healed you." And the woman was healed that very moment.

23 Now when **Yeshua** went into the official's house, he saw the funeral musicians and the distressed people, 24 and he said, "Go away. The girl hasn't died—she's sleeping." But they ridiculed him. 25 However, when the crowd was moved out, he went in and took her hand, and the girl got up. 26 Then the news of this spread all around that region.

Yeshua heals two blind men

27 **As Yeshua** (Jesus; Grk. Yesus) left the official's home, two blind men followed him and called out, "David's descendant, have mercy on us."

28 When he went into the house, the blind men went to him, and **Yeshua** said to them, "Do you believe that I'm able to do this?"

They replied, "Yes, **master**."

29 Then he touched their eyes, saying, "It'll happen in line with your faith." 30 Then their eyes were healed, and **Yeshua** told them, "Don't let anyone know about this."

31 But after they'd gone, the men told the whole region about him.

Yeshua heals a man who couldn't talk

32 As they were leaving, some people brought a man to Yeshua (Jesus; Grk. Yesus) who was demon-possessed and unable to talk. 33 After the demon was driven out, the man was able to speak, and the crowds were amazed, saying, "Nothing like this has ever happened before in Yisrael (Israel)." 34 But the Farisaios said, "He casts out demons with the help of the demons' ruler."[106]

The large harvest

35 And **Yeshua** (Jesus; Grk. Yesus) went around teaching in the Jewish meeting halls in all the cities and villages, announcing the good news about the kingdom, and healing every kind of disease and sickness.[107] 36 When he saw the crowds, he felt for them because they were tired and stressed like sheep with no shepherd.[108] 37 He said to his disciples, "The harvest is large, but there's not enough workers.[109] 38 So ask the **owner** of the harvest to send more workers to help with it."

Yeshua commissions the twelve[110]

10:1 Then, calling his twelve apprentices, he gave them authority over evil spirits so they could drive them out and heal every disease and sickness. 2 These are the names of the twelve: Shim'on (Simon) (nicknamed Kefa (Peter; Grk. Petros)) and his brother Andreas, Ya'akov (James; Grk. Yakobos) and his brother Yohan (John; Grk. Yoannes) (Zavday's (Grk. Zebedaios') sons), 3 Filippos (Philip) and Bar-Talmay (Bartholomew; Grk. Bartholomaios), Toma (Thomas), and Matay (Matthew; Grk. Matthaios) the tax collector, Ya'akov (nicknamed Thaddaios (Thaddeus), Halfay's (Grk. Halfaios') son), 4 Shim'on (the member of the Kena'anim (Canaanites)), and Yehudah (Judas; Grk. Yudas) Iskariot (who eventually turned Yeshua (Jesus; Grk. Yesus) in).

Yeshua sends out the twelve[111]

5 **Yeshua** (Jesus; Grk. Yesus) sent out those twelve, instructing them, "Don't go onto the roads non-Jews use, or into the city of Shomron (Samaria), 6 but rather go to the lost sheep who are Yisrael's (Israel) descendants. 7 As you go, announce to the people that the heavenly kingdom is close. 8 Heal those who need it, bring the dead back to life, get rid of leprosy, and drive evil spirits away. You apprentices received free of charge, so give free of charge. 9 Don't accept any money for your wallets, 10 and don't take a backpack, or a change of clothes or footwear, or a staff, because a worker deserves to be fed.[112]

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103 RV 9:13 · Cross-ref. Hos 6:6; Mat 12:7.

104 RV 9:14 · Parallel Mark 2:18-22; Luke 5:33-39

105 RV 9:18 · Parallel Mark 5:21-43; Luke 8:40-56

106 RV 9:34 · Cross-ref. Mat 10:25; 12:24; Mrk 3:22; Luk 11:15.

107 RV 9:35 · Cross-ref. Mat 4:23; Mrk 1:39; Luk 4:44.

108 RV 9:36 · Cross-ref. Num 27:17; 1Ki 22:17; 2Ch 18:16; Eze 34:5; Mrk 6:34.

109 RV 9:37-38 · Cross-ref. Luk 10:2.

110 RV 10:1 · Parallel Mark 3:13-19; Luke 6:12-16

111 RV 10:5 · Parallel Mark 6:7-13; Luke 9:1-6

112 RV 10:10 · Cross-ref. 1Cor 9:14; 1Tim 5:18.

Readers' Version

11 "Whatever city or village you apprentices arrive at,
look around to discover who's godly, and stay with them
until you leave. 12 When you enter a home, bless it, 13 and
if the house is worthy of it, your peace is to come into it,
but if not, your peace is to return to you. 14 If there's any
that don't accept you or don't want to hear your messages,
shake the dust off your feet as you leave that house or
city,[113] as a sign that you apprentices accept no responsibility for them. 15 I can assure you that it'll be more tolerable for the towns of Sedom and Amorah (Gomorrah)[114] on
the day of judgement than it will be for those places.[115]

The coming persecution[116]

16 "Look out, because I'm sending
you out like sheep among wolves,[117]
so you'll need to be as shrewd as snakes and as innocent as
doves. 17 But watch out, because there's people who'll turn
you in to the councils, and then you'll be flogged in their
meeting halls.[118] 18 You'll be stood in front of governors
and even kings on my account, but it'll be a testimony to
them and to the non-Jews. 19 However, whenever they turn
you in, you don't need to worry about what to say or how
to say it, because whatever you apprentices need to say
will be given to you at the right time, 20 because you won't
be the ones speaking, but it'll be your father's **spirit** speaking through you.

21 "One sibling will turn another in to be executed, and a
father his child, and children will be rebelling against their
parents and having them put to death.[119] 22 You apprentices will be hated by everyone because of my name,[120] but
the ones who endure until the end, they're the ones who'll
be saved.[121] 23 Whenever they persecute you in one city,
escape to the next city, because I can assure you that you
won't get through all the cities in Yisrael (Israel) before
the son of humanity comes.

24 "An apprentice isn't above their teacher,[122] nor is a
slave above their master.[123] 25 The apprentice is happy to
eventually become like their teacher, and the slave to become like their master. If they accuse the home owner of
being a devil,[124] then they'll do that even more to other
members of his household.

Who to fear[125]

26 "Therefore, don't be afraid of
them, because nothing's covered up that won't eventually
be revealed, and nothing's hidden that won't be made
known.[126] 27 Whatever I tell you apprentices in the darkness, speak it out in the light, and what you hear whispered, go and yell it out from up on the top porch. 28 Don't
be afraid of anyone who can kill your body but who can't
touch your soul, but rather work to please the one who can
destroy both soul and body in fire. 29 Aren't two sparrows
sold for almost nothing? Yet not one of them falls to the
ground without your father being involved. 30 For you apprentices, even the hairs on your head have been counted,
31 so don't worry about things, because you're more valuable than any sparrows.

Acknowledging the messiah[127]

32 "If someone acknowledges me in
front of others, then I'll acknowledge them in front of my father who's in the heavens,
33 but if anyone disowns me in front of others, then I'll disown them in front of my father who's in the heavens.[128]

Don't expect peace[129]

34 "Don't imagine that I came to
bring peace to the earth. No, I came
to bring war, not peace, 35 because I came to divide a son
against his father, and a daughter against her mother, and
a daughter-in-law against her mother-in-law, 36 and people will have enemies in their own households.[130]

37 "Anyone who loves their father or mother more than
they love me is not worthy of being mine, and anyone who
loves their son or daughter more than they love me is not
worthy of being mine. 38 Anyone who doesn't pick up their
own execution post, and carry it as they follow me, is not
worthy of being mine.[131] 39 Anyone who's found their life
will lose it, and anyone who loses their life because of following me will find it.[132]

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113 **RV 10:14 · Cross-ref.** Acts 13:51.
114 **RV 10:15 · Cross-ref.** Gen 19:24-28.
115 **RV 10:15 · Cross-ref.** Mat 11:24.
116 **RV 10:16 · Parallel** Mark 13:9-13; Luke 21:12-17
117 **RV 10:16 · Cross-ref.** Luk 10:3.
118 **RV 10:17-20 · Cross-ref.** Mrk 13:9-11; Luk 12:11-12; 21:12-15.
119 **RV 10:21 · Cross-ref.** Mrk 13:12; Luk 21:16.
120 **RV 10:22 · Cross-ref.** Mat 24:9; Mrk 13:13; Luk 21:17.
121 **RV 10:22 · Cross-ref.** Mat 24:13; Mrk 13:13.
122 **RV 10:24 · Cross-ref.** Luk 6:40.
123 **RV 10:24 · Cross-ref.** Yhn 13:16; 15:20.
124 **RV 10:25 · Cross-ref.** Mat 9:34; 12:24; Mrk 3:22; Luk 11:15.
125 **RV 10:26 · Parallel** Luke 12:2-7
126 **RV 10:26 · Cross-ref.** Mrk 4:22; Luk 8:17.
127 **RV 10:32 · Parallel** Luke 12:8-9
128 **RV 10:33 · Cross-ref.** 2Tim 2:12.
129 **RV 10:34 · Parallel** Luke 12:51-53; 14:26-27
130 **RV 10:35-36 · Cross-ref.** Mic 7:6.
131 **RV 10:38 · Cross-ref.** Mat 16:24; Mrk 8:34; Luk 9:23.
132 **RV 10:39 · Cross-ref.** Mat 16:25; Mrk 8:35; Luk 9:24; 17:33; Yhn 12:25.

Readers' Version

Acceptance rewards[133]

40 Anyone who accepts you is accepting me,[134] and anyone who accepts me is accepting the one who sent me down here.[135] 41 Anyone who accepts a prophet in the name of a prophet will receive the reward of a prophet, and anyone who accepts a godly person in the name of a godly person will receive the reward of a godly person. 42 Anyone who, as one of my apprentices, gives a cup of cool water to one of these little ones to drink, I'm telling you that that person certainly won't lose their reward.

Yeshua and Yohan-the-immerser[136]

11:1 When **Yeshua** (Jesus; Grk. Yesus) had finished giving those instructions to his twelve apprentices, he also left there and went to teach and preach in the Jewish cities.

2 When Yohan (John; Grk. Yoannes), who was in prison, heard about what the **messiah** was doing, he sent some of his apprentices 3 to ask Yeshua, "Are you the promised one, or should we be waiting for someone else?"

4 "Well," **Yeshua** answered, "go and tell Yohan everything you're hearing and seeing: 5 people who were blind can see now, lame people are now walking, people with leprosy are 'clean', deaf people can now hear,[137] dead people have been brought back to life, and the good message is being declared to poor people.[138] 6 Anyone who's not embarrassed by me will be blessed."

7 As Yohan's apprentices left, **Yeshua** started talking to the crowd about Yohan: "What was it that you crowds went out to the wilderness to see? A reed being blown around by the wind?"[139] 8 Yes, I'm asking you all, what did you go out to see? A man wearing fine clothes? People in palaces wear fine clothes. 9 So why did you go out there? To see a prophet? Yes, I'm telling you that he is a prophet, and even more important than the prophets. 10 He's the one that was written about: 'See, I'm sending out my messenger ahead of you, and he'll get your path ready for you.'[140] 11 I can assure you that no person who's ever been born is greater than Yohan-the-immerser. But even the least important person in the heavenly kingdom is greater than him. 12 From the time of Yohan-the-immerser through to the present time, the heavenly kingdom has been opposed, and the opposition is grabbing at it.[141] 13 All the prophets and the law prophesied before Yohan came, 14 and now, if you crowds are willing to believe it, he's Eliyah (Elijah)—the one who would come in advance.[142] 15 Anyone who's willing is to strive to understand this.

16 "So what should I liken this generation to? It's like young children sitting in the town centre who are calling out to others 17 and saying, 'We played lively music for you but you didn't dance. Then we played sad music, but you didn't mourn.' 18 After all, when Yohan came, he wasn't eating or drinking, and they said, 'He's possessed by a demon!' 19 Then the son of humanity came, and he was eating and drinking, but they said, 'Look at this fellow—he's a glutton and a drunkard—a friend of tax collectors and immoral people.' But wisdom is only recognised with hindsight.

Cities that rejected the messiah[143]

20 Then Yeshua (Jesus; Grk. Yesus) began deriding the cities he'd done most of his miracles in, because they hadn't turned away from their sins. 21 "Korazin, you're doomed. Beyt-Tsayda, you're doomed. Because if the miracles that were done in you had been done in Tsor (Tyre) and Tsidon (Sidon),[144] they would have shown their turning away from their sins by wearing coarse cloth and showering themselves with ashes. 22 However, I'm telling you cities that it'll be more tolerable for the people of Tsor and Tsidon on judgement day than it will be for you. 23 Same with you, Kafarnaoum (Capernaum). You won't be lifted up to heaven, but instead you'll be sent down to hell,[145] because if the miracles which were done in you had been done in Sedom,[146] that city would still be here today. 24 However, I'm telling you, Kafarnaoum, that it'll be more tolerable for the people of Sedom on judgement day than it will be for you."[147]

Yeshua's load is light[148]

25 At that time, **Yeshua** (Jesus; Grk. Yesus) said, "I'm acknowledging you, father, **master** of heaven and earth, because you hid these things from 'wise' and 'intelligent' people and revealed them to the 'naive'. 26 Yes, father, because that was your

133 **RV 10:40 · Parallel** Mark 9:41

134 **RV 10:40 · Cross-ref.** Luk 10:16; Yhn 13:20.

135 **RV 10:40 · Cross-ref.** Mrk 9:37; Luk 9:48.

136 **RV 11:1 · Parallel** Luke 7:18-35

137 **RV 11:5 · Cross-ref.** Isa 35:5-6.

138 **RV 11:5 · Cross-ref.** Isa 61:1.

139 **RV 11:7 · Note** We've left the original idiom here in the OET-RV as something to puzzle over, because no one now really knows what aspect of Yohan's behaviour or appearance that Yeshua was referring to here.

140 **RV 11:10 · Cross-ref.** Mal 3:1.

141 **RV 11:12-13 · Cross-ref.** Luk 16:16.

142 **RV 11:14 · Cross-ref.** Mal 4:5; Mat 17:10-13; Mrk 9:11-13.

143 **RV 11:20 · Parallel** Luke 10:13-15

144 **RV 11:21 · Cross-ref.** Isa 23:1-18; Eze 26:1–28:26; Yoel 3:4-8; Amos 1:9-10; Zech 9:2-4.

145 **RV 11:23 · Cross-ref.** Isa 14:13-15.

146 **RV 11:23 · Cross-ref.** Gen 19:24-28.

147 **RV 11:24 · Cross-ref.** Mat 10:15; Luk 10:12.

148 **RV 11:25 · Parallel** Luke 10:21-22

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desire.

27 My father has given control of everything over to
me,[149] but no one really knows the son except the father,
and no one really knows the father except the son and
anyone who the son wants to tell about him.[150]

28 Come to me all of you who are tired and feel over-
loaded, and I'll help you relax. 29 You can take on my work-
load and learn from me, because I'm gentle and humble,
and your souls will be able to relax,[151] 30 because my work-
load is easy, and the load I'll leave on your shoulders is
light.

The discussion about rest days[152]

12:1 At that time, **Yeshua** (Jesus; Grk. Yesus) was going through some fields of grain on a rest day, and his apprentices were hungry and began to pluck some heads of grain and crunch them.[153] 2 But some people from the Farisaios' party saw them and said, "Look, your apprentices are harvesting on a rest day, when it's not permitted."

3 "Haven't you read about what David did when he and his fighters were hungry?" Yeshua responded. 4 He went into **God's** tent and they ate the Bread of the Presence,[154] which none of them were allowed to eat—only the priests.[155] 5 Or haven't you understood that when the priests work in the temple on the rest day, it's against the law, and yet they're innocent?[156] 6 But I'm telling you that someone greater than the temple is here. 7 But you Farisaios should have known that what I want is mercy rather than sacrifices[157]—you shouldn't have convicted the innocent, 8 because the son of humanity is the **master** over the rest day.

The man with the clawed fist[158]

9 After leaving that place, Yeshua (Jesus; Grk. Yesus) went into the Jewish meeting hall, 10 and look, there was a man there with a clawed fist. So the people there asked Yeshua if it was permitted to heal people on the rest days.

11 "Which of you," Yeshua responded, "if you owned a single sheep and it fell into a pit on a rest day, wouldn't then grab hold of it and lift it out?[159] 12 Now a human is worth much more than a sheep, so then it must be permissible to do good on a rest day." 13 Then he said to the man, "Stretch out your hand."

The man stretched his hand out, and it was restored—now just as healthy as the other one, 14 but the Farisaios went out and requested legal advice because they wanted to ruin Yeshua.

Yeshua was chosen by God

15 **Yeshua** (Jesus; Grk. Yesus) knew what they were trying to do, so he left that place. A lot of people followed along after him, and he healed them all 16 but warned them not to reveal who he was, 17 in order to fulfil what the prophet Yeshayah (Isaiah) had written:

18 'See my servant who I chose,
the one I dearly love and who my soul takes pleasure in.
I will place my **spirit** on him
and he will bring justice to the nations.
19 He won't be arguing or yelling out,
and no one on the roads will hear his voice.
20 He won't break off a bruised reed,
and certainly won't extinguish a smoldering wick,
before he sends justice forward into victory.
21 The other nations will put their hope in his name and authority.'[160]

Yeshua accused of being the leader of demons[161]

22 Then a man possessed by evil spirits was brought to Yeshua (Jesus; Grk. Yesus). He was blind and unable to speak, but Yeshua healed him so that he could both speak and see. 23 All the people were amazed and were saying, "Surely this must be the promised descendant of David?"

24 When the Farisaios' party heard about that, they said, "That man's only driving out demons by the authority of Beelzeboul, the demons' leader."[162]

25 But Yeshua, knowing their thoughts, said, "Every kingdom that's divided against itself is doomed, and any city or household that's divided against itself will self-destruct. 26 If Satan's driving out Satan, then he's divided against himself, and how could his kingdom possibly be established? 27 And if I'm driving out demons by Beelzeboul's authority, then whose authority are your sons using to drive them out? 28 But if I'm driving out demons by God's **spirit's** authority, then that must mean that **God's** kingdom has already arrived among you people.

29 "How can someone go into a strong man's house and steal his goods if they don't tie him up first? Only then can

149 **RV 11:27 · Cross-ref.** Yhn 3:35.
150 **RV 11:27 · Cross-ref.** Yhn 1:18; 10:15.
151 **RV 11:29 · Cross-ref.** Jer 6:16.
152 **RV 12:1 · Parallel** Mark 2:23-28; Luke 6:1-5
153 **RV 12:1 · Cross-ref.** Deu 23:25.
154 **RV 12:3-4 · Cross-ref.** 1Sam 21:1-6.
155 **RV 12:4 · Cross-ref.** Lev 24:9.
156 **RV 12:5 · Cross-ref.** Num 28:9-10.
157 **RV 12:7 · Cross-ref.** Hos 6:6; Mat 9:13.
158 **RV 12:9 · Parallel** Mark 3:1-6; Luke 6:6-11
159 **RV 12:11 · Cross-ref.** Luk 14:5.
160 **RV 12:18-21 · Cross-ref.** Isa 42:1-4 (LXX).
161 **RV 12:22 · Parallel** Mark 3:20-30; Luke 11:14-23
162 **RV 12:24 · Cross-ref.** Mat 9:34; 10:25.

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his home be plundered.

30 "Anyone who's not for me is against me, and anyone
who isn't helping me gather others is scattering them.[163]
31 That's why I'm telling you that people can be forgiven
for all kinds of sin and slander, except that slandering
God's **spirit** won't be forgiven. 32 Anyone who speaks out
against the son of humanity can be forgiven, but anyone
who speaks out against the holy **spirit** won't be forgiven
either in this age or in the coming one.[164]

A tree is recognised by its fruit[165]

33 "Either make both the tree and its fruit good, or make them both bad, because a tree is known by its fruit.[166] 34 You brood of snakes![167] You're evil inside, so why do you think you can say anything that's good? After all, your mouths speak out of what's plentiful in your hearts.[168] 35 A good person produces good words out of their store of goodness, and an evil person produces evil words out of their store of evil.

36 "But I'm telling you that people will have to give an account on judgement day for every worthless sentence they've spoken, 37 because you'll be either be convicted, or be declared guiltless, by the things that you yourself have said."

The religious leaders ask for a sign[169]

38 Then some of the religious teachers and some from the Farisaios' party responded to him, "Teacher, we want to see a sign from you."[170]

39 "It's an evil and adulterous generation that's looking for a sign," answered Yeshua (Jesus; Grk. Yesus), "and no sign will be given to it apart from the sign of the prophet Yonah (Jonah).[171] 40 Just like Yonah was in the belly of the huge fish for three days and three nights,[172] in the same way, the son of humanity will be three days and three nights in the heart of the earth. 41 The inhabitants of Nineveh will stand up and condemn this generation on judgement day, because they turned away from their sins when Yonah preached,[173] and look, now there's someone here who's greater than Yonah. 42 The queen of the south will get up and condemn this generation on judgement day, because she travelled a great distance to hear King Shelomoh's (Solomon) wisdom,[174] and look, now there's someone here who's greater than Shelomoh.

The demon's revenge[175]

43 "Whenever an evil spirit comes out of a person, it goes through arid lands looking for a place to rest, and doesn't find any. 44 So it says to itself, 'I'll go back to the house I just left.' Then when it gets back, it finds that it's not only unoccupied, but it's been swept and tidied up. 45 So it goes and finds seven other spirits more evil than itself, and they all go to live there, so that person is worse off than they were at the beginning. So now, it'll be just like that for this evil generation."

The mother and siblings of Yeshua[176]

46 While Yeshua (Jesus; Grk. Yesus) was still talking to the crowd, his mother and siblings stood outside, wanting to speak to him. 47 Someone told him, "Look, your mother and your siblings are outside, waiting to speak with you."

48 "Who's my mother, and who are my siblings?" Yeshua replied to that person. 49 Then, extending his hand around to his apprentices, he said, "See, these are my mother and my siblings, 50 because anyone who obeys my father in the heavens is my brother and my sister and my mother."

The parable about spreading seed[177]

13:1 That same day, **Yeshua** (Jesus; Grk. Yesus) went outside and sat by the lake. 2 A large crowd gathered around him, so he got into a boat and sat there while the crowd remained standing on the beach.[178] 3 From there, he told them many parables, saying, "Listen, a farmer went out to plant seed at the right time of the year. 4 As he was spreading the seed, some of it fell beside a path, and the birds come and ate that seed. 5 Some fell on stony ground where there wasn't much soil, and it sprouted immediately because the thin layer of soil was moist and warm, 6 but when the sun rose high, it was scorched, and not having any deep roots, it withered up. 7 Some seed fell in a thistle patch, but the thistles grew over them and choked them out. 8 However, some seed landed on the good soil, and it grew to bear a harvest—some a hundred times more, some sixty times, and some thirty times. 9 Anyone who wants to hear should strive to understand this."

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163 RV 12:30 · Cross-ref. Mrk 9:40.
164 RV 12:32 · Cross-ref. Luk 12:10.
165 RV 12:33 · Parallel Luke 6:43-45
166 RV 12:33 · Cross-ref. Mat 7:20; Luk 6:44.
167 RV 12:34 · Cross-ref. Mat 3:7; 23:33; Luk 3:7.
168 RV 12:34 · Cross-ref. Mat 15:18; Luk 6:45.
169 RV 12:38 · Parallel Mark 8:11-12; Luke 11:29-32
170 RV 12:38 · Cross-ref. Mat 16:1; Mrk 8:11; Luk 11:16.
171 RV 12:39 · Cross-ref. Mat 16:4; Mrk 8:12.
172 RV 12:40 · Cross-ref. Yonah 1:17.
173 RV 12:41 · Cross-ref. Yonah 3:5.
174 RV 12:42 · Cross-ref. 1Ki 10:1-10; 2Ch 9:1-12.
175 RV 12:43 · Parallel Luke 11:24-26
176 RV 12:46 · Parallel Mark 3:31-35; Luke 8:19-21
177 RV 13:1 · Parallel Mark 4:1-9; Luke 8:4-8
178 RV 13:2 · Cross-ref. Luk 5:1-3.

Readers' Version

Yeshua's use of parables[179]

10 After this, his apprentices came to him and asked, "Why do you speak to the people in parables?"

11 "You guys have been permitted to know the heavenly kingdom's mysteries," replied Yeshua (Jesus; Grk. Yesus), "but not those other people, 12 because anyone who already has will be given more, and they'll end up with plenty, but anyone who doesn't have, even what they do have will be taken away from them.[180] 13 That's why I speak to them in parables, because when they look they don't see, and when they listen, they don't hear or understand, 14 and so the prophecy written by (Isaiah) is being fulfilled:

'When you listen you will hear, but you certainly won't understand,
and when you look you will see, but you certainly won't perceive anything,
15 because these people's hearts are insensitive, and they can barely hear with their ears,
and they shut their eyes so they can't see with them.
Otherwise they might see with their eyes, and hear with their ears,
and understand with their heart, and then return to me, and then I would heal them.'[181]

16 "But your eyes are blessed, because they can see, and your ears also, because they can hear,[182] 17 because I can assure you guys that many prophets and godly people wanted to see what you're seeing, but they didn't see, and they wanted to hear what you're hearing, but they didn't hear it either.

The meaning/salvation of parable concerning the planting[183]

18 "So now listen to the meaning of the parable about the person spreading seed. 19 Everyone who hears the message about the kingdom and doesn't understand it, the evil one comes and snatches what was sown in that person's heart. That's the seed that landed by the path. 20 The seed that landed on the rocky ground, that's the person who hears the message and is immediately happy to accept it, 21 but doesn't have any roots of their own, so it's just fleeting—they stumble as soon as there's any difficulties or persecution because of the message. 22 The seed that landed among the thorns is the person who hears the message, but the world's worries and wealth's seductiveness choke out the message and it becomes unfruitful. 23 The seed that landed on the good soil is the person who hears the message and understands it and goes on to bear fruit—some people producing a hundred times more, some sixty times, and some thirty times."[184]

The parable about the bad wheat

24 Then Yeshua (Jesus; Grk. Yesus) told them another parable, saying, "The heavenly kingdom is like a farmer who's planted good seed in his field. 25 But while everyone was sleeping, his enemy came and spread black-grained 'wheat' seeds around his wheat field and left again. 26 Then when the wheat grew and produced grains, the poisonous 'wheat' could also be seen. 27 The farmer's slave came and told him, 'Master, wasn't it *good* wheat seed that you planted? So why is there so much false wheat?' 28 'An enemy must have done this,' the farmer replied. 'So should we go and pull out the bad stuff?' asked the slaves. 29 'No,' said the farmer, 'because pulling that out might also pull up some of the wheat plants. 30 Let them all grow together, and then at harvest time I can just tell the harvesters to pull the false wheat plants out first and put them in bundles to be incinerated, and then harvest the wheat to go into my barn.' "

The parable about the small mustard seed[185]

31 Another one of his parables went like this: "The heavenly kingdom is like a mustard seed that a man planted in his field. 32 Even though it's a very small seed, it grows larger than most garden plants, and becomes such a large bush that birds even come and nest in its branches."

The parable about the yeast[186]

33 In another parable, Yeshua (Jesus; Grk. Yesus) said, "The heavenly kingdom is like yeast, which a woman took and hid in a month's worth of flour, and eventually all of it rose."

The reason Yeshua used parables[187]

34 **Yeshua** (Jesus; Grk. Yesus) told all these things to the crowds in the form of parables. In fact he said nothing that wasn't a parable, 35 so that what had been written by the prophet would be fulfilled:

'I will be saying things that have been hidden since the creation of the world.'[188]

Yeshua explains about the false wheat

36 Then Yeshua (Jesus; Grk. Yesus) left the crowd and went into the house. His apprentices followed him in and asked him for the interpretation of the parable about the poisonous black wheat in the field.

37 "The farmer spreading the good seed," Yeshua answered, "is the son of humanity, 38 and the field is the

179 **RV 13:10 · Parallel** Mark 4:10-12; Luke 8:9-10

180 **RV 13:12 · Cross-ref.** Mat 25:29; Mrk 4:25; Luk 8:18; 19:26.

181 **RV 13:14-15 · Cross-ref.** Isa 6:9-10 (LXX).

182 **RV 13:16-17 · Cross-ref.** Luk 10:23-24.

183 **RV 13:18 · Parallel** Mark 4:13-20; Luke 8:11-15

184 **RV 13:23 · Note** See http://scrollandscreen.com/biblestudyresources/Matthew%2013.1-23%20mgvh%20notes.pdf

185 **RV 13:31 · Parallel** Mark 4:30-32; Luke 13:18-19

186 **RV 13:33 · Parallel** Luke 13:20-21

187 **RV 13:34 · Parallel** Mark 4:33-34

188 **RV 13:35 · Cross-ref.** Psa 78:2.

world, and the good seeds are the heirs to the kingdom. The false wheat seeds are the evil one's apprentices, 39 and the enemy who planted them is the devil. The harvest is at the end of this age, and the harvesters are God's messengers. 40 Therefore at the end of this age, the false wheat plants will be gathered and incinerated. 41 The son of humanity will send out his messengers to remove all the temptations out of his kingdom, as well as everyone who doesn't obey God's law, 42 and they'll throw them into the incinerator, and there'll be crying and a lot of anguish. 43 Then the godly people will shine as bright as the sun in their father's kingdom. Anyone who's interested in hearing, let them listen.

The parable about the treasure in the field

44 "The heavenly kingdom is like a field that had had treasure hidden in it. When someone found the treasure, they hid it again, and with great excitement went and sold everything they had so they could buy that field.

The parable about the valuable pearl

45 "The heavenly kingdom is also like a trader wanting to buy beautiful pearls, 46 and when they found one outstanding pearl, they went and sold everything they had so they could buy that pearl.

The parable about the dragnet

47 "The heavenly kingdom is also like a dragnet that was thrown into the lake and picked up everything from under the water. 48 When it was full, they pulled it up onto the beach and sat and sorted the catch—throwing the good catch into containers and throwing out the bad stuff. 49 It'll be just like that at the end of this age—God's messengers will come out and separate the evil people from the godly people, 50 and they'll throw the evil ones into the incinerator. There'll be crying and a lot of anguish.

51 "Did you all understand all of that?"

"Yes," his apprentices answered.

52 Then he said to them, "Because of this, every teacher who's been trained about the heavenly kingdom is like a home owner who gives presents of both new and old things of out their valuables."

Those from Nazaret cannot accept the messiah[189]

53 **After Yeshua** (Jesus; Grk. Yesus) had finished explaining the parables, he left that place, 54 went to his hometown of Nazaret (Nazareth), and taught the people in the Jewish meeting hall. They were amazed at his teaching, asking each other, "Where did this fellow get his wisdom and his ability to do miracles? 55 Isn't he the son of Yosef (Joseph), the carpenter? Don't we know his mother Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) and his brothers Ya'akov (James; Grk. Yakobos) and Yosef and Shim'on (Simon) and Yehudah (Judas; Grk. Yudas)? 56 Aren't his sisters still here in town? So where did he get all these abilities?" 57 As a result, they didn't have any respect for him.

But **Yeshua** said to them, "A prophet is not dishonoured except in his own hometown and among his own household."[190] 58 So he didn't do many miracles there because of their disbelief.

The beheading of Yohan-the-immerser[191]

14:1 Around that time, King Herodes (Herod) the Tetrarch heard the news **about Yeshua** (Jesus; Grk. Yesus), 2 and he said to his slaves, "This must be Yohan-the-immerser having come back from the dead, and so that's why he can do all these miracles!"

3 Herodes said this because he'd previously had Yohan (John; Grk. Yoannes) arrested and put in prison because of Herodias, his brother Filippos's (Philip's) wife.[192] 4 Yohan had been saying that it was against God's law for Herodes to take his brother's wife. 5 Herodes had been wanting to have Yohan executed, but he was afraid of the crowd because they considered Yohan to be a prophet.

6 However at Herodes's birthday celebration, Herodias's daughter had danced in front of them all and had pleased Herodes so much 7 that he promised with an oath to give her anything she requested.

8 The young woman was urged on by her mother to tell Herodes that she wanted Yohan-the-immerser's head on a plate.

9 The king was upset, but because of his oaths in front of the other guests, he commanded it to be so 10 and sent his soldiers to behead Yohan in prison. 11 So then his head was brought in on a plate and given to the young woman, who then took it to her mother. 12 Hearing the news, Yohan's apprentices went to the prison and collected his body and buried it. Then they went and told **Yeshua** (Jesus; Grk. Yesus).

The feeding of 5,000 families[193]

13 When **Yeshua** (Jesus; Grk. Yesus) heard what had happened to Yohan (John; Grk. Yoannes), he got a boat to take him to a quiet place by himself, but the crowds from the cities heard about it, and followed him around the lake's shore on foot. 14 So when he got out of the boat, he saw a large crowd of people, and he felt compassion towards them, and he healed the sick people they'd brought.

15 As evening was approaching, his apprentices came up and requested, "This place is quite isolated, and it's already late. Send the people back into the villages so they can buy themselves something to eat."

16 "Oh, there's no need to send them away," **Yeshua** answered. "you apprentices give them something to eat."

17 "We don't have anything here" they responded, "except for five buns and two cooked fish."

18 "Bring them here to me," Yeshua instructed, 19 then he told the crowds to sit down on the grass. He took the

189 **RV 13:53 · Parallel** Mark 6:1-6; Luke 4:16-30

190 **RV 13:57 · Cross-ref.** Yhn 4:44.

191 **RV 14:1 · Parallel** Mark 6:14-29; Luke 9:7-9

192 **RV 14:3-4 · Cross-ref.** Luk 3:19-20.

193 **RV 14:13 · Parallel** Mark 6:30-44; Luke 9:10-17; Yhn 6:1-14

five buns and two fish and, looking up to the sky, he said a blessing, broke the buns, and gave the pieces to his apprentices to distribute to the crowds. 20 Everyone there ate enough to be full, and then the apprentices picked up twelve baskets of leftover bread. 21 There were about five thousand families there.

Yeshua and Kefa walk on the lake[194]

22 Straight after that, Yeshua (Jesus; Grk. Yesus) instructed his apprentices to board the boat and to head back to the other side of the lake while he dismissed the crowds. 23 He sent them all back to their homes, then climbed up a hill by himself to pray. 24 By then the boat was in the middle of the lake, but it was being beaten by the waves because a strong wind had come up.

25 In the early hours of the morning, Yeshua went out to them on the lake, walking on the surface. 26 When his apprentices saw him coming over the lake, they were worried, thinking it was a ghost, and yelling out in fear.

27 But **Yeshua** answered them immediately, saying, "Be brave, I'm here, don't worry."

28 "**Master**," called Kefa (Peter; Grk. Petros), "if it's you, command me to come to you on the lake."

29 "Come!" he said. So Kefa climbed over the back of the boat and started walking across the lake towards **Yeshua**, 30 but when he looked around at the wind, he lost his nerve and started sinking, and he yelled out, "**Master**, save me!" 31 Immediately, **Yeshua** stretched out his hand and took hold of Kefa and said to him, "Your faith is weak. Why did you doubt?"

32 Then as soon as the two of them climbed into the boat, the wind died down 33 and everyone in the boat knelt down in front of Yeshua, saying, "You certainly must be **God's** son!"

The sick are healed just by touching Yeshua's clothes[195]

34 So then they finished crossing the lake and got out at Gennaisaret. 35 The people there recognised Yeshua (Jesus; Grk. Yesus) and sent news to the whole surrounding region. So the people brought all their sick relatives to him 36 and begged him even to just let them touch the edge of his robe, because everyone who did that was healed.

Obeying God versus tradition[196]

15:1 Then some people from the Farisaios' party and some religious teachers from Yerushalem (Jerusalem) arrived and asked **Yeshua** (Jesus; Grk. Yesus), 2 "Why do your apprentices break the traditions handed down by our elders? They don't do the hand-washing ceremony before eating."

3 "Well why do you break **God's** command because of your tradition?" Yeshua responded. 4 "**God** told us to honour our fathers and mothers,[197] and also that anyone who speaks evil about their father or mother deserves the death penalty.[198] 5 But if someone tells their father or mother that whatever help they may have expected from them is now given away as a gift, then you people say 6 that they're not actually dishonouring their parents. So by saying that, you're overriding **God's** message with your own tradition. 7 You hypocrites! The prophet Yeshayah (Isaiah) was right about you people when he wrote:

8 'These people honour me with their lips,
But their hearts are far away from me.
9 Their worship of me is useless,
They teach human ideas as if they're commands.' "[199]

True 'dirtiness'[200]

10 Then Yeshua (Jesus; Grk. Yesus) called out to the crowd, "Listen carefully so you can understand this: 11 It's not what goes into your mouth that defiles you, but rather, it's what comes out of your mouth."

12 His apprentices then came up to him and told him, "You know that the Farisaios were offended by what you just said?"

13 "Every plant," Yeshua answered, "that wasn't planted by my heavenly father will get pulled out. 14 Just ignore them. They're blind guides, and if a blind person's leading another blind person, both of them will stumble into a pit."[201]

15 But Kefa (Peter; Grk. Petros) asked him, "So explain your saying to us."

16 "Can't you figure it out yet?" Yeshua replied. 17 "Can't you apprentices see that everything that goes into your mouth then goes down into your stomach, and eventually ends up in the toilet? 18 But the things that come out of your mouth are coming from your mind, and that's what defiles a person.[202] 19 After all, lust, murder, adultery, sexual immorality, stealing, falsely accusing, and slander, these all come out of the mind. 20 It's those things that defile a person, not eating without ceremonially washing your hands."

The non-Jewish woman with amazing faith[203]

21 Then **Yeshua** (Jesus; Grk. Yesus) left Galil and went out to the districts of Tsor (Tyre) and Tsidon (Sidon). 22 Then, look, a woman from that area and of Kena'ani (Canaanite) ancestry came to him and called out, "**Master**, David's descendant, my daughter is suffering

194 **RV 14:22 · Parallel** Mark 6:45-52; Yhn 6:15-21
195 **RV 14:34 · Parallel** Mark 6:53-56
196 **RV 15:1 · Parallel** Mark 7:1-13
197 **RV 15:4 · Cross-ref.** Exo 20:12; Deu 5:16.
198 **RV 15:4 · Cross-ref.** Exo 21:17; Lev 20:9.
199 **RV 15:8-9 · Cross-ref.** Isa 29:13 (LXX).
200 **RV 15:10 · Parallel** Mark 7:14-23
201 **RV 15:14 · Cross-ref.** Luk 6:39.
202 **RV 15:18 · Cross-ref.** Mat 12:34.
203 **RV 15:21 · Parallel** Mark 7:24-30

Readers' Version

from demon possession."

23 But Yeshua didn't even answer her. So his apprentices came up and suggested, "Send her away, because she's still yelling out back there."

24 Yeshua answered, "I was only sent to the lost sheep that descended from Yisrael (Israel)."

25 But she came and knelt down in front of him, begging, "**Master**, help me."

26 "It's not good," Yeshua responded, "to take the children's food off them and throw it out to the puppies."

27 "True, **master**," she said, "but even the puppies eat the little crumbs that fall off their masters' table."

28 "Dear lady" **Yeshua** answered, "you have lots of faith, so what you asked for will become reality." And so her daughter was healed that very hour.

Yeshua heals many different afflictions

29 Then **Yeshua** (Jesus; Grk. Yesus) left that place, and after walking along Lake Galil, he climbed up a hill and sat down. 30 Big crowds came up to him, bringing people who were lame, maimed, blind, or mute, and many others, and they laid them down in front of him, and he healed them. 31 The crowds marvelled, seeing people speaking who'd been mute, and maimed people now healthy, and lame people walking, and blind people now seeing, and they praised Yisrael's (Israel's) **God**.

The feeding of 4,000 families[204]

32 Then **Yeshua** (Jesus; Grk. Yesus) called his apprentices and told them, "I feel sorry for this crowd because they've been out here with me for three days and haven't had anything to eat, but I'm not happy to just send them away hungry, in case they collapse on the way home."

33 "Out here in the wilderness," replied his apprentices, "where could we possibly get enough bread to feed a crowd this size?"

34 "How many buns do you have?" asked **Yeshua**.

"Seven," they replied, "and a few small fish."

35 Then, instructing the crowd to sit down on the ground, 36 he took the seven buns and the fish, and gave thanks. Then he broke them apart and gave the pieces to his apprentices to distribute to the crowds. 37 Everyone ate, and when they were full, they collected seven baskets full of the leftover food. 38 There were about four thousand families there.

39 After sending the crowds home, Yeshua got into the boat, and they went to the regions of Magadan.

Requesting a sign in the sky[205]

16:1 Some people from the Farisaios' party and some from the Saddoukaios (Sadducee) sect approached Yeshua (Jesus; Grk. Yesus), and, trying to tempt him, they asked him to make a sign in the sky to show his power to them.[206] 2 But he replied, 3 ◘ 4 "This is an evil and adulterous generation that's wanting a sign, and no sign will be given to it except for the sign of Yonah (Jonah)."[207] Then he left them and went away.

The yeast of the Farisaios and Saddoukaios[208]

5 Now Yeshua's (Jesus'; Grk. Yesus') apprentices had crossed the lake, but they forgot to take any bread, 6 and **Yeshua** told them, "Watch out for the yeast from the Farisaios and the Saddoukaios (Sadducees)."[209]

7 This caused a discussion among them, trying to figure out if he was scolding them for not bringing any bread.

8 But **Yeshua** knew what they were saying, and asked them, "You people with little faith, why are you talking to each other about not having bread? 9 Haven't you understood what's going on here yet? Don't you remember that there were twelve baskets of leftovers when five buns were used to feed 5,000 families?[210] 10 And then seven baskets of leftovers when seven buns were used to feed 4,000 families?[211] 11 How can you fail to understand that I wasn't talking to you about bread? Watch out for the yeast from the Farisaios and Saddoukaios.

12 Then they understood that he wasn't talking about yeast that's used to make bread, but about the teachings of the Farisaios' party and of the Saddoukaios sect.

Kefa acknowledges Yeshua as God's son[212]

13 When **Yeshua** (Jesus; Grk. Yesus) arrived in the outskirts of Kaisareia-Filippi (Caesarea Philippi), he asked his apprentices, "Who are people saying the son of humanity *is*?"

14 "Some say Yohan-the-immerser come back to life," they answered, "but others say the promised prophet Eliyah (Elijah), and others, Yirmiyah (Jeremiah) or one of the other prophets."[213]

15 "But you yourselves," he asked, "Who do *you* say I am?"

16 "You're the promised **messiah**," Shim'on (Simon) Kefa (Peter; Grk. Petros) answered, "the son of the living **god**."[214]

17 Then **Yeshua** answered, "You are blessed, Shim'on BarYonah, because it wasn't any person that revealed that

204 **RV 15:32 · Parallel** Mark 8:1-10

205 **RV 16:1 · Parallel** Mark 8:11-13; Luke 12:54-56

206 **RV 16:1 · Cross-ref.** Mat 12:38; Luk 11:16.

207 **RV 16:4 · Cross-ref.** Mat 12:39; Luk 11:29.

208 **RV 16:5 · Parallel** Mark 8:14-21

209 **RV 16:6 · Cross-ref.** Luk 12:1.

210 **RV 16:9 · Cross-ref.** Mat 14:17-21.

211 **RV 16:10 · Cross-ref.** Mat 15:34-38.

212 **RV 16:13 · Parallel** Mark 8:27-30; Luke 9:18-21

213 **RV 16:14 · Cross-ref.** Mat 14:1-2; Mrk 6:14-15; Luk 9:7-8.

214 **RV 16:16 · Cross-ref.** Yhn 6:68-69.

Readers' Version

to you, but rather, my father who's in the heavens. 18 And I can add that you're Kefa (meaning 'rock'), and I'll build my assembly on that rock, and hell's gates won't be able to hold it back. 19 I'll give you the heavenly kingdom's keys, and whatever you restrain on the earth will be restrained in the heavens, and whatever you free on the earth will be freed in the heavens."[215]

20 Then he instructed his apprentices not to tell anyone that he's the **messiah**.

Yeshua talks about future suffering and death[216]

21 From that time onwards, **Yeshua** (Jesus; Grk. Yesus) began showing his apprentices that he needed to go to Yerushalem (Jerusalem) and to suffer at the hands of the elders, chief priests, and religious teachers there, before being executed and then coming back to life on the third day.

22 But Kefa (Peter; Grk. Petros) took him aside and started telling him off, saying, "Goodness gracious, **master**, this certainly won't happen to you."

23 Yeshua turned towards Kefa and said, "Get behind me, Satan. You're tempting me because you're not thinking in a godly way, but only in human terms."

24 Then **Yeshua** told his apprentices, "If anyone wants to follow me, they need to suppress their own desires and be ready to sacrifice and to suffer, and then follow me,[217] 25 because anyone who wants to save their life will lose it, but anyone who loses their life on my account will find it.[218] 26 What help would it be to a person if they gain everything in the world, and yet lose their soul? Or put another way, what could a person give in exchange for their soul? 27 The son of humanity is going to return displaying his father's splendour, accompanied by his messengers,[219] and then he'll reward each individual according to their behaviour.[220] 28 I can assure you that some people standing here won't experience death until they first see the son of humanity coming as king."

Yeshua's face shines brightly[221]

17:1 After six days, **Yeshua** (Jesus; Grk. Yesus) took Kefa (Peter; Grk. Petros), and Ya'akov (James; Grk. Yakobos) and his brother Yohan (John; Grk. Yoannes), and they went up a high hill by themselves, 2 and Yeshua was changed in front of them so that his face shone like the sun and his clothes became as white as the light. 3 Then look, Mosheh (Moses) and Eliyah (Elijah) appeared, and the three apprentices could see them talking with Yeshua. 4 Then Kefa spoke up and said **to Yeshua**, "**Master**, it's good that we're here. If you want, I could make three shelters here: one for you, one for Mosheh, and one for Eliyah."

5 While he was still speaking, a bright cloud came over the top of them, and wow, a voice came out of the cloud saying, "This is my dear son that I get great pleasure from.[222] Just listen to him."[223]

6 When the three apprentices heard the voice, they lay face down and were extremely scared. 7 But **Yeshua** went across to them, and touching them, he said, "Get up now and don't be afraid," 8 and when they looked around, they didn't see anyone other than **Yeshua** himself.

9 As they started heading down the hill, **Yeshua** instructed them, "Don't tell anyone what you saw until after the son of humanity comes back to life."

10 So his apprentices asked him, "Why do the religious teachers say that Eliyah (Elijah) has to come before the messiah?"[224]

11 "In a way, Eliyah is coming," he said, "and he'll restore everything. 12 But I'm also telling you that in another way, Eliyah already came, and they didn't recognise him. Instead, they mistreated him just however they wanted,[225] and the son of humanity will suffer from their actions like that too."

13 Then the apprentices realised that he was talking to them about Yohan-the-immerser.

Yeshua drives a demon out of a boy[226]

14 When they got back to the crowd, a man approached Yeshua (Jesus; Grk. Yesus) and knelt down in front of him, 15 saying, "**Master**, show mercy to my son, because he has seizures and isn't well, often falling into the fire or the water. 16 I brought him to your apprentices, but they weren't able to heal him."

17 "Oh you unbelieving and depraved generation," **Yeshua** answered, "how much longer will I have to be with you people? How much longer can I tolerate you people? Bring your son here to me." 18 Then **Yeshua** rebuked the demon and it came out of the boy, who was healed that very hour.

19 Later, the apprentices went by themselves **to Yeshua** and asked him why they hadn't been able to drive away the demon.

20 "It's because your faith is so small," he told them, "be-

215 **RV 16:19 · Cross-ref.** Mat 18:18; Yhn 20:23.
216 **RV 16:21 · Parallel** Mark 8:31–9:1; Luke 9:22-27
217 **RV 16:24 · Cross-ref.** Mat 10:38; Luk 14:27.
218 **RV 16:25 · Cross-ref.** Mat 10:39; Luk 17:33; Yhn 12:25.
219 **RV 16:27 · Cross-ref.** Mat 25:31.
220 **RV 16:27 · Cross-ref.** Psa 62:12; Rom 2:6.
221 **RV 17:1 · Parallel** Mark 9:2-13; Luke 9:28-36
222 **RV 17:5 · Cross-ref.** Gen 22:2; Psa 2:7; Isa 42:1; Mat 3:17; 12:18; Mrk 1:11; Luk 3:22.
223 **RV 17:5 · Cross-ref.** Deu 18:15.
224 **RV 17:10 · Cross-ref.** Mal 4:5.
225 **RV 17:12 · Cross-ref.** Mat 11:14.
226 **RV 17:14 · Parallel** Mark 9:14-29; Luke 9:37-43a

cause I can assure you that if your faith was as big as a mustard seed, you'd be able to command a mountain to move, and it would move, and then there'd be nothing that you apprentices couldn't do."[227]

Yeshua speaks again about his forthcoming death[228]

21 ◘ 22 Another time when they were all together in Galil, **Yeshua** (Jesus; Grk. Yesus) told them, "The son of humanity is going to be handed over to the people, 23 and they're going to kill him, and then he'll come back to life on the third day." Those listening were very upset.

Paying the temple tax

24 Then when they got to Kafarnaoum (Capernaum), the tax-collectors collecting the poll tax[229] approached Kefa (Peter; Grk. Petros) and asked him, "Isn't your teacher going to pay the tax?"

25 "Yes, he will." replied Kefa.

Then when he went inside the house, before he could say anything, **Yeshua** (Jesus; Grk. Yesus) asked him, "What do you think, Shim'on (Simon)? Do this world's kings extract taxes from their own children, or from strangers?"

26 "From strangers," answered Kefa.

"So surely the children are exempt?", **Yeshua** responded, 27 "but so that we don't offend them, go down to the lake and throw in a line. Pull out the first fish that you hook, and when you open its mouth, you'll find a coin that'll be enough to pay the tax for both of us."

Who is the greatest?[230]

18:1 Around that time, **Yeshua's** (Jesus'; Grk. Yesus') apprentices approached him and asked him, "So who'll be the greatest in the heavenly kingdom?"[231]

2 Yeshua called in a small child, stood the child in the middle of the room, 3 and said, "I can assure you all that if you don't change to become like a small child, you certainly won't enter the heavenly kingdom,[232] 4 so anyone who makes themself humble like this small child is greater in the heavenly kingdom. 5 Anyone who accepts a small child like this in my name is accepting me.

6 "But anyone who causes one of these little ones who believe in me to stumble, it would have been better for that person if a heavy stone had been hung around their neck and they'd been sunk in the deep lake. 7 The world suffers due to temptations, because it's necessary for temptations to come, but it won't be good for the person who brings the temptation.

8 "If your hand or foot causes you to stumble, cut it off and throw it away, because it's better for you to enter eternal life maimed or lame than to be thrown into the eternal fire with two hands and two feet.[233] 9 And if your eye causes you to stumble, pluck it out and throw it away, because it's better for you to enter eternal life with only one eye than to be thrown into the pit of fire with two eyes.[234]

Finding the lost sheep[235]

10 "Make sure that you apprentices don't despise any of these little ones, because I'm telling you that their messengers in the heavens are always in front of my father who's in the heavens.

11 ◘[236] 12 "What do you think about this? A man had a hundred sheep, and one of them strayed away. Won't he leave the ninety-nine there in the hills and go and look for the sheep that was missing? 13 And if he happens to find it, I can assure you that he'll be happier about that one than about the ninety-nine who never strayed away. 14 In the same way, your father in the heavens doesn't want even one of these little ones to die.

Confronting an offender

15 "If a fellow believer sins, go where there's just the two of you and rebuke that person privately. If they listen to you, you've gained back a fellow believer.[237] 16 But if they don't listen to you, take one or two others with you, so that there'll be two or three witnesses to verify the message.[238] 17 Then if that person still refuses to listen, tell the whole assembly. If they still refuse to hear from the assembly, treat them like a non-believer or a tax-collector.[239]

Restricting and releasing

18 "I can assure you that whatever you restrain on earth will be restrained in heaven, and whatever you set free on earth will be set free in heaven.[240]

19 "Again, I can assure you that if two of you on earth agree about anything they request in prayer, then my father who's in the heavens will action it, 20 because any

227 **RV 17:20 · Cross-ref.** Mat 21:21; Mrk 11:23; 1Cor 13:2.

228 **RV 17:21 · Parallel** Mark 9:30-32; Luke 9:43b-45

229 **RV 17:24 · Cross-ref.** Exo 30:13; 38:26.

230 **RV 18:1 · Parallel** Mark 9:33-37; Luke 9:46-48; 17:1-2

231 **RV 18:1 · Cross-ref.** Luk 22:24.

232 **RV 18:3 · Cross-ref.** Mrk 10:15; Luk 18:17.

233 **RV 18:8 · Cross-ref.** Mat 5:30.

234 **RV 18:9 · Cross-ref.** Mat 5:29.

235 **RV 18:10 · Parallel** Luke 15:3-7

236 **RV 18:11 · Note** Some Greek manuscripts add in the text of Luke 19:10 here: because the son of humanity came to look for those who are lost, and save them.

237 **RV 18:15 · Cross-ref.** Luk 17:3.

238 **RV 18:16 · Cross-ref.** Deu 19:15.

239 **RV 18:17 · Note** Some might read this as a command to shun the person, but perhaps it would be better read as 'treat them as a lost person who needs to be saved'?

240 **RV 18:18 · Cross-ref.** Mat 16:19; Yhn 20:23.

place where two or three people have gathered together in my name and authority, I'll be right there among them."

The importance of forgiveness

21 Then Kefa (Peter; Grk. Petros) approached Yeshua (Jesus; Grk. Yesus) and asked, "**Master**, how often can someone sin against me and I'll still have to forgive them?"[241]

22 "I won't say seven times," **Yeshua** answered, "but seventy times seven times![242]

23 "It's because of this that the heavenly kingdom can be likened to a king who wanted to settle accounts with his slaves. **24** So when he began the process, a man was brought in who owed him tens of millions, **25** but since he had no way of repaying it, the master commanded for him and his wife and children and all their possessions to be sold to help pay off the debt. **26** Then that slave dropped to the ground and prostrated himself to the master, saying, 'Master, give me a little more time, and then I'll be able to repay it all to you.' **27** So the master felt sorry for that slave and sent him away and forgave his loan.

28 "But when the slave got outside, he found one of his fellow slaves who owed him a few thousand. He grabbed him and was strangling him with his hands, saying, 'Give back what you owe!' **29** The fellow slave dropped to the ground and begged him, 'Give me a little more time and I'll repay you.' **30** But the other wasn't willing, and he went and had the man thrown into prison until he repaid what he owed. **31** The other slaves who'd observed all this were very upset, so they went and informed the master about what had happened. **32** So then the master called in the slave that he'd forgiven and told him, 'You evil slave! I forgave you that entire debt because you pleaded with me. **33** Wouldn't it have been reasonable for you also to have shown mercy to your fellow slave just like I was merciful to you?' **34** Then the master, who was now quite angry, handed him over to the torturers until he could repay everything that he owed.

35 "So that's how my heavenly father will treat you if you don't genuinely forgive others around you."

Yeshua answers about divorce[243]

19:1 When **Yeshua** (Jesus; Grk. Yesus) had finished saying these things, he left Galil and went to the Yehudah (Judea) regions on the other side of the Yarden (Jordan) River, **2** and large crowds followed him, and he healed them.

3 Some people from the Farisaios' party approached him to test him by asking, "Is there any cause for which a man can dismiss his wife?"

4 "Haven't you read," he replied, "that God made them male and female from the beginning?[244] **5** And then how he said, 'A man will leave his parents and be joined together with his wife, and then the two of them will be a single body'?[245] **6** So then, they're no longer two but are now one body, therefore don't let any person separate what **God** has joined together."

7 "So why did Mosheh (Moses) allow us to give her divorce papers and then send her away?" they asked him.[246]

8 "It was because of your hard hearts that Mosheh allowed you to send away your wife," Yeshua (Jesus; Grk. Yesus) answered, "but it wasn't like that at the beginning. **9** Now I'm telling you that anyone who divorces his wife, except in the case of sexual immorality, and then remarries, is responsible for sexual cheating. Also, if the woman who was sent away remarries, then she's responsible for cheating, too.[247]

10 His followers made the point, "If that's the case for husband and wife, it's better not to get married."

11 "Not everyone can accept this," Yeshua responded, "but only those with a special gift. **12** There are some men who are born without testicles, right from their mother's womb, there are some who've been castrated by others, and there are some who castrate themselves because of the heavenly kingdom. Anyone who's able to accept this can accept it."

Yeshua blesses the children[248]

13 Then some small children were brought to Yeshua (Jesus; Grk. Yesus) hoping that he would place his hands on them and pray for them, but the apprentices scolded them. **14** But **Yeshua** intervened, "Be patient with the children, and don't stop them from coming to me, because it's ones like these that make up the heavenly kingdom."

15 Then, after placing his hands on them, he left that place.

Answering the rich man[249]

16 And look, a man approached Yeshua (Jesus; Grk. Yesus) and asked him, "Teacher, what good thing do I need to do in order to have eternal life?"

17 "Why are you asking me about what's good?" Yeshua responded. "Only one is good. But if you're wanting to enter into life, you should obey God's commands."

18 "Which ones?" he asked.

"Don't murder,"[250] **Yeshua** answered, "don't mess with

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241 **RV 18:21-22 · Cross-ref.** Luk 17:3-4.

242 **RV 18:22 · Cross-ref.** Gen 4:24.

243 **RV 19:1 · Parallel** Mark 10:1-12

244 **RV 19:4 · Cross-ref.** Gen 1:27; 5:2.

245 **RV 19:5 · Cross-ref.** Gen 2:24.

246 **RV 19:7 · Cross-ref.** Deu 24:1-4; Mat 5:31.

247 **RV 19:9 · Cross-ref.** Mat 5:32; 1Cor 7:10-11.

248 **RV 19:13 · Parallel** Mark 10:13-16; Luke 18:15-17

249 **RV 19:16 · Parallel** Mark 10:17-31; Luke 18:18-30

250 **RV 19:18 · Cross-ref.** Exo 20:13; Deu 5:17.

another person's spouse,[251] don't steal,[252] don't lie in court,[253] 19 honour your parents,[254] and love your neighbour like yourself."[255]

20 "I've kept all of those," the young man said, "so what else do I need to do?"

21 "If you want to be perfect," answered **Yeshua**, "go and sell what you own and give to the poor, and then you'll have treasure in the heavens. Then come and follow me."

22 But when the young man heard that, he went away despondent, because he owned many properties.

23 So **Yeshua** said to his apprentices, "I can assure you that it's hard for a wealthy person to enter the heavenly kingdom. 24 In fact, it's easier for a camel to go through the eye of a needle than for a wealthy person to enter **God's** kingdom."

25 When his apprentices heard that, they were very surprised and asked, "Well, who can be saved then?"

26 **Yeshua** looked them in the eyes and answered, "It's impossible for humans, but with **God**, everything is possible."

27 "Hey," Kefa (Peter; Grk. Petros) reacted, "we left everything to follow you, so what'll happen to us?"

28 "I can assure you," **Yeshua** told them, "that after the world is remade and the son of humanity sits down on his splendid throne,[256] you apprentices who followed me will also sit on twelve thrones, ruling over Yisrael's (Israel) twelve tribes.[257] 29 And everyone who left their houses, or brothers or sisters, or father or mother, or wife or children, or farms, on account of my name and commission, will be repaid a hundred times over, and will inherit eternal life.

The last will be first

30 "But many people who are first will end up last, and the last will be first,[258]

20:1 because the heavenly kingdom is like a landowner who came out in the morning to hire labourers to work in his vineyard. 2 They all agreed on the rate for the day, and then he sent them off to work in his vineyard. 3 Then around 9am he noticed some others standing idle in the marketplace, 4 and he told them, 'You can go and work in the vineyard, and I'll pay you all a fair wage.' 5 So they went off. Then he came out around midday, and again at 3pm, and did the same. 6 When he came out around 5pm, and there were still people just standing around, he asked them, 'Why have you been idly standing here all day?'

7 'Because no one has hired us,' they said. So he also sent them off to work in the vineyard.

8 "In the evening, the landowner instructed his manager, 'Call the workers and give them their wages,[259] starting with the last to start work, and ending with the first.' 9 The ones who'd started late afternoon each received the day's wage that the first workers had been promised, 10 so those first ones expected they'd receive more, but they all got the same day's wage. 11 When they got theirs, the first workers started grumbling about the landowner, 12 and complained, 'These last ones only worked an hour, and yet you paid them the same as us who worked the entire day right through the scorching heat!' 13 'Buddy,' he said to one of them, 'I'm not cheating you. Didn't you agree to work for me for the usual daily wage? 14 Take what we agreed on and go, but I wanted to give these last workers the same amount. 15 Or aren't I permitted to do what I want with my own money? Or do you look at me maliciously just because I'm generous?'

16 "So that's how the last will be first, and the first will be last."[260]

Yeshua tells a third time about his death[261]

17 **As Yeshua** (Jesus; Grk. Yesus) started on the walk to Yerushalem (Jerusalem), he took the twelve apprentices aside by themselves on the way, and told them, 18 "Listen, we're going to Yerushalem, and the son of humanity will be handed over to the chief priests and the religious teachers, and they'll condemn him to death 19 and hand him over to the non-Jews to be mocked and flogged and executed on a post, and then on the third day he'll come back to life."

Requesting the top seats[262]

20 Then Zavday's (Grk. Zebedaios') wife approached Yeshua (Jesus; Grk. Yesus) with her two sons, Ya'akov (Jacob) and Yohan (John; Grk. Yoannes). She knelt in front of him, obviously wanting to ask for something.

21 "What is it that you're wanting?" Yeshua asked.

"Promise that my two sons will be able to sit beside you in your royal court," she said, "one on the right and one on the left."

22 But **Yeshua** answered, "You people don't realise what you're asking. Do you think you'll be able to bear the suffering that I'll have to suffer?"

"Yes," they replied, "we can."

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251 RV 19:18 · Cross-ref. Exo 20:14; Deu 5:18.
252 RV 19:18 · Cross-ref. Exo 20:15; Deu 5:19.
253 RV 19:18 · Cross-ref. Exo 20:16; Deu 5:20.
254 RV 19:19 · Cross-ref. Exo 20:12; Deu 5:16.
255 RV 19:19 · Cross-ref. Lev 19:18.
256 RV 19:28 · Cross-ref. Mat 25:31.
257 RV 19:28 · Cross-ref. Luk 22:30.
258 RV 19:30 · Cross-ref. Mat 20:16; Luk 13:30.
259 RV 20:8 · Cross-ref. Lev 19:13; Deu 24:15.
260 RV 20:16 · Cross-ref. Mat 19:30; Mrk 10:31; Luk 13:30.
261 RV 20:17 · Parallel Mark 10:32-34; Luke 18:31-34
262 RV 20:20 · Parallel Mark 10:35-45

Readers' Version

23 "Well, you will indeed share my suffering," Yeshua responded. "But on the other hand, sitting on my right and my left is not my decision to make—it's for the people my father's prepared those places for."

24 Now the other ten, who'd heard all this, resented the two brothers, 25 but **Yeshua** called them over and said, "You apprentices know that the rulers of other nations practice total control over their people, as do other powerful people.[263] 26 But among you, it shouldn't be like that. Instead, anyone who wants to become important should be your servant,[264] 27 and anyone who wants to be first should be your slave, 28 in the same way that the son of humanity didn't come to be served, but to serve others and to give his life as the cost of freeing many people."

Yeshua heals two blind men[265]

29 When they all left Yeriho (Jericho), a large crowd followed after him. 30 Then, look, two blind men heard that **Yeshua** (Jesus; Grk. Yesus) was passing by, so they yelled out, "Show mercy to us, **master**, David's descendant!"

31 The crowd warned them to be quiet, but they just yelled out even louder, "**Master**, David's descendant, show mercy to us!"

32 At that point, **Yeshua** stopped and called them over and asked, "What is it that you're wanting me to do for you?"

33 "**Master**," they said, "open our eyes so we can see."

34 **Yeshua** felt compassionate towards them, and touched their eyes with his fingers, and then straight away they were able to see, and they followed after him.

The jubilant entrance of Yeshua into Yerushalem[266]

21:1 When they were getting close to Yerushalem (Jerusalem) and arrived at Beyt-Fagey (Bethphage) on the Mt. of Olives, **Yeshua** (Jesus; Grk. Yesus) sent two of his apprentices ahead, 2 telling them, "Go ahead to the next village, and in front of you you'll see a donkey tied up, and her colt near her. Untie the donkey and bring them back here to me. 3 But if anyone says anything to you, just tell them that the **master** needs them, and they'll let you take them."

4 "All this is happening so that the message that was written by the prophet will come to pass:

5 'Tell the daughter of Tsiyon (Zion):
"Look, your king is coming,
gentle, and riding a donkey,
and a colt, a donkey's offspring." ' "[267]

6 So the two apprentices left and did what **Yeshua** (Jesus; Grk. Yesus) had told them. 7 They brought back the donkey and the colt, and they put their coats on them, and he sat on them. 8 Then some people in the huge crowd spread their coats on the road, while others cut branches off trees and spread them on the road. 9 The crowd that walked ahead of him and the crowd that followed along behind all yelled out, "David's descendant, honoured rescuer! Blessed one who comes in **Yahweh's** name! Supreme honoured rescuer!"[268]

10 As they entered Yerushalem (Jerusalem), everyone in the city was stunned, asking, "Who is this?"

11 The crowds responded, "It's the prophet **Yeshua**—the prophet from Nazaret (Nazareth) in Galil!"

Anger aroused in the temple[269]

12 Then **Yeshua** (Jesus; Grk. Yesus) dismounted and entered the temple. He threw out everyone who was buying and selling in the temple, and he knocked over the moneychangers' tables and the dove-sellers' seats, 13 telling them, "It was written that my house will be called a house of prayer, but you're making it a hideout for robbers."[270]

14 The blind and lame people in the temple approached Yeshua, and he healed them. 15 But the chief priests and religious teachers, having seen him do miracles, and having heard the children in the temple yelling out 'David's descendant, honoured rescuer!' became angry 16 and accused him, asking, "Can't you hear what they're saying?"

"Yes, I can," **Yeshua** responded. "Didn't you ever read where it says 'You caused praise to come from the lips of infants and babies'?"[271]

17 Then he left the temple and Yerushalem (Jerusalem) and went and stayed overnight out at Beyt-Ania (Bethany).

Yeshua kills the fig tree[272]

18 In the morning, as he headed back into the city, Yeshua (Jesus; Grk. Yesus) was hungry. 19 He saw a single fig tree near the road, but when he got close, it only had leaves on it, so he told it, "You'll never bear fruit again," and immediately the fig tree withered up.

20 His apprentices who saw this happen were amazed and asked each other, "How did that tree instantly wither up?"

21 "I can assure you apprentices," **Yeshua** answered, "that if you have faith and don't doubt, not only could you do that to a fig tree, you could tell this hill to move itself into the sea, and it would happen.[273] 22 You'd be able to do everything—anything you request in prayer, believing that

263 **RV 20:25-26 · Cross-ref.** Luk 22:25-26.
264 **RV 20:26-27 · Cross-ref.** Mat 23:11; Mrk 9:35; Luk 22:26.
265 **RV 20:29 · Parallel** Mark 10:46-52; Luke 18:35-43
266 **RV 21:1 · Parallel** Mark 11:1-11; Luke 19:28-40; Yhn 12:12-19
267 **RV 21:5 · Cross-ref.** Zech 9:9.
268 **RV 21:9 · Cross-ref.** Psa 118:25-26.
269 **RV 21:12 · Parallel** Mark 11:15-19; Luke 19:45-48; Yhn 2:13-22
270 **RV 21:13 · Cross-ref.** Isa 56:7; Jer 7:11.
271 **RV 21:16 · Cross-ref.** Psa 8:2 (LXX).
272 **RV 21:18 · Parallel** Mark 11:12-14,20-24
273 **RV 21:21 · Cross-ref.** Mat 17:20; 1Cor 13:2.

it'll happen."

The source of Yeshua's authority[274]

23 When Yeshua (Jesus; Grk. Yesus) went back into the temple and started teaching the people, the chief priests and the Jewish elders came and challenged him, asking, "What authority do you have to do these things?"

24 "Well, I have one question for you first," **Yeshua** answered. "If you answer it, then I'll tell you all about my authority to do these things. 25 So, where did Yohan's (John; Grk. Yoannes) practice of immersion come from?"

They discussed this among themselves, saying, "If we say from heaven, he'll ask us why we didn't believe Yohan. 26 But if we say it was a human idea, then the crowd might revolt against us, since they consider Yohan to be a prophet." 27 So they answered, "We don't know."

"Well then, nor will I tell you about my authority to do these things," **Yeshua** answered.

The parable about obedience

28 "But what does it matter to you people, anyway? There was a man who had two children, and he went up to the first one and told him, 'Son, go and work in my vineyard today.' 29 'I can't,' he answered, but later he regretted what he'd said and went and did the work. 30 The father also approached the other child with the same instruction. 'I will, master,' this one answered, but he never went. 31 Which of the two did what the father wanted?"

"The first one," they answered.

"I can assure you," **Yeshua** (Jesus; Grk. Yesus) continued, "that tax collectors and prostitutes will enter **God's** kingdom ahead **of** you lot, 32 because Yohan (John; Grk. Yoannes) came to you teaching the way to become right with God, but you didn't believe that he was sent by God. Yet the tax collectors and prostitutes believed him, and still, even when you saw that, you didn't later show regret, change your minds, and believe.[275]

The parable about the evil tenants[276]

33 "Listen to another parable: A landowner planted a vineyard and fenced it, and he carved a wine-pressing pit into it and built a watchtower.[277] Then he rented it out to tenant farmers and moved away. 34 At harvest time, he sent some of his slaves to the tenant farmers to bring back his share of the harvest. 35 However, the tenants grabbed his slaves and beat them. They killed some and threw rocks at others. 36 So the owner sent a larger group of slaves, but the tenants did the same things to them.

37 "Next, he sent his son, because he thought his son would have influence over them. 38 But when the tenant farmers saw the son, they thought, 'Hey, this is the heir of the estate. If we kill him, then the inheritance will be ours.' 39 So they grabbed the son, dragged him out of the vineyard, and killed him there outside.

40 "Now, when the owner of the vineyard comes, what do you think he'll do to those tenant farmers?"

41 "He'll brutally destroy those wicked tenants," they answered, "then he'll rent the vineyard out to other tenant farmers, who'll give him his share of the harvest."

42 **Then Yeshua** (Jesus; Grk. Yesus) said to them, "Haven't you ever read this in the scriptures? It says:

'The stone which the builders rejected,
this would become the cornerstone.
This one came from **Yahweh**,
and it was amazing to see.'[278]

43 "Because of that, I'm telling you that **God's** kingdom will be taken away from you people, and be given to a people group who'll produce a harvest. 44 Anyone who falls down onto this stone will be shattered,[279] and anyone this stone falls on will be totally pulverised."[280]

45 When the chief priests and the Farisaios heard those parables, they knew he was talking about them. 46 They attempted to arrest him, but couldn't, because they knew the crowds believed him to be a prophet from God.

The parable about the wedding reception[281]

22:1 **Yeshua** (Jesus; Grk. Yesus), still answering them, told another parable: 2 "The heavenly kingdom is like this: A king prepared his son's wedding reception, 3 and he sent out some of his slaves to remind the people who'd been invited, but they didn't want to come. 4 So he sent out some other slaves, instructing them, 'Tell the people who were invited: Listen, I've prepared the dinner, including some of my grain-fed beef, and everything's now ready. Come to the wedding and celebrate.' 5 But they ignored the message and went their various ways—one went off to his field to work, and another went to deal with his business. 6 Still others grabbed the slaves and mistreated them, and even killed them.

7 "Now the king was angry and sent in his soldiers to destroy those murderers and burn their city. 8 Then he told his slaves, 'Well, the wedding reception is ready, but the people who were invited aren't worthy to come. 9 So spread out on the roads and invite everyone you find to come to the reception.' 10 So those slaves went out onto the roads and invited everyone they found—both evil and good people, and then the seats at the wedding reception were all full.

11 "But when the king came in to meet the seated guests,

274 **RV 21:23 · Parallel** Mark 11:27-33; Luke 20:1-8

275 **RV 21:32 · Cross-ref.** Luk 3:12; 7:29-30.

276 **RV 21:33 · Parallel** Mark 12:1-12; Luke 20:9-19

277 **RV 21:33 · Cross-ref.** Isa 5:1-2.

278 **RV 21:42 · Cross-ref.** Psa 118:22-23.

279 **RV 21:44 · Cross-ref.** Isa 8:14-15.

280 **RV 21:44 · Cross-ref.** Dan 2:34-35,44-45.

281 **RV 22:1 · Parallel** Luke 14:15-24

Readers' Version

he saw a man there who wasn't dressed in the proper clothes for a wedding, 12 and demanded, 'Friend, how did you get in here without the right clothes?' But the man had nothing to say. 13 So the king told his servants, 'Tie up the man's hands and feet, and throw him outside into the darkness, where there'll be weeping and a lot of anguish.'[282]

14 Certainly, many people are invited, but only a few are selected."

The question about paying tax[283]

15 Then the members of the Farisaios party went away and had a discussion to try to figure out how to trick him into saying something wrong. 16 Afterwards, they sent some of their apprentices along with some supporters of Herodes (Herod) to ask, "Teacher, we know you're honest and you teach **God's** ways in all honesty, irrespective of what people might say, because you don't care about people's opinions. 17 So then, tell us what you think: should we pay the poll tax to Kaisar or not?"

18 But **Yeshua** (Jesus; Grk. Yesus) knew how wicked they were, and asked, "Why are you testing me, you hypocrites? 19 Show me the coin used to pay the poll tax." So they brought a coin to him. 20 Then he asked, "Whose image is this on the coin, and whose inscription?"

21 "Kaisar's," they answered.

"Then give Kaisar's things to Kaisar, and **God's** things **to God**," Yeshua responded.

22 When they heard that, they were amazed, and left him alone and went away.

The question about marriage in heaven[284]

23 On the same day, some people from the Saddoukaios (Sadducee) sect (who claim people won't rise back to life after dying)[285] approached Yeshua (Jesus; Grk. Yesus) and asked, 24 "Teacher, Mosheh (Moses) wrote that if a married man dies childless, his brother should marry the widow and in that way raise children for his deceased brother.[286] 25 Well, there were seven brothers amongst us, and the first one got married and then died childless. So his brother married the widow. 26 The same happened for the second brother, and the third, all the way to the seventh. 27 Finally the woman died. 28 Now then, if people rise back to life, which of the brothers will she be the wife of, since they were all married to her?"

29 "You've got it wrong," **Yeshua** answered, "because you don't understand either the scriptures or **God's** power. 30 When people come back to life, there'll be no marrying or getting engaged, because they'll be like the messengers in heaven. 31 But as for coming back to life after dying, isn't it written in the scriptures that **God** said, 32 '*I am* Avraham's **god** and Yitshak's (Isaac) **god** and Ya'akov's (Jacob) god'?[287] **God** isn't the **god** of dead people, but of living ones."

33 When the crowds heard his answer, they were amazed at his teaching.

The most important command[288]

34 But when the Farisaios party heard that Yeshua (Jesus; Grk. Yesus) had silenced the Saddoukaios (Sadducees), they decided to work together, 35 so a lawyer among them tested him by asking, 36 "Teacher, which is the most important command in Mosheh's (Moses') instructions?"

37 "You should love your **God Yahweh** with your whole heart, your whole soul, and your whole mind.[289] 38 That's the first and most important command. 39 The next is similar to it: You should love your neighbour the way you love yourself.[290] 40 Everything in the Torah and the prophets' writings just follows on from those two commands."[291]

The question about the messiah[292]

41 Since everyone from the Farisaios party was gathered together, **Yeshua** (Jesus; Grk. Yesus) asked them a question, 42 "How do you interpret the scriptures about the **messiah**? Who will he be a descendant of?"

"A descendant of King David," they answered.

43 "Then how could David," he continued, "inspired by God's **spirit**, call him '**master**' when he said,

44 '**Yahweh** said to my **master**:
"Sit there at my right
until I conquer your enemies"?[293]

45 So if David calls him '**master**', how could he be his descendant?"

46 No one was able to answer his question, and after that day they didn't dare ask him anything else.

Yeshua's warnings about show and status[294]

23:1 Then **Yeshua** (Jesus; Grk. Yesus) spoke to the crowds and to his apprentices, saying, 2 "The religious teachers and the Farisaios party claim Mosheh's (Moses) authority. 3 Because of that, do everything they

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282 RV 22:13 · Cross-ref. Mat 8:12; 25:30; Luk 13:28.
283 RV 22:15 · Parallel Mark 12:13-17; Luke 20:20-26
284 RV 22:23 · Parallel Mark 12:18-27; Luke 20:27-40
285 RV 22:23 · Cross-ref. Acts 23:8.
286 RV 22:24 · Cross-ref. Deu 25:5.
287 RV 22:32 · Cross-ref. Exo 3:6.
288 RV 22:34 · Parallel Mark 12:28-34; Luke 10:25-28
289 RV 22:37 · Cross-ref. Deu 6:5.
290 RV 22:39 · Cross-ref. Lev 19:18.
291 RV 22:35-40 · Cross-ref. Luk 10:25-28.
292 RV 22:41 · Parallel Mark 12:35-37; Luke 20:41-44
293 RV 22:44 · Cross-ref. Psa 110:1.
294 RV 23:1 · Parallel Mark 12:38-39; Luke 11:43,46; 20:45-46

Readers' Version

tell you to do, and obey all the commands they tell you to obey. However, don't copy what they *do*, because they're only good at telling, not doing. 4 They package up unbearably heavy loads and put them on the people's shoulders, while they themselves won't even lift a finger to help. 5 Everything they *do* do is only done to be a public display in front of the people,[295] so they have big prayer boxes[296] and fancy robes.[297] 6 They love the best places at dinners and the best seats in the Jewish meeting halls. 7 They love being greeted in the marketplaces and addressed as 'my great one'. 8 But don't let anyone call you 'my great one', because you only have one leader, and you're all brothers and sisters, 9 and don't call anyone here on earth your 'Father', because you only have one father—a heavenly one. 10 Don't let anyone call you their mentor, because you only have one teacher, and that's **the messiah**. 11 The most important person will be everyone's servant,[298] 12 and anyone who praises themself will be humbled, and anyone who humbles themself will be praised.[299]

Yeshua reveals the hypocrisy of those who are religious[300]

13 "You religious teachers and Farisaios are hypocrites and will have a bad end, because you're actually keeping people away from the heavenly kingdom—you don't enter yourselves, and nor do you allow others to enter.

14 ◘ 15 "You religious teachers and Farisaios are hypocrites and will have a bad end, because you'd travel all the way around the world to make one convert, and then you'd make him twice the son of hell that you are yourselves.

16 "You blind guides will have a bad end. You say that if anyone makes a promise on the temple, it's worthless, but if they make a promise on the gold in the temple, then they have to honour it. 17 You're both stupid and blind, because which is greater: the gold, or the temple which makes the gold sacred? 18 And you say that if anyone makes a promise on the altar, it's worthless, but anyone who makes a promise on the gift on the altar has to honour it. 19 You're both stupid and blind, because which is greater: the gift, or the altar which makes the gift sacred? 20 Anyone who makes a promise on the altar is bound by both the altar and the things on it. 21 Anyone who makes a promise on the temple is bound by both the temple and God who lives in it. 22 And anyone who makes a promise on heaven is bound by both **God's** throne and the one who's sitting on it.[301]

23 "You religious teachers and Farisaios are hypocrites and will have a bad end, because you give a tenth of your herbs,[302] but you ignore the weightier parts of God's commands, like justice, mercy, and faith. It's good to tithe, but those other things should also be observed, and not left out. 24 You blind guides! You try to strain out a gnat, and end up swallowing a camel.

25 "You religious teachers and Farisaios are hypocrites and will have a bad end, because you scrub the outsides of your cups and bowls, but the insides are still full of greed and selfishness. 26 You blind Farisaios! First you should clean the inside of your cup or dish, so that the outside can also become clean.

27 "You religious teachers and Farisaios are hypocrites and will have a bad end, because you're like whitewashed tombs.[303] On the outside they might look nice, but the insides are full of dead people's bones and all kinds of impurities, 28 so even though the people might see your godly facade, actually your insides are full of hypocrisy and lawlessness.

Punishment for mistreating prophets[304]

29 "You religious teachers and Farisaios are hypocrites and will have a bad end, because you rebuild the prophets' tombs and adorn the tombs of godly people, 30 and you tell yourselves, 'If we'd lived back in our ancestors' time, we wouldn't have had any part with them in killing the prophets.' 31 By saying that, you're admitting to yourselves that you're the descendants of the ones who killed the prophets— 32 actually you're just the same as your ancestors. 33 Bunch of snakes! Brood of vipers! How are you planning to escape being condemned to hell?[305] 34 Because of that, listen, I'm now sending more prophets and wise preachers and teachers to you people. You'll kill off some of them and have others executed on posts. You'll flog some of them in your Jewish meeting halls, and you'll persecute others from city to city, 35 so that the judgement for the deaths of all the godly people around the world will fall on you people. This includes the blood of innocent Hevel (Abel)[306] all the way through the centuries to the blood of Zekaryah (Zechariah; Grk. Zakarias) (son of Berekyah) who you people murdered between the temple

295 **RV 23:5 · Cross-ref.** Mat 6:1.
296 **RV 23:5 · Cross-ref.** Deu 6:8.
297 **RV 23:5 · Cross-ref.** Num 15:38.
298 **RV 23:11 · Cross-ref.** Mat 20:26-27; Mrk 9:35; 10:43-44; Luk 22:26.
299 **RV 23:12 · Cross-ref.** Luk 14:11; 18:14.
300 **RV 23:13 · Parallel** Mark 12:40; Luke 11:39-42,44,52; 20:47
301 **RV 23:22 · Cross-ref.** Isa 66:1; Mat 5:34.
302 **RV 23:23 · Cross-ref.** Lev 27:30.
303 **RV 23:27 · Cross-ref.** Acts 23:3.
304 **RV 23:29 · Parallel** Luke 11:47-51
305 **RV 23:33 · Cross-ref.** Mat 3:7; 12:34; Luk 3:7.
306 **RV 23:35 · Cross-ref.** Gen 4:8.

and the altar.[307] 36 Yes, I can assure you that all these things will happen to this generation.

Yeshua's concern for Yerushalem[308]

37 "Yerushalem (Jerusalem), Yerushalem, the city that murders the prophets and throws rocks to kill those who are sent to her. How often I wanted to gather your inhabitants like a mother hen gathers her chicks under her wings, but you didn't want that. 38 So listen, now your temple will be left uninhabited,[309] 39 because I'm telling you that you certainly won't see me again until you can say, 'The person coming in **Yahweh's** name has been blessed.' "[310]

Yeshua foretells the destruction of the temple[311]

24:1 When **Yeshua** (Jesus; Grk. Yesus) left the temple, his apprentices approached him and pointed out the temple buildings. 2 In response, he asked, "Do you see all this? I can assure you that it'll be torn down so thoroughly that not a single stone will be left on top of another."

Future calamities and persecution[312]

3 When Yeshua (Jesus; Grk. Yesus) was sitting on the Mt. of Olives, his apprentices came up to him by themselves, asking, "Tell us when all those things will happen, and what the signs will be of your arrival and of the end of this age."

4 "Watch out in case other people mislead you," **Yeshua** answered, 5 "because many will come claiming to be me, saying that they're the **messiah**, and misleading many people. 6 You'll observe wars and hear reports about wars further away. Don't be alarmed, but keep watching, because these things need to happen, although that's not yet the end. 7 People groups will turn against each other, and countries rise up against one another, and there'll be famines and earthquakes. 8 But all of those things are just like the beginning of labour pains.

9 "Then they'll hand you apprentices over for persecution, and some of you will be killed. All the people groups will hate you because of my name.[313] 10 They'll cause many people to stumble and hand each other over and hate each other. 11 Also, many false prophets will appear, and they'll mislead many people, 12 and as a result, lawlessness will increase, and many people's love will cool off, 13 but anyone who lasts until the end will be rescued.[314] 14 This good message about God's kingdom will be proclaimed right around the world as a witness statement to all the people groups, and then the end will come.

Desecration and false teachers[315]

15 "So when you apprentices see the irreverent object that the prophet Daniyel wrote about being placed in the holy place[316] (anyone reading this should try to understand it), 16 those in Yehudah (Judea) should flee to the hills, 17 anyone outside on the flat roof shouldn't go back inside to get things out of the house,[317] 18 and anyone in the field shouldn't go back to the house to get their coat. 19 It'll be very difficult for pregnant women and breast-feeding mothers in those days, 20 and you should pray that your escape won't be in winter or on a rest day. 21 This will be followed by incredible troubles like nothing that's ever happened in this world, from creation until the present time, and which will never happen again[318]— 22 in fact, if those days weren't shortened, nobody would survive. However, because of the chosen people, those days will be shortened.

23 "At that time, if anyone says, 'Look, here's the **messiah**' or 'Here he is', don't believe it, 24 because false messiahs and false prophets will emerge, and they'll do amazing miracles that would, if possible, mislead even the chosen people. 25 Listen, I'm telling you apprentices before it happens.

26 "So if they tell you apprentices, 'Look, he's out in the wilderness,' don't go out there, or if they say, 'He's here in these private rooms,' don't believe it,[319] 27 because when the son of humanity comes, it'll be like how the lightning goes right across the sky from one side to the other.

28 "Wherever there's something dead, that's where the vultures will gather.[320]

The miraculous appearance of the messiah[321]

29 "But immediately after that troubling time, the sun will go dark[322] and the moon won't shine.[323] The stars will fall from the sky, and the heavenly powers

307 **RV 23:35 · Cross-ref.** 2Ch 24:20-21.
308 **RV 23:37 · Parallel** Luke 13:34-35
309 **RV 23:38 · Cross-ref.** Jer 22:5.
310 **RV 23:39 · Cross-ref.** Psa 118:26.
311 **RV 24:1 · Parallel** Mark 13:1-2; Luke 21:5-6
312 **RV 24:3 · Parallel** Mark 13:3-13; Luke 21:7-19
313 **RV 24:9 · Cross-ref.** Mat 10:22.
314 **RV 24:13 · Cross-ref.** Mat 10:22.
315 **RV 24:15 · Parallel** Mark 13:14-23; Luke 21:20-24
316 **RV 24:15 · Cross-ref.** Dan 9:27; 11:31; 12:11.
317 **RV 24:17-18 · Cross-ref.** Luk 17:31.
318 **RV 24:21 · Cross-ref.** Dan 12:1; Rev 7:14.
319 **RV 24:26-27 · Cross-ref.** Luk 17:23-24.
320 **RV 24:28 · Cross-ref.** Luk 17:37.
321 **RV 24:29 · Parallel** Mark 13:24-27; Luke 21:25-28
322 **RV 24:29 · Cross-ref.** Isa 13:10; Yoel 2:10,31; 3:15; Rev 6:12.
323 **RV 24:29 · Cross-ref.** Isa 13:10; Eze 32:7; Yoel 2:10; 3:15.

will be shaken.[324] 30 And then a miracle will appear in the sky as the son of humanity arrives. All of the world's people groups will be in turmoil, and they'll see the son of humanity arriving on the clouds in the sky with power and massive splendour.[325] 31 There'll be a trumpet blast as he sends out his messengers to bring together all his chosen people from every part of the earth—from one pole to the other.

Watch the fig tree[326]

32 "So learn the parable about the fig tree: whenever its branches green up and leaves start to sprout out, you know that summer is coming. 33 In the same way, when you see all those things happening, you'll know then that the end of this age is very close. 34 I can assure you that that generation won't pass away until all of those things happen. 35 The sky and the earth will pass away, but my messages will certainly *not* pass away.

The day of his return isn't known[327]

36 "No one knows the exact day or time—not even the messengers in the heavens, or even the son—only the father knows it. 37 The son of humanity's arrival will be just like it was in Noah's time.[328] 38 In the days leading up to the flood, people were eating and drinking, and marrying and getting engaged—right until the very day that Noah got into the barge. 39 They didn't realise that something was coming until the flood came and took everything away.[329] It'll be just like that when the son of humanity comes. 40 Two people will be working out on the farm—one will be taken and one left behind. 41 Two people will be grinding grain—one will be taken and one left behind. 42 So keep watching, because none of you know exactly when your **master** will return. 43 But you do know that if a home-owner knew when a thief was going to come, he'd be there watching, and not allow the thief to break into the house.[330] 44 Because of that, you apprentices should also get ready, because otherwise you won't realise when the son of humanity is coming.

The watchful servant and the slacker[331]

45 "As a result, we'll see who the faithful and watchful slave is—the one who the master appointed to run all of his household affairs. 46 That slave will be rewarded if the master finds him working faithfully when he arrives suddenly. 47 I can assure you that he'll appoint the slave to supervise everything that he possesses. 48 But if the evil slave says to himself, 'Ah, the master won't be back for a long time yet,' 49 and starts beating his fellow slaves, and spends time eating and drinking with drunks, 50 then his master will arrive when he's not expecting it 51 and will torture him and send him off with the hypocrites to where there'll be crying and a lot of anguish.

The parable about not being prepared

25:1 "The heavenly kingdom can also be likened to ten young women in a wedding party who took their lamps and went off to meet the groom.[332] 2 Five of them were harebrained and five were sensible. 3 The less clever ones took their lamps but didn't take any oil for them, 4 whereas the sensible ones had oil in containers along with the lamps. 5 When the groom was delayed, they started nodding off and napping.

6 "But in the middle of the night there was a shout, 'Look, the groom's on his way! Come out and meet him.' 7 So all the young women got up and trimmed the wicks on their lamps, 8 and the less sensible ones asked the others, 'Here, give us some of your oil, because our lamps are starting to splutter.' 9 But the sensible ones answered, 'We don't have enough for everyone. You need to go to the stall and buy some for your lamps.' 10 However, while they were still away buying oil, the groom appeared, and those who were ready went in with him to the wedding, and the door was shut.

11 "Later, the other young women arrived and called out, 'Master, master, let us in!'[333] 12 But he answered, 'I can assure you that I don't know you.'

13 "So then, be watchful, because you apprentices don't know the day or the time.

The parable about using what you're given[334]

14 "It's like a man who was leaving on a trip. He called his slaves and shared his savings among them for them to manage.[335] 15 He gave five bags of silver[336] to one, two bags to another, and one to the other, according to

324 RV 24:29 · Cross-ref. Isa 34:4; Rev 6:13.

325 RV 24:30 · Cross-ref. Dan 7:13; Zech 12:10-14; Rev 1:7.

326 RV 24:32 · Parallel Mark 13:28-31; Luke 21:29-33

327 RV 24:36 · Parallel Mark 13:32-37; Luke 17:26-30,34-36

328 RV 24:37 · Cross-ref. Gen 6:5-8.

329 RV 24:39 · Cross-ref. Gen 7:6-24.

330 RV 24:43-44 · Cross-ref. Luk 12:39-40.

331 RV 24:45 · Parallel Luke 12:41-48

332 RV 25:1 · Cross-ref. Luk 12:35.

333 RV 25:11-12 · Cross-ref. Luk 13:25.

334 RV 25:14 · Parallel Luke 19:11-27

335 RV 25:14-30 · Cross-ref. Luk 19:11-27.

336 RV 25:15 · Note Probably silver coins, or possibly gold, and perhaps each bag weighing up to 24kg, although these details aren't vital to the story. (For example, see https://www.theologyofwork.org/new-testament/matthew/living-in-the-new-kingdom-matthew-18-25/the-parable-of-the-talents-matthew-2514-30.)

each slave's ability, and then he departed. 16 In his absence,
the one with five bags of silver used it for trading and
gained five more bags. 17 Similarly, the one with two bags
gained two more bags. 18 But the one who received the one
bag, he went off and dug a hole in the ground and hid his
master's silver.

19 "Eventually the master of those slaves returned, and
he called them in to settle up their accounts. 20 The slave
who'd received five bags of silver approached, also bring-
ing the other five bags, and said, 'Master, you entrusted me
with five bags, and look, I gained another five.' 21 'Well
done, good and faithful slave,' said the master. 'You were
faithful with a few things, so I'll put you in charge of a lot
more things. Come and join your master in celebrating.'
22 The slave who'd received two bags approached and said,
'Master, you entrusted me with two bags of silver. Look, I
gained another two.' 23 'Well done, good and faithful slave,'
said the master. 'You were faithful with a few things, so I'll
put you in charge of a lot more things. Come and join your
master in celebrating.' 24 Then the slave with one bag of
silver also approached, and he said, 'Master, I knew that
you're a hard man, harvesting where you didn't plant, and
gathering where you didn't spread seed. 25 So because I
was afraid, I went and hid your silver in the ground. So
look, here's all of it back.' 26 'You evil and lazy slave,' his
master answered. 'You know that I harvest where I didn't
plant, and gather where I didn't spread seed, 27 so you
should've at least invested my silver with the bankers, and
then I could've got it back with some interest. 28 Therefore
take the bag of silver off him and give it to the one with
ten bags, 29 because everyone who has will be given more,
and will have plenty, but anyone who doesn't have, even
what they do have will be taken away from them.[337] 30 So
throw that useless slave out into the darkness where
there'll be crying and a lot of anguish.[338]

Separating sheep and goats

31 "But when the son of humanity
comes in his glory and all the mes-
sengers with him,[339] then he'll sit down on his splendid
throne[340] 32 and all the nations will be gathered together
in front of him. He'll separate them all from each other,
just like a shepherd separates the sheep from the goats.
33 Then the sheep will be standing on his right, and the
goats on his left 34 and the king will say to the sheep on his
right, 'Come all of you who've been blessed by my father.
Now you'll inherit the kingdom that has been prepared for
you since the creation of the world 35 because I was hun-
gry and you gave me something to eat, I was thirsty and
you gave me something to drink, I was a stranger and you
accommodated me, 36 I was naked and you gave me
clothes, I was sick and you visited me, I was in prison and
you came to see me.' 37 Then those godly people will ask,
'**Master**, when did we ever see you hungry and we fed you,
or thirsty and we gave you a drink? 38 And when did we see
you as a stranger and accommodate you, or naked and we
clothed you? 39 And when did we see you in prison, and we
came to see you?' 40 Then the king will answer them, 'I can
assure you that whenever you did it to one of the least of
these my brothers and sisters, then you did it to me.'

41 "Then the king will also speak to the ones on his left,
'Get away from me you who are cursed. You'll go into the
eternal fire which was prepared for the devil and his mes-
sengers. 42 Because I was hungry and you didn't give me
anything to eat, I was thirsty and you didn't give me any-
thing to drink, 43 I was a stranger and you didn't offer me
shelter, I was naked and you didn't give me any clothes,
and I was sick and in prison and you never visited me.'
44 Then they'll also respond, '**Master**, when did we ever
see you hungry or thirsty, or a stranger or naked, or sick or
in prison and we didn't help you?' 45 'I can assure you,' the
king answered, 'that whenever you failed to help even one
of the least of these others, you failed to serve me.' 46 Then
this group will be sent off to eternal punishment, but the
guiltless ones will receive eternal life."[341]

The plan to kill Yeshua[342]

26:1 **After Yeshua** (Jesus; Grk.
Yesus) had completed his teaching,
he told his apprentices, 2 "The pass-over celebration is in
two more days,[343] and the son of humanity will be handed
over to be executed on a stake."

3 At that time, the chief priests and the local elders were
gathered together in the courtyard of Kayafa (Caiaphas;
Grk. Kaiafas), the chief priest, 4 and they plotted together
to devise a way to arrest **Yeshua** so they could execute
him. 5 However, they decided not to do it during the cele-
brations so it wouldn't cause a big public disturbance.

Yeshua is anointed with lotion[344]

6 **Meanwhile Yeshua** (Jesus; Grk.
Yesus) arrived in Beyt-Ania
(Bethany) at the house of Shim'on (Simon) who had previ-
ously had leprosy. 7 A woman inside the house came up to
him carrying a carved alabaster flask of very expensive lo-
tion, which she poured over his head as he was seated,[345]
8 but some of his followers were upset when they saw this,
and complained, "Why all this waste? 9 That could have
been sold and raised a lot of money to give to the poor."

10 But **Yeshua** knew what they were saying and re-

337 **RV 25:29 · Cross-ref.** Mat 13:12; Mrk 4:25; Luk 8:18.

338 **RV 25:30 · Cross-ref.** Mat 8:12; 22:13; Luk 13:28.

339 **RV 25:31 · Cross-ref.** Mat 16:27.

340 **RV 25:31 · Cross-ref.** Mat 19:28.

341 **RV 25:46 · Cross-ref.** Dan 12:2.

342 **RV 26:1 · Parallel** Mark 14:1-2; Luke 22:1-2; Yhn 11:45-53

343 **RV 26:2 · Cross-ref.** Exo 12:1-27.

344 **RV 26:6 · Parallel** Mark 14:3-9; Yhn 12:1-8

345 **RV 26:7 · Cross-ref.** Luk 7:37-38.

Readers' Version

sponded, "Why are you all causing problems for this woman, because she did something beautiful for me.
11 You'll always have the poor with you,[346] but you won't always have me around. 12 This woman put this lotion on my body in a sense as a burial spice. 13 I can assure you all that wherever the good message about me is retold anywhere in the world, this woman and what she did will also be mentioned as a memorial to her."

Yehudah agrees to turn in Yeshua[347]

14 Then one of the twelve named Yehudah (Judas; Grk. Yudas) Iskariot went to the chief priests 15 and asked, How much are you willing to pay me if I hand him over to you all?" They offered thirty silver coins[348] 16 so from then on, he was looking for an opportunity to hand him over.

Yeshua gets ready to celebrate Passover[349]

17 On the first day of the *Flat Bread Celebration*, the **Yeshua's** (Jesus'; Grk. Yesus') apprentices approached him and asked, "Where do you want us to prepare the pass-over meal for you?"

18 "Go into the city to so-and-so," answered Yeshua, "and tell him that the teacher said, 'My time is getting close, but I'll celebrate the pass-over meal with you, along with my apprentices.' "

19 So the apprentices did as **Yeshua** had instructed them, and then they prepared the pass-over meal.

20 That evening as Yeshua was sitting with the twelve, 21 he said to them while they were still eating, "I can assure you that one of you is going to turn me in."

22 They were very upset and one by one they asked him, "Surely it won't be me, **master**?"

23 "It's the one who dipped his bread into the bowl at the same time as I did," Yeshua answered. "He's the one who's going to turn me in.[350] 24 It's true that the son of humanity is going to suffer what has already been written about, but on the other hand, the end won't be good for the man who turns him in, in fact it would have been better for him if he'd never been born."

25 "Surely it won't be me, honoured teacher?" asked Yehudah (Judas; Grk. Yudas), the one who would hand him in.[351]

"You said it," he replied.

Yeshua shares the bread and the wine[352]

26 Then during the meal, **Yeshua** (Jesus; Grk. Yesus) took some bread and blessed it, then he broke it into pieces and gave it to his apprentices, saying, "Take this and eat it—it's my body."

27 Then he took a cup of wine and after giving thanks, he shared it with them saying, "Everyone drink some, 28 because this is my blood[353] of the agreement[354] which is about to be poured out for the forgiveness of the sins of many people. 29 I can assure you all that I certainly won't drink this pass-over wine again until I'm able to drink it together with you all in my father's kingdom."

30 Then they sang some songs before heading out of the city to the Mt. of Olives.

Yeshua predicts Kefa's denials[355]

31 Then **Yeshua** (Jesus; Grk. Yesus) told them, "All of you will flounder tonight concerning me, because it's been written, 'I'll strike the shepherd and the flock will be scattered.'[356] 32 But after I come back to life, I'll go to Galil ahead of you all."[357]

33 "Even if all the others flounder," answered Kefa (Peter; Grk. Petros), "I won't."

34 "I can assure you," responded **Yeshua**, "that you'll disown me three times tonight before the rooster crows in the morning."

35 "Even if I have to die with you," said Kefa, "I'd certainly never disown you," and all the other apprentices said likewise.

Yeshua prays at Gethsaimanai[358]

36 Then they went together to a property named Gethsaimanai where he told his apprentices to sit down while he went on a little further to pray. 37 He took Kefa (Peter; Grk. Petros), Ya'akov (Jacob), and Yohan (John; Grk. Yoannes) with him, and then he was struck by feelings of sorrow and distress 38 and told them, "My soul is deathly sad. Stay here and look out for me."

39 He went on a little further, and knelt with his face to the ground, saying, "My father, if it's possible, let me avoid this suffering. However, it's not what I want because I want to do what *you* want."

40 Then he went back to the apprentices, but found them napping and said to Kefa, "Weren't you even able to stay awake for an hour for me? 41 Stay alert and pray so that

346 **RV 26:11 · Cross-ref.** Deu 15:11.
347 **RV 26:14 · Parallel** Mark 14:10-11; Luke 22:3-6
348 **RV 26:15 · Cross-ref.** Zech 11:12.
349 **RV 26:17 · Parallel** Mark 14:12-21; Luke 22:7-13,21-23; Yhn 13:21-30
350 **RV 26:23 · Cross-ref.** Psa 41:9.
351 **RV 26:25 · Note** https://www.billmounce.com/monday-with-mounce/Yeshua%E2%80%99-possible-play-judas%E2%80%99-words
352 **RV 26:26 · Parallel** Mark 14:22-26; Luke 22:14-20; 1 Cor. 11:23-25
353 **RV 26:28 · Cross-ref.** Exo 24:8.
354 **RV 26:28 · Cross-ref.** Jer 31:31-34.
355 **RV 26:31 · Parallel** Mark 14:27-31; Luke 22:31-34; Yhn 13:36-38
356 **RV 26:31 · Cross-ref.** Zech 13:7.
357 **RV 26:32 · Cross-ref.** Mat 28:16.
358 **RV 26:36 · Parallel** Mark 14:32-42; Luke 22:39-46

Readers' Version

you all don't fall into temptation. Your spirits are eager,
but your endurance is lacking."
42 Then he went off a second time and prayed, "My fa-
ther, if this can't be done any other way than me having to
suffer, then I'll submit to your will." 43 Returning again, he
found the apprentices sleeping because they were very
tired.
44 So he left them there and went back a third time, pray-
ing in the same way. 45 Then he went back to his appren-
tices and told them, "You're all sleeping to get some rest?
But look, it's time now, and the son of humanity is about to
be handed over to sinners. 46 Get up—we need to move.
The one about to turn me in is coming."

Yeshua is arrested[359]

47 While he was still speaking,
Yehudah (Judas; Grk. Yudas), one of
the twelve, came and he was accompanied by a large
crowd from the chief priests and local elders, and they
were carrying swords and clubs. 48 The one who was turn-
ing him in had prearranged a sign that he would kiss the
one that they should arrest.
49 He walked straight up **to Yeshua** (Jesus; Grk. Yesus)
and said, "Greetings, my honoured teacher," and he kissed
him.
50 "Friend," **Yeshua** asked, "why have you come?"
Then they came up to **Yeshua**, and grabbed and arrested
him. 51 But wow, one of **Yeshua's** group put out a hand to
stop them, then drew his sword and struck at the chief
priest's slave, cutting off his ear. 52 "Put your sword back in
its sheath," **Yeshua** said, "because those who fight with
the sword, die by the sword. 53 Don't you realise that I
could just ask my father and he would place over a dozen
divisions of heavenly soldiers here in front of me, 54 how-
ever then the scriptures that tell what will happen
wouldn't get fulfilled."
55 Then turning to the crowds, **Yeshua** said, "So you all
came out with swords and clubs as if you were arresting a
thief? 56 I was sitting, teaching every day in the temple[360]
but you didn't arrest me there."

Yeshua is interrogated by the Jewish leaders[361]

57 Then the ones who had arrested
Yeshua (Jesus; Grk. Yesus) led him
away to Kayafa (Caiaphas; Grk. Ka-
iafas) the chief priest, where the religious teachers and the
local elders had gathered together. 58 Kefa (Peter; Grk. Pet-
ros) followed along from a distance, and went inside to the
chief priest's courtyard, where he sat with the attendants
and waited to see what would happen. 59 The chief priests
and the whole council tried to find people who would
bring false accusations against **Yeshua** so they could sen-
tence him to death, 60 but even though many people
wanted to try, they couldn't find anyone suitable. Eventu-
ally, two others came up 61 and said, "We heard this man
say, 'I'm able to demolish **God's** temple and rebuild it in
three days.' "[362]
62 So the chief priest stood and asked Yeshua, "Don't you
have any respond to what these men are accusing you of?"
63 But **Yeshua** stayed silent, so then the chief priest asked
him, "I order you by the living **God** to tell us if you're the
messiah, the son of **God**."
64 "You said it," **Yeshua** responded. "However, I can tell
you all that from now on, you'll see the son of humanity
sitting beside God in the position of power and coming in
the clouds in the sky."[363]
65 Then the chief priest tore his robes and said, "He belit-
tled God. Why would we need more witnesses after that?
See here, you all heard him slander God. 66 What do you all
think now?
"He should get the death penalty,"[364] they answered.
67 Then they spat in Yeshua's face and they beat him and
slapped him[365] 68 saying, "Prophesy to us, **messiah**. Who
was it that just slapped you?"

Kefa disowns Yeshua[366]

69 Meanwhile Kefa (Peter; Grk. Pet-
ros) was sitting outside in the court-
yard when a servant girl went up to him and said, "You
were one of the ones with **Yeshua** (Jesus; Grk. Yesus) from
Galil."
70 But Kefa disowned Yeshua in front of them all saying,
"I've got no idea what you're talking about." 71 Then he
went out the gate, but someone else saw him and she told
the others, "This man was with **Yeshua** from Nazaret."
72 Again, Kefa disowned Yeshua with an oath, "I don't
even know the guy."
73 A little while later, another person stood up and went
to Kefa, "You must be one of them because we can tell by
your accent."
74 Kefa began to curse and promise, "I don't know that
man." Just then the rooster crowed 75 and then Kefa re-
membered that **Yeshua** had said that he would deny him
three times before the rooster crowed. He left the court-
yard and went away and bawled in shame.

Yeshua is taken to Pilatos[367]

27:1 By now it was early morning,
and all the chief priests and local el-
ders discussed and agreed on their plans to have **Yeshua**
(Jesus; Grk. Yesus) put to death 2 then they tied his arms
and led him away to be handed over to Pilatos (Pilate), the

359 **RV 26:47 · Parallel** Mark 14:43-50; Luke 22:47-53; Yhn 18:3-12
360 **RV 26:56 · Cross-ref.** Luk 19:47; 21:37.
361 **RV 26:57 · Parallel** Mark 14:53-65; Luke 22:54-55,63-71; Yhn 18:13-14,19-24
362 **RV 26:61 · Cross-ref.** Yhn 2:19.
363 **RV 26:64 · Cross-ref.** Dan 7:13.
364 **RV 26:65-66 · Cross-ref.** Lev 24:16.
365 **RV 26:67 · Cross-ref.** Isa 50:6.
366 **RV 26:69 · Parallel** Mark 14:66-72; Luke 22:56-62; Yhn 18:15-18,25-27
367 **RV 27:1 · Parallel** Mark 15:1; Luke 23:1-2; Yhn 18:28-32

Readers' Version

Romaios governor.

Yehudah' regret and suicide[368]

3 When Yehudah (Judas; Grk. Yudas), (the one who had turned him in) saw that he was being sentenced to death, he regretted his actions and returned the payment to the chief priests and elders 4 saying, "I've sinned and turned in an innocent man."

"What's that got to do with us?" they asked. "You sort out your own problems."

5 Then Yehudah threw the money down on the temple floor and went off and hanged himself.

6 The chief priests took the money and decided, "We can't legally deposit the money to the temple treasury because it's blood money." 7 They got advice and decided to buy the potter's field that was for sale to make it a cemetery for people from out of town, 8 so that place got called 'The field of blood'[369] until today.

9 And so the message which had been written by the prophet Yirmiyah (Jeremiah) was fulfilled, 'They took the thirty silver coins, the price of the one who was sold, the price set by the Israelis, 10 and they gave the coins for the potter's field, as **Yahweh** directed me.'[370]

Yeshua faces Pilatos[371]

11 **Meanwhile Yeshua** (Jesus; Grk. Yesus) was stood in front of the governor and the governor asked him, "Are you the king of the Yehudim (Jews)?"

"You said it,", responded Yeshua, 12 but when he chief priests and the elders brought their accusations against him, he didn't say anything.

13 Then Pilatos (Pilate) asked him, "Can't you hear all the evidence against you that they're listing?"

14 But he didn't respond, not even a single word, and this greatly surprised the governor.

The guiltless Yeshua is sentenced to death[372]

15 It was the time of the Passover celebrations, and a tradition had been established that the governor would release one prisoner to the people—whoever they chose. 16 At that time, there was a well-known prisoner named Bar-Aba (Grk. Barabbas), 17 so when all the people had gathered, Pilatos (Pilate) shouted down to them, "Who would you all like me to release: Bar-Aba or **Yeshua** (Jesus; Grk. Yesus) who's also being called **the messiah**?" 18 He said this because he knew that Yeshua had been arrested because of the jealousy of the Jewish leaders.

19 But while Pilatos was still making his judgement, his wife sent a note to him, saying, "Don't touch that guiltless man because I was very distressed by a dream I had about him."

20 Meanwhile the chief priests and the elders persuaded the crowds to request that Bar-Aba be released and that **Yeshua** should be sentenced, 21 so when the governor asked them, "Which of these two men should I release?" they called back, "Bar-Aba."

22 "So what should I do **to Yeshua** who's called **the messiah**?" Pilatos asked.

"Execute him on a stake!" they all responded.

23 "But what crime has he done?" demanded Pilatos.

But they just kept yelling loudly, "Execute him on a stake."

24 When Pilatos saw that it was going nowhere other than to turn into a riot, got a bowl of water and washed his hands up there in front of the crowd,[373] announcing, "I'm innocent of the blood of this man who has done nothing wrong. It's your responsibility now."

25 "The responsibility for his blood will be on us and on our children," the people shouted back.

26 Then Pilatos commanded that Bar-Aba (Grk. Barabbas) be released. He commanded that **Yeshua** (Jesus; Grk. Yesus) be flogged and then he handed him over to be executed.

'King' Yeshua is mocked by the soldiers[374]

27 The governor's soldiers took **Yeshua** (Jesus; Grk. Yesus) to the courtyard of his residence and called together all the soldiers in the unit. 28 Then they stripped Yeshua and placed a royal scarlet robe around him. 29 They twisted together a crown made of strips of thorns and plonked it on his head and made him hold a reed as a staff. Then they knelt down in front of him and mocked him, saying, "Greetings, your majesty, King of the Yehudim (Jews)." 30 They spat on him then snatched the reed away and used it to whack him on the head. 31 When they'd finished mocking him, they took the robe off him and dressed him in his own clothes again before they led him away to the place where he'd be executed.

Yeshua and robbers placed on stakes[375]

32 When they got out onto the street, they grabbed a man who turned out to be Shim'on (Simon) from Kurainai (Cyrene), and they forced him to carry the stake. 33 When they arrived at the place called Golgotha (which means 'Place of the skull'), 34 they gave Yeshua (Jesus; Grk. Yesus) some wine mixed with something bitter,[376] but when he tasted it, he didn't want to drink any.

35 Then they executed him on the stake and divided his

368 **RV 27:3 · Parallel** Acts 1:18-19

369 **RV 27:3-8 · Cross-ref.** Acts 1:18-19.

370 **RV 27:9-10 · Cross-ref.** Zech 11:12-13.

371 **RV 27:11 · Parallel** Mark 15:2-5; Luke 23:3-5; Yhn 18:33-38

372 **RV 27:15 · Parallel** Mark 15:6-15; Luke 23:13-25; Yhn 18:39–19:16

373 **RV 27:24 · Cross-ref.** Deu 21:6-9.

374 **RV 27:27 · Parallel** Mark 15:16-20; Yhn 19:2-3

375 **RV 27:32 · Parallel** Mark 15:21-32; Luke 23:26-43; Yhn 19:17-27

376 **RV 27:34 · Cross-ref.** Psa 69:21.

Readers' Version

clothes out by throwing dice[377] 36 as they sat there guarding him. 37 They put a sign above his head that said, 'This is **Yeshua**, the king of the Yehudim (Jews).' 38 Two robbers were also executed on stakes—one on his right and one on his left.[378]

39 Many of the people passing by bad-mouthed him, shaking their heads[379] 40 and saying, "Ha, you reckoned you could demolish the temple and rebuild it in three days[380] so save yourself now—if you're really **God's** son, just step down off that stake."

41 Similarly, the chief priests and the religious teachers and the elders mocked him saying, 42 "Ha, he saved others but he can't even save himself. If he's Yisrael's (Israel's) king, let him come down now from the stake and then we'll believe in him. 43 He put his trust in **God**, so let God rescue him now if he wants him,[381] because he did claim to be **God's** son."

44 Even the robbers who were being executed beside him derided him.

Yeshua calls out and then dies[382]

45 Around noon, the whole country became dark for three hours 46 and then around 3pm, **Yeshua** (Jesus; Grk. Yesus) shouted with a loud voice, "My **god**, my **god**, why have you abandoned me?"[383]

47 Some of the people standing there heard him and thought that he was calling Eliyah (Elijah)[384] 48 One of them ran and got a sponge and dipped it in wine vinegar, and then wrapped it around a reed and held it up to his mouth to drink from.[385]

49 But the others were saying, "Just leave him and we'll see whether Eliyah comes to save him."

50 Then **Yeshua** made a loud cry and sent his spirit away.

51 Then, wow, the curtain inside the temple was torn apart from the top to the bottom,[386] and there was an earthquake and splitting of rocks. 52 Some tombs came open and many bodies of godly people came alive again 53 and leaving the tombs after his resurrection, they went into God's city where many people saw them.

54 The Romaios officer and his soldiers who were guarding **Yeshua** were very frightened when they felt the earthquake and saw what happened, and said, "This man really was a son **of God**!"

55 There were many women watching all this from a distance—they were those who from Galil who had followed **Yeshua** and looked **after** him,[387] 56 including Miryam (Grk. Maria/Mariam) from Magdala, Miryam the mother of Ya'akov (James; Grk. Yakobos) and Yosef (Joseph), and Zavday's (Grk. Zebedaios') wife—the mother of Ya'akov and Yohan (John; Grk. Yoannes).

Yeshua's body is placed in a tomb[388]

57 As it moved into evening, a wealthy man named Yosef (Joseph) from Arimathaia came—he'd also been one of **Yeshua's** (Jesus'; Grk. Yesus') apprentices. 58 He went to Pilatos (Pilate) and requested **Yeshua's** body, and Pilatos commanded the soldiers to release it. 59 Yosef took the body and wrapped it in clean, linen cloth 60 and put it in his own tomb which had been newly carved into the rock. Then he rolled a big stone into the door of the tomb and left it. 61 Miryam (Grk. Maria/Mariam) from Magdala and the other Miryam sat there in front of the tomb.

Guards are assigned to the tomb

62 The next day was the day after the Passover preparation day and the chief priests and the Farisaios went together to Pilatos (Pilate) 63 and told him, "Master, we were reminded that that deceiver when he was still alive said that he would come back to life after three days[389] 64 so you should command that the tomb be secured until the third day in case someone steals his body and then tells the people that he has come alive again—that would be a worse deception than his initial teachings."

65 "Well you all guard it," answered Pilatos, "and keep it secure as you say."

66 So they went and secured the tomb by sealing it and placing guards there.

The women encounter the messenger and then meet Yeshua[390]

28:1 After the days of rest during the first light of Sunday morning, Miryam (Grk. Maria/Mariam) from Magdala and the other Miryam went out to visit the tomb. 2 Then, wow, there was a massive earthquake because one **of Yahweh's** messengers had come down from heaven and approached the tomb. He had rolled away the stone and was now sitting on it. 3 He looked as if you were watching lightning and his clothes were extremely white. 4 The guards at the tomb shook

377 **RV 27:35 · Cross-ref.** Psa 22:18.
378 **RV 27:38 · Note** https://www.billmounce.com/monday-with-mounce/when-then-then-mt-27-38
379 **RV 27:39 · Cross-ref.** Psa 22:7; 109:25.
380 **RV 27:40 · Cross-ref.** Mat 26:61; Yhn 2:19.
381 **RV 27:43 · Cross-ref.** Psa 22:8.
382 **RV 27:45 · Parallel** Mark 15:33-41; Luke 23:44-49; Yhn 19:28-30
383 **RV 27:46 · Cross-ref.** Psa 22:1.
384 **RV 27:47 · Note** The original words for 'My god' sound a bit similar to the word for 'Eliyah'.
385 **RV 27:48 · Cross-ref.** Psa 69:21.
386 **RV 27:51 · Cross-ref.** Exo 26:31-33.
387 **RV 27:55-56 · Cross-ref.** Luk 8:2-3.
388 **RV 27:57 · Parallel** Mark 15:42-47; Luke 23:50-56; Yhn 19:38-42
389 **RV 27:63 · Cross-ref.** Mat 16:21; 17:23; 20:19; Mrk 8:31; 9:31; 10:33-34; Luk 9:22; 18:31-33.
390 **RV 28:1 · Parallel** Mark 16:1-10; Luke 24:1-12; Yhn 20:1-10

Readers' Version

with fear when they saw him and then they fainted.
5 Then the messenger spoke to the women, "Don't be
scared because I know that both of you are looking for
Yeshua (Jesus; Grk. Yesus) who was executed on a stake.
6 He isn't here, because he came back to life just like he
said he would. Go inside and see the place where his body
was lying **7** and then leave straight away and go and tell his
followers that he's come alive again and will go ahead of
you all to Galil. You'll see him when you get there. Listen,
I've told you now."
8 So they went off quickly with a mixture of fear and in-
credible happiness, and ran back to tell Yeshua's followers.
9 Then, wow, **Yeshua** met them on the path and greeted
them. The two women went close and knelt down and took
hold of his feet and lowered their heads. **10** Then **Yeshua**
spoke again, "Don't be scared. Go now and tell my brothers
so they'll go up to Galil and then they'll see me there."

The guards are paid to lie

11 After they'd left, some of the
guards from the tomb went into the
city and told the chief priests everything that had hap-
pened, **12** so they met together with the elders and after
some discussion, they gave a generous amount to the sol-
diers **13** and told them, "Tell everyone that his followers
came in the dark and stole his body when you'd fallen
asleep. **14** If the governor hears about it, we'll butter him
up so that you won't need to be afraid of getting pun-
ished."
15 So they took the money and did what they had been
asked.

Yeshua commissions his apprentices as missionaries[391]

16 The eleven apprentices travelled
up to Galil to the hill that **Yeshua**
(Jesus; Grk. Yesus) had previously
told them to go to,[392] **17** and when they saw him there,
they immediately bowed down to the ground, even though
their minds weren't sure that it was really him. **18** Then
Yeshua came closer and told them, "I have been given au-
thority over both heavenly and earthly affairs **19** so I want
you to leave here and go and train followers in every coun-
try,[393] immersing them in water with the authority of the
father and the son and the holy **spirit**. **20** Then teach them
to do everything just like I instructed all of you. And listen,
I will be with you all every day right through until the end
of this age."

391 RV 28:16 · Parallel Mark 16:14-18; Luke 24:36-49; Yhn 20:19-23; Acts 1:6-8

392 RV 28:16 · Cross-ref. Mat 26:32; Mrk 14:28.

393 RV 28:19 · Cross-ref. Acts 1:8.

The first account by
Lukas

being the account of Yeshua's ministry

Introduction

Author

This account about the works and teachings of Yeshua was written by Lukas, one of the later followers of Yeshua. Lukas was believed to be a medical doctor and although many have assumed him to be a Greek, there's also a good case that he was Jewish. He was good friends with Paulos and accompanied him several times as they travelled to various places to spread the good message about Yeshua the messiah. Lukas was also the author of the account of the beginnings of the Christian church known commonly known as *Acts*, and unlike most other Bibles, the *Open English Translation* places these two successive accounts one after the other.

This account

This account was written to Theofilos who is said to be an honoured person from Romai. He starts his account with the prophesied birth of Yohan-the-immerser and then of Yeshua right through until he's lifted into the clouds. Lukas also explains how that Yeshua is the messiah promised by God to save Yehudim and all non-Jews who put their trust in him.

It's also told here in this document about Yeshua's mercy towards troubled people and sinners, his healing of many who were sick or possessed by demons, his bringing dead people back to life, and his teaching. Recurring themes here include God's spirit, prayer, forgiveness of sins, the women who helped Yeshua with his work, and how believers should prepare for his return.

Main components of Lukas's first account

Introduction *1:1-4*
The birth and childhood of Yohan-the-immerser and of Yeshua *1:5–2:52*
The ministry of Yohan-the-immerser *3:1-20*
The immersion and testing of Yeshua *3:21–4:13*
Yeshua's ministry up in Galil *4:14–9:50*
Moving from Galil towards Yerushalem *9:51–19:27*
The final week in and near Yerushalem *19:28–23:56*
The resurrection, appearances, and exit of Yeshua *24:1-53*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Introduction

1:1 Several people attempted to write an account about the events that we're personally certain of **2** as the ones who were eyewitnesses and hearers of these accounts from the beginning handed them over to us. **3** So since we had followed all these events so carefully, it seemed like a good idea to write this account for you, honoured Theofilos, **4** so that you could know the definite background behind what you were taught.

The messenger foretells the birth of Yohan-the-immerser

5 It started with the priest Zekaryah (Zechariah; Grk. Zakarias) and his wife Elisheva (Elizabeth; Grk. Elisabet) at the time when Herodes (Herod) was the king of Yehudah (Judea). (Zekaryah was in the priestly division of Aviyah,[1] and Elisheva was also a descendant of Aharon (Aaron).) **6** **God** considered them both good and blameless as they followed his instructions and obeyed his rules. **7** Elisheva had never been able to have a child, so there was just the two of them as they were now getting older.

8 One time as he was taking his rostered turn to serve **God** along with his division, **9** he was chosen by lot (this was how the priests assigned tasks) to light the incense in the temple, and so he proceeded inside. **10** A lot of people would be praying outside the temple at the time when the incense was burnt. **11** At that moment, a messenger from God appeared to Zekaryah, standing right there at the right of the incense altar. **12** Zekaryah got a big fright at seeing him there and started to tremble. **13** But the messenger spoke, "Don't be scared Zekaryah, because your request has been listened to, and your wife Elisheva will give birth to a son and you'll name him Yohan (John; Grk. Yoannes). **14** He'll bring a lot of happiness to you and you'll be proud of him—in fact many people will be glad. **15** He'll be considered special in God's eyes, but he won't be allowed to drink wine or **spirits.**[2] Even while he's still in his mother's womb, he'll be filled with God's **spirit**. **16** He will turn many Israeli people back to **Yahweh**, their **God**. **17** And he will go on ahead of God with the spirit and the power of Eliyah (Elijah), to turn fathers back to loving their children and to turn career criminals towards the wisdom of godly people, to get **the** people ready **for Yahweh**."[3]

18 Zekaryah asked the messenger, "How will I know if you're telling the truth, because I'm an older man and my wife is also getting old?"

19 Now the messenger rebuked him, "I am Gavriel (Gabriel)[4] who stood right in front of **God** and was commanded to come here and talk to you, and to tell all of this to you, **20** so listen to this: Because you didn't believe my message, you'll be made silent and unable to speak until the day that all of these things happen, and they certainly will happen at the proper times."

21 Meanwhile, the people outside were expecting Zekaryah to come back out, and were wondering what could be holding him up there inside the temple. **22** But when he did emerge, he wasn't able to speak to them. They wondering if maybe he'd seen a vision in the temple, and he nodded to confirm this although he remained mute, **23** and after he'd finished his rostered days in the temple, he returned home.

24 As time went on, Elisheva (Elizabeth; Grk. Elisabet) became pregnant and secluded herself away for five months, saying, **25** "**Yahweh** has done this for me. At this time he's looked down at me and taken away the public shame of my being childless."

God's messenger comes to Maria

26 When Elisheva (Elizabeth; Grk. Elisabet) was six months pregnant, **God** sent his messenger Gavriel (Gabriel) to Nazaret (Nazareth), a city in the Galil region. **27** Gavriel went to a young woman named Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) who was engaged to be married to Yosef (Joseph), a descendant of King David,[5] **28** and entering the room, spoke to her, "Hello there. **Yahweh is** with you and he's chosen you to be honoured." **29** Maria was very puzzled by the statement and wondered what kind of greeting it could be **30** as the messenger continued, "Don't be scared, Maria, because **God** is showing his favour on you, **31** and listen, you'll conceive a baby and go on to give birth to a son, and you must name him **Yeshua** (Jesus; Grk. Yesus).[6] **32** He'll be very special and will be called 'the son of the highest one', and **Yahweh God** will give him the throne of David, his ancestor.[7] **33** He'll reign over Ya'akov's (Jacob's) descendants throughout the ages, and his kingdom will never end."

34 "How would this work," Maria asked the messenger, "because I've never slept with a guy?"

35 "**The** holy **spirit** will come over you," answered the messenger, "and the power of the highest one will overshadow you, and so the holy child that'll be born will be called **God's** son. **36** Also, your relative Elisheva (Elizabeth; Grk. Elisabet) has also conceived a son in her old age—the one who was called barren is now six months pregnant **37** because with **God**, his statements always come to pass."[8]

38 "Listen," said Maria, "I'm **Yahweh's** servant girl. May everything you said come true." Then the messenger left her.

Maria's visit to Elisheva

39 Several days later, Maria (Mary; Heb. Miryam; Grk. Maria/Mariam)

1 **RV 1:5 · Cross-ref.** 1Ch 24:10.

2 **RV 1:15 · Cross-ref.** Num 6:3.

3 **RV 1:17 · Cross-ref.** Mal 4:5-6.

4 **RV 1:19 · Cross-ref.** Dan 8:16; 9:21.

5 **RV 1:27 · Cross-ref.** Mat 1:18.

6 **RV 1:31 · Cross-ref.** Mat 1:21.

7 **RV 1:32-33 · Cross-ref.** 2Sam 7:12-13,16; Isa 9:7.

8 **RV 1:37 · Cross-ref.** Gen 18:14.

Readers' Version

determined that she'd go to the town in the hills of Yehudah (Judea) 40 where Zekaryah (Grk. Zakarias) and Elisheva (Elizabeth; Grk. Elisabet) lived. She entered the house and greeted Elisheva, 41 and as soon as Elisheva heard the greeting, her baby in her womb kicked, and she was filled **with the** holy **spirit** 42 and she called out loudly, "Out of all women, you have been blessed and the baby in your womb has been blessed. 43 How could this happen to me—that the mother of my **master** would come and visit me! 44 You see, as soon as I heard your greeting, the baby in my womb kicked with excitement, 45 and the woman who believed that everything **Yahweh** told her will happen, she will be blessed."

Maria's song of praise

46 Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) said,

"My soul praises **Yahweh**,
47 and my spirit is so happy about **God**, my saviour,
48 because he noticed his humble servant girl.[9]
Look now, all the future generations will consider that I was blessed
49 because the powerful one treated me incredibly,
and his name is holy.
50 He shows his mercy to multiple generations;
to those who honour him.
51 His arm is powerful;
he scatters those who are proud in their hearts.
52 He knocks kings off their thrones,
and praises those who are humble.[10]
53 Those who are hungry, he fills with good things,
but those who are rich, he sends away empty handed.
54 He took good care of his servant, Yisrael (Israel),
to be reminded of mercy
55 as he spoke to our ancestors,
to Avraham and his descendants,[11]
at the right time."

56 So Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) stayed with Elisheva (Elizabeth; Grk. Elisabet) for about three months before returning back to her own home.

The birth of Yohan-the-immerser

57 When Elisheva's (Elizabeth's; Grk. Elisabet's) nine months were up, she gave birth and produced a son 58 and her neighbours and relatives heard that **Yahweh** had shown great mercy to her, and so they celebrated along with her.

59 When the baby boy was eight days old, it was the time to circumcise him,[12] and the relatives at the ceremony started calling him Zekaryah (Grk. Zakarias) after the name of his father, 60 but the baby's mother spoke up and said, "No, he's going to be named Yohan (John; Grk. Yoannes)."

61 "None of your relatives have that name," they said 62 and they signalled to the father to tell them what name he wanted for the baby.

63 So Zekaryah requested a writing tablet and wrote, "His name is Yohan." Everyone was amazed 64 and then suddenly his mouth and tongue were freed and he was able to speak again and started praising **God**. 65 Everyone who lived nearby was a bit unnerved by all this, and the story about what happened was discussed in all the homes around the hills 66 and those who heard about it were thinking to themselves, "Who's this young child going to turn out to be?"

Zekaryah' prophecy about Yohan

67 Then the boy's father, Zekaryah (Grk. Zakarias), became filled **with the** holy **spirit** and prophesied,

68 "Blessed is Yisrael's (Israel's) **God Yahweh**,
because he visited us and made a way for his people to be freed from slavery.
69 He brought us a voice that would lead to our salvation,
us citizens of the nation of King David, his servant
70 (as he spoke via the mouths of his holy prophets through the ages).
71 He saved us from our enemies,
and from the power of all the ones hating us,
72 to show mercy to our ancestors
and to remind them of his holy agreement,
73 that he had promised Avraham, our ancestor, that he would give us.
74 He rescued us from the power of our enemies,
so we could serve him without fear,
75 committed to obeying him
for the rest of our lives.
76 And you too my little child, will be called a prophet of the highest one—
going before **Yahweh** to prepare his paths,[13]
77 to give knowledge about salvation to his people
so their sins can be forgiven
78 because **God** has compassion on us and mercy.
Thus the light from heaven will visit us
79 to shine on those in darkness and sitting in the shadow of death;[14]
to guide us onto the road of peace."

80 The young boy grew and his spirit was also strengthened, and he lived in the wilderness until he started his ministry to the people of Yisrael (Israel).

Yeshua's birth in Beyt-Lehem[15]

2:1 At that time, Kaisar Augustus sent a decree that everyone throughout the empire needed to register in a census.
2 (This census was conducted when Kurenios (Quirinius)

9 **RV 1:48 · Cross-ref.** 1Sam 1:11.
10 **RV 1:52 · Cross-ref.** Yob 5:11; 12:19.
11 **RV 1:55 · Cross-ref.** Gen 17:7.
12 **RV 1:59 · Cross-ref.** Lev 12:3.
13 **RV 1:76 · Cross-ref.** Mal 3:1.
14 **RV 1:79 · Cross-ref.** Isa 9:2.
15 **RV 2:1 · Parallel** Mat. 1:18-25

was the governor of Aram (Syria).) 3 Everyone had to officially register in the city where they were born.

4 Because Yosef (Joseph) was a descendant of King David, he left the town of Nazaret (Nazareth) in the Galil region and went down to David's town of Beyt-Lehem (Bethlehem) in Yehudah (Judea) 5 to register along with Maria (Mary; Heb. Miryam; Grk. Maria/Mariam), his pregnant fiancée. 6 While they were in Beyt-Lehem, the time came for her to give birth 7 and so Maria bore her first son and wrapped him in strips of cloth and slept him in an empty feeding trough, because they had missed out on the guest room.

The shepherds and the messengers

8 In that same area, there were some shepherds staying out in the fields where they kept watch over their flocks at night. 9 A messenger sent by **Yahweh** approached them, and **Yahweh's** radiance shone around them, and they were very frightened. 10 "Don't be scared," the messenger told them, "because I'm bringing you a good message that will bring great happiness to all people 11 because a saviour for all people was born today in David's town. He's **the messiah**, **Yahweh**, 12 and this is how you'll know him: you'll find a baby wrapped in strips of cloth and sleeping in a feeding trough."

13 Then suddenly lots of heavenly soldiers joined the messenger, praising **God** and saying, 14 "Let all honour be given **to God** in the highest, and peace on earth to all people along with good will."

15 Then as the messengers left them and went up into the sky, the shepherds said to each other, "Well, we'll certainly go into Beyt-Lehem (Bethlehem) so we can see what this was about that **Yahweh** has let us know about."

16 So they hurried into town and asked around to find Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) and Yosef (Joseph), and also the baby sleeping in the feeding trough. 17 When they met them, they explained what they'd been told about the young baby. 18 Everyone who heard this was amazed at what the shepherds told them, 19 but Maria treasured all of these messages in her heart and often thought about them. 20 Finally the shepherds returned back to their fields—they were worshipping and praising **God** for what they'd heard and how they'd seen it exactly like they'd been told.

The child is named Yeshua

21 When the baby was eight days old and hence the time for his circumcision,[16] he was given the name **Yeshua** (Jesus; Grk. Yesus)[17] as instructed by God's messenger even before he was conceived in the womb.

Yeshua is dedicated in the temple

22 Then when the time of the mother's purification was fulfilled as per Mosheh's (Moses') instructions, they took him down to Yerushalem (Jerusalem) to be dedicated to **Yahweh** 23 to follow what is written in Yahweh's law: Every firstborn male is set aside for **Yahweh**[18] 24 and hence a sacrifice has to be made, which according to that law is a pair of turtledoves or a pair of young doves.[19]

25 Now listen, there was a man named Shim'on (Simeon; Grk. Sumeon) in Yerushalem and he was godly and committed, waiting for God to rescue Yisrael (Israel). He was full of **the** holy **spirit** 26 and the **spirit** had told him that he wouldn't die without seeing Yahweh's **messiah**. 27 He had come to the temple listening to the **spirit** at just the same time as the parents brought in the baby **Yeshua** (Jesus; Grk. Yesus) in order to follow the rituals for new parents. 28 Shim'on took the baby into his arms and blessed **God** and said, 29 "Now, Yahweh, you can send your slave away in peace as you promised 30 because I've set my eyes on your salvation 31 which you have prepared in front of everyone: 32 a light so the non-Jews can understand, and the greatest gift from and for your people of Yisrael."[20]

33 The baby's parents were amazed at the things being spoken about him, 34 and Shim'on blessed them and said to Maria (Mary; Heb. Miryam; Grk. Maria/Mariam), "Listen, this boy has been chosen to cause both the rise and the fall of many people in Yisrael, and sent as a sign but one which many people will oppose. 35 Also even as you experience incredible grief in the future, it will allow the thoughts of many hearts to be revealed."

36 Also there, was a prophetess named Hanah (the daughter of Penuel from the tribe of Asher). She was very elderly, having been married for seven years 37 and then had been widowed for eighty-four years. She was always at the temple, serving night and day in prayer and fasting. 38 She also approached the baby around the same time, and praised **God** and spoke about the boy to everyone in Yerushalem (Jerusalem) who was waiting for God to free them.

Their return home to Nazaret

39 When they had done all the rituals according to Yahweh's instructions, they returned to their home town of Nazaret (Nazareth) up in Galil.[21] 40 The young boy grew and got stronger, and started showing amazing wisdom and it was clear that **God** was blessing him.

Young Yeshua is found in the temple

41 Every year Yeshua's (Jesus'; Grk. Yesus') family would go down to Yerushalem (Jerusalem) for the Passover celebrations.[22] 42 One time when he was twelve years old, they went to celebrate the Passover there as usual, 43 and when it was

16 **RV 2:21 · Cross-ref.** Lev 12:3.

17 **RV 2:21 · Cross-ref.** Luk 1:31.

18 **RV 2:23 · Cross-ref.** Exo 13:2,12.

19 **RV 2:22-24 · Cross-ref.** Lev 12:6-8.

20 **RV 2:32 · Cross-ref.** Isa 42:6; 49:6; 52:10.

21 **RV 2:39 · Cross-ref.** Mat 2:23.

22 **RV 2:41 · Cross-ref.** Exo 12:1-27; Deu 16:1-8.

Readers' Version

all over and they started on their return, the lad stayed there in Yerushalem but his parents weren't aware of it.
44 They thought he was with others in the group, but at the end of the day's hiking when they looked for him among the relatives and acquaintances, 45 they couldn't find him, so they returned to Yerushalem to look for him.
46 It was only after three days that they found him in the temple, sitting with the religious teachers there—sometimes listening to them, and sometimes asking them questions. 47 Everyone who had heard the conversations was amazed at his intelligence and knowledge. 48 When his parents found him, they were astonished and his mother asked, "Son, how could you do this to us? Your father and I have been frantic looking for you!"
49 "Why did you all need to look for me?" he answered. "Didn't you both know that it's good for me to be in my father's house?" 50 But they didn't really understand what he meant.
51 After that, he went back to Nazaret (Nazareth) with them and continued to be obedient to them, 52 and so **Yeshua** (Jesus; Grk. Yesus) continued to grow wiser and taller, and in favour with both **God** and the people.[23]

Yohan-the-immerser's preaching[24]

3:1 It was the fifteenth year of the rule of Kaisar Tiberios when Pontios Pilatos (Pilate) was the governor of Yehudah (Judea) and Herodes (Herod) was the ruler of the Galili quarter. His brother Filippos (Philip) was the ruler of the Iturean quarter and of the region of Trakonitis, and Lusanias was the ruler of the Abilainai quarter. 2 Hanan (Annas; Grk. Hannas) and Kayafa (Caiaphas; Grk. Kaiafas) were the high priests in Yerushalem (Jerusalem), and this was the time when Yohan (John; Grk. Yoannes) (son **of** Zekaryah (Grk. Zakarias)) began preaching **God's** message in the wilderness. 3 He went around all the areas surrounding the Yarden (Jordan) River, telling the people that they could get immersed in water as a sign they were turning away from disobeying God and requesting forgiveness 4 just like the prophet Yeshayah (Isaiah) had written:

'The voice shouting in the wilderness
prepare Yahweh's road,
make his paths straight.
5 Every valley will be filled up,
and every mountain and hill will be levelled off.
What's crooked will be made straight,
and the rough roads will be made smooth.
6 and everybody will see **God's** salvation.'[25]

7 Because of that, he was telling the crowds that went out there to be immersed by him, "Bunch of snakes![26] Who warned you all to flee from the severe anger that's coming? 8 So then start demonstrating the qualities that show you have actually turned from your disobedience. And don't start by telling me that you're descendants of Avraham,[27] because I can tell you all that **God** could make descendants out of these stones here. 9 The axe is already sitting at the base of the trees, so that every tree that doesn't produce good fruit will be chopped down and thrown into the fire."[28]
10 "What should we do then," the crowds asked him.
11 "If you've got two jackets, give one to someone who doesn't have one," he replied, "and similarly if you've got food."
12 Even some tax-collectors came to be immersed,[29] and they asked Yohan (John; Grk. Yoannes), "Teacher, what should we do?"
13 "Don't collect any extra on top of what you've been told to collect," he said.
14 "And what about us too," some soldiers inquired.
"Don't bully people or falsely accuse anyone," Yohan answered, "and be content with your wages."
15 The people were expecting that **the messiah** might come to save them and started wondering in their minds if maybe it was Yohan 16 but he explained to them all, "I've been immersing you all in water, but there's one coming who's greater than me, in fact I'm not even worthy to unlace his sandals. He will immerse you all with **the** holy **spirit** and with fire. 17 He'll hold the winnowing fork so he can clear out the threshing floor, gathering the wheat into his barn and burning up the chaff with a fire that never goes out."
18 Yohan preached the good message to the people and also encouraged them to change for the better. 19 He scolded King Herodes (Herod) (who was the ruler of the Galili quarter) about marrying his own brother Filippos's (Philip's) wife Herodias.[30] Herodes had also been scolded by him about many other evil things that he'd done, 20 and then he added to his evils by having Yohan locked up in prison.

Yeshua's double baptism[31]

21 One day along with all the other people being immersed, **Yeshua** (Jesus; Grk. Yesus) had come and been immersed, and while he prayed, the sky opened up 22 and the holy **spirit** came down onto him in the bodily form of a dove, and a voice came from the sky, "You are my son that I love and take

23 **RV 2:52 · Cross-ref.** 1Sam 2:26; Prv 3:4.
24 **RV 3:1 · Parallel** Yhn 1:19-28; Mark 1:1-8; Mat. 3:1-12
25 **RV 3:4-6 · Cross-ref.** Isa 40:3-5 (LXX).
26 **RV 3:7 · Cross-ref.** Mat 12:34; 23:33.
27 **RV 3:8 · Cross-ref.** Yhn 8:33.
28 **RV 3:9 · Cross-ref.** Mat 7:19.
29 **RV 3:12 · Cross-ref.** Luk 7:29.
30 **RV 3:19-20 · Cross-ref.** Mrk 6:17-18; Mat 14:3-4.
31 **RV 3:21 · Parallel** Mark 1:9-11; Mat. 3:13-17

pleasure in."[32]

Yeshua's ancestry back to God[33]

23 **Yeshua** (Jesus; Grk. Yesus) was about thirty when he started his ministry. He was the son (as it was thought) of Yosef (Joseph), son of Eli, 24 the son of Matat, the son of Levi, the son of Melki, the son of Yanai, the son of Yosef, 25 the son of Matityah (Mattathias), the son of Amos, the son of Nahum (Naum), the son of Esli, the son of Naggai, 26 the son of Ma'ath, the son of Matityah, the son of Semein, the son of Yosek, the son of Yoda, 27 the son of Yohanan, the son of Resa, the son of Zerubavel, the son of Shealtiyel, the son of Neri, 28 the son of Melki, the son of Addi, the son of Kosam, the son of Elmadam, the son of Er, 29 the son of Yeshua, the son of Eliezer, the son of Yorim, the son of Matat, the son of Levi, 30 the son of Shim'on (Simeon; Grk. Sumeon), the son of Yehudah (Judas; Grk. Yudas), the son of Yosef, the son of Yonam, the son of Elyakim, 31 the son of Melea, the son of Menna, the son of Matatah, the son of Natan (Nathan), the son of David, 32 the son of Yishay (Jesse), the son of Oved, the son of Boaz, the son of Salmon, the son of Nahshon, 33 the son of Aminadav, the son of Ram, the son of Hetsron, the son of Perets, the son of Yehudah, 34 the son of Ya'akov (Jacob), the son of Yitshak (Isaac), the son of Avraham, the son of Terah, the son of Nahor, 35 the son of Serug, the son of Re'u, the son of Peleg, the son of Ever, the son of Shelah, 36 the son of Keynan, the son of Arpakshad, the son of Shem, the son of Noah, the son of Lemek (Lamech), 37 the son of Metushelah (Methuselah), the son of Hanok (Enoch), the son of Yered (Jared), the son of Mahalalel, the son of Keynan, 38 the son of Enosh, the son of Shet (Seth), the son of Adam, the son **of God**.

Yeshua is tested by the devil[34]

4:1 Then **Yeshua** (Jesus; Grk. Yesus), full **of the** holy **spirit**, returned from the Yarden (Jordan) region and was led into the wilderness by the **spirit** 2 where he was tested by the devil for forty days. He didn't eat anything during that time, and was hungry at the end.

3 So the devil told him, "If you're **God's** son, just turn this stone into bread."

4 "It's been written," **Yeshua** replied, "that people don't live just on food."[35]

5 Then the devil brought him up to a high point and in just a moment of time, showed him the vista of all the kingdoms of the world, 6 and he said, "I'll give you this entire domain and the status of these kingdoms because it's been given to me, and I can give it to anyone I want, 7 so just bow down in front of me and it'll all be yours."

8 "It's been written," **Yeshua** answered, "that we should only bow down to **Yahweh** our **God** and only serve him."[36]

9 Then the devil led him to Yerushalem (Jerusalem) and they stood on the highest part of the temple, where he told him, "If you're **God's** son, throw yourself down from here, 10 because it's written that God will command his messengers to guard you 11 and they will carry you in their hands, so you won't even hurt your foot on a stone."[37]

12 "It's been written," **Yeshua** responded, "that we shouldn't test **Yahweh** our **God**."[38]

13 So after completing every temptation, the devil withdrew from him for a time.

Yeshua begins his ministry[39]

14 So then **Yeshua** (Jesus; Grk. Yesus) returned to Galil in the power of the **spirit**, and the news about him spread into the surrounding region. 15 He started teaching in the Jewish meeting halls (Grk. synagogues) and everyone said how good it was.

Yeshua isn't appreciated in Nazaret[40]

16 When he got to Nazaret (Nazareth) where he grew up, he went into the Jewish meeting hall as usual on the Rest Day and stood up to do the reading. 17 The scroll of the prophet Yeshayah (Isaiah) was handed to him, and opening up the scroll, he found the place where it was written,

18 "**Yahweh's spirit is** on me,
because he has chosen and equipped me
to preach the good message to the poor.
He has sent me out to proclaim freedom for captives
and to restore sight to the blind,
and for the oppressed to experience freedom.
19 He's sent me to proclaim that this is the year that **Yahweh** has chosen."[41]

20 Then after rolling up the scroll and giving it back to the attendant, he sat down to give his commentary and every person in the room was studying him 21 as he began to speak, "Today this scripture that you've just heard has been fulfilled."

22 Later everyone was telling others about him, and they were marvelling at his messages displaying God's grace, and they asked each other, "Isn't this Yosef's (Joseph's) son from down the road?"

23 Then Yeshua (Jesus; Grk. Yesus) answered them, "I'm sure you'll all be telling me that parable about the doctor

32 **RV 3:22 · Cross-ref.** Gen 22:2; Psa 2:7; Isa 42:1; Mrk 1:11; Mat 3:17; Luk 9:35.

33 **RV 3:23 · Parallel** Mat. 1:1-17

34 **RV 4:1 · Parallel** Mark 1:12-13; Mat. 4:1-11

35 **RV 4:4 · Cross-ref.** Deu 8:3.

36 **RV 4:8 · Cross-ref.** Deu 6:13.

37 **RV 4:10-11 · Cross-ref.** Psa 91:11-12.

38 **RV 4:12 · Cross-ref.** Deu 6:16.

39 **RV 4:14 · Parallel** Mark 1:14-15; Mat. 4:12-17

40 **RV 4:16 · Parallel** Mark 6:1-6; Mat. 13:53-58

41 **RV 4:18-19 · Cross-ref.** Isa 61:1-2 (LXX).

who needed to heal himself, because you'll be wanting me
to do here in my hometown what I did in Kafarnaoum (Ca-
pernaum). 24 I can assure you all that no prophet is ac-
cepted by his own hometown.[42] 25 There were certainly
many widows in Yisrael (Israel) in the days of Eliyah (Eli-
jah) when God stopped the rain for three and a half years
and caused a terrible famine.[43] 26 But Eliyah wasn't sent to
any of them—rather he was sent to a foreign widow in
Tserefat in the Tsidon (Sidon) region.[44] 27 Also there were
many people in Yisrael with leprosy in the days of the
prophet Elisha and none of them were healed, but only
Na'aman from Aram (Syria)."[45]

28 By now everyone in the Jewish meeting hall that heard
this was furious 29 and they all stood up, planning to throw
him out of the city. They led him to the edge of the hill
that their town was built on, intending to throw him over
the edge, 30 but somehow he just moved through the mid-
dle of them and left.

The demon-possessed man[46]

31 After that, Yeshua (Jesus; Grk.
Yesus) went to Kafarnaoum (Caper-
naum), another town in Galil, and
taught in the meeting hall there on the Rest Days. 32 They
were amazed at his teaching, because he presented his
message with authority.[47] 33 One week there was a man at
the Jewish meeting hall with a demon spirit and he yelled
out, 34 "Ha! What do we have in common with you, **Yeshua**
the **man from Nazaret** (Nazareth)? Did you come here to
destroy us? I know who you are—you're the holy one from
God."

35 **Yeshua** rebuked the demon, saying, "Be quiet! Now
come out of him!" Then the demon threw the man to the
floor right in the middle of them, and came out of him, and
left him feeling perfectly fine.

36 This amazed everyone and they started asking each
other, "What is this command that has such authority and
power that he orders evil spirits around and they come
out?" 37 After that, the reports of what he'd done were
passed around to every part of the surrounding region.

Yeshua heals many people[48]

38 After getting up and leaving the
Jewish meeting hall, Yeshua (Jesus;
Grk. Yesus) went to Shim'on's (Simon's) home where
Shim'on's mother-in-law had been struck with a high fever
and they asked Yeshua about it. 39 Going over to where she
was lying, Yeshua rebuked the fever and it left her, and she
stood up straight away and got them something to eat.

40 In the evening, anyone who had a relative with any
kind of disease brought their sick relatives to Yeshua and
he placed his hands on each one of them and healed them.
41 Also demons came out from many people, yelling out,
"You are **God's** son."

But he rebuked them and didn't allow them to speak be-
cause they knew that he was the **messiah**.

Yeshua's preaching in Yehudah[49]

42 The next day, Yeshua (Jesus; Grk.
Yesus) went off to a quiet place, but
the crowds were looking for him and followed after him
and insisted that he didn't leave them, 43 but he told them,
"I also need to preach this good message **about God's**
kingdom in other towns, because that's why I was sent
here." 44 So then he went down to Yehudah (Judea) and
preached in the Jewish meeting halls there.

The huge catch of fish[50]

5:1 One time when the crowd was
pressuring Yeshua (Jesus; Grk. Yesus)
that they wanted to hear **God's** message as he stood by
Lake Galil, 2 he saw two boats at the edge of the water, but
the fishermen had left the boats so they could wash their
nets. 3 Yeshua hopped into one of the boats which turned
out to be Shim'on's (Simon's), and asked him just to row
out a little way from the land. Then Yeshua sat there in the
boat and taught the crowds from there.[51]

4 Once he'd finished his speaking, he told Shim'on, "Go
out to the deeper parts and lower your nets to catch some
fish."

5 "Master," Shim'on answered, "we worked all through
the night and didn't catch anything,[52] but ok, I'll do what
you say and lower the nets." 6 When they lowered the nets,
they quickly netted a huge catch of fish,[53] so much so that
their nets began to rip 7 and they had to signal to their
companions in the other boat to come and help. When
they got there, they filled both boats with so many fish
that the weight began to sink them. 8 When Shim'on Kefa
(Peter; Grk. Petros) had a moment to realise what had just
happened, he knelt in the boat in front **of Yeshua** and said,
"You must leave me, **master**, because I'm just a sinful
man."

9 Kefa and all those with him were stunned at the size of
the catch, 10 including Ya'akov (James; Grk. Yakobos) and
Yohan (John; Grk. Yoannes) (Zavday's (Grk. Zebedaios')
sons) who were his fishing partners. Then **Yeshua** told

42 **RV 4:24 · Cross-ref.** Yhn 4:44.
43 **RV 4:25 · Cross-ref.** 1Ki 17:1.
44 **RV 4:26 · Cross-ref.** 1Ki 17:8-16.
45 **RV 4:27 · Cross-ref.** 2Ki 5:1-14.
46 **RV 4:31 · Parallel** Mark 1:21-28
47 **RV 4:32 · Cross-ref.** Mat 7:28-29.
48 **RV 4:38 · Parallel** Mark 1:29-34; Mat. 8:14-17
49 **RV 4:42 · Parallel** Mark 1:35-39
50 **RV 5:1 · Parallel** Mark 1:16-20; Mat. 4:18-22
51 **RV 5:1-3 · Cross-ref.** Mrk 3:9-10; 4:1; Mat 13:1-2.
52 **RV 5:5 · Cross-ref.** Yhn 21:3.
53 **RV 5:6 · Cross-ref.** Yhn 21:6.

Shim'on, "Don't be afraid—from now on you'll be catching people."

11 When they got the boats up onto the shore, they left everything there and followed after Yeshua.

Yeshua heals a man with leprosy[54]

12 In one of the towns that they visited, a man covered in leprous lesions lay face down in front of **Yeshua** (Jesus; Grk. Yesus) when he saw him, and implored him, "**Master**, if you wanted you'd be able to heal me."

13 Yeshua reached out his hand and touched him, saying, "I do want it. Be free from this." Immediately the man was clear of leprosy. 14 "Don't tell others," Yeshua instructed, "but go directly to the priest with the offering commanded by Mosheh (Moses) and show yourself to him for clearance and as a testimony to them."[55]

15 However the news about Yeshua was spreading all around, and large crowds were gathering to listen to him and to be healed from their diseases, 16 but then he would regularly withdraw into the wilderness to pray.

A paralysed man is lowered through the roof[56]

17 Yeshua (Jesus; Grk. Yesus) was teaching one day, and some from the Farisaios party and some religious teachers were sitting there listening. They had come from villages all around Galil and Yehudah (Judea), and also from Yerushalem (Jerusalem), and the power **of Yahweh** was there enabling Yeshua to heal people. 18 Then, look, some men turned up carrying a paralysed man on a stretcher, and they tried to bring him inside and place him in front of Yeshua 19 but because of the crowd they couldn't find a way in. So instead, they went up the stairs to the flat roof and removed some tiles in order to let the stretcher down right in front of **Yeshua**. 20 When he saw their faith, he said, "Man, your sins have been forgiven."

21 "Who's this guy who's insulting God?" the teachers and Farisaios started to say among themselves. "Only *God* is able to forgive sins."

22 But **Yeshua** knew what they were thinking and saying, and answered them, "Why are you reasoning about this in your minds? 23 Which is easier to say: 'Your sins have been forgiven,' or 'Stand up and walk'? 24 But I'll demonstrate to you that the son of humanity *does* have the authority to forgive sins here on earth." Then he turned to the paralysed man and told him, "Listen to me. Stand up and pick up your stretcher, then go home."

25 Immediately the man stood up, right there in front of them all, picked up what he'd been lying on, and headed off to his home praising **God**. 26 Everyone was astounded and they too praised **God**. But there was also a feeling of fear and they said, "We've witnessed something out-of-the-normal today!"

Levi follows Yeshua and hosts a banquet[57]

27 Yeshua (Jesus; Grk. Yesus) went outside after that and he saw a tax-collector named Levi sitting in his office and told him, "Come and follow me." 28 So Levi left everything and went and followed Yeshua.

29 Then Levi prepared a large meal in his home for Yeshua, plus there were also a lot of tax-collectors and others who were sitting with them. 30 Some from the Farisaios party and religious teachers grumbled at Yeshua's followers, complaining, "Why are you all eating and drinking with tax collectors and other low-life?"[58]

31 But it was **Yeshua** who answered, "Healthy people don't need a doctor—only those who are sick. 32 I didn't come to call those who are 'righteous', but to call sinners to come and turn away from disobeying God."

The question about fasting[59]

33 Then the religious leaders complained, "Yohan's (John's; Grk. Yoannes') followers often fast and bring their needs to God, as do the Farisaios, but your followers are eating and drinking."

34 "You can't make the groomsmen fast at a wedding," **Yeshua** (Jesus; Grk. Yesus) responded, "not while the groom is with them. 35 But yes, there will be a future time when the groom will be taken away from them, and then they'll fast."

36 Then he went on to tell them this parable, "No one repairs their old clothes by putting on a patch of new material. If they did, the new patch will likely tear off again, plus it wouldn't look right anyway. 37 Similarly, no one puts new wine to mature into old wineskins. If they did, the new wine would certainly burst the old wineskin and it would all pour out and the wineskin would be ruined as well. 38 New wine needs to be put into a new wineskin. 39 And no one who's used to the old ways wants the new, because he'll claim that the old is good enough."

Master of the Rest Day[60]

6:1 One Rest Day, Yeshua (Jesus; Grk. Yesus) was walking through some fields of grain and his followers were plucking the heads of grain and rubbing them apart in their hands, then chewing the grains.[61] 2 But some from the Farisaios party asked, "Why are you doing that? It's prohibited to harvest on a Rest Day."

3 "Haven't you read about David," **Yeshua** answered, "when him and his men were hungry and what they did? 4 "He went into **God's** temple and took the 'bread of the presence' and ate some and gave some to his men, even

54 **RV 5:12 · Parallel** Mark 1:40-45; Mat. 8:1-4

55 **RV 5:14 · Cross-ref.** Lev 14:1-32.

56 **RV 5:17 · Parallel** Mark 2:1-12; Mat. 9:1-8

57 **RV 5:27 · Parallel** Mark 2:13-17; Mat. 9:9-13

58 **RV 5:30 · Cross-ref.** Luk 15:1-2.

59 **RV 5:33 · Parallel** Mark 2:18-22; Mat. 9:14-17

60 **RV 6:1 · Parallel** Mark 2:23-28; Mat. 12:1-8

61 **RV 6:1 · Cross-ref.** Deu 23:25.

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though it's only priests that are allowed to eat that."[62]
5 Then he added, "The son of humanity is the **master** of the rest days."

Yeshua heals the deformed hand[63]

6 On a different Rest Day, Yeshua (Jesus; Grk. Yesus) went into a Jewish meeting hall and was teaching the congregation. There was a man there with a deformed right hand 7 and the religious teachers and Farisaios were watching Yeshua closely to see if he might heal the man on the Rest Day so they'd have something to accuse him of. 8 But he knew their plans and spoke to the man with the deformed hand, "Stand up and come into the middle." So the man got up and stood in front of them. 9 "I want to ask all of you," said **Yeshua**, "whether or not it's allowable to do good on the Rest Day, or only evil—to save life or to destroy it?" 10 Turning slowly and looking at them all, he then said to the man, "Hold out your hand." The man did it and his hand was healed, 11 but the religious leaders were mad with anger and discussed among themselves about what they could do **to Yeshua**.

Yeshua chooses twelve to be missionaries[64]

12 One day Yeshua (Jesus; Grk. Yesus) climbed a hill to pray, and then he spent the night there praying **to God**. 13 In the morning, he called together his followers, and chose twelve of them that he then called 'missionaries': 14 Shim'on (Simon) (who he also named Kefa (Peter; Grk. Petros)) and his brother Andreas, Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes), Filippos (Philip) and Bar-Talmay (Bartholomew; Grk. Bartholomaios), 15 Matay (Matthew; Grk. Matthaios) and Toma (Thomas), Ya'akov (Halfay' (Grk. Halfaios') son), Shim'on (the one known as a Zealot), 16 Yehudah (Judas; Grk. Yudas) (son of Ya'akov), and Yehudah Iskariot (who eventually betrayed him).

The crowds want to touch Yeshua[65]

17 Then coming down the hill with them, Yeshua (Jesus; Grk. Yesus) stood on a flat area along with a large crowd of his followers. There was also a large number of people from all around Yehudah (Judea) and Yerushalem (Jerusalem) and from the coastal areas of Tsor (Tyre) and Tsidon (Sidon) 18 who came to hear what he had to say, as well as getting healed from their various diseases. 19 All the people in the crowd wanted to touch him, because power would come out from him and he was healing everyone.

The blessed and the unblessed[66]

20 Then looking up at his followers, he said,

"Blessed are the poor, because **God's** kingdom is yours.

21 Blessed are those who don't have enough to eat now, because you'll all be satisfied.

Blessed are those who are weeping now, because you'll all be laughing.

22 You're all blessed when people hate you and snub you, and when they deride you and slander your reputations as evil, all on account of the son of humanity.[67] 23 Be happy at that time and dance with happiness, because you'll have a large reward in heaven. Their ancestors did the same sorts of things to the prophets.[68]

24 However it's tragic for all you rich people, because you've already enjoyed all those comforts.

25 It's tragic for all of you who are full now, because you'll all be hungry.

It's tragic for all of you who are laughing now, because you'll all be mourning and crying.

26 It's tragic for you whenever all the people say they admire you, because their ancestors did the same to the false prophets.

Loving the unlovely[69]

27 "But I'll tell all of you who are listening: Love your enemies and be kind to those who hate you. 28 Give a blessing to those who curse you and pray for those who mistreat you. 29 When someone slaps you on the face, offer them the other side, and when someone forces you to hand over your coat, don't resist if they want your shirt as well. 30 Give to everyone who asks you for something, and when someone takes your stuff, don't go demanding it back. 31 However you'd all like people to treat you, that's how you should be treating them.[70]

32 "And if you only love those who love you, how good is that? Even those who disobey God love those who love them. 33 If you only do good things to people who are good to you, how good is that? Even those who disobey God do that. 34 And if you only lend money to people that you're expecting to repay you, how good is that? Even those who disobey God lend to others like them, knowing they'll get their money back. 35 Instead, you all should love your enemies and do good and lend out even when you expect to get nothing back. Then your reward will be large and you'll all be children of the highest God because he is good to ungrateful and evil people. 36 You should be compassionate towards others, because your father is compassionate.

Don't judge others[71]

37 "Don't judge others, then you definitely won't be judged. Don't condemn others, then

62 **RV 6:4 · Cross-ref.** Lev 24:9.
63 **RV 6:6 · Parallel** Mark 3:1-6; Mat. 12:9-14
64 **RV 6:12 · Parallel** Mark 3:13-19; Mat. 10:1-4
65 **RV 6:17 · Parallel** Mat. 4:23-25
66 **RV 6:20 · Parallel** Mat. 5:1-12
67 **RV 6:22 · Cross-ref.** 1Pe 4:14.
68 **RV 6:23 · Cross-ref.** 2Ch 36:16; Acts 7:52.
69 **RV 6:27 · Parallel** Mat. 5:38-48; 7:12a
70 **RV 6:31 · Cross-ref.** Mat 7:12.
71 **RV 6:37 · Parallel** Mat. 7:1-5

you definitely won't be condemned. 38 Give to others, and
then you'll be given to generously. The returned amount
will be really packed in to the container and even over-
flowing, because however you measure things out for oth-
ers, that's how things will be measured out for you."
39 Then Yeshua (Jesus; Grk. Yesus) told them a parable:
"Surely a blind person can't be a guide for someone else
who's blind. Won't both of them fall into a ditch?[72] 40 An
apprentice isn't above their teacher,[73] but can become like
their teacher once they're fully trained.
41 "How come you notice the speck in someone else's eye,
yet don't even notice the log that's in your own eye?
42 How can you tell that person, 'Hey, let me get that speck
out of your eye,' when you can't even see the log in *your*
eye? You hypocrite, get the log out of your eye and then
you'll be able to see clearly so you can remove the speck in
the other person's eye.

The tree is recognised by its fruit[74]

43 "A good tree doesn't produce
bad fruit, and a bad tree doesn't pro-
duce good fruit, 44 but each tree is
recognised by the fruit it produces.[75] You don't pick figs
from thistles or pick grapes from thorn bushes. 45 A good
person produces good deeds as a result of all the good
things inside them, and an evil person produces evil ac-
tions as a result of the evil inside, because what comes out
of your mouth originates in your mind.[76]

The two house-builders[77]

46 "So why do you all call me '**mas-
ter**, **master**,' yet you don't do what I
say? 47 Everyone who comes to me and listens to my mes-
sages and puts them into practice, I'll show you who that
person is like: 48 That person is like a man building a
house. He dug and drilled and laid a foundation on the
rock, and then when there was a flood that dashed against
that house, it didn't shake it because it was built well.
49 But the person who listens but doesn't put the message
into practice is like a man that just built his house on the
ground with no foundation, and when the flood dashed
against it, the house immediately collapsed and broke into
many pieces."

Yeshua heals the centurion's slave[78]

7:1 After Yeshua (Jesus; Grk. Yesus)
had finished sharing those messages
with the people, he entered the town of Kafarnaoum (Ca-
pernaum). 2 A Romaios army commander there had a slave
that he valued, but who was sick and expected to die. 3 He
had heard about **Yeshua**, so he asked the local Jewish el-
ders to talk to Yeshua on his behalf and to ask him to come
to heal his slave. 4 When the elders got to **Yeshua**, they
earnestly implored him saying, "The man you'd be helping
is worth it 5 because he loves us Yehudim (Jews) and he
built the local Jewish meeting hall for us."
6 So **Yeshua** went with them but as they got closer to the
house, the commander had sent some friends to tell him,
"**Master**, don't trouble yourself because I'm not worthy
enough to have you enter my home 7 and that's why I
never came to you personally. However, just issue a com-
mand and then my boy will be healed 8 because I'm ap-
pointed under authority and have other soldiers under me.
When I tell one of them to go, he goes, and when I tell one
to come, he comes, and when I tell my slave to do some-
thing, he does it."
9 When he heard that, **Yeshua** was amazed and turned to
face the crowd that was following him and said, "I can tell
you that never before in all of Yisrael (Israel) have I en-
countered so much faith!"
10 By the time that the commander's friends had gotten
back to the house, they found that the slave was already
well again.

Yeshua brings the widow's son back to life

11 The next day, Yeshua (Jesus; Grk.
Yesus) went to a town called Nain,
and his followers went with him as
well as a large crowd of people. 12 As he got near the town
gate, look, a dead boy was being carried out to the ceme-
tery. The mother was now a widow and he had been their
only son, and a large number of the local residents were
with her. 13 When he saw her, the **master** felt sorry for her
and said, "Don't cry." 14 Then he went up closer and
touched the coffin, and the pallbearers stopped. Then he
spoke, "Young man, I'm talking to you: get up." 15 The dead
son sat up and started talking, and Yeshua led him to his
mother. 16 Everyone felt a bit apprehensive and they
praised **God** saying, "A powerful prophet appeared among
us," and "**God** has been here with his people."
17 Then the news about Yeshua spread all around Yehu-
dah (Judea) and all the surrounding area.

Yohan checks out the messiah[79]

18 The apprentices of
Yohan-the-immerser reported all
these things back to him and he choose two of his appren-
tices 19 and sent them to **Yeshua** (Jesus; Grk. Yesus) to ask,
"Are you the promised one, or should we wait for someone
else?"
20 So when they got to Yeshua, the two men told him,
"Yohan-the-immerser sent us here to ask you if you're the
promised one, or should we wait for someone else?"
21 While they were still there, he healed many people
from their diseases and difficulties, as well as evil spirits
and some blind people being able to see again, 22 so then

72 **RV 6:39 · Cross-ref.** Mat 15:14.
73 **RV 6:40 · Cross-ref.** Yhn 13:16; 15:20; Mat 10:24-25.
74 **RV 6:43 · Parallel** Mat. 7:16-20; 12:33-35
75 **RV 6:44 · Cross-ref.** Mat 12:33.
76 **RV 6:45 · Cross-ref.** Mat 12:34.
77 **RV 6:46 · Parallel** Mat. 7:24-27
78 **RV 7:1 · Parallel** Mat. 8:5-13
79 **RV 7:18 · Parallel** Mat. 11:2-19

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he answered them, "Go and tell Yohan (John; Grk. Yoannes) everything that you've seen and heard here: how blind people can see again, lame people are walking now,[80] people with leprosy are clear, some dead have come back to life, and the good message is being preached to the poor.[81] 23 God will bless those who don't misjudge me."

24 When Yohan's messengers had left, Yeshua started asking the crowds about Yohan, "What did you all go out into the wilderness to see? A reed waving in the wind? 25 Yes, but what did you all go out to see? A man dressed in fine clothes? Well, those in nice clothes and living in luxury are in fine homes. 26 So what was it that you went out to see? A prophet? Yes, I'll tell you that he is more important than any old prophet. 27 He is the one that was written about: 'See, I'm sending my messenger ahead of you and he will prepare your path before you get there.'[82] 28 I'm telling all of you, no one who's been born from a woman is greater than Yohan, yet the lowest person in **God's** kingdom is greater than him."

29 (When all the people and the tax-collectors that had been immersed by Yohan heard that, they concurred that **God's** way is fair,[83] 30 however the Farisaios and the lawyers who had not been immersed by him, they rejected **God's** plan for them.)

31 "So what can I compare this generation with?" asked Yeshua. "Who are they similar to? 32 They're like little children sitting in the marketplace and calling out to each other, 'We played the flute for you all but you didn't dance, then we played a sad song but you all didn't weep.' 33 Because Yohan-the-immerser came and he didn't eat bread or drink wine, so you all said that he has a demon. 34 Then the son of humanity came and ate and drank and you all said, 'Look, he's a glutton and a drunkard—a friend of tax-collectors and those who disobey God.' 35 But wisdom is justified by all her children."

The woman who anoints Yeshua's feet

36 Another time, someone from the Farisaios party invited Yeshua (Jesus; Grk. Yesus) to go to his place for a meal, and so he went there and reclined on a flat couch. 37 Then wow, a sinful woman from the city who knew that he was reclining in there, came into the room carrying a beautiful carved stone flask of scented skin-cream.[84] 38 She stood weeping behind Yeshua's feet, wetting his feet with her tears. Then she used her hair to wipe off the tears and kissed his feet and rubbed the lotion into them. 39 When the Farisaios who had invited Yeshua saw this, he said to himself, "If that man was a prophet, he'd know who she is and what kind of woman it is that's touching him, because she breaks God's laws."

40 "Shim'on (Simon)," **Yeshua** asked him, "I need to tell you something."

"Tell me, teacher," he replied.

41 Then Yeshua told him this story: "Once there were two people who had borrowed from a money lender: one borrowed five-hundred coins and the other borrowed fifty. 42 But neither of them was able to repay him, so he wrote-off both of their debts. Now after that, which one of them do you think would appreciate him more?"

43 "I suppose," answered Shim'on, "that it was the one who was forgiven the biggest debt."

"You're right," said Yeshua. 44 Then looking at the woman he said to Shim'on, "You see this woman? I came into your house but you didn't give me any water to wash my feet, yet she wet my feet with her tears and then wiped them off with her hair. 45 You didn't kiss me when I entered, but this woman hasn't stopped kissing my feet since I came in. 46 You didn't offer olive oil for my head, but she anointed my feet with this lotion, 47 so that's why I'll tell you this: Her many sins have been forgiven because she showed a lot of love, but the one who has been forgiven little, is loving little."

48 Then he said to the woman, "Your sins have been forgiven."

49 The others who were reclining in the room started to ask to each other, "Who does he think he is to be able to even forgive sins?"

50 "Your faith has saved you," Yeshua (Jesus; Grk. Yesus) said to the woman, "Go in peace."

The team spreading the good message

8:1 After that, Yeshua (Jesus; Grk. Yesus) started travelling around all the towns and villages—preaching and sharing the good message **about God's** kingdom. His twelve apprentices were with him 2 along with some women who'd been healed from evil spirits and sicknesses: Miryam (Grk. Maria/Mariam) from Magdala (that seven demons had come out of),[85] 3 Yohanah (who's Kuzas's wife and one of King Herodes's (Herod's) managers), Shoshanah (Susanna), and many others, who used the group's assets to look after their needs.

The parable about spreading seeds[86]

4 A large crowd gathered around Yeshua (Jesus; Grk. Yesus), including many who'd travelled out from the city, and he told them this parable:

5 "One day a farmer went out to plant some seeds. As he spread the seeds, some of them fell along the path where they got trampled on, and the birds ate them. 6 Some of the seeds landed in a rocky area where they sprouted, but then they withered up because they didn't have enough

80 **RV 7:22 · Cross-ref.** Isa 35:5-6.

81 **RV 7:22 · Cross-ref.** Isa 61:1.

82 **RV 7:27 · Cross-ref.** Mal 3:1.

83 **RV 7:29-30 · Cross-ref.** Mat 21:32; Luk 3:12.

84 **RV 7:37-38 · Cross-ref.** Yhn 12:3; Mrk 14:3; Mat 26:7.

85 **RV 8:2-3 · Cross-ref.** Mrk 15:40-41; Mat 27:55-56; Luk 23:49.

86 **RV 8:4 · Parallel** Mark 4:1-9; Mat. 13:1-9

moisture. 7 Some of the seeds landed in a patch of thistles,
and as the plants started to grow, they were choked out by
the thistles. 8 Some of the seeds fell onto good soil, and
then the plants grew up to produce a harvest of one hun-
dred times as much."

As he was saying this, he was also telling them, "Anyone
who wants to hear, listen carefully."

The reason for parables[87]

9 After this, his apprentices asked
him, "What's that parable all
about?" 10 "You're permitted to know the mysteries of
God's kingdom," responded Yeshua (Jesus; Grk. Yesus),
"but the others get parables so that when they look, they
won't see, and when they listen, they won't understand.[88]

The meaning of the parable about the seeds[89]

11 "So this is what the parable
means: the seeds are **God's** message.
12 The seeds along the road are those
who hear the message, but afterwards the devil comes
along and snatches the message away from their hearts, so
that they don't believe or get saved. 13 The seeds among
the rocks are those who happily accept the message but
don't put down any roots, so they believe for a short time,
and then when temptations come, they pull back from
God. 14 The seeds among the thistles are those who heard
the message but get choked under worries and wealth and
the good life, and so they never reach maturity. 15 But the
seeds in the good soil are those good people with good
hearts and after hearing the message, they follow it, and
produce fruit from their endurance.

The light will expose what's hidden[90]

16 "No one lights a lamp and then
puts a cover over it or puts it under a
bed, but rather it's placed on a lampstand so that everyone
coming into the room can see the light.[91]

17 "Similarly, nothing is hidden that won't eventually be-
come visible, and nothing is secret that won't become
known and exposed.[92]

18 "So take care in what you listen to, because anyone
who has now, will be given more, and anyone who doesn't
have, whatever they think they do have will be taken away
from them."[93]

Yeshua's mother and siblings[94]

19 Then Yeshua's (Jesus'; Grk.
Yesus') mother and brothers arrived
but they couldn't get close to him because of the crowd.
20 "Your mother and brothers are standing outside," some-
one told him, "and they want to see you."

21 "My mother and my brothers," Yeshua responded,
"are anyone who's listening to **God's** message and who put
it into practice."

Yeshua's power over the wind and waves[95]

22 One day Yeshua (Jesus; Grk.
Yesus) and his apprentices got into a
boat and he asked them to go across
to the other side of Lake Galil. So they set off 23 but once
they were moving, Yeshua fell asleep. Then a big storm de-
scended onto the lake and the boat was being swamped by
the waves and they were in danger of sinking. 24 The ap-
prentices went and woke Yeshua, "Master, we're going to
drown!"

Now awake, he spoke sternly to the wind and the waves
in the lake, and they stopped and it became calm.
25 "Where's your faith?" he asked them.

From being terrified, they were now astounded and
asked each other, "Who is this guy really? He can just tell
the wind and the water what to do, and they obey him!"

Yeshua drives many demons into the pigs[96]

26 Then they sailed across to the
region of the Gerasainon, which is
across the lake from Galil. 27 As they
got out of the boat, a demon-possessed man who'd come
out of the city met him there. He didn't live in a house, but
lived in a cemetery, and he wasn't wearing a lot. 28 He
yelled out when he saw **Yeshua** (Jesus; Grk. Yesus) and
knelt down before him, and spoke loudly, "What business
do you and I have together, **Yeshua**, son **of** the highest
God? I beg you, don't torture me." 29 He said this because
Yeshua had commanded the evil spirit to come out from
the man. The demon had animated him many times and
he'd needed to be put in chains and shackles, but he would
break them off and the demon would drive him into the
wilderness.

30 "What's your name?" **Yeshua** asked.

"Thousands," he answered, because many thousands of
demons had entered him 31 and now they were pleading
with Yeshua not to command them to go back to the bot-
tomless pit.

32 They could see a herd of pigs being fed on a hill, and
they requested Yeshua to let them go into the pigs, and he
agreed to that. 33 So the demons rushed out of the man
and into the pigs, and all the pigs then rushed down the
steep bank into the lake and drowned.

34 When the workers feeding the pigs saw this happen,
they took off and told everyone in the nearby town and
round about. 35 So lots of people went there to the edge of
the lake to see for themselves, and they found the man
who'd been demon-possessed now dressed and sitting at

87 **RV 8:9 · Parallel** Mark 4:10-12; Mat. 13:10-17
88 **RV 8:10 · Cross-ref.** Isa 6:9 (LXX).
89 **RV 8:11 · Parallel** Mark 4:13-20; Mat. 13:18-23
90 **RV 8:16 · Parallel** Mark 4:21-25
91 **RV 8:16 · Cross-ref.** Mat 5:15; Luk 11:33.
92 **RV 8:17 · Cross-ref.** Mat 10:26; Luk 12:2.
93 **RV 8:18 · Cross-ref.** Mat 25:29; Luk 19:26.
94 **RV 8:19 · Parallel** Mark 3:31-35; Mat. 12:46-50
95 **RV 8:22 · Parallel** Mark 4:35-41; Mat. 8:23-27
96 **RV 8:26 · Parallel** Mark 5:1-20; Mat. 8:28-34

Readers' Version

Yeshua's feet with his full faculties, and they were frightened. 36 The people who'd seen it happen told the new-comers how the demon-possessed man had been healed. 37 Then all those people from the Gerasainon region asked Yeshua to leave the area, because they were quite terrified, so he got back into the boat and they headed back to the other side.

38 The man who the demons had come out of had asked Yeshua if he could go with him, but Yeshua sent him away, saying, 39 "Go back to your house and tell them there about what **God** has done for you."

So he went around the town telling everyone what **Yeshua** had done for him.

The leader's dying daughter plus the woman haemorrhaging[97]

40 When **Yeshua** (Jesus; Grk. Yesus) got back to the other side of the lake, the crowd there had been waiting for him and welcomed him. 41 Then, wow, a man named Yair (Jairus) came and knelt down in front **of Yeshua**. He was the leader at the local Jewish meeting hall and he pleaded for Yeshua to come to his house 42 because his only daughter, a twelve-year old, was dying.

Then while Yeshua was on his way squeezing through the crowd, 43 a woman who'd had internal bleeding for twelve years and who couldn't be helped by any doctor, 44 worked her way up behind Yeshua and touched the edge of his robe. Immediately her bleeding stopped 45 and **Yeshua** stopped and said, "Who touched me?"

No one owned up, and Kefa (Peter; Grk. Petros) said, "Master, there's people all around you and they're pressing against you."

46 "Someone touched me," **Yeshua** responded, "because I felt power going out from me." 47 When the woman now saw that she wouldn't get away with it, she came to Yeshua shaking, and knelt down at his feet. She told him in front of all the people why she'd touched his clothes and how she'd been immediately healed. 48 "Lady," Yeshua said, "your faith has healed you. Go in peace."

49 While he was still speaking, someone came from the Jewish meeting hall leader's home and told him, "Don't bother the teacher any further. Your daughter just passed away."

50 But **Yeshua** heard this and turned to Yair (Jairus) and said, "Don't be afraid. Just believe and she'll be healed."

51 So they continued to the house, but Yeshua didn't allow anyone inside other than Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) and Ya'akov (James; Grk. Yakobos), along with the girl's parents. 52 Everyone was weeping and mourning for her, but he said, "Don't cry. She isn't dead—just asleep."

53 But they ridiculed Yeshua because they knew that she'd died. 54 He took hold of her hand, and called, "Girl, get up." 55 Then her spirit returned and she got up immediately, and he told them to give her something to eat. 56 Her parents were astonished, but he instructed them not to tell anyone what had happened.

Yeshua sends out his twelve apprentices[98]

9:1 Then Yeshua (Jesus; Grk. Yesus) called together his twelve apprentices and gave them power and authority over all the demons and to heal diseases, 2 and then sent them out to preach **about God's** kingdom and to heal those who were sick. 3 "Don't take anything for the journey," he told them. "Don't take a walking stick or a backpack or food or money or spare clothes. 4 When someone invites you into their home, stay in that one house until you leave that place, 5 but when the people don't want to hear from you, shake the dust off your feet as a testimony to them[99] that God will punish them for not receiving his messengers."

6 So they headed off, preaching the good message and healing the people as they walked from village to village.

Herodes is confused by the news[100]

7 Herodes (Herod) the ruler of the Galili quarter heard about everything that was going on and was completely puzzled, because some people said that Yohan (John; Grk. Yoannes) the immerser had come back to life,[101] 8 while others said that Eliyah (Elijah) had been spotted, and others that one of the other ancient prophets had come back to life. 9 "I beheaded Yohan," King Herodes said, "so who is this man that I'm hearing so much about?" So he tried to find a way to see him.

Yeshua feeds 5,000 families[102]

10 When the twelve apprentices returned back to Yeshua (Jesus; Grk. Yesus), they reported back to him everything they'd done. Then he took them to the town of Beyt-Tsayda for some private time, 11 but the crowds saw where he went and followed after them, so he welcomed them and taught them about **God's** kingdom as well as healing those who needed it.

12 As the day was coming to an end, the twelve approached him and said, "Send the crowd away so that they can go into the nearby towns and countryside to find somewhere to stay and something to eat, because this place is very isolated."

13 But Yeshua told them, "You all give them something to eat."

"We don't have anything more than just five breadrolls and two fish, unless we go and buy some food for all these people." 14 There were about 5,000 men (not counting women and children).

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97 **RV 8:40 · Parallel** Mark 5:21-43; Mat. 9:18-26

98 **RV 9:1 · Parallel** Mark 6:7-13; Mat. 10:5-15

99 **RV 9:5 · Cross-ref.** Acts 13:51.

100 **RV 9:7 · Parallel** Mark 6:14-29; Mat. 14:1-12

101 **RV 9:7-8 · Cross-ref.** Mrk 8:28; Mat 16:14; Luk 9:19.

102 **RV 9:10 · Parallel** Yhn 6:1-14; Mark 6:30-44; Mat. 14:13-21

Readers' Version

Then he told his apprentices, "Sit them down in rows of about fifty each." 15 So they did that and everyone sat down. 16 Then Yeshua took the five breadrolls and the two fish and looking up to the sky, he blessed them and broke them into pieces to give to the apprentices to distribute to the crowd. 17 Everyone ate until they were satisfied, and then twelve baskets of leftover pieces were collected up afterwards.

Kefa's recognition of the messiah[103]

18 Later when it was the time to pray and Yeshua (Jesus; Grk. Yesus) and the twelve moved away from the crowd, he asked them, "Who do the crowds say that I am?"

19 "Some say Yohan-the-immerser," they answered, "while others say Eliyah (Elijah), and others say that some other ancient prophet came back to life."[104]

20 "And so who do you guys say I am?" he asked.

"You're the **messiah** from **God**,"[105] Kefa (Peter; Grk. Petros) answered.

Yeshua tells about his coming suffering and death[106]

21 Then Yeshua (Jesus; Grk. Yesus) warned them—instructing them not to tell this to anyone else, 22 saying, "The son of humanity is destined to suffer many things and to be rejected by the elders and the chief priests and the religious teachers, and then to be executed and to be brought back to life on the third day."

The cost of following Yeshua[107]

23 Yeshua (Jesus; Grk. Yesus) said, "If anyone wants to become my follower, then that person needs to renounce their own desires and follow me, even in suffering and death,[108] 24 because anyone who wants to save their own life will lose it, but anyone who is prepared to lose their life on account of me, they'll be saving their life.[109] 25 How would it benefit a person if they gained the wealth of the whole world, but then ended up lost or destroyed? 26 Because anyone who's ashamed of me and my teachings, the son of humanity will be ashamed of that person when he comes in his splendour and with the splendour of the father and of God's messengers. 27 But I can certainly tell you that some of those who are standing here won't die until they see **God's** kingdom.

Yeshua talks with Mosheh and Eliyah[110]

28 It was about eight days later that Yeshua (Jesus; Grk. Yesus) took Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) and Ya'akov (James; Grk. Yakobos), and climbed a hill to pray. 29 While he was praying, the appearance of his face changed and his clothes turned brilliant white. 30 Then, look, there were two men talking with him—Mosheh (Moses) and Eliyah (Elijah)! 31 Those two who'd been in heaven were talking about the end of his time here which was about to be actioned in Yerushalem (Jerusalem). 32 Kefa and the others had been exhausted and fallen asleep, but when they woke up they saw the radiance of Yeshua and the other two standing there with him, 33 but when it was time for the two to leave, Kefa said to **Yeshua**, "Master, it's good that we're here. We could make three shelters: one for you, one for Mosheh, and one for Eliyah." (But he didn't really know what he was saying.)

34 While he was still speaking, a cloud appeared and enveloped them and they were afraid as they entered the fog. 35 Then a voice came out of the cloud that said, "This is my son, the one that has been chosen. Listen to him."[111]

36 By the time that the voice had spoken, they could only see **Yeshua** in front of them. After this event, they kept what had happened to themselves and didn't tell anyone else about what they'd seen.

Yeshua heals a demon-possessed boy[112]

37 When they came back down the hill the next day, a big crowd was waiting for them. 38 Then, look, a man in the crowd shouted out, "Teacher, I implore you to come and look at my son, because he's my only child. 39 A spirit takes control of him and suddenly he cries out and it makes him convulse and foam at the mouth, and only leaves him after a long time when he's bruised and battered. 40 I tried to get your apprentices to drive it out, but they couldn't."

41 "Oh you unbelieving and perverted generation," **Yeshua** (Jesus; Grk. Yesus) answered, "how much longer do I have to be with you and put up with all of you? Bring your son here."

42 While they were still approaching, the demon attacked the boy and threw him in a convulsion, but **Yeshua** rebuked the evil spirit and healed the boy and led him back to his father. 43 Everyone there was astounded at **God's** power.

Yeshua talks again about his death[113]

While all the people were still amazed at what he'd done, Yeshua (Jesus; Grk. Yesus) turned and said to his apprentices, 44 "Remember everything that's been said, because the son of humanity is going to be turned in and placed into the hands of these people." 45 But the apprentices didn't know

103 **RV 9:18 · Parallel** Mark 8:27-29; Mat. 16:13-19

104 **RV 9:19 · Cross-ref.** Mrk 6:14-15; Mat 14:1-2; Luk 9:7-8.

105 **RV 9:20 · Cross-ref.** Yhn 6:68-69.

106 **RV 9:21 · Parallel** Mark 8:30-31; Mat. 16:20-21

107 **RV 9:23 · Parallel** Mark 8:34–9:1; Mat. 16:24-28

108 **RV 9:23 · Cross-ref.** Mat 10:38; Luk 14:27.

109 **RV 9:24 · Cross-ref.** Yhn 12:25; Mat 10:39; Luk 17:33.

110 **RV 9:28 · Parallel** Mark 9:2-8; Mat. 17:1-8

111 **RV 9:35 · Cross-ref.** Isa 42:1; Mrk 1:11; Mat 3:17; 12:18; Luk 3:22.

112 **RV 9:37 · Parallel** Mark 9:14-27; Mat. 17:14-18

113 **RV 9:44 · Parallel** Mark 9:30-32; Mat. 17:22-23

Readers' Version

what he meant as it was hidden from them so they couldn't comprehend it, plus they were afraid to ask him to explain further.

Who is the greatest?[114]

46 Then the apprentices got themselves into a discussion about which of them might hopefully be considered the greatest.[115] 47 But **Yeshua** (Jesus; Grk. Yesus) knew what was going on, so he took a young child and stood the child there next to him 48 and told them, "Anyone who accepts a young child in my name is accepting me, and anyone who accepts me is accepted by the one who sent me here.[116] Because it's the person who is the least among you who's at the top."

Anyone who's not against you is for you[117]

49 "Master," Yohan (John; Grk. Yoannes) answered, "we saw someone driving out demons using your name, and we told him to stop because he's not one of us."

50 "Don't forbid people like him," **Yeshua** (Jesus; Grk. Yesus) replied, "because anyone who's not against you all, is on your side."

Yeshua gets snubbed by a village in Shomron/Samaria

51 It was now coming to the time when the events leading to his ascension would start happening, and Yeshua (Jesus; Grk. Yesus) was completely set in his decision to head to Yerushalem (Jerusalem).

52 He sent some of his apprentices ahead of him, and when they arrived at a Shomroni (Samaritan) village, they went to get ready for his arrival. 53 However, the people there didn't welcome them because it was clear that Yeshua was heading to Yerushalem. 54 Seeing this, his apprentices Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes) asked, "**Master**, will you let us call fire down from the sky to burn them up?"[118]

55 However, Yeshua turned around and told them off, 56 so they headed off to another village.

Those who would have liked to follow Yeshua[119]

57 As they headed down the road, someone told Yeshua (Jesus; Grk. Yesus), "I'll follow you wherever you go to."

58 "**Foxes** have their burrows," he responded, "and the birds have their nests, but the son of humanity has no home where he can lie down and relax."

59 Later he told a different person, "Follow me."

But the man replied, "**Master**, just let me go and bury my father first."

60 "Leave those who are dead to bury the dead by themselves," Yeshua said, "but you go and tell people **about God's** kingdom."

61 Also, another person said, "I'll follow after you, **master**, but first let me go back and say goodbye to everyone at home."[120]

62 But **Yeshua** responded, "No one who starts ploughing a field and then starts looking backwards is suitable for **God's** kingdom."

Yeshua sends out 72 people

10:1 After all this, the **master** appointed seventy-two others and he sent them out in pairs to go ahead of him to every town and village that he would pass through. 2 He told them, "There's a large harvest ready, but there's only a few workers. So ask the **owner** of the crop to send out more workers to help with his harvest.[121] 3 So get moving—see, I'm sending you out like lambs with wolves all around.[122] 4 Don't take a wallet or backpack or spare sandals, and don't greet people on the road.

5 "Whenever you're welcomed into a home, first say, 'Peace to this house.' 6 And if there's someone there worthy of peace,[123] then your peace will rest on that home, but if not, your peace will return to you. 7 Then stay in that same house and eat and drink what they give you, because the worker is worthy of his compensation.[124] Don't be moving from house to house. 8 Whenever you all go into some place and the locals accept you, then eat what they give you. 9 Heal the sick there and tell them that **God's** kingdom is near. 10 But if you all go into some place and they don't accept you, then go out to the roads and announce, 11 'We're wiping off even the dust from your place that stuck to our footwear,[125] however you all need to know anyway that **God's** kingdom is near.'[126] 12 I'm telling you that it will be more bearable for the people of Sedom[127] in that day than for the people in that place.[128]

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114 **RV 9:46 · Parallel** Mark 9:33-37; Mat. 18:1-5

115 **RV 9:46 · Cross-ref.** Luk 22:24.

116 **RV 9:48 · Cross-ref.** Yhn 13:20; Mat 10:40; Luk 10:16.

117 **RV 9:49 · Parallel** Mark 9:38-40

118 **RV 9:54 · Cross-ref.** 2Ki 1:9-16.

119 **RV 9:57 · Parallel** Mat. 8:19-22

120 **RV 9:61 · Cross-ref.** 1Ki 19:20.

121 **RV 10:2 · Cross-ref.** Mat 9:37-38.

122 **RV 10:3 · Cross-ref.** Mat 10:16.

123 **RV 10:6 · Note** It's not obvious what Yeshua is referring to here with 'son of peace'.

124 **RV 10:7 · Cross-ref.** 1Cor 9:14; 1Tim 5:18.

125 **RV 10:11 · Cross-ref.** Acts 13:51.

126 **RV 10:4-11 · Cross-ref.** Mrk 6:8-11; Mat 10:7-14; Luk 9:3-5.

127 **RV 10:12 · Cross-ref.** Gen 19:24-28; Mat 11:24.

128 **RV 10:12 · Cross-ref.** Mat 10:15.

Readers' Version

Those who ignore the good message[129]

13 "You won't end well, Korazin.
And you won't end well,
Beyt-Tsayda. Because if the miracles
that were done in your places had been done in Tsor (Tyre)
and Tsidon (Sidon),[130] they would have turned around
from disobeying God and shown their humility long ago
14 hence it will be more tolerable for Tsor and Tsidon on
judgement day than it will be for you all. 15 And you, Ka-
farnaoum (Capernaum), don't think you'll be heading up to
heaven, because it'll be down to hell for you.[131]

16 "Anyone who listens to all of you, will be hearing from
me, and anyone who rejects you all will be rejecting me,
and anyone who rejects me is rejecting the one who sent
me here.[132]

The return of the 72

17 In time, the seventy-two that
had been sent out came back excited, saying, "**Master**,
even the demons listened to us when we used your name
and authority."

18 "I saw Satan," Yeshua (Jesus; Grk. Yesus) replied,
"when he fell out of heaven like lightning. 19 Listen, I've
given you all the authority to tread on snakes and scorpi-
ons[133] and to overcome the enemy's power, and nothing at
all will be able to injure you. 20 However, don't get excited
that the evil spirits obeyed you, but rather be happy that
your names have been written down in the heavens."

Yeshua's happiness[134]

21 At the same time, the holy **spirit**
got Yeshua (Jesus; Grk. Yesus) ex-
cited and he said, "I'm aware father, **master** of heaven and
earth, that you've hidden these things away from those
who are intelligent and well-educated, and instead re-
vealed them to infants. Yes, father, that was what you de-
cided.

22 Everything has been handed over to me by my fa-
ther,[135] and no one knows who the son is except for the fa-
ther, and who the father is except for the son and those
who the son decides to reveal him to."[136]

23 Then he turned to his apprentices and said discreetly,
"Blessed are those who get to see what you all are seeing
24 because I can tell you that many prophets and kings
wanted to see what you all are seeing, but they didn't get
to see what you've seen, nor to hear what you all have
heard."

How to be a neighbour

25 Then look, a lawyer stood up to
test him, asking, "Teacher, what do I
need to do to inherit eternal life?"[137]

26 "Well, what's written in the scriptures?" responded
Yeshua (Jesus; Grk. Yesus). "How do you understand
them?"

27 "You must love your **God Yahweh** with all your heart
and all your soul, and all your strength and all your
mind,"[138] he replied. "Also, you must love your neighbour
as yourself."[139]

28 "You've answered correctly," answered Yeshua, "so do
that and you'll live forever."[140]

29 But the lawyer wanted to justify his lifestyle, so he
asked, "And who's my neighbour?"

30 **Yeshua** replied with this: "Once a Jewish man was
walking downhill from Yerushalem (Jerusalem) to Yeriho
(Jericho) when a group of robbers grabbed him and took
everything including his clothes, then took off leaving him
there wounded and half-dead. 31 Then it so happened that
a priest came down that same road, but when he saw him
he continued past on the other side of the road. 32 Simi-
larly, a priestly worker (a Levite) arrived at that place and
when he saw him he too passed by on the other side.
33 Then a man from Shomron (Samaria)[141] who was on a
trip came across him, and when he saw him he felt sorry
for him 34 and went up to him and bandaged his wounds,
pouring olive oil and wine on them, then put him on his
own animal and took him to a roadhouse and looked after
him.[142] 35 The next day he took out two coins and gave
them to their host, instructing, 'Look after this guy and if
it costs more than this, I'll reimburse you on my way back.'

36 "So which of those three do you think acted like the
neighbour of the one attacked by robbers?"

37 "The one who cared for him," replied the lawyer.

"Then you go and do the same," **Yeshua** (Jesus; Grk.
Yesus) told him.

Yeshua visits Marta and Miryam

38 When it was time to leave,
Yeshua (Jesus; Grk. Yesus) went into
a village and there was a woman there named Marta[143]
who welcomed him in. 39 She had a sister named Miryam

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129 **RV 10:13 · Parallel** Mat. 11:20-24

130 **RV 10:13 · Cross-ref.** Isa 23:1-18; Eze 26:1–28:26; Yoel 3:4-8; Amos 1:9-10; Zech 9:2-4.

131 **RV 10:15 · Cross-ref.** Isa 14:13-15.

132 **RV 10:16 · Cross-ref.** Yhn 13:20; Mrk 9:37; Mat 10:40; Luk 9:48.

133 **RV 10:19 · Cross-ref.** Psa 91:13.

134 **RV 10:21 · Parallel** Mat. 11:25-27; 13:16-17

135 **RV 10:22 · Cross-ref.** Yhn 3:35.

136 **RV 10:22 · Cross-ref.** Yhn 10:15.

137 **RV 10:25-28 · Cross-ref.** Mrk 12:28-34; Mat 22:35-40.

138 **RV 10:27 · Cross-ref.** Deu 6:5.

139 **RV 10:27 · Cross-ref.** Lev 19:18.

140 **RV 10:28 · Cross-ref.** Lev 18:5.

141 **RV 10:33 · Note** The Judeans and the Samaritans despised each other and disagreed on many vital issues.

142 **RV 10:33-34 · Cross-ref.** 2Ch 28:15.

143 **RV 10:38-39 · Cross-ref.** Yhn 11:1.

Readers' Version

(Grk. Maria/Mariam) who was also sitting there on the floor by **Yeshua's** feet listening to his teaching. 40 But Marta kept getting pulled away to keep the household running, and after a while approached Yeshua and asked, "**Master**, doesn't it bother you that my sister has left all the housework to me? Tell her to come and help me."

41 "Marta, Marta," Yeshua answered, "you are worried and concerned about many things, 42 but only one thing really matters. Miryam chose the best thing, and it won't be taken away from her."

Yeshua teaches about prayer[144]

11:1 One time Yeshua (Jesus; Grk. Yesus) was at a place praying, and when he finished some of his followers asked him, "**Master**, Yohan-the-immerser taught his apprentices how to pray. You teach us as well."

2 So Yeshua told them, "Whenever you all pray, say this:
Father, may all people honour you as their holy God.
May you reign as king over the earth.
3 Every day give us the food that we need.
4 Forgive us for our sins because we've forgiven those who owed something to us.
Don't bring us into situations where we're tempted."

5 Then he told them, "Imagine you had a friend and went to them at midnight and asked, 'Friend, lend me some bread 6 because a travelling friend of mine arrived at my place, and I haven't got anything to give him to eat.' 7 And the one in the other house might reply, 'Don't bother me now because the house is locked and the kids are asleep beside me here in the bed. I can't get up and get anything for you.' 8 I'm telling all of you that even if that friend wouldn't get up and give them anything because of their friendship, then the friend will certainly get up and give them some food if they persist in knocking. 9 So this is what I'm telling you: Keep submitting your requests and it'll be given to you all, keep searching and you'll all find what you're looking for, keep knocking and the door will be opened for you all, 10 because everyone who requests will receive, and everyone who searches will find, and everyone who knocks will find opened doors. 11 How many of you fathers, if your child asked you for some fish, you'd give them a snake instead? 12 Or the child would ask for an egg and you'd pass them a scorpion? 13 So if you all know how to give good things to your children despite your being evil, how much more the father in heaven will give the holy **spirit** to those who ask him."

Yeshua is accused of being demon-possessed[145]

14 Then Yeshua (Jesus; Grk. Yesus) drove out a demon that caused muteness, and after the demon departed, the man was able to speak. The crowds were amazed, 15 but yet some of them said, "He's driving out demons because he's Beelzeboul the leader of the demons."[146]

16 Others who wanted to test who he was, asked Yeshua to send a sign from heaven,[147] 17 but he knew their thoughts and told them, "Any kingdom that's divided against itself is doomed, and any household that's divided will self-destruct. 18 So if Satan was fighting against himself, how could his kingdom even remain? Yes, I know that you're all saying that I must be Beelzeboul in order to drive out demons, 19 but if I have Beelzeboul's power over demons, then whose power do *your* apprentices use to drive out demons? 20 However if I'm driving out demons with power that comes from God, then that means that **God's** kingdom is right in the middle **of** you all.

21 "Whenever a strong landowner arms himself and guards his nice home, everything remains there peacefully, 22 but when someone stronger than him arrives and overpowers him, he'll even take the body armour that the landowner put his trust in, and then relieve him of all his goods.

23 "Anyone who doesn't follow me is against me, and anyone who doesn't gather with us, wants to scatter us.[148]

The return of demons[149]

24 "Whenever an evil spirit leaves a person, it roams through inhospitable places looking for somewhere to rest, and when it doesn't find a home, it says, 'Ah, I'll return to the home that I recently left.' 25 Then when it gets back there, it finds the home swept out and tidied up, 26 so it goes and finds seven other spirits more evil than itself. They all move in and live there, so the result is that the person ends up worse in the end than they were at the beginning."

God's true reward

27 While Yeshua (Jesus; Grk. Yesus) was teaching these things, a woman in the crowd shouted out, "Blessed is the mother who bore you and the one who raised you."

28 "Actually," Yeshua replied, "the ones who will be blessed are all those who listen to **God's** message and put it into practice."

The crowd requests a miracle[150]

29 The crowds had grown even larger, but Yeshua (Jesus; Grk. Yesus) told them, "This generation is evil because they're requesting a miracle and the only miracle that will be given to them will be the miracle of Yonah (Jonah).[151] 30 In the same way that Yonah became a sign to the citizens of Nineveh, so too the son of humanity will also be to this gener-

144 **RV 11:1 · Parallel** Mat. 6:9-13; 7:7-11
145 **RV 11:14 · Parallel** Mark 3:20-27; Mat. 12:22-30
146 **RV 11:15 · Cross-ref.** Mat 9:34; 10:25.
147 **RV 11:16 · Cross-ref.** Mrk 8:11; Mat 12:38; 16:1.
148 **RV 11:23 · Cross-ref.** Mrk 9:40.
149 **RV 11:24 · Parallel** Mat. 12:43-45
150 **RV 11:29 · Parallel** Mat. 12:38-42
151 **RV 11:29 · Cross-ref.** Mrk 8:12; Mat 16:4.

ation.[152] 31 The queen from the south will come back to life on judgement day along with the people from this generation, and she'll condemn them, because she travelled a long distance to hear Shelomoh's (Solomon) wisdom,[153] and now, someone's here who's greater than Shelomoh. 32 The people of Nineveh will stand up on judgement day along with the people from this generation and they'll condemn this generation because those from Nineveh turned from their disobedience after Yonah's preaching,[154] and now, someone's here who's greater than Yonah.

The eye is the body's lamp[155]

33 "No one lights a lamp and then hides it somewhere or puts it under a basket, but rather they put it on a lampstand so that everyone entering the room can see the light from it.[156] 34 Your eyes are like the lamp for your body. Whenever your eyes are healthy, your entire body will be bright, but when your eyes are evil, your body is also dark, 35 so take care in case the light in you has gone dark. 36 Therefore if your whole body is bright without any dark areas, it will be bright all over, like when a lamp shines on you to illuminate you."

Yeshua's warning about the religious teachers[157]

37 When Yeshua (Jesus; Grk. Yesus) had a break from speaking, a member of the Farisaios party invited him over for breakfast, so he went into the house and sat down, 38 and the man was very surprised that he didn't observe the handwashing ceremony before he ate. 39 But the **master** said to his host, "Yes, all of you in the Farisaios party clean the outside of the cup and the plate, but your insides are full of theft and wickedness. 40 How stupid! Didn't God who made the outside part, also make what's inside? 41 However, if you sacrificially give what's inside, then everything would then become clean for you.

42 "But you Farisaios won't end well, because you give a tenth of your herbs and vegetables,[158] yet you all ignore giving justice and loving **God**, both of which need to be done and cannot be ignored.

43 "You Farisaios won't end well, because you all love the best seats in the Jewish meeting halls and the honoured greetings in the marketplaces. 44 You all won't end well, because you're like unmarked graves that people walk all over without even realising—the people simply don't know that you're dead inside."

45 One of the experts in religious rules there answered him back, "Teacher, you're insulting us as well when you say that."

46 "Well, you law experts won't end well," Yeshua (Jesus; Grk. Yesus) responded, "because you put unbearably heavy burdens onto the shoulders of the people, yet you wouldn't move your little fingers to touch those burdens yourselves. 47 You all won't end well, because you all build fancy tombs for the prophets that your own ancestors executed. 48 Because of that, you're all actually admitting and agreeing to what your ancestors did, because they killed them and then you build their tombs. 49 That's why **God** in his wisdom said, 'I'll send prophets and missionaries to them, which they will then persecute and kill' 50 so that the blood of those prophets which was spilt from the creation of the world onwards would then be charged to this generation. 51 This goes all the way back to the blood of Hevel (Abel),[159] right up to the blood of Zekaryah (Zechariah; Grk. Zakarias) who was recently killed between the altar and the temple sanctuary.[160] Yes, I'm telling all of you, those crimes will be charged to *this* generation.

52 "You religious law experts won't end well, because you took away the key to knowledge—not only did you not enter yourselves, but you also forbade others from entering."

53 Once Yeshua left that house, the religious teachers and the Farisaios party started strongly resenting him, and started a plan of asking him more questions 54 in the hope of catching an answer that could be used to condemn him.

Everything hidden will be revealed[161]

12:1 By then the crowd had grown to many thousands, so much so that they were trampling on each other. Meanwhile Yeshua (Jesus; Grk. Yesus) told his followers, "Make sure that you're not influenced by the hypocrisy of the Farisaios party—it spreads around like yeast in bread dough.[162] 2 But everything that's covered up now, will be uncovered in the future, and everything that's now hidden will revealed.[163] 3 Anything that you whispered in the dark will be heard in the light, and anything that was only for certain ears in a private room will be announced from the rooftops.

Who to be afraid of[164]

4 "And I'm telling you, my friends, that you shouldn't be afraid of those who can kill your body (and after that they don't have anything more that they can do). 5 But I'll tell you who you

152 **RV 11:30 · Cross-ref.** Yonah 3:4.
153 **RV 11:31 · Cross-ref.** 1Ki 10:1-10; 2Ch 9:1-12.
154 **RV 11:32 · Cross-ref.** Yonah 3:5.
155 **RV 11:33 · Parallel** Mat. 5:15; 6:22-23
156 **RV 11:33 · Cross-ref.** Mrk 4:21; Mat 5:15; Luk 8:16.
157 **RV 11:37 · Parallel** Mark 12:38-40; Mat. 23:1-36
158 **RV 11:42 · Cross-ref.** Lev 27:30.
159 **RV 11:51 · Cross-ref.** Gen 4:8.
160 **RV 11:51 · Cross-ref.** 2Ch 24:20-21.
161 **RV 12:1 · Parallel** Mat. 10:26-27
162 **RV 12:1 · Cross-ref.** Mrk 8:15; Mat 16:6.
163 **RV 12:2 · Cross-ref.** Mrk 4:22; Luk 8:17.
164 **RV 12:4 · Parallel** Mat. 10:28-31

Readers' Version

should be afraid of: Be afraid of the one who has the authority to throw you into hell after you're dead—yes, that's who you should be afraid of.

6 "Aren't five small birds sold for just a couple of small coins? Yet not one of those birds is forgotten by **God**. **7** Yes, God even knows the number of hairs on your head so don't worry, each one of you is of more value than a whole flock of birds.

Disowning the messiah[165]

8 "I'm telling you that everyone who admits in public to following me, so too the son of humanity will tell their names to **God's** messengers, **9** but anyone who disowns me in public will be disowned in front **of God's** messengers.

10 "Everyone who says something against the son of humanity will be forgiven, but those who speak against the holy **spirit** won't be forgiven.[166]

11 "Whenever you get dragged into the Jewish meeting halls or in front of rulers or authorities, don't worry about how you'll defend yourselves or what you'll say,[167] **12** because the holy **spirit** will show you all the right thing to say at the right time."

The parable about accumulating wealth

13 Then someone in the crowd said, "Teacher, tell my brother to give me a share of our father's estate."

14 "Man," Yeshua (Jesus; Grk. Yesus) responded, "who said that I'm the judge or arbitrator over you all?" **15** Then he told them, "Keep alert to avoid all greediness, because a person's life is not about gaining lots of possessions."

16 Then he told them all this parable, "One time a rich man's farm produced a really good harvest. **17** So he started figuring out what to do, 'What should I do? I don't have anywhere to store my harvest.' **18** 'Ah,' he said, 'I know what I'll do. I'll knock down my barns and build bigger ones, and then I'll store all my grain and other produce in there. **19** Then I'll be able to tell my soul: Soul, you've got enough good things now to be able to relax for many years of resting, eating, drinking, and being happy.' **20** But **God** said to him, 'How foolish! Tonight I'll be demanding your soul and then who will everything you stored up go to?'

21 "So that's the end of someone who accumulated so much for himself, but wasn't rich in **God's** eyes."

Priorities and trusting God[168]

22 Then Yeshua (Jesus; Grk. Yesus) told his followers, "That's why I'm telling you all not to worry about your lifestyle: what to eat or what to wear, **23** because your life is more than food and your body is more than clothing. **24** Look at the ravens. They don't plant seeds or harvest crops and they have no storerooms or barns, yet **God** keeps them fed, and humans are worth a lot more than birds. **25** Which of you can add even an hour to your life by spending more time worrying? **26** So if you can't even do something small like that, why worry about bigger things? **27** Look at how the lilies grow. They don't go to work or make fabric, yet even King Shelomoh (Solomon) at the height of his fame wasn't dressed as well as one of them.[169] **28** So if **God** dresses the weeds in the paddock that are here today and incinerated tomorrow, how much more would he look after you all—you with little faith?

29 "So don't all be looking for what to eat or to drink, and don't waste time by worrying **30** because people in every country in the world are looking for that, but your father already knows that you need those things. **31** Rather you should be striving to enter his kingdom, and then all these things will come as a bonus.

Focus on heavenly wealth[170]

32 "Don't be afraid, little flock, because actually your father takes pleasure in giving you the entire kingdom. **33** Sell what you own and give to the poor and so store your wealth in heaven where it won't deteriorate or get lost or stolen from you, **34** because where your wealth is stored, that's where your mind will be focused.

The well-prepared slave

35 "Get up and get dressed and get the lamps burning[171] **36** like someone who's waiting for their master. When he leaves the wedding celebrations and comes and knocks, you'll be ready to immediately open the door.[172] **37** The **master** would bless the slaves that are ready, watching for when he arrives. I can assure you that he'll dress himself and then he'll seat them on couches and come and serve them there himself. **38** If he arrives around midnight or even in the small hours of the morning, he'll find them ready. Yes, they'll be blessed. **39** But you should also know this: if the home-owner knew what time the thief would arrive, he'd be ready watching and not allow his house to be burgled.[173] **40** So you all need to be ready because you don't know when I, the son of humanity, am going to arrive."

Good and bad slaves[174]

41 Then Kefa (Peter; Grk. Petros) asked, "**Master**, is that parable just for us, or is it for everyone?"

42 The **master** answered, "So what would a faithful and wise slave be like, that the **master** might make into a manager over all his slaves, the one to give them their rations?

165 **RV 12:8 · Parallel** Mat. 10:32-33; 12:32; 10:19-20

166 **RV 12:10 · Cross-ref.** Mrk 3:29; Mat 12:32.

167 **RV 12:11-12 · Cross-ref.** Mrk 13:11; Mat 10:19-20; Luk 21:14-15.

168 **RV 12:22 · Parallel** Mat. 6:25-34

169 **RV 12:27 · Cross-ref.** 1Ki 10:4-7; 2Ch 9:3-6.

170 **RV 12:32 · Parallel** Mat. 6:19-21

171 **RV 12:35 · Cross-ref.** Mat 25:1-13.

172 **RV 12:36 · Cross-ref.** Mrk 13:34-36.

173 **RV 12:39-40 · Cross-ref.** Mat 24:43-44.

174 **RV 12:41 · Parallel** Mat. 24:45-51

Readers' Version

43 That slave will be blessed when his master arrives and
finds him doing everything he should. 44 I can assure you
all that the master will put him in charge of everything he
owns. 45 In contrast, if that slave thought to himself that
the master might be away for a long time, he might start
beating the slave boys and slave girls, and start ordering
feasts, and drinking and getting drunk, 46 then his master
is sure to arrive when he's not expecting him, and the
master will give him a gruesome execution and he'll be in
hell with the unbelievers.

47 "Any slave who knows what their master wants, yet
doesn't get anything ready or start doing what's wanted,
they'll get a good beating, 48 yet a slave that didn't know
what was expected, even if they might have done things
worthy of a beating, they'll just get a couple of blows. Ev-
eryone who's given much is expected to do much, and ev-
eryone who's entrusted with many things, will have much
more expected back from them.

Yeshua will be the source of conflict[175]

49 "I came to throw fire onto the
earth, and how I wish that it was al-
ready kindled, 50 but I have to undergo an immersion into
suffering, and until it's achieved, the weight of it coming
crushes my soul.[176] 51 You all probably expect that I came
to bring peace to the earth. No, I'm telling you, not peace
but conflict, 52 because from now on, if there's five people
in one house, they'll be split with three against two and
two against three. 53 Fathers will be in conflict with their
sons, and sons with fathers, mothers against daughters
and daughters against mothers, mothers-in-law against
their daughters-in-law and daughters-in-law against
mothers-in-law."[177]

Understanding the times[178]

54 Yeshua (Jesus; Grk. Yesus) also
told the crowds, "Whenever you see
a cloud coming from the west, you all say that it's going to
rain, and sure enough it does. 55 Likewise if there's a wind
from the south, you all say that it's going to be a scorcher,
and sure enough it is. 56 Hypocrites! You know how to in-
terpret the sky and the ground, but you all don't know how
to scrutinise this time period.

Facing up to your obligations[179]

57 "Even for yourselves, can't you
judge what is right and wrong?
58 Because as you're on the way with your opponent to an
arbitrator, think hard about how to resolve the case, be-
cause if you don't, he might drag you off to the judge, and
the judge will hand you over to the constable, and the con-
stable will toss you into a prison cell. 59 I'm telling you that
you won't get out of there until every last penny has been
repaid."

Turn from your sins so you won't perish

13:1 There were some people there
at the time who'd reported to
Yeshua (Jesus; Grk. Yesus) that Governor Pilatos (Pilate)
had killed some Galilim when they were sacrificing.
2 Yeshua asked the people, "Do you think that these
Galilim were the most disobedient to God in all Galil that
they were made to suffer so much? 3 No, I'm telling you all,
but on the other hand if you don't turn from your own dis-
obedience and request forgiveness, you all will perish like-
wise. 4 What about those eighteen who were killed when
the Siloam tower collapsed on them? Do you think they
had bigger debts than all the people living in Yerushalem
(Jerusalem)? 5 No, I'm telling you all that if you don't turn
from your own disobedience and request forgiveness, you
all will perish likewise."

The parable about the tree without fruit

6 Then Yeshua (Jesus; Grk. Yesus)
told them this parable, "There was a
landowner who'd planted a fig tree
in his vineyard, and he went to see if it had any fruit on it,
but there wasn't any 7 so he told his manager, 'I've been
coming and checking for fruit on this tree for three years,
but there's none. Chop it down because it's not good use of
the land.' 8 'Master,' he answered, 'give me one more year
to dig around it and fertilise it 9 and see if it fruits. If it
doesn't, then certainly you can chop it down.' "

Yeshua heals a bent-over woman

10 On the Rest Days, Yeshua (Jesus;
Grk. Yesus) was teaching in one of
the Jewish meeting halls 11 and, look, a woman who'd had
a spirit of sickness for eighteen years was there. She was
bent over and unable to stand up straight 12 and when
Yeshua saw her, he called out, "Woman, your disease has
been sent away." 13 Then he placed his hands on her and
she was immediately restored and started praising **God**.

14 But the hall leader was angry because it was the Rest
Day when **Yeshua** had healed her and started telling the
crowd, "There's six days when it's fine to work, so come
then to be healed—not on the Rest Day!"[180]

15 "You hypocrites!" Yeshua responded. "Doesn't every
one of you untie his ox on the Rest Day, or untie the don-
key from the feeding trough and lead it away for a drink?
16 This woman is a descendant of Avraham who's been
handicapped by Satan for eighteen years, and yet you say
that it's wrong to break that bond on the Rest Day!"
17 When he said that, the people opposing him were dis-
graced and all the crowd was excited about the wonderful
things he was doing.

A small seed grows into a large bush[181]

18 So he told them, "What is **God's**
kingdom similar to? What can I use
to describe it? 19 It's like a mustard seed, which a person

175 **RV 12:49 · Parallel** Mat. 10:34-36
176 **RV 12:50 · Cross-ref.** Mrk 10:38.
177 **RV 12:53 · Cross-ref.** Mic 7:6.
178 **RV 12:54 · Parallel** Mat. 16:2-3
179 **RV 12:57 · Parallel** Mat. 5:25-26
180 **RV 13:14 · Cross-ref.** Exo 20:9-10; Deu 5:13-14.
181 **RV 13:18 · Parallel** Mark 4:30-32; Mat. 13:31-32

Readers' Version

might take and throw into their garden and then it grows in a bush and the birds make their nests in its branches."

A little yeast has a big effect[182]

20 Again he asked them, "What can I liken **God's** kingdom to? 21 It's like some yeast that a woman took and hid in a sack of flour, until eventually it affected all of it."

Entering God's kingdom[183]

22 Then Yeshua (Jesus; Grk. Yesus) started on his journey towards Yerushalem (Jerusalem), and as he passed through each town or village, he would teach the people there, 23 and one day someone asked him, "**Master**, will only a few people be saved?"

Yeshua replied, 24 Make an effort to get in through the narrow door, because I'm telling you that many people want to come in but they won't be able to. 25 Once the home-owner gets up and locks the door, even if you get there now and stand outside knocking and calling out, 'Master, open up for us,' he'll answer, 'I don't know you or where you're from.' 26 'You saw us eating and drinking,' you'll start saying, and, 'You taught along our roads.' 27 But he'll reply to you all, 'I've got no idea where you're all from, so go away you who do evil things.'[184] 28 There'll be crying and much anguish when you all see Avraham and Yitshak (Isaac) and Ya'akov (Jacob) and all the prophets in **God's** kingdom, but all of you will be being thrown out.[185] 29 Others will come from the east and the west, and from the north and the south, and *they* will be comfortably seated in **God's** kingdom, 30 so listen: the last people will be the first ones, and the first ones will end up last."[186]

Yeshua's concern for Yerushalem[187]

31 At that time, some members of the Farisaios party approached Yeshua (Jesus; Grk. Yesus) and told him, "You need to leave here because Herodes (Herod) wants to kill you."

32 Yeshua responded, "Go and tell that fox: 'I'm driving out demons and healing people today and tomorrow, but I'll be finished the following day.' 33 Yes, I need to keep moving today and tomorrow, because it wouldn't do for a prophet to come to his end away from Yerushalem (Jerusalem).

34 "Yerushalem, Yerushalem—the city that kills the prophets and throws rocks at those who've been sent to her. How often I wanted to gather your children together like a hen gathers her chicks under her wings, but you all didn't want it. 35 So now, see, your temple will be left without a congregation. I'm telling you all that you certainly won't see me again until you say: 'Blessed is the person who comes in the name and authority **of Yahweh**.' "[188]

Yeshua heals a man on a Rest Day

14:1 One day, Yeshua (Jesus; Grk. Yesus) went to the house of one of the Farisaios party leaders for a meal on a Rest Day, and they were watching him closely. 2 Then, look, there was a man there with badly swollen limbs. 3 **Yeshua** responded to the thoughts of the lawyers and Farisaios by asking, "Is it allowable to heal on the Rest Day or not?"

4 However, they just stayed silent, so he took hold of the man and healed him and sent him away. 5 Then he asked them, "Which of you if your child or your animal fell into a pit wouldn't immediately pull them out, even if it was a Rest Day?"[189]

6 But they didn't have any answer for that.

Demonstrating humility

7 Then he told a parable to all the invited guests after he'd noticed them choosing the best places around the table, telling them, 8 "Whenever you're invited to a wedding celebration, don't go and sit in the best place, in case someone more important than you might be called over by the host,[190] 9 and then your host might come over to you and ask you to let the other guest sit where you were, and then you might end up humiliated at the bottom of the table. 10 Rather, when you're invited, sit down at the end so that the host might come and tell you, 'Friend, move up here to a better spot.' Then you'll be honoured in front of all the other guests, 11 because the person who thinks a lot of themself will be humbled, and the person who humbles themself will be honoured."[191]

12 Then Yeshua (Jesus; Grk. Yesus) also spoke to the man who had invited him, "Whenever you host a brunch or dinner, don't invite your friends or siblings, or your other relatives or your wealthy neighbours, because they can invite you back and so repay you. 13 Instead when you're celebrating, invite the poor and the crippled, the lame and the blind, 14 and then you'll be rewarded by God because those people won't be able to repay you, hence you'll be repaid instead when those who please God come back to life."

The parable about the reluctant dinner guests[192]

15 Now one of the people at the meal heard all this and commented, "Blessed is anyone who gets to have a meal in **God's** kingdom."

16 But Yeshua (Jesus; Grk. Yesus) responded, "There was a home-owner who was putting on a large dinner and in-

182 **RV 13:20 · Parallel** Mat. 13:33

183 **RV 13:22 · Parallel** Mat. 7:13-14,21-23

184 **RV 13:27 · Cross-ref.** Psa 6:8.

185 **RV 13:28 · Cross-ref.** Mat 22:13; 25:30.

186 **RV 13:30 · Cross-ref.** Mrk 10:31; Mat 19:30; 20:16.

187 **RV 13:31 · Parallel** Mat. 23:37-39

188 **RV 13:35 · Cross-ref.** Psa 118:26.

189 **RV 14:5 · Cross-ref.** Mat 12:11.

190 **RV 14:8-10 · Cross-ref.** Prv 25:6-7.

191 **RV 14:11 · Cross-ref.** Mat 23:12; Luk 18:14.

192 **RV 14:15 · Parallel** Mat. 22:1-10

vited many people. 17 When the meal was ready, he sent
out his slave to go and tell everyone who'd been invited,
'Come over now because the food is ready.' 18 However they
all started giving excuses. The first one said, 'I bought a
field and I need to go and inspect it. Please excuse me.'
19 Another one said, 'I've bought five pairs of oxen and I
need to check them out. Please excuse me.' 20 Yet another
said, 'I just got married so I can't really come.' 21 So when
the slave got back, he reported all this to his master. The
home-owner got angry and told the slave, 'Well then,
hurry out into the roads and streets of the city and bring
back the poor and crippled and blind and lame people.'
22 When he'd done that, the slave said, 'Master, I've done
what you instructed and there's still room at the table.'
23 So the master instructed him, 'Well go along the roads
and fences and force them to come so that my house will
fill up, 24 because I'm telling you that none of those invited
guests will get a taste of this meal of mine.' "

Count the cost of following Yeshua[193]

25 Large crowds were following Yeshua (Jesus; Grk. Yesus) when he
turned and spoke to them, 26 "If anyone comes to me but
doesn't love me more than they love their parents and
their siblings, and their spouse and children, and even
their own life, then that person is unable to become my
apprentice.[194] 27 Anyone who doesn't give up everything in
this life and come after me is unable to become my ap-
prentice,[195] 28 because none of you would want to build a
tower without first counting the cost and figuring out if
you'll have enough to complete it. 29 Otherwise you might
lay the foundation and not be able to finish it. Then every-
one watching might begin to mock 30 and say, 'This person
started a building project but wasn't able to finish it.' 31 Or
what king would go off to war against another king, if he
hadn't previously sat down with his generals to figure out
if their ten thousand soldiers are powerful enough to bat-
tle the other king bringing twenty thousand against him?
32 If they can't, then while the other army is still far away,
the king will send ahead a delegation to try to make peace.
33 So too for every one of you who doesn't leave behind ev-
erything they own, you won't be able to become an ap-
prentice of mine.

Worthless followers likened to salt[196]

34 "Salt is good, but if it became
tasteless, what could you use to
make it salty again? 35 It would be no use on the soil or for
fertiliser—they'd just have to throw it away. Let any person
who wants to hear, listen carefully."

The lost sheep that was found[197]

15:1 Many tax-collectors and others
regarded as sinners had come closer
so they could hear what Yeshua (Jesus; Grk. Yesus) was
teaching,[198] 2 but those from the Farisaios party and the
religious teachers were grumbling, "This man accepts sin-
ners and even eats with them!" 3 So Yeshua told them this
parable:

4 "If you had a hundred sheep and one of them went
missing, which of you wouldn't leave the ninety-nine there
in the wilderness and go and search for the missing sheep
until you found it? 5 And once you found it, you would
carry it home on your shoulders feeling very happy.
6 When you got back to the house, surely you'd call your
friends and neighbours and tell them, 'Come and celebrate
with me because I found my lost sheep.' 7 I'm telling you all
that there's similar celebration in heaven when one person
turns from their disobedience and obeys God—more than
over ninety-nine guiltless people who have no need to
change.

The lost coin that was found

8 "Or what woman who had ten sil-
ver coins and lost one, wouldn't light
a lamp and sweep the house and search thoroughly until
she found it? 9 Then she'd invite her friends and neigh-
bours saying, 'Come and celebrate with me because I found
the money that I'd lost.' 10 I'm telling you all that there's
similar celebration by **God's** messengers in heaven over
one person who turns from their disobedience and obeys
God."

The parable about the returning son

11 Then Yeshua (Jesus; Grk. Yesus)
told them, "Once there was a man
with two sons. 12 The younger son asked his father to give
him his inheritance in advance, so the father divided ev-
erything up. 13 Then a few days later, that younger son
went off to a distant country where he used his inheri-
tance to enjoy an affluent and carefree lifestyle. 14 How-
ever after he'd used up all his funds, a terrible famine hit
that country, and he started to become needy, 15 so he
went and signed up to work for one of the local farmers
who assigned him to feed the pigs out in the fields. 16 As
the pigs were eating their carob pods, their food started to
look desirable to him, but he wasn't given any. 17 But he
eventually came to his senses and said to himself, 'Even my
father's workers have plenty of food, but here I am in this
place dying of starvation. 18 I'm going to leave and go back
to my father to tell him, "Father, I've disobeyed God and
dishonoured you 19 and I'm no longer worthy to be called
your son. Take me on as one of your workers." '

20 "So he got up and headed back to his father, but his fa-
ther saw him coming from a distance and felt sorry for
him. He ran and hugged his son and kissed him, 21 and the
son said, 'Father, I've disobeyed God and dishonoured you
and I'm no longer worthy to be called your son.' 22 But the
father ordered his slaves, 'Quickly, bring out the best robe
and dress him in it, and put a ring on his hand and sandals

193 **RV 14:25 · Parallel** Mat. 10:37-38

194 **RV 14:26 · Cross-ref.** Mat 10:37.

195 **RV 14:27 · Cross-ref.** Mrk 8:34; Mat 10:38; 16:24; Luk 9:23.

196 **RV 14:34 · Parallel** Mark 9:50; Mat. 5:13

197 **RV 15:1 · Parallel** Mat. 18:12-14

198 **RV 15:1-2 · Cross-ref.** Luk 5:29-30.

on his feet. 23 Then get the grain-fed calf and slaughter it
so we can celebrate with a feast, 24 because my son was
dead but he's now here alive—he was lost but now he's
found.'
25 "The man's older son was out working in a field, and
when he was heading home and got near the house, he
could hear the sound of music and dancing 26 so he called
out to one of the servants and asked him what was going
on. 27 'Your brother has come home,' he replied, 'and your
father has slaughtered the grain-fed calf to celebrate be-
cause he got back safely.' 28 But the older son was angry
and didn't want to go in, however his father came out and
implored him to join them. 29 'Listen,' said the older son to
his father, 'I've worked for you for however many years
and I've never disobeyed you, yet you never gave me even
a young goat so that I could celebrate with my friends!
30 Yet when *this* son of yours comes home after using up
your money living with prostitutes, then you slaughter the
fattened calf for him!' 31 'Son,' answered the father, 'you
have always been here with me, and everything I have is
yours. 32 But it's right to be happy and excited, because
your brother was dead and now he's alive again—he was
lost and now he's found.' "

The parable about the shrewd manager

16:1 Yeshua (Jesus; Grk. Yesus) also
told this to his followers, "Once
there was a rich man who had a manager who worked for
him. A whistle-blower reported that the manager had been
abusing the owner's possessions 2 so the owner called him
and asked, 'What's this I'm hearing about you? Give back
the ledgers because I don't want you as a manager any
more.' 3 Then the manager thought to himself, 'Oh dear,
what will I do now that I'm losing this management job?
I'm not strong enough to be out digging and I'd be too
ashamed to beg. 4 I know what I'll do so that when I lose
my job, I'll still be popular with everyone else.' 5 So he
called in each person who owed money to his master. He
asked the first one, 'How much do you owe my master?'
6 'A hundred jugs of olive oil,' he replied. 'Well, bring the
contract here and change it quickly to fifty,' the manager
said. 7 Then he asked the next one, 'How much do you
owe?' 'A hundred containers of wheat,' the man replied.
'Get the contract form and change it to eighty,' said the
manager. 8 When he heard, the landowner praised the dis-
honest manager for his shrewdness because the modern
generation are better at working the system than the chil-
dren of light in their generation.
9 "So I'm telling you all to use worldly money to make
friends for yourselves, so that whenever it runs out, they'll
accept you all into the eternal homes.[199] 10 Anyone who's
faithful with a little is also faithful with much, and the per-
son who's dishonest with a little is also dishonest with a
lot. 11 Because of that, if you aren't faithful with worldly
money, who would entrust true wealth to you all? 12 If
you're not faithful in your treatment of strangers, who
would give you anything for yourselves?
13 "No household servant can serve two masters, because
either they'll hate the one and love the other, or they'll
support the one and despise the other."[200]

More of Yeshua's teaching[201]

14 All those from the Farisaios
party were listening carefully be-
cause they love money, and they were sneering at Yeshua
(Jesus; Grk. Yesus), 15 so he said to them, "You all justify
yourselves to the people but **God** knows your hearts, be-
cause what people value most is abhorrent to **God**.
16 "The Hebrew scriptures applied until Yohan-the-im-
merser started preaching the good message **about God's**
kingdom, now everyone is striving to get into it,[202][203]
17 but it's easier for the sky and the earth to disappear
than it is for one small part of the law to fall.[204]
18 "Every man who divorces his wife and marries an-
other, is committing adultery, and the one marrying the
woman he divorced is committing adultery.[205]

The rich man and Eleazar

19 "Once there was a rich man who
dressed like a king and had every-
thing in life to make him happy and content. 20 At the
same time there was a poor beggar named Eleazar
(Lazarus; Grk. Lazaros) who was covered in ulcers. He'd
been carried to the rich man's gate, 21 where he lay, hop-
ing to get any food that might fall off the rich man's table.
The dogs even came and licked his ulcers, 22 and eventu-
ally he died and was carried away by God's messengers to
recline at the table next to Avraham. Then the rich man
also died and was buried 23 and was tormented in hell.
However, when he looked up, he saw Avraham in the dis-
tance and Eleazar reclining next to him, 24 so he called out,
'Father Avraham, be merciful to me and send Eleazar here
to dip the tip of his finger in water and cool down my
tongue, because I'm very distressed here in this flame.'
25 But Avraham replied, 'Son, don't forget that you enjoyed
the good life while you were alive, whereas Eleazar had it
bad, but now he's here being comforted and you're suffer-
ing. 26 Anyway, there's a deep chasm that's been estab-
lished between us, so that anyone here who wanted to go
to you can't, nor can anyone from there cross over here to
us.' 27 'I have one request then,' said the man who'd been
rich. 'Send Eleazar to my father's house, 28 because I have

199 **RV 16:9 · Note** This sentence is very difficult to understand, so it's likely that we're missing some cultural cues here, and in the parable above.

200 **RV 16:13 · Cross-ref.** Mat 6:24.

201 **RV 16:14 · Parallel** Mark 10:11-12; Mat. 11:12-13

202 **RV 16:16 · Note** See https://rediscoveryingjesus.substack.com/p/jesuss-confusing-sayings-luke-1616.

203 **RV 16:16 · Cross-ref.** Mat 11:12-13.

204 **RV 16:17 · Cross-ref.** Mat 5:18.

205 **RV 16:18 · Cross-ref.** Mat 5:32; 1Cor 7:10-11.

five brothers. Then he can warn them about this place of
torment so that they won't also come here.' 29 'They have
the scriptures,' answered Avraham, 'so they can find out
what they say.' 30 But the man insisted, 'No, father Avra-
ham, but if someone from the dead went to them, then
they'd turn from their sins.' 31 'Well, if they ignore the
scriptures,' he answered, 'even if someone from the dead
went to them, they still wouldn't be persuaded.' "

Forgiving sin[206]

17:1 Then Yeshua (Jesus; Grk. Yesus)
told his followers, "It's impossible that temptations will
disappear, but a bad future awaits whoever brings them.
2 It would be better if that person had a heavy weight tied
to them and got thrown into the sea than if they cause a
younger one to stumble. 3 Take great care.

If a fellow-believer disobeys God, scold them,[207] and then
if they stop and request forgiveness, forgive them. 4 Even if
they wrong you seven times in a day and then seven times
come and tell you that they're turning away from it, for-
give them."

Growing faith

5 Then the apprentices requested
the **master**, "Give us more faith." 6 "If you all had faith like
a small mustard seed," the **master** replied, "you would be
able to order a mulberry bush, 'Get out of the ground and
plant yourself in the sea,' and it would obey you all.

The work of a slave

7 "Imagine that you had a slave
that was out in the field ploughing or looking after the
sheep. When he came back to the house, which of you
would tell him, 'The meal's ready so come in now and sit
down to eat.' 8 No, you'd be saying, 'Get the meal ready for
me and then after you've changed, come and wait on me as
I eat and drink, then after that you can eat and drink.'
9 And no, slaves don't get thanked for just doing what
they've been told to do. 10 So too when you all do what
you've been told to do, just say, 'We're useless
slaves—we've just done what we were told.' "

Yeshua heals ten men with skin diseases

11 Soon it was time to continue on
towards Yerushalem (Jerusalem) and
so they walked through Galil and
Shomron (Samaria). 12 In one village, they came across ten
men with leprosy, who stood back at a distance 13 and
called out, "**Yeshua** (Jesus; Grk. Yesus), master, show mercy
to us."

14 When he saw them, Yeshua called back, "Go and ask
the priests to inspect you."[208] So they went off, and as they
were walking, they were healed. 15 One of them, seeing
that his skin was healed, came back and could be heard
loudly praising **God**, 16 and he knelt down in front of
Yeshua and thanked him. This man was from Shomron.
17 "Weren't there ten of you that were healed?" **Yeshua**
asked. "Where's the other nine? 18 Have none of them re-
turned to praise **God**—only this foreigner?" 19 Then he told
him, "Get up and go now. Your faith has healed you."

God's kingdom[209]

20 One time Yeshua (Jesus; Grk.
Yesus) was approached by some from the Farisaios party
and asked when God's kingdom is coming, and he an-
swered, "The arrival **of God's** kingdom is not some visible
thing, 21 and they won't be shouting, 'Look, here it is!' or
'There it is!', because you see, **God's** kingdom is inside you
all."

22 Then he told his followers, "The time will come when
you'll be wanting to see the son of humanity again even for
a day, but you won't see him. 23 Some people will tell you
all, 'Look, there he is!' or 'Hey, here he is!' but don't go
looking or following them, 24 because when the son of hu-
manity returns, it'll be like lightning that flashes from one
side of the sky and shines right across to the other side.
25 However, before that, he needs to suffer many things
and to be rejected by this generation. 26 The time of the re-
turn of the son of humanity will be just like it was in
Noah's time:[210] 27 people were eating and drinking, and
getting engaged and married right until that day when
Noah went into the barge and the flood came and de-
stroyed everything.[211] 28 It was similar in Lot's time: peo-
ple were eating and drinking, and buying and selling, and
planting and building,[212] 29 but on the day that Lot walked
out of Sedom, fire and sulfur rained down from the sky and
destroyed everything. 30 So that's how it will be when the
son of humanity is revealed.

31 "On that day, anyone who's just outside the house
should not go back in to get their valuables. Similarly, any-
one who's out on the farm shouldn't return to the house to
get their possessions.[213] 32 Don't forget the disaster that
happened to Lot's wife.[214] 33 Anyone who tries to save
their live will lose it, and anyone who's sacrificed their
lifestyle, will retain life.[215] 34 I'm telling you, two people
will be in one bed on that night and one will be taken and
the other one will be left behind. 35 Two people will be
preparing food at the same place and one will be taken and
the other one will be left behind."

36 ◘ 37 "Where will this happen, **master**?" they asked.

"Where the body is," he answered, "that's where the vul-
tures will be gathering."

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206 **RV 17:1 · Parallel** Mark 9:42; Mat. 18:6-7,21-22

207 **RV 17:3 · Cross-ref.** Mat 18:15.

208 **RV 17:14 · Cross-ref.** Lev 14:1-32.

209 **RV 17:20 · Parallel** Mat. 24:23-28,37-41

210 **RV 17:26 · Cross-ref.** Gen 6:5-8.

211 **RV 17:27 · Cross-ref.** Gen 7:6-24.

212 **RV 17:28-29 · Cross-ref.** Gen 18:20–19:25.

213 **RV 17:31 · Cross-ref.** Mrk 13:15-16; Mat 24:17-18.

214 **RV 17:32 · Cross-ref.** Gen 19:26.

215 **RV 17:33 · Cross-ref.** Yhn 12:25; Mrk 8:35; Mat 10:39; 16:25; Luk 9:24.

Readers' Version

Persistence in prayer

18:1 Then he told them another parable about how it's good to always be praying and not to become discouraged: **2** "Once there was a city judge who didn't revere **God** and nor did he allow anyone to sway him. **3** Now there was a widow in that city, and she kept going to him saying, 'Get me justice against my rival.' **4** At first, he wasn't interested in the case, but eventually he said to himself, 'Even if I don't fear **God** and I'm not easily pushed around by anyone, **5** this widow is making trouble for me. I'll fight her case for her so she'll stop harassing me.' "

6 Then the **master** continued, "Listen to what the ungodly judge is saying. **7** And won't **God** also bring justice for his chosen people when they call out to him day and night? He'll patiently listen to them. **8** I'm telling you that he'll quickly bring justice to the situation. However, when the son of humanity comes, will he find faith on the earth?"

Humility in prayer

9 Then Yeshua (Jesus; Grk. Yesus) also told this parable to some who felt that they were guiltless before God because of their own goodness, and so they scorned others: **10** "Once two men went into the temple to pray—one was a Farisaios party member and the other was a tax-collector. **11** The Farisaios stood there praying quietly, 'I thank you, **God**, that I'm not like the rest of the people: swindlers, sinners, adulterers, and even that tax-collector. **12** I fast twice a week and I give a tenth of everything I get.' **13** But the tax-collector stood at a distance, not even willing to raise his head, instead beating his chest and saying, '**God**, I'm a sinner, take away my guilt.' **14** I'm telling you all that this man went home after being declared guiltless, not the other one, because all those who praise themselves will be humbled, and those who humble themselves will be praised."[216]

Yeshua blesses small children[217]

15 The people also brought their babies to Yeshua (Jesus; Grk. Yesus) so that he would touch them and bless them, but his apprentices scolded them when they saw it. **16** However, **Yeshua** called out to them, "Let the little children come to me. Don't stop them, because **God's** kingdom consists of those like them. **17** I can assure you that anyone who doesn't accept **God's** kingdom like a little child certainly won't be able to enter it."

The wealthy leader[218]

18 One time a local leader asked Yeshua (Jesus; Grk. Yesus), "Good teacher, what do I need to do to gain eternal life?"

19 "Why do you call me good?" **Yeshua** responded. "No one is good other than **God** himself. **20** You know God's commands: Don't commit adultery,[219] don't murder,[220] don't steal,[221] don't lie in court,[222] and honour your parents."[223]

21 "I've obeyed all of those since I was young," the leader replied.

22 "Then you're lacking only one more thing," **Yeshua** added. "Sell everything you own and distribute the money to the poor, then you'll have treasure in the heavens. Then come and follow me." **23** But when he heard this, the man was very upset, because he was extremely wealthy.

24 As **Yeshua** looked at him, he said, "It's so difficult for those who are wealthy to enter into **God's** kingdom— **25** it's easier for a camel to go through the eye of a needle than for a wealthy person to enter **God's** kingdom."

26 Those around who heard asked, "Then who's able to be saved?"

27 "What's humanly impossible," he replied, "is quite possible with **God**."

28 Kefa (Peter; Grk. Petros) spoke up, "Hey, *we* left everything and followed you!"

29 "I can assure you all," Yeshua responded, "that no one who left their home or spouse or siblings, or parents or children on account **of God's** kingdom **30** will not be repaid many times over in this age, as well as gaining eternal life in the coming age."

Yeshua predicts his execution a third time[224]

31 Then taking the twelve aside, Yeshua (Jesus; Grk. Yesus) told them, "Listen, we're about to go down to Yerushalem (Jerusalem) and everything that the prophets wrote about the son of humanity will soon happen. **32** He'll be handed over to non-Jews and will be mocked and insulted and spat on, **33** then they'll flog him and kill him, but he'll come back to life on the third day."

34 But they didn't understand any of that—the meaning of this statement was hidden from them and they didn't realise what was being said.

Yeshua heals a blind man[225]

35 As Yeshua (Jesus; Grk. Yesus) got close to Yeriho (Jericho) city, there was a blind man sitting beside the road begging. **36** When he heard a crowd passing through, he started asking what was going on, **37** and they told him that **Yeshua** from Nazaret was passing by, **38** so he started shouting, "**Yeshua**, David's descendant, be merciful to me!"

39 Some of the people walking past him told him to be

216 **RV 18:14 · Cross-ref.** Mat 23:12; Luk 14:11.
217 **RV 18:15 · Parallel** Mark 10:13-16; Mat. 19:13-15
218 **RV 18:18 · Parallel** Mark 10:17-31; Mat. 19:16-30
219 **RV 18:20 · Cross-ref.** Exo 20:14; Deu 5:18.
220 **RV 18:20 · Cross-ref.** Exo 20:13; Deu 5:17.
221 **RV 18:20 · Cross-ref.** Exo 20:15; Deu 5:19.
222 **RV 18:20 · Cross-ref.** Exo 20:16; Deu 5:20.
223 **RV 18:20 · Cross-ref.** Exo 20:12; Deu 5:16.
224 **RV 18:31 · Parallel** Mark 10:32-34; Mat. 20:17-19
225 **RV 18:35 · Parallel** Mark 10:46-52; Mat. 20:29-34

quiet, but he just shouted louder, "David's descendant, be merciful to me!"

40 Then **Yeshua** stopped and ordered that the man be brought across to him. When he came, he asked him,
41 "What do you want me to do for you?"

He answered, "**Master**, I want to be able to see!"

42 "Then receive your sight," **Yeshua** said, "because your faith has healed you."

43 Immediately he was able to see, and followed along after Yeshua praising **God**, and the people that saw it happen also praised **God**.

Zakay hosts Yeshua

19:1 After that, Yeshua (Jesus; Grk. Yesus) entered Yeriho (Jericho) and continued walking through it. 2 Then, look, there was a man named Zakay (Zacchaeus; Grk. Zakkaios) and he was a chief tax-collector and pretty wealthy. 3 He wanted to see who this **Yeshua** was, but couldn't see over the crowd because he[226] was rather short, 4 so he ran along ahead of the crowd and climbed a sycamore tree so that he could see Yeshua as he walked past. 5 However, as **Yeshua** came to that place, he looked up and said, "Zakay, hurry up and get down because I think it would be good to stay at your place." 6 So he hurried down the tree and happily welcomed him.

7 But everyone who had observed it was grumbling, "Hoy, he's going to stay with a sinful man."

8 At dinner, Zakay stood and said to the **master**, "Listen, **master**, I'm giving half of everything I own to the poor, and anyone that I defrauded, I'll pay them back four times over."

9 "Salvation came to this home today," responded **Yeshua**, "as this man has also shown that he's Avraham's offspring, 10 because the son of humanity came to look for those who are lost, and save them."[227]

The parable about three servants[228]

11 Then Yeshua (Jesus; Grk. Yesus) went on to tell a parable to those who heard all that, because he was getting near to Yerushalem (Jerusalem) and they had assumed that **God's** kingdom was going appear straight away. 12 Because of that, he told them, "Once a man of high status was going to a distant country to inherit a kingdom, and then to return after that. 13 So he called his ten slaves and gave them ten silver coins and told them to put them to work until he got back. 14 But his citizens hated him and sent a delegation out to him to say, 'We don't want this man to reign over us.'

15 "But he received his kingdom and then he headed back and sent for those slaves that he had given the silver to, to find out how well they'd traded. 16 The first slave arrived and said, 'Master, I used your silver coin to earn ten more coins.' 17 'Well done good slave,' he said, 'and because you were faithful with a little, I'll put you in charge of ten cities.' 18 Then the second slave came and said, 'Your silver master, gained five more coins.' 19 'You too,' the master said, 'will be put in charge of five cities.' 20 Then another slave came and said, 'Master, look, here's your silver that I kept hidden away wrapped in a handkerchief 21 because I was scared of you, knowing that you're a hard man—picking up what you didn't put down, and harvesting where you didn't sow.' 22 'I'll judge you by your own words,' the master said, 'you evil slave! You knew that I'm a hard man, picking up what I didn't put down, and harvesting what I didn't sow. 23 So why didn't you take my silver to the bank? Then went I returned, at least I would have been able to collect some interest.' 24 Then the master told the others who were standing there, 'Take the silver coin away from him and give it to the slave who has the ten.' 25 But they protested, 'Master, he already has ten coins.' 26 'I'm telling you all,' the master replied, 'that everyone who has, will be given more, but the person who doesn't have, even what they have will be taken away from them.[229] 27 However, about those enemies of mine who didn't want me to reign over them: bring them here and strike them down in front of me.' "[230]

Yeshua rides an unbroken colt into Yerushalem[231]

28 After he'd said that, Yeshua (Jesus; Grk. Yesus) continued on towards Yerushalem (Jerusalem),
29 and as he got near to Beyt-Fagey (Bethphage) and Beyt-Ania (Bethany) going towards the Mt. of Olives, he sent two of his apprentices ahead, 30 telling them, "Go on to the next village, and when you enter it, you'll see a colt that's never been ridden tied up there. Untie it and bring it here. 31 But if anyone asks you why you're untying it, tell them that the **master** needs it."

32 So they went off and found it just like he'd told them,
33 and when they were untying the colt, the owners asked them, "Why are you untying the colt?"

34 "The **master** needs it," they answered. 35 So they led it back to **Yeshua**, and after throwing some of their clothes over it, they mounted him on it. 36 Then as the colt moved along, they spread more of their clothes on the road.

37 As he was about to descend down the slope of the Mt. of Olives, the whole crowd of followers started celebrating and loudly praising **God** for all the miracles they'd seen,
38 saying, "The coming king has been blessed in the name **of Yahweh**.[232] May there be peace in heaven and brilliant splendour up high there."

39 There were some members of the Farisaios party in the

226 **RV 19:3 · Note** It's commonly assumed that Zacchaeus was the short person in this sentence, but the Greek is ambiguous. (See https://www.biblicalarchaeology.org/daily/biblical-topics/new-testament/jesus-the-short-king/.)

227 **RV 19:10 · Cross-ref.** Mat 18:11.

228 **RV 19:11 · Parallel** Mat. 25:14-30

229 **RV 19:26 · Cross-ref.** Mrk 4:25; Mat 13:12; Luk 8:18.

230 **RV 19:11-27 · Cross-ref.** Mat 25:14-30.

231 **RV 19:28 · Parallel** Yhn 12:12-19; Mark 11:1-11; Mat. 21:1-11

232 **RV 19:38 · Cross-ref.** Psa 118:26.

Readers' Version

crowd and they suggested to him, "Teacher, tell your followers to stop!"

40 "I'm telling you," Yeshua answered, "that if all of these people stayed silent then the stones would start shouting."

Yeshua cries over Yerushalem

41 As Yeshua (Jesus; Grk. Yesus) got closer to Yerushalem (Jerusalem), he cried over it, 42 saying, "If only you knew how to obtain peace today, but it's been hidden from your eyes, 43 because in the future, your enemies will surround you and build a palisade around you and attack you from every side. 44 Then they'll level you and your children along with you, and they'll topple the stone walls and buildings, because you didn't realise the importance of who was visiting you."

Yeshua throws the traders out of the temple[233]

45 Then Yeshua (Jesus; Grk. Yesus) went into the temple and started throwing out the traders, 46 telling them, "It's been written that 'my house will be a place of prayer,' but you've made it into a den for robbers."[234]

47 After that, he taught in the temple every day,[235] but the chief priests and the religious teachers were looking for a way to execute him, 48 but they didn't come up with a plan, because all the people loved to listen to him.

The leaders challenge Yeshua's authority[236]

20:1 One day when Yeshua (Jesus; Grk. Yesus) was teaching the people in the temple and preaching the good message, the chief priests and religious teachers and the local elders came to him 2 and demanded, "Tell us what authority you have to do those things, and who gave it to you!"

3 "Well, I'll also ask you people a question," he responded. 4 "When Yohan (John; Grk. Yoannes) immersed people, was he instructed from heaven or was it just some person's idea?"

5 They discussed this among themselves, reasoning, "If we say 'from heaven', then he'll ask us why we didn't believe that God sent him. 6 But if we say 'from people', then all the people will kill us with rocks, because they believe that Yohan was a prophet." 7 So they answered, "We don't know where his teaching came from."

8 "Well, then," **Yeshua** (Jesus; Grk. Yesus) told them, "nor will I tell you where I get the authority to do these things."

The parable about killing the owner's son[237]

9 Then Yeshua (Jesus; Grk. Yesus) started telling this parable to the people: "Once a man planted a vineyard[238] and rented it out to tenant farmers before heading off on his trips. 10 At the appropriate time of the year, he sent a slave to the tenants to collect his percentage of the profits, but they beat up the slave and sent him back empty-handed. 11 So he sent another slave, but they also beat that one and dishonoured him, then sent him back empty-handed. 12 So the man sent a third slave, and they also wounded this one and threw him off the property. 13 So the master of the vineyard asked himself, 'What will I do now? Ah, I'll send my dear son—perhaps they'll be swayed by him.' 14 But when the tenants saw the son, they reasoned among themselves, 'This is the heir. If we kill him, then his inheritance will become ours.' 15 So they threw him off the property and killed him.

So then, what will the master of the vineyard do to them? 16 He'll go to the vineyard and destroy those tenant farmers, and will lease the vineyard out to others."

The people listening looked at Yeshua and said, "Surely that could never happen."

17 But he looked them in the eyes and asked, "Then what is this statement that was written in the scriptures?

'The stone which the builders rejected,
that one became the most important stone.'[239]

18 Everyone who falls onto that stone will be shattered,[240] and anyone who that stone falls on will be pulverised."[241]

The question about paying tax[242]

19 Then because the religious teachers and the chief priests knew that Yeshua (Jesus; Grk. Yesus) had used that parable to speak about them, they tried at the time to capture him, but couldn't, because they were afraid of the number of people around. 20 So after watching Yeshua closely, they sent agents who pretended to be genuine inquirers so that they could catch him out on some careless statement, and then they could hand him over to the rule and authority of the Romaios governor. 21 They asked him, "Teacher, we know that you say what is right, and that you teach the truth **about God's** way without being influenced by people. 22 So tell us, should we pay tax to the Romaios emperor or not?"

23 But having observed their craftiness, he said to them, 24 "Show me a coin. Whose image and inscription is on it?"

"The emperor's," they replied. 25 "So then," Yeshua continued, "Give the emperor what belongs to him, and what belongs to **God**, give **to God**."

26 So they weren't able to catch him out by making a treasonable statement in front of the people—in fact they were stunned by his answer and didn't ask anything else.

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233 RV 19:45 · Parallel Yhn 2:13-22; Mark 11:15-19; Mat. 21:12-17

234 RV 19:46 · Cross-ref. Isa 56:7; Jer 7:11.

235 RV 19:47 · Cross-ref. Luk 21:37.

236 RV 20:1 · Parallel Mark 11:27-33; Mat. 21:23-27

237 RV 20:9 · Parallel Mark 12:1-12; Mat. 21:33-46

238 RV 20:9 · Cross-ref. Isa 5:1.

239 RV 20:17 · Cross-ref. Psa 118:22.

240 RV 20:18 · Cross-ref. Isa 8:14-15.

241 RV 20:18 · Cross-ref. Dan 2:34-35,44-45.

242 RV 20:19 · Parallel Mark 12:13-17; Mat. 22:15-22

Readers' Version

The question about the resurrection[243]

27 Then some from the Sadoukaios (Sadducee) sect came. They claim there's no resurrection,[244] and they asked Yeshua (Jesus; Grk. Yesus), 28 "Teacher, Mosheh (Moses) wrote for us that if anyone's married brother should die childless, then the surviving brother should take in the widow so they can produce children in the deceased brother's name.[245] 29 Once there were seven brothers, and the first one had a wife, but died without having children. 30 Then the second brother 31 and the third took her, right through to the seventh, and without leaving any children, they all eventually died. 32 Finally, the woman also died. 33 So when they're resurrected, which brother will she be the wife of? After all, all seven had her as their wife."

34 **Yeshua** answered them, "This generation get engaged and married, 35 but in the next age, those who are considered worthy to be brought back to life from the dead won't get engaged or marry, 36 because they can't die again, but rather they're like God's messengers and are **God's** children, being children of the resurrection. 37 But about the dead being raised, Mosheh (Moses) revealed it at the burning thorn bush when he called **Yahweh** the **god** of Avraham and of Yitshak (Isaac) and of Ya'akov (Jacob),[246] 38 and **God** is not the **god** of the dead, but of the living, because to him, everyone is living."

39 "Teacher, you answered well," some of the religious teachers affirmed, 40 and no one dared to ask him anything else after that.

How can the messiah be David's descendant?[247]

41 Then Yeshua (Jesus; Grk. Yesus) asked them, "How can the experts say that the **messiah** is a descendant of King David? 42 Because David said in his songs:

'**Yahweh** said to my **master**,
Sit here on my right
43 until I cause your enemies to be defeated.'[248]

44 So if David calls the messiah his **master**, how can he also be his descendant?"

Yeshua warns about the religious teachers[249]

45 While all the people were still listening, Yeshua (Jesus; Grk. Yesus) told his followers, 46 "Watch out for the religious teachers who enjoy walking around in their robes and love the greetings they get in the marketplaces and the best seats in the Jewish meeting halls and the best places at the dinners, 47 but they take advantage of widows' homes and they make their prayers long to impress others. These people will receive a harsher judgement."

The widow's sacrificial offering[250]

21:1 When Yeshua (Jesus; Grk. Yesus) looked up, he saw some wealthy people throwing their gifts into the temple treasury basket. 2 He also noticed a poor widow who threw in two small copper coins. 3 "I can assure you all," he said, "that this poor widow threw more in than all the others, 4 because they all donated out of their plentiful wealth, but she in her poverty, gave her food budget."

Yeshua predicts the destruction of the temple[251]

5 Meanwhile, some were talking about the temple building that had been constructed with beautifully cut stones and dedicated with promises to God, but Yeshua (Jesus; Grk. Yesus) said, 6 "In the future, all of this that you're all looking at, will be torn down in such a way that not one of those stones will be left sitting on top of another."

Yeshua foretells signs and persecution[252]

7 Then they asked Yeshua (Jesus; Grk. Yesus), "Teacher, when will those things all happen, and what will be the sign that they're about to happen?"

8 "Be careful," he answered, "in case you all get deceived, because lots of people will come using my name and saying, 'I'm him,' or 'The time has come.' Don't follow after them, 9 and whenever you all hear about wars and disturbances, don't be terrified, because all these things do need to happen first, but they don't mean that the end will be right then."

10 Then he told them, "Various countries and kingdoms will attack each other 11 and there'll be huge earthquakes, and famines and diseases and other frightening events, as well as widespread signs from the sky.

12 "But before all that happens, they'll be arresting you all, and persecuting you. You'll be handed over to the Jewish meeting halls and prisons. Some of you will be stood in front of kings and governors because of my name 13 but it will turn out to be a way to tell them about me. 14 So be confident that you all don't need to figure out in advance what you will say in your defence[253] 15 because I'll give you the words to say and wisdom which all of those opposing you won't be able to resist or speak against. 16 But you'll also be turned in even by parents and siblings, other relatives and friends, and some of you will be sentenced to death. 17 You all will be hated by everyone because of my name, 18 but it's certain that not a single hair on your head

243 **RV 20:27 · Parallel** Mark 12:18-27; Mat. 22:23-33
244 **RV 20:27 · Cross-ref.** Acts 23:8.
245 **RV 20:28 · Cross-ref.** Deu 25:5.
246 **RV 20:37 · Cross-ref.** Exo 3:6.
247 **RV 20:41 · Parallel** Mark 12:35-37; Mat. 22:41-46
248 **RV 20:42-43 · Cross-ref.** Psa 110:1.
249 **RV 20:45 · Parallel** Mark 12:38-40; Mat. 23:1-36
250 **RV 21:1 · Parallel** Mark 12:41-44
251 **RV 21:5 · Parallel** Mark 13:1-2; Mat. 24:1-2
252 **RV 21:7 · Parallel** Mark 13:3-13; Mat. 24:3-14
253 **RV 21:14-15 · Cross-ref.** Luk 12:11-12.

will be lost, 19 but by your endurances, you'll actually be gaining your lives.

Yeshua foretells Yerushalem's destruction[254]

20 "However, when you all see Yerushalem (Jerusalem) being surrounded by armies, then you'll know that the time of her abandonment is close. 21 Then those who are in Yehudah (Judea) should flee to the hills and those in the central area should get out, and foreigners should no longer go there 22 because that will be a time of vengeance when what's been written will come to pass.[255] 23 It'll be so hard for pregnant and breast-feeding women at that time because there'll be incredible distress in the country and severe anger towards the Jewish people. 24 They'll be cut down with swords and taken to many other countries as slaves, then Yerushalem will be overrun by non-Jews until the times given to the non-Jews will be fulfilled.

The return of the son of humanity[256]

25 "There'll be signs in the sun, the moon, and the stars,[257] and anguish in countries around the world as they're puzzled by the noise of the sea and surf. 26 People will faint from fear and worry about what's happening to the planet, because the powers in the universe[258] will be shaken. 27 Then they'll see the son of humanity coming down in a cloud with power and great brightness.[259] 28 But when these things start to happen, stand straight and look upwards, because your new lives of freedom will be about to begin."

Recognising the end by the season[260]

29 Then he told them a parable: "Watch the fig tree and all the trees. 30 Whenever you see shoots start appearing, you know that summer is not far away. 31 Similarly when you all see those things starting to happen, you will know that **God's** kingdom is close.

32 "I can assure you all that that generation certainly won't pass away until all those events come to an end. 33 The sky and the earth will pass away, but my statements will certainly not pass away.

Stay alert and pray

34 Watch your own lives in case you end up focused on partying and drunkenness and day-to-day living, because then that sudden end might snap on you 35 like an animal trap, because it will hit everyone all over the planet. 36 No matter what the season, stay alert, asking God that you'll all have the strength to escape all those things going to happen, and at the end to be able to stand in front of the son of humanity."

37 Then Yeshua (Jesus; Grk. Yesus) was teaching in the temple during the day,[261] but he'd leave in the evening and go and stay on the Mt. of Olives, 38 but all the people would return to the temple again the next day at dawn to listen to him again.

The plan to kill Yeshua[262]

22:1 By then the *Flat Bread Celebration* was getting closer—part of the Passover celebrations,[263] 2 and the chief priests and the religious teachers were trying to find a way to kill Yeshua (Jesus; Grk. Yesus) without causing the people to riot.

Yehudah agrees to betray Yeshua[264]

3 Then Satan entered Yehudah (Judas; Grk. Yudas) Iskariot, one of the twelve apprentices. 4 He left the others and went to the chief priests and their officers to discuss a way that he could turn Yeshua (Jesus; Grk. Yesus) over to them. 5 They were very pleased and decided to give him some silver, 6 so agreeing to that, he started looking for an opportunity to turn Yeshua over to them sometime when he wasn't surrounded by a crowd.

Yeshua organises their Passover dinner[265]

7 Then the day of the flat bread dinner arrived when the Passover celebration is observed. 8 Yeshua (Jesus; Grk. Yesus) sent Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes), telling them, "Go on ahead and prepare our Passover meal ready for us to eat."

9 "Where should we prepare it?" they asked. 10 "Listen," he said, "go ahead and when you enter the city you'll meet a man carrying a pitcher of water. Follow him into the house that he goes into. 11 Then tell the home-owner that the teacher wants to know where the guest room is so that he can eat the Passover meal with his apprentices 12 and he'll show you a large upper room that's already set up. That's where you should prepare the meal." 13 So the two of them went on ahead and found it exactly like he'd told them, and so they prepared the Passover dinner.

The cups and the bread at dinner[266]

14 When it was time to eat, Yeshua (Jesus; Grk. Yesus) and his apprentices sat down together 15 and he told them, "I've been really looking forward to eating this pass-over dinner with

254 **RV 21:20 · Parallel** Mark 13:14-19; Mat. 24:15-21

255 **RV 21:22 · Cross-ref.** Hos 9:7.

256 **RV 21:25 · Parallel** Mark 13:24-27; Mat. 24:29-31

257 **RV 21:25 · Cross-ref.** Isa 13:10; Eze 32:7; Yoel 2:31; Rev 6:12-13.

258 **RV 21:26 · Note** This could possibly be referring to a shake-up of spiritual powers, but more likely refers to the physical universe from our moon and solar system outwards.

259 **RV 21:27 · Cross-ref.** Dan 7:13; Rev 1:7.

260 **RV 21:29 · Parallel** Mark 13:28-31; Mat. 24:32-35

261 **RV 21:37 · Cross-ref.** Luk 19:47.

262 **RV 22:1 · Parallel** Yhn 11:45-53; Mark 14:1-2; Mat. 26:1-5

263 **RV 22:1 · Cross-ref.** Exo 12:1-27.

264 **RV 22:3 · Parallel** Mark 14:10-11; Mat. 26:14-16

265 **RV 22:7 · Parallel** Yhn 13:21-30; Mark 14:12-21; Mat. 26:17-25

266 **RV 22:14 · Parallel** Mark 14:22-26; Mat. 26:26-30; 1 Cor. 11:23-25

Readers' Version

you all before my time of suffering begins, 16 because I'm telling you that I certainly won't eat it again until it's fulfilled in **God's** kingdom."

17 Then when the wine cup was passed to him, he gave thanks and said, "Take this and share it among yourselves, 18 because I'm telling you that after this, I won't drink the product of the vines again until **God's** kingdom comes.

19 Then picking up some bread and giving thanks, he broke the bread apart and gave it to them saying, "This is my body which is being given for you all. Do this when you remember me." 20 Similarly with the cup of wine that comes after they've eaten, he said, "This cup is the new agreement in my blood[267] which will be poured out for you all.[268]

21 "However, the one who will turn me in is sitting with me at the table.[269] 22 Now, the son of humanity has to endure what's been previously designated, but on the other hand, it won't end well for the man who turns him in."

The apprentices argue about being the greatest

23 This got them debating among themselves about which one of them it might be who was going to do that 24 and it soon turned into a dispute between them about which one of them was the greatest,[270] 25 so Yeshua (Jesus; Grk. Yesus) said, "In other countries, the kings are the masters over the people and they call themselves 'benefactors' of those they have authority over. 26 But all of you shouldn't be like that, but rather the greatest one of you should become like the youngest, and the one who leads you all should become like the servant.[271] 27 Because who is greater: the one on the couch, or the one who's serving? Isn't it the one on the couch? But among all of you, I'm like the one serving[272] 28 and you all are the ones who have stuck with me even in my trials.

29 "And I'm making an agreement with you (just like my father agreed that the kingdom would be mine), 30 so that you all will be able to eat and drink at my table in my kingdom, and you'll sit on thrones judging the twelve tribes of Yisrael (Israel).[273]

Yeshua predicts Kefa's denial[274]

31 "Shim'on (Simon), Shim'on, Satan has requested to sift you all like wheat grains, 32 but I interceded for you that your faith wouldn't fail and that once you turn back again, you'll strengthen your brothers."

33 "**Master**," Shim'on responded, "I'm prepared to go to prison with you, or even to die."

34 "I can tell you, Kefa (Peter; Grk. Petros)," replied Yeshua (Jesus; Grk. Yesus), "that the rooster certainly won't crow today until you've gone and three times denied even knowing me."

Take a wallet, backpack, and sword now

35 Then Yeshua (Jesus; Grk. Yesus) told them, "When I sent you all out without a wallet or backpack or spare sandals, did you have to go without anything?"[275]

"Nothing," they answered.

36 "But now," Yeshua continued, "if you have a wallet, take it and same with a backpack. If you don't have a sword, sell your coat and buy one, 37 because it was written that 'he was considered to be a lawbreaker'[276] and I'm telling you all that everything that was written about me, will be fulfilled and my time here is soon about to end.

38 "**Master**," they said, "we've got two swords here."

"That's plenty," he replied.

Yeshua prays in the garden[277]

39 Then leaving the upper room, he went to the Mt. of Olives as usual and his apprentices followed him. 40 When they got to the place, he told them, "You all pray that you won't give in to temptation."

41 Then he went on several metres, and kneeling on the ground, he prayed, 42 "Father, if you want, allow me to avoid this suffering, however, I want to do what you want—not just what I want." 43 ◘ 44 ◘

45 Then standing again after praying, he went back to the apprentices and found that they'd fallen asleep from the sorrow 46 and he asked them, "Why are you all sleeping? Sit up and pray that you won't give in to temptation."

Yeshua is arrested at night[278]

47 While he was still speaking, wow, a crowd turned up with Yehudah (Judas; Grk. Yudas) Iskariot in the front, and he went up **to Yeshua** (Jesus; Grk. Yesus) to kiss him. 48 But **Yeshua** asked him, "Yehudah, are you turning in the son of humanity with a kiss?"

49 When the other apprentices around Yeshua saw what was about to happen, they asked, "**Master**, should we attack with our swords?" 50 Then one of them slashed at the chief priest's slave and sliced off his right ear.

51 "That's gone far enough!" countered **Yeshua**, and touching the side of the man's head, he healed him.

52 Then **Yeshua** spoke to those who had come to capture

267 **RV 22:20 · Cross-ref.** Exo 24:8.
268 **RV 22:20 · Cross-ref.** Jer 31:31-34.
269 **RV 22:21 · Cross-ref.** Psa 41:9.
270 **RV 22:24 · Cross-ref.** Mrk 9:34; Mat 18:1; Luk 9:46.
271 **RV 22:26 · Cross-ref.** Mrk 9:35; Mat 23:11.
272 **RV 22:27 · Cross-ref.** Yhn 13:12-15.
273 **RV 22:30 · Cross-ref.** Mat 19:28.
274 **RV 22:31 · Parallel** Yhn 13:36-38; Mark 14:27-31; Mat. 26:31-35
275 **RV 22:35 · Cross-ref.** Mrk 6:8-9; Mat 10:9-10; Luk 9:3; 10:4.
276 **RV 22:37 · Cross-ref.** Isa 53:12.
277 **RV 22:39 · Parallel** Mark 14:32-42; Mat. 26:36-46
278 **RV 22:47 · Parallel** Yhn 18:3-11; Mark 14:43-50; Mat. 26:47-56

Readers' Version

him—the chief priests and temple officers and the local elders, "So you all came out here with swords and clubs as if I was a robber? 53 I was there in the temple with you all everyday[279] and yet you didn't arrest me there. Yes, because this is your time: with the power of the darkness."

Kefa denies knowing Yeshua[280]

54 Then after capturing Yeshua (Jesus; Grk. Yesus), they led him along to the chief priest's house, but Kefa (Peter; Grk. Petros) followed them from a distance. 55 The staff at the chief priest's place had lit a fire to sit around in the middle of the courtyard, and Kefa slipped in with them. 56 Then a servant girl noticed him in the light, and peering at him she said, "This man was with him as well."

57 But Kefa disowned him, saying, "Woman, I don't even know him."

58 A little while later, someone else noticed him and said, "You're also one of them!"

"Man, I'm not!" Kefa retorted.

59 About an hour later, someone else insisted on saying, "This fellow was definitely with him because he's also a Galili!"

60 "Man, I don't know what you're talking about!" Kefa responded, and while he was still speaking, the rooster crowed.

61 Just then the **master** turned and looked at Kefa, and he suddenly remembered what the **master** had said, "Before the rooster crows today, three times you'll deny even knowing me." 62 Then Kefa went out of the courtyard and cried like a baby.

Yeshua is mocked and beaten[281]

63 Meanwhile the officers who were holding Yeshua (Jesus; Grk. Yesus) started mocking him and beating him. 64 They blindfolded him and then challenged him, "Prophesy and tell us who just slapped you!" 65 as well as saying many other things to insult him.

Yeshua's brief interrogation by the Jewish council[282]

66 As the daylight came, the council of local elders including both the chief priests and the religious teachers, gathered together and Yeshua (Jesus; Grk. Yesus) was led in to the council 67 who demanded, "If you're the **messiah**, tell us so."

"Even if I told you," he replied, "you certainly wouldn't believe me, 68 and if I asked you all anything, you certainly wouldn't answer. 69 But from now on, the son of humanity will be sitting in the seat of power at **God's** right hand."

70 "So then, you *are* **God's** son!" they all reacted.

"Well, you're all saying that I am," he said.

71 "Why would we need any more witnesses than this?" they asked, "because we heard it ourselves straight out of his mouth."

Yeshua is taken to Pilatos[283]

23:1 Then the whole group of Jewish leaders stood up and led him to Pilatos (Pilate) 2 where they started to bring their accusations, "We found this man perverting our nation and telling the people not to pay taxes to Kaisar. He calls himself **the messiah** and claims to be a king."

3 "Are you the king of the Yehudim (Jews)?" Pilatos asked him.

"You're the one saying it," Yeshua (Jesus; Grk. Yesus) answered.

4 Then Pilatos told the chief priests and the crowds, "I can't find anything that this man is guilty of."

5 But they kept insisting, "He's been stirring up the people, teaching throughout all Yehudah (Judea). He started in Galil then worked his way all the way down here."

Yeshua is taken to Herodes

6 When Pilatos (Pilate) heard that, he asked if the prisoner was a Galili, 7 and when he discovered that he was from King Herodes's (Herod's) jurisdiction, he sent him across to Herodes as he also happened to be in Yerushalem (Jerusalem) at that time. 8 Herodes was very pleased when he saw **Yeshua** (Jesus; Grk. Yesus) being brought in because he'd been wanting to see him for quite some time because of everything he'd heard about him. He was hoping to see Yeshua do a miracle in front of his eyes 9 and asked him lots of questions, but Yeshua didn't answer any of them. 10 Meanwhile the chief priests and the religious teachers were standing there loudly making many accusations against him.
11 Then Herodes and his soldiers also insulted and mocked Yeshua, and dressing him in posh clothes, Herodes sent him back to Pilatos. 12 After that day, Herodes and Pilatos became friends with each other. (Before then they'd opposed each other.)

The innocent prisoner sentenced to death[284]

13 So Pilatos (Pilate) called together the chief priests and the local leaders and the people 14 and told them, "You brought this man to me for stirring up the people, but listen, I've examined him in front of you all and I find him to be not guilty of anything that you're all accusing him of, 15 and Herodes (Herod) didn't either, because he just sent him back to us. Now listen, he's done nothing worthy of a death sentence 16 so I'll have him disciplined and then discharged.

17 ◘ 18 But they all yelled out in unison, "Take him away and release Bar-Aba (Grk. Barabbas) instead!" 19 (Bar-Aba had been thrown into prison for murder after an uprising that had occurred in the city.)

20 Pilatos called out again to them wanting to release **Yeshua** (Jesus; Grk. Yesus) 21 but they kept yelling, "Execute him on a post! Execute him on a post!"

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279 **RV 22:53 · Cross-ref.** Luk 19:47; 21:37.

280 **RV 22:54 · Parallel** Yhn 18:12-18,25-27; Mark 14:53-54,66-72; Mat. 26:57-58,69-75

281 **RV 22:63 · Parallel** Mark 14:65; Mat. 26:67-68

282 **RV 22:66 · Parallel** Yhn 18:19-24; Mark 14:55-64; Mat. 26:59-66

283 **RV 23:1 · Parallel** Yhn 18:28-38; Mark 15:1-5; Mat. 27:1-2,11-14

284 **RV 23:13 · Parallel** Yhn 18:39–19:16; Mark 15:6-15; Mat. 27:15-26

Readers' Version

22 He tried a third time, "But what crime has this man committed? I've found nothing worthy of the death sentence, so I'll discipline him and then release him."
23 But they kept loudly insisting that he be executed on a post, and the yelling of the crowd was strong enough to convince Pilatos, 24 so he conceded to their request 25 and released the one thrown into prison for murder and rebellion, but he conceded to sentence **Yeshua** as they had wanted.

Yeshua is hung on a pole[285]

26 As the Romaios soldiers led Yeshua (Jesus; Grk. Yesus) out of the city, they grabbed a man that was coming in from the countryside. He was Shim'on (Simon) from Kurainai (Cyrene), and they forced him to carry the post and follow along behind **Yeshua**.
27 Following along behind them, was a large crowd of people including women who were wailing for Yeshua and chanting sad songs, 28 but he turned to them and spoke, "Women of Yerushalem (Jerusalem), don't weep for me. Weep for yourselves and for your children, 29 because the time is coming when they'll say, 'Blessed are the childless couples and the women who never bore or raised a child.' 30 Then they'll start begging the mountains to fall on top of them and begging the hills to smother them,[286] 31 because if this is what happens while we're still a nation, what will happen when the country is gone?"
32 There were also two other criminals being led along to be executed with Yeshua.
33 When they got to the place named 'The Skull', they attached Yeshua onto a post[287] and the same for the two criminals, one on each side of him, 34 but when they divided his clothes, the soldiers threw dice to divide them up.[288]
35 The people observing were standing there, and some of the Jewish leaders were there too, sneering at him and saying, "He saved others, so now if he's **God's** son, the chosen **messiah**, let him save himself."[289]
36 The soldiers also mocked him, going up and offering cheap wine to him, 37 saying, "If you're the king of the Yehudim (Jews), then save yourself," 38 as an inscription had been placed above him that said, "This is the king of the Yehudim."
39 One of the criminals that was hanging there insulted him, saying, "Aren't you the **messiah**? Save yourself and us too."
40 But the other criminal told him off, saying, "Don't you even respect **God** when you too have been sentenced to death? 41 At least we deserve our punishment that fits what we've done, but in contrast, this man did nothing wrong." 42 Then he said, "**Yeshua** (Jesus; Grk. Yesus), remember me when you enter your kingdom."
43 "I can assure you," he replied, "that you'll be with me in paradise today."

Yeshua's death[290]

44 By then it was around midday but it went dark until around 3pm— 45 the sun went dark[291] and the curtain inside the temple was torn in the middle.[292] 46 Then **Yeshua** (Jesus; Grk. Yesus) called out loudly, "Father, I'm entrusting my **spirit** into your care."[293] and after saying that, he stopped breathing.
47 When the centurion saw how it happened, he praised **God** saying, "This really was an innocent man."
48 The crowd of people who'd gathered for the spectacle, after seeing what happened they returned to the city, beating their chests in sorrow. 49 Yeshua's acquaintances had stood further back, along with the women who have accompanied him from Galil,[294] and they too saw it all.

The body placed in a tomb[295]

50 Then, look, there was a man named Yosef (Joseph) on the local council. (He was a good man and godly, 51 and hadn't agreed with what the council had decided and done. He was from the Jewish city of Arimathaia and was waiting for **God's** kingdom to come.) 52 He went in to see Pilatos (Pilate) and requested **Yeshua's** (Jesus'; Grk. Yesus') body, 53 then he took it down from the post and wrapped it in some linen cloth, and put the body into a tomb hollowed into the rock—a new tomb that had never been used. 54 It was now the day of preparation and the Rest Day was about to begin.
55 The women who'd come from Galil followed Yosef and his men and saw the tomb and how the body was placed inside, 56 then they returned to the house and prepared spices and ointments.

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285 **RV 23:26 · Parallel** Yhn 19:17-27; Mark 15:21-32; Mat. 27:32-44

286 **RV 23:30 · Cross-ref.** Hos 10:8; Rev 6:16.

287 **RV 23:33 · Note** Luke doesn't state whether or not the post had a cross-piece (which would then form a cross or a T).

288 **RV 23:34 · Cross-ref.** Psa 22:18.

289 **RV 23:35 · Cross-ref.** Psa 22:7-8.

290 **RV 23:44 · Parallel** Yhn 19:28-30; Mark 15:33-4; Mat. 27:45-56

291 **RV 23:45 · Note** Although the Greek word 'ἐκλιπόντος' (eklipontos, a different word from what was used in the previous verse) might suggest a natural eclipse, this is impossible for a few reasons, particularly that these events occurred around Passover which coincides with the full moon when an eclipse is physically impossible, and also because an eclipse only lasts a few minutes, not hours.

292 **RV 23:45 · Cross-ref.** Exo 26:31-33.

293 **RV 23:46 · Cross-ref.** Psa 31:5.

294 **RV 23:49 · Cross-ref.** Luk 8:2-3.

295 **RV 23:50 · Parallel** Yhn 19:38-42; Mark 15:42-47; Mat. 27:57-61

Readers' Version

Once the Rest Day began, they all rested as per God's command,[297]

The empty tomb[296]

24:1 but as soon as it dawned on Sunday morning, they went back to the tomb taking the prepared spices. **2** There they discovered that the stone had been rolled away from the entrance **3** and when they went in, the body of the **master Yeshua** (Jesus; Grk. Yesus) wasn't there. **4** While they were still there puzzling about what might have happened, two men in dazzling clothes approached them. **5** The women were scared, and knelt down and bowed with their faces close to the ground, but the men asked them, "Why are you looking for the living in the place of the dead? **6** He's not here—he's been brought back to life. Remember how he spoke to you all when you were still in Galil **7** and he said, 'It's necessary for the son of humanity to be handed over to sinful people, and to be executed on a post, and then to come back to life on the third day.' "[298] **8** Then indeed they remembered his words.

9 Then they left the tomb and went back into the city and reported all this to the eleven apprentices and all the others. **10** (The women who told this to the missionaries were Miryam (Grk. Maria/Mariam) from Magdala, Yohanah, Miryam the mother of Ya'akov (James; Grk. Yakobos), and the other women who were with them.) **11** However those who heard it, thought it was all just nonsense and didn't believe them. **12** But Kefa (Peter; Grk. Petros) stood up and ran off to the tomb, and when he stooped down to look in, he could only see the linen cloths, so he wandered off by himself, wondering what could have happened.

Yeshua joins the walkers to Emmaous[299]

13 Then, wow, two of Yeshua's (Jesus'; Grk. Yesus') followers were walking to the village of Emmaous about eleven kilometres away from Yerushalem (Jerusalem), **14** and they were discussing with each other about all the recent events. **15** After talking and debating for a while, **Yeshua** caught up with them and joined them, **16** but their eyes were restricted from being able to recognise him. **17** He asked them, "What's all this that you two are talking about while you walk?"

They stopped suddenly and looked at him with sad faces, **18** and the one called Kleopas asked him, "Are you the only visitor staying in Yerushalem who doesn't know what just happened in the last few days?"

19 "What happened?" he asked.

"What happened to the man, **Yeshua** from Nazaret (Nazareth)," they answered. "He was a prophet who did powerful miracles and delivered a powerful message in front of **God** and all the people. **20** The chief priests and our rulers handed him over to be sentenced to death, and he was executed on a post. **21** We were hoping that he was going to be the one who would release Yisrael (Israel) from the grip of the Romaios, but all that happened three days ago now. **22** Then some of our women also surprised us, because they went to his tomb very early this morning **23** but they couldn't find his body. Then they came back and told us about some vision about messengers from God who apparently said that he's alive. **24** Some of our companions went out to the tomb and found it just as the women had said, but they didn't see anyone."

25 "Oh, you're so foolish," he told them, "and your hearts are so reluctant to believe everything that the prophets wrote. **26** Didn't the **messiah** need to suffer all of that in order to be able to enter into all his greatness?" **27** Then starting with Mosheh (Moses) and going through all the prophets, he explained the scriptures to them concerning what had been written about him there.

28 As they got close to the village they were going to, he seemed to be going on further **29** but they urged him, "Come and stay with us because it's almost evening and there's not much daylight left." **30** Then when they were ready to eat, he picked up the bread and blessed it, and then he broke it and handed it out to them, **31** and then their eyes were opened and they recognised him. Just then he vanished, **32** and they said to each other, "Weren't our hearts burning when he was speaking to us on the road and explaining the scriptures to us?"

33 That very hour they packed up and headed back to Yerushalem (Jerusalem) where they found that the eleven and the others with them had gathered together **34** saying, "The **master** really has come back to life—he was seen by Shim'on (Simon) Kefa (Peter; Grk. Petros)!"

35 Then the two explained what had happened on the road and how they'd recognised them when he broke the bread.

Yeshua appears to his followers[300]

36 As they were still talking about these things, Yeshua (Jesus; Grk. Yesus) himself suddenly was there standing in the room and greeted them, "Peace to you all."

37 However, they got a fright, and then were terrified thinking that it was a spirit. **38** Then he spoke to them again, "Why are you all upset, and why are you thinking such stuff? **39** Look at my hands and feet and you'll see that it's me. Touch me and look, because spirits don't have solid bodies like you can see that I have."

40 Then he showed them his hands and his feet. **41** Some of them, still not believing, had a mixture of happiness and doubt, and he asked them, "Have you got anything here to eat?" **42** They handed him a piece of broiled fish, **43** and he took it and ate it in front of them.

44 Then he told them, "While I was still with you all, I told you those messages of mine, and how that everything written about me by Mosheh (Moses) and the prophets

296 RV 24:1 · Parallel Yhn 20:1-10; Mark 16:1-8; Mat. 28:1-10

297 RV 23:56 · Cross-ref. Exo 20:10; Deu 5:14.

298 RV 24:6-7 · Cross-ref. Mrk 8:31; 9:31; 10:33-34; Mat 16:21; 17:22-23; 20:18-19; Luk 9:22; 18:31-33.

299 RV 24:13 · Parallel Mark 16:12-13

300 RV 24:36 · Parallel Yhn 20:19-23; Mark 16:14-18; Mat. 28:16-20; Acts 1:6-8

Readers' Version

and in the songs, it's all going to be fulfilled." 45 Then he opened their minds to be able to understand the scriptures, and he told them, 46 "It was written that the **messiah** would suffer and come back to life on the third day, 47 and that his name will be proclaimed as the authority to forgive the sins of the people when they repent—people from every country beginning here in Yerushalem (Jerusalem). 48 You all are witnesses of all that. 49 Soon I'll be sending out the one that my father promised to you all, but meanwhile you must remain here in the city until you all get clothed in power that comes from heaven."[301]

Yeshua is lifted up into the sky[302]

50 Then Yeshua (Jesus; Grk. Yesus) led them out of the city as far as Beyt-Ania (Bethany) where he lifted up his arms and blessed them. 51 While he was still blessing them, he passed over the top of them and was lifted up into the sky.[303] 52 They lay face-down on the ground in worship of him, then got up and feeling very happy, they returned to Yerushalem (Jerusalem) 53 where they went into the temple and praised **God** about everything.

301 **RV 24:49 · Cross-ref.** Acts 1:4.

302 **RV 24:50 · Parallel** Mark 16:19-20; Acts 1:9-11

303 **RV 24:51 · Cross-ref.** Acts 1:9-11.

The continued account by

Lukas

commonly called

Acts

Introduction

Author

This account commonly known as *The acts of the missionaries of Yeshua the Messiah*, is the continuation of *The Good Message according to Lukas*, and unlike most other Bibles, the *Open English Translation* places these two accounts one after the other.

This account

The main purpose of this account is to tell about the actions of the first followers of Yeshua (Jesus) the messiah. God's spirit helped them to proclaim good message about him "in Yerushalem (Jerusalem) and all across the provinces of Yudea (Judaea) and Shomron (Samaria), and all the way to the furthest parts of the planet" (1:8).
This document has three divisions related to the expanding circles as the good message from Yeshua the messiah spread wider and wider: (1) In **Yerushalem** where the believers start to get organised after Yeshua ascended up into the clouds; (2) the work and the message spreads wider out to all of the district of **Yehudah**; and (3) spreading more widely again around the Mediterranean Ocean and all the way to **Romai**.
It's also documented here about how God's spirit came to the believers as they were together in a room in Yerushalem at the Festival of Pentecost (fifty days after The Passover). The spirit helps and gives wisdom and strength to the believers and teachers of believers.

Main components of Lukas's second account

The believers start to get organised *1:1-26*
a. The final command of Yeshua and his promise *1:1-14*
b. The replacing of Yehudah/Judas *1:15-26*
Witnessing in Yerushalem/Jerusalem *2:1–8:3*
Expanding out to Yehudah/Judaea and Shomron/Samaria *8:4–12:25*
Paulos's activities *13:1–28:31*
a. Paulos's first missionary trip *13:1–14:28*
b. The conference in Yerushalem *15:1-35*
c. Paulos's second missionary trip *15:36–18:22*
d. Paulos's third missionary trip *18:23–21:16*
e. Paulos is imprisoned in Yerushalem, taken to Kaisareia, and from there to Romai *21:17–28:31*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

Introduction

1:1 Dear Theofilos, I wrote my first account[1] about all the things that **Yeshua** (Jesus; Grk. Yesus) began to do and to teach **2** until the day when he was taken up into the sky[2] after, with the help of **the** holy **spirit**, having commanded the missionaries that he had chosen.

Yeshua, alive, tells them to wait

3 After the time of his suffering, Yeshua (Jesus; Grk. Yesus) presented himself to them in ways that were infallible proofs that he was alive again—appearing to them and telling them about **God's** kingdom. **4** Once when they were together, he told them, "Don't leave Yerushalem (Jerusalem), but wait there for what was promised by the father, as you all have already heard me say.[3] **5** Yohan (John; Grk. Yoannes) immersed people in water, but you'll all be immersed in the holy **spirit** in just a few days."[4]

Yeshua's ascension

6 So when they were next gathered together, they asked him, "**Master**, is this now the time when you'll be restoring the kingdom to Yisrael (Israel)?"[5]

7 But Yeshua (Jesus; Grk. Yesus) responded to them, "You don't need to know the times or seasons when future events will happen—it's the father who decides all that. **8** However, you all will be receiving power when the holy **spirit** lands on you. Then you'll tell people about me in Yerushalem (Jerusalem) and all across the provinces of Yehudah (Judea) and Shomron (Samaria), and all the way to the furthest parts of the planet."[6] **9** After he'd said that and while they were still looking at him, he was lifted up into the sky until they could no longer see him because of the clouds.[7]

10 As they stood there staring into the sky after he'd gone, suddenly two men in white clothes were standing beside them **11** and said, "You men from Galil! Why are you still standing there looking up at the sky? This **Yeshua** who's been taken up away from you into heaven will come back in the same way that you saw him go up into heaven."

Matiyah replaces Yehudah Iskariot

12 Then they walked down the Mt. of Olives and returned to Yerushalem (Jerusalem) which was less than a kilometre away. **13** They went into the upstairs room where they were staying—Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes), Ya'akov (James; Grk. Yakobos) and Andreas, Filippos (Philip) and Toma (Thomas), Bar-Talmay (Bartholomew; Grk. Bartholomaios) and Matay (Matthew; Grk. Matthaios), Ya'akov (son of Halfay (Grk. Halfaios)), Shim'on (Simon) (the Zealot member), and Yehudah (Judas; Grk. Yudas) (son of Ya'akov).[8] **14** They were united in their ongoing prayers, along with Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) the mother **of Yeshua** (Jesus; Grk. Yesus), and his brothers.

15 Then one day, Kefa stood up in the meeting of the believers (about 120 of them) and said, **16** "Brothers, it was necessary for the scripture to be fulfilled, where the holy **spirit** had spoken previously through David about Yehudah, the one who guided those that arrested **Yeshua** **17** because Yehudah was one of us and took his part in our work.

18 (Yehudah had bought a field with the money he had received for his treachery, and when he had fallen down in that field, his stomach had burst open and his intestines had slid out on the ground.[9] **19** So everyone in Yerushalem started calling that place 'The field of blood'.)

20 Now it was written in the scroll of songs:

'Let his place become deserted with no one living there,'[10]

and

'Let another person take his position.'[11]

21 So now it's appropriate for one of the men that has been with us for the whole time that the **master Yeshua** (Jesus; Grk. Yesus) was interacting with us, **22** from Yeshua's immersion by Yohan (John; Grk. Yoannes)[12] until the day that he was lifted up from us into the clouds[13]—a witness of the resurrection—to fill this position.

23 So they selected two men: Yosef (Joseph) Bar-Saba (nicknamed Yustos) and Matiyah (Grk. Matthias). **24** Then they requested, "**Master**, you know everyone's inner thoughts, so reveal to us which of these two that you have chosen **25** to take this position of service and being a missionary—the position that Yehudah (Judas; Grk. Yudas) deserted to go to his own place." **26** So they drew straws and Matiyah was marked so he was chosen to join the eleven missionaries.

God's spirit arrives and many get saved

2:1 When the Day of Pentecost[14] actually arrived, the believers met together in the same room. **2** Suddenly there was a noise in

1 RV 1:1 · Cross-ref. Luk 1:1-4.

2 RV 1:2 · Cross-ref. Luk 24:51.

3 RV 1:4 · Cross-ref. Luk 24:49.

4 RV 1:5 · Cross-ref. Mat 3:11; Mrk 1:8; Luk 3:16; Yhn 1:33.

5 RV 1:6 · Note At the time of asking, Israelis were burdened under the rule and taxes of the Roman occupiers.

6 RV 1:8 · Cross-ref. Mat 28:19; Mrk 16:15; Luk 24:47-48.

7 RV 1:9 · Cross-ref. Mrk 16:19; Luk 24:50-51.

8 RV 1:13 · Cross-ref. Mat 10:2-4; Mrk 3:16-19; Luk 6:14-16.

9 RV 1:18-19 · Cross-ref. Mat 27:3-8.

10 RV 1:20 · Cross-ref. Psa 69:25.

11 RV 1:20 · Cross-ref. Psa 109:8.

12 RV 1:22 · Cross-ref. Mat 3:16; Mrk 1:9; Luk 3:21.

13 RV 1:22 · Cross-ref. Mrk 16:19; Luk 24:51.

14 RV 2:1 · Cross-ref. Lev 23:15-21; Deu 16:9-11.

Readers' Version

the sky that sounded like a strong wind, then it filled the entire house where they were sitting. 3 They saw what looked like tongues of fire that kept dividing[15] and then settling down on each one of them. 4 In this way they were all filled **with the** holy **spirit** and began speaking in other languages as the **spirit** enabled them.

5 At the time, there were godly Yehudim (Jews) staying in Yerushalem (Jerusalem) that had come from other countries all around the world. 6 When they heard this noise, lots of people came to investigate but they were confused because they heard the believers talking in their own languages from around the world. 7 They were astounded and marvelled, asking, "Wow, aren't these people talking all Galilim? 8 So how come we're hearing them speak the languages of the countries where we were born? 9 There's people here from Parthia, Maday (Media), Eylam, Mesopotamia, Yehudah (Judea), Kappadokia, Pontos, Asia Minor, 10 Frugia, Pamfulia, Mitsrayim (Egypt), Libya (near Kurainai (Cyrene)), and visitors from Romai, 11 Kraitai (Crete), and Arav. Some are Yehudim and some are non-Jews who've converted to Youdaismos. And we can hear them talking **about God** in our languages." 12 Everyone was amazed and totally puzzled, asking each other, "What's going on here?" 13 But others scoffed and said, "Ha, they've just had too much to drink."

Kefa's sermon

14 So the twelve stood up and Kefa (Peter; Grk. Petros) told the crowd in a loud voice, "People of Yehudah (Judea) and everyone staying in Yerushalem (Jerusalem). Listen to me so that I can explain this to you. 15 This group isn't drunk like you're all thinking, because it's still mid-morning, 16 but you're seeing what the prophet Yoel (Joel) wrote about:

17 **God** said, 'In the last days I'll pour out my **spirit** on all humanity—your children will tell of future events, your young men will see visions, and your old men will have dreams from God. 18 I'll pour my **spirit** out on my male and female slaves and they'll tell of future events. 19 I'll do unusual things with the stars and planets, and also down on the earth below: blood, fire, and clouds of smoke. 20 I'll make the sun go dark and the moon go blood red. This will happen before the great victorious day **of the** coming of **Yahweh**. 21 Then everyone who relies on the name and authority **of Yahweh** will be saved.'[16]

22 "Fellow Israelis, listen to this account: You yourselves know that God did miracles through **Yeshua** (Jesus; Grk. Yesus) from Nazaret, and he fulfilled signs from the scriptures—in fact **God** did this right in front of you. 23 Then as part **of God's** plan and foreknowledge, this Yeshua was taken to the authorities by those who didn't follow their own laws, and you all killed him by having him nailed to a post.[17][18] 24 But **God** released him from the agonies of death and brought him back to life—death couldn't restrain him.[19] 25 As David wrote,

'I foresaw **Yahweh** always being in front of me. I refuse to be afraid because he's there on my right.

26 Because of that, I was happy and spoke out my praises. My whole body lives in anticipation 27 because you'll never abandon my soul in Haidais, nor will you allow the godly one to decay. 28 You showed me the roads to life. You fill me with gladness because of your presence.'[20]

29 "Fellow Israelis, we can tell you all with confidence that our patriarch David both died and was buried, and his tomb is still here with us today. 30 So because he was a prophet, and knowing that **God** has promised him to seat one of his descendants on his throne,[21] 31 he was foretelling the resurrection of the **messiah** who was neither 'abandoned in Haidais nor did his body decay.' 32 Then **God** raised this **Yeshua** (Jesus; Grk. Yesus) back to life and we're all witnesses of that. 33 Now he's sitting at **God's** right hand, and having received the promise of the holy **spirit** from the father, he poured this out which you're all seeing and hearing today. 34 You see, David never went up to the heavens, but he himself said,

'**Yahweh** said to my **master**: Sit down on my right
35 until I defeat your enemies.'[22]

36 "So let all Yisrael (Israel) know that this **Yeshua** that you executed on a post, **God** made him both **Yahweh** and **messiah**."

37 When the people heard that, they were deeply troubled and asked Kefa (Peter; Grk. Petros) and the other missionaries, "What should we do then, brothers?"

38 Kefa responded, "Turn away from your sins and each **one** of you needs to be immersed by the authority **of Yeshua the messiah**. Then your sins will be forgiven and you all will receive the gift of the holy **spirit**, 39 because that promise is to you all and your children and to their descendants—to anyone who will call out to our **God Yahweh**."

40 Then Kefa shared further teaching with them and encouraged them to save themselves out from this corrupt generation. 41 Because of that, those who welcomed his teaching were immersed and about three thousand people were added to their numbers that day. 42 They continued listening to the teaching of the missionaries, and building their relationships with each other, and breaking bread and praying together.

15 **RV 3:1 · Note** See https://www.billmounce.com/monday-with-mounce/what-%E2%80%9Cdivided-tongue%E2%80%9D-acts-2-3-0

16 **RV 2:17-21 · Cross-ref.** Yoel 2:28-32 (LXX).

17 **RV 2:23 · Cross-ref.** Jhn 20:25.

18 **RV 2:23 · Cross-ref.** Mat 27:35; Mrk 15:24; Luk 23:33; Yhn 19:18.

19 **RV 2:24 · Cross-ref.** Mat 28:5-6; Mrk 16:6; Luk 24:5.

20 **RV 2:25-28 · Cross-ref.** Psa 16:8-11 (LXX).

21 **RV 2:30 · Cross-ref.** Psa 132:11; 2Sam 7:12-13.

22 **RV 2:34-35 · Cross-ref.** Psa 110:1.

Readers' Version

The lifestyle of the early believers

43 They were serious in their learning about God, and the missionaries did many miracles and signs of God's power in Yerushalem (Jerusalem) and all the people wanted to be right with God. 44 All those who did believe were united in purpose and had shared use of many things.[23] 45 Some sold their properties and possessions and divided them among the group so that everyone had everything they needed. 46 Each day they worshipped together at the temple and also went to various homes to break bread together. They talked about Yeshua (Jesus; Grk. Yesus) at their mealtimes without sophistication, 47 praising **God** and being popular with the people, and every day **Yahweh** was adding more that were being saved.

A lame man starts bouncing around

3:1 One afternoon around 3pm, Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) were going to the prayer meeting in the temple. 2 Now there was a man who had been lame from birth, and every day he was placed beside a door into the temple—an entry named 'Beautiful Door'. From there he could beg from the people entering the temple. 3 He saw Kefa and Yohan about to enter into the temple, so he asked them for a donation, 4 but Kefa and Yohan, looking closely at him said, "Look at us!" 5 So the man grabbed onto them, expecting to get given something by them. 6 But Kefa said, "I don't have any silver or gold, but I'll give you what I do have. With the authority **of Yeshua (Jesus; Grk. Yesus) the messiah** from Nazaret, I command you to walk." 7 Then Kefa grabbed the man by the right hand and pulled him upwards. Immediately the man's feet and ankles were strengthened 8 and he jumped up and stood and started walking and went into the temple with them, walking and skipping and praising **God**. 9 All the people there saw him walking and praising **God**, 10 and recognising that he was the man who usually sat outside begging at the 'Beautiful Door' of the temple, they were astonished and astounded at what had happened to him.

Kefa's sermon in the temple

11 As the man clung onto Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes), all the people ran to see them in Shelomoh's Porch and they were really astounded. 12 But when Kefa saw the crowd, he answered their thoughts, "Fellow Israelis, why are you all puzzled about this, and why are you staring at us as if this man is walking because of *our* power or closeness to God." 13 The **god** of Avraham, Yitshak (Isaac), and Ya'akov (Jacob)—the **god** of our fathers[24]—gave honour to his servant, **Yeshua** (Jesus; Grk. Yesus), who you handed over to be killed and then you rejected him when Pilatos (Pilate) had judged him and wanted to release him. 14 You disowned this man who was innocent and sinless, and instead you requested that a murderer be released to you.[25] 15 However in doing so, you killed the creator of life, who **God** then raised from the dead as we can attest. 16 Now it's our faith in the authority of Yeshua that has strengthened the legs of this man that you have seen and that you already knew—this authority and faith that comes from Yeshua completely healed this man right in front of you all.

17 So now, friends, I know that you did all that in ignorance, just like your leaders, 18 but actually **God** was fulfilling what he'd had written by the prophets, that the **messiah** should suffer. 19 Because of that, you all need to repent and turn back to God so that your sins can be erased, 20 and then times of refreshing will come from the presence of **Yahweh**, and so that he may send **Yeshua** the **messiah** who's been appointed, back to save you. 21 For now it is appropriate for heaven to receive him, until the times of restoration of everything, which again **God** has had written by the faithful prophets. 22 Indeed Mosheh (Moses) said, 'Our **God Yahweh** will raise up a prophet for you that's like one of your own brothers. You must listen to everything he says—whatever he tells you.[26] 23 Everyone who doesn't listen to that prophet will end up totally destroyed and not part of God's people.'[27] 24 Similarly, the prophets from Shmuel (Samuel) onwards spoke in turn, and when they spoke they foretold these current days. 25 And you are the descendants of those prophets, and part of the agreement between **God** and your ancestors, when he told Avraham, 'All the families in the world will be blessed by one of your descendants.'[28] 26 **God** had raised up his servant and sent him to you Yehudim (Jews) first, to bless you by turning each of you away from your own wicked behaviour."

Kefa and Yohan are threatened by the religious leaders

4:1 While Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) were still talking to the people, the chief priests and a temple officer and some people from the Sadoukaios (Sadducee) sect approached them 2 because they were very upset about what they'd been teaching the people, including preaching that **Yeshua** (Jesus; Grk. Yesus) could give life to the dead. 3 So they arrested the two, and as it was already evening, they put them in jail overnight. 4 Despite this, many people who'd heard their message trusted in Yeshua and the number of families who were believers grew to around 5,000.

5 Then the next day, the religious leaders and the elders and the religious teachers gathered together in Yerushalem (Jerusalem) 6 along with those descended from high priests, including Hanan (Annas; Grk. Hannas) the current high priest and Kayafa (Caiaphas; Grk. Kaiafas) and Yohan and Alexandros (Alexander). 7 After having

23 **RV 2:44 · Cross-ref.** Acts 4:32-35.

24 **RV 3:13 · Cross-ref.** Exo 3:15.

25 **RV 3:14 · Cross-ref.** Mat 27:15-23; Mrk 15:6-14; Luk 23:13-23; Yhn 19:12-15.

26 **RV 3:22 · Cross-ref.** Deu 18:15,18 (LXX).

27 **RV 3:23 · Cross-ref.** Deu 18:19.

28 **RV 3:25 · Cross-ref.** Gen 22:18.

Readers' Version

Kefa and Yohan brought in and standing them in the middle, they began to ask, "Under what authority did you do this?"

8 Then Kefa, having been filled **with the** holy **spirit**, said to them, "Rulers of the people and elders, 9 if we're being questioned today about a good deed done to a man who couldn't walk and which resulted in his healing, 10 then you all need to know, and the people of Yisrael (Israel) should also know, that it was done under the authority and name **of Yeshua the messiah**. He was the man from Nazaret that you executed on a pole, but who **God** brought back to life. It was because of his authority that this man can now stand before you without deformity. 11 This Yeshua is:

'the stone which was rejected by you builders,
has now become the vital cornerstone.'[29]

12 We can't be saved by anyone else, because there's no other name or authority that's been given in the entire world under which people can be saved.

13 The assembled leaders were amazed when they saw the boldness of Kefa and Yohan (John; Grk. Yoannes) who they knew to be illiterate, working-class men Then they recognised that they'd been with **Yeshua**, 14 but since the man who was no longer deformed was standing there with them, there was nothing that they could really accuse them of. 15 So they had them removed from the room, and they asked each other, 16 "What should we do with these fellows? By now everyone in Yerushalem (Jerusalem) has heard about the miracle they did, and we have no way to rebuff it. 17 However, we have to stop it spreading even further, so maybe we should ban them from speaking about this name to anyone." 18 So they called them back in and decreed that they weren't allowed to preach or teach under the name **of Yeshua** anymore.

19 But Kefa and Yohan answered, "You judge for yourselves whether it's right in **God's** eyes to listen to you rather than to him? 20 As for us, we're not able to be silent about what we saw and heard." 21 So after making some further threats, the leaders sent them off. They hadn't been able to find anything to punish them for, because the people were all praising **God** for what had happened 22 and because the man who'd miraculously recovered was over forty years old.

The believers ask God for power

23 After Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) had been released, they went to their own group and told them what the chief priests and elders had said. 24 When they all heard this, they began to pray out loud to **God**, saying, "Yahweh, you created heaven and earth and the sea, and everything in them.[30] 25 You spoke long ago by **the** holy **spirit** through our ancestor who was your servant, David, when you said,

'Why are the other nations angry and why have their peoples tried new ideas?"

26 The earthly kings and rulers stood and worked together against **Yahweh** and against his **messiah**.'[31]
27 And indeed Herodes (Herod)[32] and Pontios Pilatos (Pilate)[33] met with the pagan Romaios and the peoples of Yisrael (Israel) to conspire against your holy servant **Yeshua** (Jesus; Grk. Yesus) who you chose. 28 Then they did exactly what your power and plan had already decided would happen. 29 So now, **Yahweh**, see their threats and help us, your slaves, to be able to proclaim your message with boldness. 30 Let us experience your power to heal and do miracles and things that confirm the scriptures by means of the name and authority of your holy servant, **Yeshua**."

31 As they finished their requests, the place where they had met was shaken and all of them were filled with the holy **spirit**, and they went out and boldly proclaimed **God's** message.

The believers share their wealth and possessions

32 And so the group of believers were united in their will and attitude. No one claimed anything to be their own, but they shared everything they had.[34] 33 The missionaries of the **master Yeshua** (Jesus; Grk. Yesus), experienced great power and proclaimed the truth about how he came back to life, and God's favour was with them. 34 None of them were lacking anything, because any of them who owned properties or houses would sell them and donate the proceeds. 35 They would lay them down in front of the missionaries, and from there it was distributed around according to what needs each person had.

36 Yosef (Joseph) (a Levite born in Kupros (Cyprus) who was nicknamed by the missionaries as 'Barnabas', meaning 'Encourager') was one who 37 owned a field which he sold, and brought the money and put it down in front of the missionaries.

The death of Hananyah and Sapfira

5:1 But in contrast, a couple named Hananyah (Ananias; Grk. Hananias) and Sapfira sold a property 2 but agreed together to hide some of the proceeds. So Hananyah brought a smaller amount and put it down in front of the missionaries. 3 Then Kefa (Peter; Grk. Petros) said, "Hananyah, why has Satan filled your mind such that you would lie to the holy **spirit** and keep aside some of the proceeds of the property? 4 Wasn't it yours before it was sold? And even when it was sold, the money was still yours. Why did you decide to handle it like this? It wasn't people that you're lying to, but **God**." 5 When Hananyah heard that, he fell down and stopped breathing. Everyone

29 **RV 4:11 · Cross-ref.** Psa 118:22.

30 **RV 4:24 · Cross-ref.** Exo 20:11; Neh 9:6; Psa 146:6.

31 **RV 4:25-26 · Cross-ref.** Psa 2:1-2 (LXX).

32 **RV 4:27 · Cross-ref.** Luk 23:7-11.

33 **RV 4:27 · Cross-ref.** Mat 27:1-2; Mrk 15:1; Luk 23:1; Yhn 18:28-29.

34 **RV 4:32 · Cross-ref.** Acts 2:44-45.

Readers' Version

who heard about it felt very afraid, 6 and the young men there stood up and covered his body, carried it out, and buried him.

7 Three hours later, Hananyah' wife came in, not knowing anything about what had happened. 8 Kefa checked, "Is it true that you guys sold the property for such-and-such an amount?"

"Yes, for that amount," she replied.

9 But Kefa said to her, "Why did the two of you agree to test **Yahweh's spirit**? The guys who just buried your husband are just out the door, and they'll carry you out as well." 10 Sapfira immediately fell down in front of him and stopped breathing. Then the young men came in and found her dead, so they took her body out and buried her with her husband. 11 So the entire assembly of believers became very afraid, along with everyone else who heard about these events.

Ongoing miracles and healings

12 The missionaries went on to do many miracles and amazing things, and all the people who gathered in Shelomoh's Porch had a united vision, 13 but no one else dared to join them. However, the people were talking positively about them 14 and more were becoming believers in the **master**—big numbers of both men and women. 15 Some would even bring those who were sick out to the side of the road, lying them on beds and mats waiting for Kefa (Peter; Grk. Petros) to come past so that even his shadow might touch them. 16 More crowds were coming from the towns around Yerushalem (Jerusalem), bringing those who were sick and those tormented by demons, and they were all getting healed.

The preachers get arrested but released again

17 But the chief priest and his colleagues who were members of the sect of Saddoukaios (Sadducees) were filled with jealousy and took action 18 by having the missionaries arrested and thrown into the public jail. 19 But one **of Yahweh's** messengers opened the prison doors during the night and led them out again, saying, 20 "Now go and stand in the temple and keep telling the people all the teaching about new life." 21 So at dawn, having taken notice of the messenger, they went into the temple and started teaching the people there again.

When the chief priest arrived with his companions, they called together the religious council and also the political council of Yisrael (Israel), then called for the missionaries to be brought in from the prison. 22 But when their attendants got to the jail, they weren't there, so they returned to the gathering and told them, 23 "We found the prison all locked up with the guards in their positions at the doors, but when they opened it up, there was no one inside!" 24 When they heard this, the officer of the temple and the chief priests were totally puzzled as to what could have happened. 25 Just then someone came in and told them, "Hey, the men that you put in prison are in the temple—standing there teaching the people." 26 So the temple officer took the attendants and went and got them, but didn't use force because they were afraid that the people might start throwing rocks at them.

27 So they brought them in and stood them in front of the council, where the chief priest addressed them, 28 "We officially commanded you all not to be teaching in this name and authority. But see here, now you've filled Yerushalem (Jerusalem) with your teaching, and what's more, you're blaming us for the death of that man."[35] 29 But Kefa (Peter; Grk. Petros) and the other missionaries answered, "It's better **to** obey **God** than people. 30 The **god** of our ancestors brought **Yeshua** (Jesus; Grk. Yesus) back to life after you all handed him over to be hung up on a pole. 31 But **God** honoured this way-maker and saviour by placing him in the place of honour, to encourage Yisrael (Israel) to repent and then to forgive their sins. 32 We are witnesses of these messages, along with the holy **spirit** who **God** gave to the ones who obey him."

33 When the gathered councils heard this, they were enraged and wanted to kill them, 34 but a certain member of the Farisaios party named Gamliel stood up in the council chamber. He was a law teacher respected by all the community, and he ordered the guards to take them outside for a while, 35 then he said, "Fellow Israelis, think carefully about what you're planning to do with these men. 36 A while back, a man called Theudas became prominent, saying that he was someone important. Eventually about four hundred others joined him, but he was killed and those who'd followed him were dispersed and it all came to nothing. 37 A bit later on, a Galili man named Yehudah (Judas; Grk. Yudas) became prominent at the time of the census and he attracted people to him. But he also died, and all those who'd been persuaded by him ended up being scattered. 38 So here's my advice to you all: pull back from killing these men and allow them to continue, because if this teaching and goings on is man-made, it'll be overthrown, 39 but if it's from **God**, you all won't be able to bring them down in case you find yourselves opposing God."

So they were persuaded by Gamliel, 40 and after calling in the missionaries and having them beaten, they commanded them not to speak using the name and authority **of Yeshua** (Jesus; Grk. Yesus) and then sent them out. 41 So the missionaries left the councils, very excited that they were considered worthy to be disgraced because of Yeshua. 42 After that, they never stopped teaching and preaching the good message about **Yeshua the messiah** in the temple and in various homes.

Seven administrators appointed

6:1 However around that time when the number of Yeshua-followers were growing, some of the Greek converts starting grumbling about the Jewish believers because the Greek widows were being overlooked in the daily sharing of food and money. 2 So the twelve missionaries assembled the believers together and told them, "We're

35 **RV 5:28 · Cross-ref.** Mat 27:25.

Readers' Version

not pleased about having to take time off sharing the message **of God** to be serving here at the distribution tables.
3 So brothers, look around you for seven men who are well known to be full **of** God's **spirit** and wisdom, so we can appoint them to be in charge of this part of the work. 4 Then we ourselves can continue to pray and share the message."
5 This idea pleased the group, so they went ahead and chose Stefanos (a man full of faith and **of the** holy **spirit**), Filippos (Philip), Prokoros, Nikanor, Timon, Parmenas, and Nikolaos (a non-Jew from Antiokeia who had previously converted to Youdaismos). 6 They stood these seven up in front of the missionaries, who prayed and then placed their hands on them.
7 **God's** message continued spreading and the number of followers in Yerushalem (Jerusalem) was rapidly increasing, and a large number of the priests became believers.

Stefanos gets arrested after teaching and doing miracles

8 Now Stefanos (one of the seven) was full of grace and power and was doing miracles and amazing demonstrations of God's power among the people. 9 But a group from the Freedmen Synagogue as well as Yehudim (Jews) from Kurainai (Cyrene), Alexandria, Kilikia, and Asia Minor rose up and started arguing against Stefanos, 10 but they weren't able to refute the wisdom that he spoke with the help of the pure **spirit**. 11 So they got some men to falsely accuse Stefanos saying, "We heard him denigrating Mosheh (Moses) and **God**." 12 So they stirred up the people and the elders and the law teachers and so they approached Stefanos and arrested him and brought him to the council chambers. 13 There they produced the false witnesses saying, "This man won't stop spreading messages against this holy temple and against the law 14 because we heard him saying that that **Yeshua** (Jesus; Grk. Yesus) from Nazaret will be tearing down this building and will be changing the traditions that Mosheh gave to us." 15 So then the council members looked across at Stefanos and saw that his face was shining like that of one of God's messengers.

Stefanos's history discourse and accusations

7:1 Then the chief priest asked Stefanos, "Is all this true?"
2 And he replied, "My brothers and fathers, please listen. Our honoured **God** was seen by our ancestor Avraham in Mesopotamia before he moved to Haran 3 and he told him, 'Leave your land and your relatives, and go to the place that I will show you.'[36] 4 So he left Kasdim and moved to Haran,[37] and then after his father died, he moved again to this land where we now live.[38] 5 Avraham hadn't received any land here as an inheritance, in fact he'd never been near this land and nor did he have any children, yet God promised to give this entire country to him and his descendants.[39] 6 And yet **God** also told him that his descendants would end up staying in another country where they would be enslaved and mistreated for four hundred years. 7 However **God** promised to punish the nation that enslaved them, and told him that in the end they would leave that place and serve him here in this country.[40][41] 8 And he contracted with Avraham about being circumcised,[42] and so when Avraham had Yitshak (Isaac), he circumcised him on the eighth day,[43] and then Yitshak went on to have Ya'akov (Jacob),[44] and Ya'akov to have the twelve tribal leaders.[45]
9 Those brothers went on to become jealous of Yosef (Joseph)[46] and sent him back into Mitsrayim (Egypt) as a slave,[47] but **God** was with him[48] 10 and rescued him out of all his troubles there. Then God gave him wisdom and caused him to gain the favour of Par'oh (Pharaoh), the king of Mitsrayim, who then appointed him as the ruler of all Mitsrayim and over Par'oh's own household.[49] 11 Then a famine hit all Mitsrayim and Kena'an (Canaan) causing great distress and our ancestors were unable to find enough food.[50] 12 But Ya'akov heard that grain was available in Mitsrayim, so first, he sent off our tribal leaders.
13 On their second visit, Yosef revealed himself to them,[51] and so Par'oh became aware of Yosef's heritage.[52] 14 Then Yosef sent for his father Ya'akov and all the extended fam-

36 **RV 7:2-3 · Cross-ref.** Gen 12:1.
37 **RV 7:4 · Cross-ref.** Gen 11:31.
38 **RV 7:4 · Cross-ref.** Gen 12:4.
39 **RV 7:5 · Cross-ref.** Gen 12:7; 13:15; 15:18; 17:8.
40 **RV 7:6-7 · Cross-ref.** Gen 15:13-14.
41 **RV 7:7 · Cross-ref.** Exo 3:12.
42 **RV 7:8 · Cross-ref.** Gen 17:10-14.
43 **RV 7:8 · Cross-ref.** Gen 21:2-4.
44 **RV 7:8 · Cross-ref.** Gen 25:26.
45 **RV 7:8 · Cross-ref.** Gen 29:31–35:18.
46 **RV 7:9 · Cross-ref.** Gen 37:11.
47 **RV 7:9 · Cross-ref.** Gen 37:28.
48 **RV 7:9 · Cross-ref.** Gen 39:2,21.
49 **RV 7:10 · Cross-ref.** Gen 41:39-41.
50 **RV 7:11 · Cross-ref.** Gen 42:1-2.
51 **RV 7:13 · Cross-ref.** Gen 45:1.
52 **RV 7:13 · Cross-ref.** Gen 45:16.

Readers' Version

ily[53]—some seventy-five of them.[54] **15** So Ya'akov went to Mitsrayim,[55] where he and the twelve tribal leaders eventually died,[56] **16** although their bodies were moved to Shekem where they were put into the tomb that Avraham had bought from the sons of Hamor.[57]

17 But as the time limit promised to Avraham by **God** was getting closer, our people multiplied in Mitsrayim[58] **18** until another Par'oh ended up ruling there who had never known Yosef. **19** He took advantage of us Yehudim (Jews) and mistreated our ancestors,[59] even forcing them apart from their own babies so they wouldn't live.[60] **20** Mosheh (Moses) was born during that time and **God** considered him beautiful. He spent three months in his own father's house[61] **21** before being placed outside, from where Par'oh's daughter took him and brought him up herself as her own son.[62] **22** So Mosheh was instructed in all the wisdom of the Mitsrim (Egyptians), and was a powerful speaker and project leader.

23 But when he hit forty, it entered his mind to visit his relatives, the Israelis.[63] **24** When he noticed one of them being mistreated, he retaliated and while defending the oppressed man, he struck and killed the Mitsri (Egyptian). **25** He thought his relatives would understand that **God** was bringing salvation to them via him, but they didn't see it that way. **26** So on the following day when he saw two of them quarrelling, he tried to resolve the situation by saying, 'Men, you're all brothers. Why are you injuring each other?' **27** But the bullying one pushed him away and said, 'Who made you the judge over us? **28** Do you want to kill me like you killed that Mitsri yesterday?' **29** When he heard that, Mosheh fled Mitsrayim (Egypt) and became an exile in Midyan where he eventually had two sons.[64]

30 After another forty years, he was in the wilderness around Mt. Sinay when he saw a messenger in the flame of a burning thorn bush.[65] **31** Mosheh was amazed at the vision when he saw it, so he approached the bush to look more closely when he heard Yahweh's voice saying, **32** 'I am the **god** of your ancestors—the **god** of Avraham and of Yitshak (Isaac) and of Ya'akov (Jacob).' At that point, Mosheh started trembling and was scared to go any closer to look, **33** but **Yahweh** said, 'Take off your sandals, because the ground you're standing on is dedicated to God. **34** I have noticed the mistreatment of my people in Mitsrayim and heard their groaning and so I came down to rescue them, so now I'm going to send you back to Mitsrayim.'

35 This was the same Mosheh that they had previously rejected and asked who had made him ruler and judge over them.[66] Now **God** had indeed sent him as ruler and liberator by means of the messenger that he saw in the thorn bush. **36** So eventually Mosheh led them out of Mitsrayim after doing miracles and signs of God's power there,[67] and then also at the Red Sea[68] and during the forty years in the wilderness.[69] **37** This same Mosheh told Israelis that in the future **God** would raise up another prophet like him from among them.[70] **38** Now Mosheh was the person that led the assembly of people in the wilderness, was spoken to by one of God's messengers on Mt. Sinay, and one of our ancestors that received living messages to pass on to us.[71]

39 "Yet our ancestors didn't want to obey that man, so they rejected him and started thinking about Mitsrayim again, **40** saying to Aharon (Aaron), 'Make some gods for us to lead us because we've got no idea what happened to that Mosheh who led us out of Mitsrayim.'[72] **41** So together they made a calf as an idol to bring sacrifices to, and they were pleased with what they'd achieved.[73] **42** But **God** turned and allowed them to serve the heavenly armies, just as the prophets wrote,

'It wasn't me that you Israelis sacrificed to for those forty years in the wilderness.

43 You turned to Molek's tent and Remfan's star as your

53 **RV 7:14 · Cross-ref.** Gen 45:9-10,17-18.
54 **RV 7:14 · Cross-ref.** Gen 46:27 (LXX).
55 **RV 7:15 · Cross-ref.** Gen 46:1-7.
56 **RV 7:15 · Cross-ref.** Gen 49:33.
57 **RV 7:16 · Cross-ref.** Gen 23:3-16; 33:19; 50:7-13; Josh 24:32.
58 **RV 7:17-18 · Cross-ref.** Exo 1:7-8.
59 **RV 7:19 · Cross-ref.** Exo 1:10-11.
60 **RV 7:19 · Cross-ref.** Exo 1:22.
61 **RV 7:20 · Cross-ref.** Exo 2:2.
62 **RV 7:21 · Cross-ref.** Exo 2:3-10.
63 **RV 7:23-29 · Cross-ref.** Exo 2:11-15.
64 **RV 7:29 · Cross-ref.** Exo 18:3-4.
65 **RV 7:30-34 · Cross-ref.** Exo 3:1-10.
66 **RV 7:35 · Cross-ref.** Exo 2:14.
67 **RV 7:36 · Cross-ref.** Exo 7:3.
68 **RV 7:36 · Cross-ref.** Exo 14:21.
69 **RV 7:36 · Cross-ref.** Num 14:33.
70 **RV 7:37 · Cross-ref.** Deu 18:15,18.
71 **RV 7:38 · Cross-ref.** Exo 19:1–20:17; Deu 5:1-33.
72 **RV 7:40 · Cross-ref.** Exo 32:1.
73 **RV 7:41 · Cross-ref.** Exo 32:2-6.

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gods by making images of them to bow down to. So for that, I'll send you all away into exile beyond Bavel (Babylon).'[74]

44 The tent of evidence was with our ancestors in the wilderness—made to the pattern that God had shown Mosheh.[75] 45 Our ancestors then carried that tent into the land, having inherited it along with **Yehoshua** (Joshua) from the possession of the pagans which **God** drove out ahead of them.[76] The tent remained there until the time of David 46 who found favour with **God** and requested to find a tent for the house of Ya'akov (Jacob),[77] 47 but it was Shelomoh (Solomon) who built the house for God to reside in.[78]

48 However the highest one doesn't actually live in structures made by people, but as the prophet wrote,

49 'Heaven is my throne,
and the earth is where I place my feet.
How could you possibly build a suitable house for me?
50 Wasn't it me that created everything?'[79]

51 You stiff-necked people with uncircumcised hearts and ears! You're always opposing the holy **spirit** just like your ancestors were.[80] 52 Which one of the prophets wasn't persecuted by your ancestors? Even the ones that foretold the coming of the righteous one were killed off by them in just the same way that you yourselves became his betrayers and murderers! 53 You'd received the law under the direction of messengers, and yet you didn't obey it."

Stefanos's lynching and death

54 When they heard that, they were raging inside and grating their teeth at him. 55 But being full **of the** holy **spirit**, Stefanos stared up into the sky and was able to see **God's** splendour, as well as seeing **Yeshua** (Jesus; Grk. Yesus) standing there on God's right. 56 He said, "I can look through the sky that's opened up and can see the son of humanity standing at **God's** right side."

57 At this point, they blocked their ears and rushed together to grab Stefanos, yelling loudly. 58 They drove him out of the city and then started throwing rocks at him. His accusers left their cloaks in the care of a young man named Sha'ul (Saul; Grk. Saulos/Saul). 59 As Stefanos was being hit by the rocks, he called out, "**Master Yeshua**, receive my spirit." 60 Then falling to his knees, just before he died he called out loudly, "**Master**, don't hold this sin against them."

8:1 (And Sha'ul was agreeing that Stefanos should be executed.)

Persecution of believers intensifies

That same day, intense persecution began against the assembly in Yerushalem (Jerusalem), and so the believers fled throughout the regions of Yehudah (Judea) and Shomron (Samaria), except for the twelve who stayed. 2 (Some godly men buried Stefanos with loud wailing.)

3 As for Sha'ul (Saul; Grk. Saulos/Saul), he started on destroying the assembly by entering people's homes and dragging both men and women out and then off to prison.[81]

Filippos preaches in Shomron/Samaria

4 However, now the people who had fled began to proclaim the good message to others in other places. 5 Around the same time, Filippos (Philip) went to a city in Shomron (Samaria) and told them about the **messiah**. 6 Crowds gathered and listened carefully to Filippos and watched him do miracles—7 many demon-possessed people shouted loudly as the demons left them, and many who were paralysed or lame were healed 8 so there were a lot of happy people there.

Shim'on the magician seeks power

9 One man in the city had been practicing magic and amazing the people, and he claimed that he was someone great. His name was Shim'on (Simon) 10 and the people there from the least to the most important said, "This power is from the great **god**." 11 They gave him a lot of attention because he'd been amazing them with magic for quite a long time. 12 However when Filippos (Philip) started preaching the good message about **God's** kingdom and the name and authority **of Yeshua (Jesus; Grk. Yesus) the messiah**, they believed the message, and many men and women asked to be immersed in water. 13 Shim'on himself also believed and was immersed, and then started accompanying Filippos around—marvelling as he observed the miracles and signs of God's power.

14 When the missionaries in Yerushalem (Jerusalem) heard that many people from Shomron (Samaria) had accepted **God's** message, they sent Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) out to them 15 so then they prayed for them to receive **the** holy **spirit**. 16 (The holy spirit hadn't fallen on any of them at that point, but they had only been immersed into the name and authority of the **master Yeshua**.) 17 So Kefa and Yohan placed their hands on the new believers and they received **the** holy **spirit**.

18 When Shim'on the magician saw that they received the **spirit** after having the hands of the missionaries placed on them, he offered money to Kefa and Yohan, saying, 19 "Give me this authority so that anyone who I place *my* hands on will receive **the** holy **spirit**."

20 But Kefa responded, "May your money join you in your

74 **RV 7:42-43 · Cross-ref.** Amos 5:25-27 (LXX).
75 **RV 7:44 · Cross-ref.** Exo 25:9,40.
76 **RV 7:45 · Cross-ref.** Josh 3:14-17.
77 **RV 7:46 · Cross-ref.** 2Sam 7:1-16; 1Ch 17:1-14.
78 **RV 7:47 · Cross-ref.** 1Ki 6:1-38; 2Ch 3:1-17.
79 **RV 7:49-50 · Cross-ref.** Isa 66:1-2.
80 **RV 7:51 · Cross-ref.** Isa 63:10.
81 **RV 8:3 · Cross-ref.** Acts 22:4-5; 26:9-11.

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destruction because you thought you could buy **God's** gift with it. 21 There's no role for you here and no part for you in our work because your heart isn't right with **God**. 22 You need to turn away from this evil desire and beg the **master** that maybe he'll forgive you for your wrong intentions 23 because I perceive that you have a bitter attitude and ungodly habits.

24 Shim'on answered, "Oh, please ask the **master** on my behalf that none of what you mentioned will happen to me."

Filippos immerses the Kushi official

25 After that, Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) continued to testify and proclaim the good message about the **master** in many villages around Shomron (Samaria) before they returned to Yerushalem (Jerusalem).

26 Then a messenger from **Yahweh** spoke to Filippos (Philip), "Start walking and head south on the road that goes downhill from Yerushalem to Azah (Gaza) through the wilderness." 27 So he headed off, and on the road he came across an important official of the Kushi (Ethiopian) queen[82] who was in charge of her treasury. This man had been in Yerushalem to worship God 28 and was returning home in his chariot. As he rode, he was reading the scroll of the prophet Yeshayah (Isaiah), 29 and the **spirit** told Filippos to approach him and stay by the chariot. 30 So Filippos ran up to the chariot and heard the man reading from the prophet Yeshayah and asked, "Do you know what it is that you're reading about?"

31 "How could I know when I don't have someone to guide me?" he answered, and so he invited Filippos to climb up and sit with him. 32 Now the particular passage that he was reading was this:

'He was led away like a sheep being led to the slaughterhouse,
and stayed as silent as a lamb being shorn
so he never opened his mouth.
33 He was humiliated by a lack of justice.
Who can name his descendants,
because his life is being taken from the earth?'[83]

34 "Now tell me," said the official, "who was Yeshayah (Isaiah) talking about? Was he talking about himself or someone else?" 35 So Filippos started with that passage and explained the good message about **Yeshua** (Jesus; Grk. Yesus) to him. 36 As they were going along the road, they came to some water, and the official asked, "Look, here's some water. What would stop me from being immersed here?"

37 ◘ 38 So he commanded the driver to stop the chariot and they both climbed down, and Filippos (Philip) immersed the official in the water. 39 But as they came out of the water, **Yahweh's spirit** snatched Filippos away and so the official never saw him again, but he continued on his journey very happy. 40 As for Filippos, he found himself at the town of Azotos, and as he passed through the coastal towns on the way to Kaisareia, he proclaimed the good message in each town.

Yeshua talks to Sha'ul[84]

9:1 Meanwhile Sha'ul (Saul; Grk. Saulos/Saul) was still spouting off murderous threats towards the followers of the **master**. He went to the chief priest 2 and obtained official letters to enable him to enter the Jewish meeting halls (Grk. synagogues) in Damesek (Damascus) so that if he found either male or female followers of Yeshua (Jesus; Grk. Yesus), he could arrest them and bring them to Yerushalem (Jerusalem) in chains.

3 On his journey as he approached Damesek, suddenly light from the sky flashed around him. 4 He dropped to his knees[85] and heard a voice calling, "Sha'ul, Sha'ul, why are you persecuting me?"

5 "Who are you, master?" he asked.

And the voice replied, "I'm **Yeshua**, the one that you're persecuting. 6 Now, stand up and go into the city, and you'll be told there what you need to do."

7 Meanwhile his travelling companions had stood there speechless, because they'd heard the voice but couldn't see anyone. 8 They helped Sha'ul up from the ground, but even when he opened his eyes, he couldn't see anything. So they had to lead him into Damesek by hand. 9 Sha'ul stayed there for three days, unable to see and not eating or drinking anything.

Hananyah restores Sha'ul's sight

10 Now there was a believer there in Damesek (Damascus) named Hananyah (Ananias; Grk. Hananias), and the **master** spoke to him in a vision, calling, "Hananyah."

"I'm here, master," he answered.

11 So the **master told** him, "Get up and go to Yehudah' (Judas'; Grk. Yudas') house in Straight Street where you'll find a man named Sha'ul (Saul; Grk. Saulos/Saul) from Tarsos. He's praying right now 12 and in his vision, he saw a man named Hananyah who comes in and places his hands on him so that he can receive his sight back."

13 But Hananyah resisted, "**Master**, I've heard a lot about that man, including all the evil things he's done to your dedicated people in Yerushalem (Jerusalem), 14 and the reason he's here in Damesek with the authority of the chief priests is to arrest everyone who trusts in you."

15 But the **master** said, "Go now, because I've chosen that man to be a bearer of my name and authority both in other countries, even to their kings, and to the descendants of Yisrael (Israel), 16 because I'll be showing him what he's

82 **RV 8:27 · Note** Some translations list the queen's name as 'Candace', but that was the name of the series of queens, cf., Par'oh (Pharaoh) or Caesar which came to be used as a title for more than one person.

83 **RV 8:32-33 · Cross-ref.** Isa 53:7-8 (LXX).

84 **RV 9:1 · Parallel** Acts 22:6-16; 26:12-18

85 **RV 9:4 · Note** It seems most likely that Paul and company were walking to Damascus (and not on horseback despite paintings by Caravaggio and others). The journey of somewhere around 300km would have taken around two weeks.

Readers' Version

going to have to suffer for bearing my name."
17 So Hananyah left and went into Yehudah' house where
he placed his hands on Sha'ul and said, "Brother Sha'ul,
the **master** has sent me here—**Yeshua** (Jesus; Grk. Yesus)
the one you saw on the road when you were coming
here—so that you'll be able to see again and also be filled
with the holy **spirit**." 18 Immediately something like scales
fell off Sha'ul's eyes and he was able to see again, and he
got up and got immersed in water, 19 before getting some-
thing to eat to renew his strength.

Sha'ul starts preaching in Damesek

Then Sha'ul (Saul; Grk. Saulos/Saul) stayed several days with
the believers in Damesek (Damascus). 20 He went straight into the Jewish meeting halls and
started proclaiming that **Yeshua** (Jesus; Grk. Yesus) is
God's son.
21 The hearers were all amazed, saying, "Isn't this the
guy that persecuted the ones following that Yeshua in
Yerushalem (Jerusalem), and even came to Damesek to ar-
rest them here and take them back to the chief priests?"
22 But Sha'ul was growing stronger[86] and he was con-
founding the Yehudim (Jews) living in Damesek as he
taught them that Yeshua is the promised **messiah**.
23 After several days, the religious Yehudim plotted to-
gether to kill him,[87] 24 but Sha'ul found out about their
plan. Those Yehudim were also watching the city exits so
they could kill him if he tried leaving, 25 but his supporters
took him to the city wall at night time and lowered him
down in a basket.

Sha'ul goes to Yerushalem but has to leave

26 When he got back to Yerushalem
(Jerusalem), Sha'ul (Saul; Grk. Saulos/Saul) attempted to join in with
the believers there but they were all scared of him, not be-
lieving that he was a true follower of Yeshua (Jesus; Grk.
Yesus). 27 However Barnabas took Sha'ul and brought him
to the twelve, and Sha'ul told them how he had seen the
master on the road, and been spoken to by him, and how
he had spoken boldly in Damesek (Damascus) in the name
and authority **of Yeshua**. 28 So Sha'ul stayed connected
with the believers, going in and out of Yerushalem and
speaking boldly in the name and authority of the **master**.
29 He also talked and debated with the Greek-speaking
Yehudim (Jews), but they wanted to kill him, 30 so when
the brothers found out, they took Sha'ul down to Kaisareia
on the coast, and from there sent him on a ship to Tarsos.
31 After that the assemblies[88] of believers throughout
Yehudah (Judea) and Galil and Shomron (Samaria) had
peace and grew in their respect and service of the **master**,
as well as increasing in numbers through the encourage-
ment of the holy **spirit**.

Kefa heals Aineas

32 Kefa (Peter; Grk. Petros) trav-
elled around the country and then went to visit the dedi-
cated believers in Lod. 33 He saw a paralysed man named
Aineas who'd spent eight years lying on his pallet, 34 and
said to him, "Aineas, **Yeshua (Jesus; Grk. Yesus) the mes-
siah** is healing you. Stand up and pack up your bed." And
straight away Aineas stood up 35 and all the people living
in Lod and Sharon who saw him became followers of the
master.

Kefa brings Tabita back to life

36 Then in Yafo (Joppa) there was a
believer named Tabita (or Dorkas if
translated) and she did a lot of good things as well as being
generous to the poor. 37 Around that time she got sick and
died. After washing her body, they placed it in an upper
room, 38 and since Yafo was near Lod and the believers had
heard that Kefa (Peter; Grk. Petros) was there, they quickly
sent two men to request, "Please come as soon as possible."
39 So Kefa went with them, and when they arrived in Yafo
they took him up to the room. All the widows stood there,
sobbing and showing him various clothes that Tabita had
made for them. 40 But Kefa had them all removed from the
room, and then kneeling down he prayed before turning
back to the body and said, "Tabita, get up." Then she
opened her eyes, and seeing Kefa there she sat up. 41 Kefa
helped her to stand up, then he called the believers and
the widows, and presented the live Tabita to them. 42 News
of this spread throughout Yafo and many people there be-
lieved in the **master**. 43 So Kefa stayed on there for quite a
few days, living with a tanner of hides named Shim'on (Si-
mon).

Kefa and Kornelios each hear from God

10:1 Just up in Kaisareia there was a
Romaios army commander named
Kornelios (leader of the 'Italian Regiment') 2 who, along
with all his household, worshipped God and obeyed his
laws. He gave to the poor and regularly asked **God** for help.
3 One afternoon around 3pm he had a vision where he
clearly saw one **of God's** messengers come into the house
and call, "Kornelios."
4 Kornelios was scared and looked intently and asked,
"What is it, master?"
"Your prayers and your helping the poor rose up to
God's notice and attention," he said. 5 "Now, send some
messengers to Yafo (Joppa) to go and find a man there
named Shim'on (Simon) Kefa (Peter; Grk. Petros). 6 He's
staying with Shim'on the tanner whose house is by the
sea." 7 So as soon as the messenger left, Kornelios called
two of his house servants and a godly soldier from his
bodyguard, 8 and after explaining the task to them, he sent
them off to Yafo.
9 The next day as they were approaching the town, Kefa
went up onto the flat roof of the house around midday to

86 **RV 9:22 · Note** It's not clear here whether it means that Saul was growing physically stronger, or that his preaching and debating skills were improving.

87 **RV 9:23-25 · Cross-ref.** 2Cor 11:32-33.

88 **RV 9:31 · Note** Lit. 'assembly' (singular). Jonathan Leeman in 'One Assembly' makes a good case that the force of κατά 'throughout' contributes to making the force of ἐκκλησία plural in this sentence (similar to Luke's use in Luke 4:14, 23:5, Acts 9:42, 10:37).

Readers' Version

pray. 10 But he felt hungry and wanted something to eat,
but while it was still being prepared he fell into a trance
11 and saw the sky open up. Something like a sheet was be-
ing lowered down to the earth by the four corners 12 and it
held all kinds of animals and reptiles, as well as birds.
13 Then he heard a voice saying, "Get up Kefa, and slaugh-
ter these and eat them."
14 "I can't, **master**," Kefa responded, "because I've never
eaten anything that's forbidden."
15 But the voice spoke a second time, "Don't you be treat-
ing anything as unclean that **God** has made clean." 16 This
vision happened three times and then the sheet thing was
lifted back up into the sky.
17 Now Kefa was still there wondering what the vision
was all about when the men sent by Kornelios had tracked
down the tanner's house and arrived outside. 18 They
called out to ask if Shim'on (Simon) Kefa was staying there.
19 Even as Kefa still continued to ponder about the vi-
sion, the **spirit** said, "Hey, there's three men here looking
for you. 20 So get up and go downstairs to them. Believe
everything they say because I sent them here." 21 So he
went down and asked the men, "I'm the one you're looking
for, so tell me what you came here for."
22 They answered, "We were sent by Kornelios who's an
army commander who worships **God** and obeys his laws
and has a good reputation with you Jewish people. A holy
messenger told him to send for you to come to his house
so they can listen to what you have to say." 23 So Kefa in-
vited them in to stay the night.

The next day, Kefa and some of the believers from Yafo
(Joppa) started out with them 24 and they arrived in
Kaisareia the following day. Kornelios was expecting them
and had also invited some relatives and close friends to
join them. 25 Kefa entered the house and when they met,
Kornelios knelt down and worshipped him 26 but Kefa
pulled him up and said, "Stand up. I'm just a man like you."
27 After they greeted each other, Kefa went into the main
room and found that quite a few people had gathered
there. 28 Then he told them, "You all know that us
Yehudim (Jews) are forbidden by our laws to associate with
or to enter the house of a non-Jew. However, **God** showed
me that it's not right to treat other people as being lesser
or undesirable. 29 That's why I came without any reserva-
tions when you sent for me. But I'm still waiting to know
what you all want from me?"
30 So Kornelios answered, "I was praying in my house
three days ago in the middle of the afternoon when I sud-
denly saw a man in shining clothes standing in front of me
31 and he said, 'Your prayer has been heard, Kornelios, and
God has noticed your gifts to the poor. 32 Now he wants
you to send messengers to get Shim'on (Simon), the one
called Kefa, from Yafo (Joppa) where he's living by the sea
in Shim'on the tanner's house.' 33 I did that straight away
and you kindly came here, so now we're all here in **God's**
sight to find out everything that the **master** has com-
manded you to say."

Kefa's talk in Kaisareia

34 So Kefa (Peter; Grk. Petros)
spoke up and said, "Honestly, I'm
still just realising that **God** doesn't favour only certain peo-
ple,[89] 35 but he accepts people from any nation as long as
they honour and obey him. 36 He sent us a message
through the descendants of Yisrael (Israel)—a good mes-
sage that teaches that we can have peace through **Yeshua
(Jesus; Grk. Yesus) the messiah**—everyone's **master**.
37 And you all know the news that started in Galil and
spread through all Yehudah (Judea) after the time of
Yohan's (John's; Grk. Yoannes') teaching and ministry of
immersion— 38 how God filled **Yeshua** from Nazaret
(Nazareth) **with the** holy **spirit** and with power, and who
then went around doing good and healing all those op-
pressed by the devil, because **God** was with him. 39 We are
witnesses of all the things he did in the Jewish provinces
and in Yerushalem (Jerusalem), and then how they exe-
cuted him by nailing him to a stake.[90] 40 Then **God** brought
him back to life on the third day and sent him where he
could be seen, 41 not by all the people, but to the witnesses
that **God** had previously appointed—to us who ate with
him and drank with him after he'd been raised from the
dead. 42 He commanded us to tell the people, and to testify
that he is the one who **God** has designated to be the judge
of the living and the dead. 43 The writings of all the
prophets point towards him, and everyone who believes
that he's God can have their sins forgiven by his author-
ity."

God's spirit enters non-Jews

44 While Kefa (Peter; Grk. Petros)
was still speaking, the holy **spirit**
came down onto everyone who was listening. 45 The Jew-
ish believers who had come with Kefa were astonished that
the gift of the holy **spirit** had been poured out even on
non-Jews 46 as they heard them speaking in other lan-
guages and magnifying **God**. Then Kefa said, 47 "Surely no
one could argue against them getting immersed in water
now that they've received the holy **spirit** just like we did?"
48 So with the authority **of Yeshua (Jesus; Grk. Yesus) the
messiah**, he commanded for them to be immersed in wa-
ter. Then they asked him to stay with them for a few more
days.

Kefa explains everything to those in Yerushalem

11:1 Soon the missionaries and
other believers in Yehudah (Judea)
heard that non-Jews had also ac-
cepted **God's** message, 2 but when Kefa (Peter; Grk. Petros)
went to Yerushalem (Jerusalem), the strict Jewish believers
were upset with him, 3 saying that he had gone into the
home of uncircumcised pagans and even eaten with them.
4 But Kefa started explaining from the beginning, 5 "I was
staying in Yafo (Joppa), and as I was praying I saw a vision
of an object like a sheet coming down, as if it was being let
down out of the sky by its four corners. As it came down to

89 **RV 10:34 · Cross-ref.** Deu 10:17.
90 **RV 10:39 · Cross-ref.** Jhn 20:25.

Readers' Version

me 6 I looked at it and saw animals, even wild animals, and reptiles and birds. 7 I also heard a voice telling me, 'Kefa, get up and slaughter these and eat them.' 8 But I said, '**Master**, I can't because I've never eaten anything that's forbidden.' 9 But the voice from the sky spoke again, 'Don't you be treating anything as unclean that **God** has made clean.' 10 This happened three times, and then it was pulled up again into the sky. 11 Next minute there were three men at the house where I was staying saying that they had been sent from Kaisareia to fetch me, 12 and the **spirit** told me to go with them without questioning anything they said. These six other believers went with me, and we arrived at the house of the man who had sent the three. 13 He told us how he'd seen one of God's messengers standing there in his house and who'd told him, 'Send someone to Yafo to fetch Shim'on (Simon), the one called Kefa, 14 and he will explain to you how you and all your household can be saved.' 15 Then when I started speaking to them, the holy **spirit** came down on them just like it had happened to us previously. 16 That reminded me of the words of the **master** when he told us, 'Yohan (John; Grk. Yoannes) immersed people in water, but you all will be immersed in **the** holy **spirit**. 17 Therefore if **God** gave the same gift to them that he'd given to us when we'd believed in the **master Yeshua (Jesus; Grk. Yesus) the messiah**, what authority did I have to contradict **God**?' "

18 When the group heard all this, they had no objections and they praised **God**, saying, "It seems that **God** has also allowed the pagans to repent and live."

Many in Antiokeia become believers

19 Over time, due to the persecution that began with Stefanos's killing, the ones who had moved away went as far as Foinikai, Kupros (Cyprus), and Antiokeia, but they only shared Yeshua's (Jesus'; Grk. Yesus') teaching with other Yehudim (Jews). 20 However, some of the believers were from Kupros and Kurainai (Cyrene), and when they got to Antiokeia they proclaimed the good news from the **master Yeshua** to the Hellains (Greeks). 21 **Yahweh** caused their efforts to prosper, so a large number of Hellains believed and decided to follow the **master**.

22 News about this reached the assembly in Yerushalem (Jerusalem), so they sent Barnabas to Antiokeia. 23 When he arrived and saw how **God's** grace was spreading, he was elated and encouraged them all to earnestly continue to follow the **master**. 24 Barnabas was good man and full **of the** holy **spirit** and full of faith in God, and a large number of people decided to follow Yeshua.

25 So Barnabas went to Tarsos to look for Sha'ul (Saul; Grk. Saulos/Saul), 26 and when he found him, he brought him back to Antiokeia. Then for a whole year they met with the assembly and regularly taught a large crowd. It was there in Antiokeia that the believers were first called Christians.

27 In those days, some prophets from Yerushalem went to Antiokeia, 28 and one of them named Agabos when he was prompted by the **spirit**, stood up and predicted that the world would experience a severe famine (and this happened later during the reign of Klaudios). 29 The believers decided to send assistance to their fellow believers who lived in Yehudah (Judea)—each one according to his means— 30 and so they did, sending their contributions with Barnabas and Sha'ul to take to the elders.

Persecution of believers restarts

12:1 Around that time, King Herodes (Herod) Agrippas used his power to mistreat some of the believers from the assembly, 2 and he had Ya'akov (James; Grk. Yakobos), the brother of Yohan (John; Grk. Yoannes), executed by the sword. 3 Then when he saw that it pleased the Jewish religious leaders, he went on to seize Kefa (Peter; Grk. Petros) during the *Flat Bread Celebration*. 4 After being arrested, Kefa was put in prison where he was guarded by four squads of four soldiers each. After the Passover Feast, Herodes planned to display Kefa to the people, 5 but while he was being held in prison, those in the assembly were earnestly asking **God** to help him.

A messenger leads Kefa out of prison

6 Herodes (Herod) planned to send for Kefa (Peter; Grk. Petros) later that evening, but meanwhile Kefa had fallen asleep chained with two chains between two soldiers. There were also prison guards at the door 7 but one **of Yahweh's** messengers suddenly appeared standing by Kefa and light radiated through the prison cell. The messenger poked Kefa in the side to wake him up, saying, "Quickly, get up!" The chains fell off his wrists 8 and the messenger said, "Get dressed and put on your sandals," so he did. Then the messenger said, "Now put on your coat and follow me." 9 So Kefa followed the messenger out of the cell, not really knowing if it was real or if he was still dreaming. 10 They went past the first guard and then the second, and then came to the iron gate which led out of the prison into the city. The gate opened by itself and they went out onto the street, then at the end of the street the messenger suddenly left him.

11 By now Kefa was fully awake and said to himself, "Now I know that the **master** really did send his messenger to rescue me from Herodes and from the plans of the Jewish leaders."

12 Now that he realised this, he went to Miryam's (Grk. Maria's/Mariam's) house (the mother of Yohan (John; Grk. Yoannes) Markos / John Mark) where many believers had met to pray. 13 He knocked at the door in the fence and a servant girl named Rode came out to see who it was. 14 But when she recognised Kefa's voice, she was so excited that she forgot about opening the door, but ran back inside to tell everyone that Kefa was standing out there. 15 They told her that she must be raving mad, but she insisted it was true, but they said that it must be his messenger.

16 Meanwhile Kefa continued knocking, and when they eventually opened the outer door, they saw that it was him and they were amazed. 17 But Kefa signalled them with his hand to be quiet, and then he explained how the **master** had led him out of the prison, and instructed them, "Tell this to Ya'akov (James; Grk. Yakobos) and the brothers." Then he left and went off to another place.

Readers' Version

18 Once daylight came, there was pandemonium among
the soldiers in the prison as they tried to figure out what
had happened to Kefa. 19 Then when King Herodes sent for
Kefa and he wasn't there, the prison guards were interro-
gated and then taken away to be executed.

After that, Herodes (Herod) left Yehudah (Judea) and
went up to Kaisareia to stay.

The death of Herodes

20 Now King Herodes (Herod) was
disputing with the people of Tsor
(Tyre) and Tsidon (Sidon), and so they got together and
persuaded Blastos, a close personal servant of the king, to
be their spokesman in asking for peace because they were
dependent on food from the king's provinces.

21 On the agreed day, Herodes, dressed in his royal gar-
ments and seated on his throne, started to address them.
22 The crowd shouted out, "This is the voice **of a god**, not
of a man." 23 Because he didn't attribute the honour **to
God**, one of the **Yahweh's** messengers immediately struck
him down and he stopped breathing as a result of a worm
infestation.

24 Meanwhile **God's** message continued to spread and
multiply.

25 By then Barnabas and Sha'ul (Saul; Grk. Saulos/Saul)
had completed their ministry and returned to[91]
Yerushalem (Jerusalem) taking Yohan (John; Grk. Yoannes)
Markos (Yohan Markos) along with them.

The spirit chooses Barnabas and Sha'ul

13:1 In the assembly at Antiokeia
there were some prophets and
teachers: Barnabas, Shim'on (Simeon; Grk. Sumeon) (called
Niger), Lukios from Kurainai (Cyrene), Menahem (Grk.
Manaen) (who grew up with Herodes (Herod) the tetrarch),
and Sha'ul (Saul; Grk. Saulos/Saul). 2 One day when they
were ministering to the **master** and fasting, the holy **spirit**
said, Appoint Barnabas and Sha'ul to serve me and do the
work that I have called them to." 3 So they fasted and
prayed and placed their hands on the two, and then sent
them off.

Barnabas and Sha'ul go to Kupros to preach

4 So Barnabas and Sha'ul (Saul; Grk.
Saulos/Saul), having been sent by
the holy **spirit**, went down to Se-
leukeia at the coast and from there sailed on to the island
of Kupros (Cyprus). 5 When they arrived in the town of
Salamis, they proclaimed **God's** message in the Jewish
meeting halls. They also had Yohan (John; Grk. Yoannes) as
their assistant.

Sergios believes after Bar-Yeshua is blinded

6 They travelled around the island
and when they got to Pafos, they
met a Jewish man named Bar-Yeshua
(Grk. Bariesus).[92] He was a sorcerer and false prophet
7 who was with Sergios Paulos the proconsul, an intelligent
man. Sergios sent for Barnabas and Sha'ul (Saul; Grk. Sau-
los/Saul) because he wanted to hear **God's** message from
them, 8 but the sorcerer opposed them and tried to pre-
vent Sergios from believing. 9 So then Sha'ul (the Romaios
form of his name was Paulos), filled **with the** holy **spirit**
looked intently at Bar-Yeshua 10 and said, "You're full of all
kinds of deceit and fraud you child of the devil. Will you
never stop twisting the truth about following the **master**?
11 Well, look here! **Yahweh** will extend his power against
you and blind you—you'll go a season without seeing the
sun!"

And immediately he could only see fog and darkness, and
needed someone to guide him around by the hand. 12 The
proconsul believed when he saw what had happened, and
was amazed as he learnt about the **master**.

Paulos and Barnabas in Pisidia

13 After that, Paulos[93] and his com-
panions sailed from Pafos to Pergai
in Pamfulia, but Yohan (John; Grk. Yoannes) Markos (John
Mark) left them and returned to Yerushalem (Jerusalem).
14 Paulos and his companions, went on from Pergai to Pi-
sidian Antiokeia, where they entered the Jewish meeting
hall on the Rest Day and sat down with the congregation.
15 After the readings from the Law and from the
Prophets,[94] the leaders sent a messenger over to them to
ask, "Men, brothers, if you bring any message of encour-
agement for the congregation, please share it."

16 So Paulos stood up and, motioning with his hand,
started speaking, "Fellow Israelis and everyone who
reveres **God**, listen to me. 17 The **God** of the people of Yis-
rael (Israel) chose our ancestors and helped the people to
prosper when they were staying in Mitsrayim (Egypt).
Then later he showed his power as he led them out 18 and
endured them in the wilderness for around forty years.
19 Then having overthrown seven nations in Kena'an
(Canaan),[95] he passed on that land as an inheritance[96]
20 after around 450 years.

"Then he gave them judges through until the time of the
prophet Shmuel (Samuel) 21 when they requested a king,
and **God** gave them Sha'ul (Saul; Grk. Saulos/Saul), the son
of Kish from the tribe of Benyamin to reign for forty years.
22 After Sha'ul was removed, God chose David to be their
king—the man of whom he said, 'I found David the son of
Yishay (Jesse), a man who wants to obey me and do every-
thing I ask.'[97] 23 Then eventually a descendant of David ar-
rived in Yisrael as promised—the saviour **Yeshua** (Jesus;
Grk. Yesus). 24 Before he arrived Yohan-the-immerser had

91 RV 12:25 · Note TD:Some manuscripts have 'from' here because in the next few sentences it seems that they were returned to Antioch.

92 RV 13:6 · Note The Greek form of his name was Elymas according to verse 8.

93 RV 13:13 · Note From this point on in the text, Paul is referred to by his Roman name as his ministry is largely outside of Yisrael. (In Yisrael he seemed to be better known as Saul, the Greek form of his Hebrew name Sha-ul.)

94 RV 13:15 · Note The Hebrew Scriptures are divided into the Law, the Prophets, and the Writings.

95 RV 13:19 · Cross-ref. Deu 7:1.

96 RV 13:19 · Cross-ref. Josh 14:1.

97 RV 13:22 · Cross-ref. 1Sam 13:14; Psa 89:20.

publicly preached to all the people of Yisrael about being immersed as a sign of repentance. 25 As Yohan's (John's; Grk. Yoannes') ministry was nearing an end, he asked, 'Who do you suspect I am? I'm not the messiah, but he will come after me, and I'm not even worthy to undo his sandals.'

26 "Men, brothers, descendants of Avraham and others here who revere **God**, the teaching about this salvation has been sent to us. 27 The people of Yerushalem (Jerusalem) and their religious leaders didn't recognise this Yeshua, but by their judgement of him they fulfilled the words of the prophets that are read every Rest Day. 28 Despite not finding even one charge against him worthy of death, they requested Pilatos (Pilate) to execute him 29 and when they'd done all the things that the prophets had written about him, they took his body down from the post he'd been nailed to[98] and placed it in a burial chamber. 30 But **God** brought him back to life 31 and his followers who had come to Yerushalem from Galil saw him for several days and now testify about this to the people. 32 So now we're preaching this good message to you that what God promised to our ancestors 33 has now been fulfilled for our descendants, now that **God** brought **Yeshua** back to life just like it's written in the second psalm:

'You are my son;
today I have borne you.'[99]

34 God brought him back to life, and he's never going to return to the grave to decay. As God said,

'I will give David's faithful devout things??? to you all.'[100]

35 So in another psalm God said,

'You won't allow your devout one to experience decay.'[101]

36 This can't be David, because after he'd served his own generation as **God** led him, he indeed died and was buried with his ancestors and his body decayed. 37 On the contrary, the one who **God** raised from the dead never experienced decay. 38 So brothers, let it be known to you all that your sins can now be forgiven through this Yeshua (Jesus; Grk. Yesus)—the law of Mosheh (Moses) was never able to offer you that. 39 Everyone who puts their trust in Yeshua is able to receive a clean record. 40 But keep your eyes open in case something else the prophets wrote might come true:

41 'Watch you scoffers, and be amazed and die because I'm doing something special during your time.
Even if someone described it clearly to you all, you still might not believe it.' "[102]

42 As they left the meeting hall after the service, the people invited them to speak again the following Rest Day. 43 But when they started walking away, many people followed after Paulos and Barnabas, who then addressed them and encouraged them to continue trusting in **God's** grace.

44 So on the following Rest Day, nearly everyone in the city had gathered there to hear the message from **God**. 45 But the Jewish religious leaders became very jealous when they saw the crowds and claimed that Paulos's words had slandered God. 46 But Paulos and Barnabas responded boldly, "It was necessary for **God's** message to be explained in the meeting hall to all of the Yehudim (Jews) first. But since you are rejecting that teaching, you are all judging yourselves to be unworthy of living forever, so instead, we will now share it with the non-Jews. 47 Because this is what the **master** commanded us:

'I have chosen you to be a light for the pagans;
You will take salvation to the end of the earth.'[103]

48 When the non-Jews heard that, they were very happy and were praising the **master's** message, and as many as were appointed to receive eternal life believed it.

49 So from there, the **master's** message spread throughout the entire region. 50 But the Jewish religious leaders incited some prominent women from the meeting halls and some from the local city government, and they then stirred up persecution against Paulos and Barnabas and had them expelled out of their region. 51 So Paulos and Barnabas just left that place to face their own consequences, and continued on to Ikonion. 52 Meanwhile the believers back in Pisidian Antiokeia were full of happiness and of **the** holy **spirit**.

Paulos and Barnabas in Ikonion

14:1 A similar thing happened in Ikonion. Paulos and Barnabas went into the Jewish meeting hall and spoke in such a way that a lot of both Yehudim (Jews) and Hellains (Greeks) believed. 2 But those Yehudim who didn't believe got the non-Jews emotionally stirred up to oppose the believers. 3 So Paulos and Barnabas ended up staying there for quite a while, and as they spoke boldly for the **master**, he himself confirmed his grace by enabling the two of them to be able to do miracles and amazing things. 4 Nevertheless, the people of the city were divided—some agreeing with the strict Yehudim, and others supporting the missionaries.

5 At one point, both the non-Jews and the strict Yehudim and their leaders got worked up enough to come in order to attack them and throw rocks to kill them. 6 However, Paulos and Barnabas found out about it and escaped to the Lukaonios cities of Lustra and Derbai and the surrounding region 7 and preached the good message there.

A miracle in Lustra following by a stoning

8 In Lustra there was a man sitting there who had been unable to use his legs since birth. 9 He was listening to Paulos speaking, when Paulos looked straight at him

98 **RV 13:29 · Cross-ref.** Jhn 20:25.
99 **RV 13:33 · Cross-ref.** Psa 2:7.
100 **RV 13:34 · Cross-ref.** Isa 55:3.
101 **RV 13:35 · Cross-ref.** Psa 16:10.
102 **RV 13:41 · Cross-ref.** Hab 1:5.
103 **RV 13:47 · Cross-ref.** Isa 49:6.

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and realised that the man had the faith to be healed. 10 So in a loud voice, Paulos said, "Stand upright on your feet." And the man sprang up and was walking around. 11 The crowd of people who saw what Paulos had done began to shout out in Lukaonios, "These two look like men, but they're really gods who have come down to us!" 12 They called Barnabas 'Zeus' and called Paulos 'Hermas' since he was the main speaker. 13 And the priest of Zeus wanted to sacrifice with the crowds, so he brought bulls and garlands of flowers to the city gates from the temple on the path to the city.

14 But when the missionaries Barnabas and Paulos heard what was going on, they tore their clothes in dismay as they rushed out into the crowd 15 shouting, "Men, why are you doing all these things? We are only humans just like all of you. We were bringing you the good message about abandoning these useless sacrifices and turning to the living **God** who made heaven and the earth and the sea and everything in them.[104] 16 In previous generations he allowed all the nations to go their own different ways, 17 but he never left himself without evidence of himself—sending good rains from heaven to give you all fruitful seasons with food to fill your stomachs and happiness to fill your hearts." 18 By saying these things, they were eventually just able to restrain the people from sacrificing to them.

19 But some strict Yehudim (Jews) came over from Pisidian Antiokeia and Ikonion and were able to persuade the crowds. They threw rocks at Paulos to kill him and dragged his body outside the city gates thinking that he was dead. 20 But as the believers were standing around him, Paulos got up and went back into the city, but he left again with Barnabas the next day and went to Derbai.

Paulos and Barnabas return to the sending assembly in Antiokeia

21 They preached the good message in Derbai, and after giving further training to many of them, they returned to Lustra and Ikonion and Antiokeia. 22 There they strengthened the faith of the believers—encouraging them to continue believing and to expect that it's normal to endure a lot **of** suffering on the path to **God's** kingdom. 23 They appointed some elders for each assembly, then they fasted and prayed for the elders—asking the **master** that they believed in to look after them.

24 After passing through Pisidia, they arrived at Pamfulia 25 and after teaching the master's message in Pergai, they went down to the coastal city of Atalia. 26 From there, they sailed back to Arami (Syrian) Antiokeia where the congregation had prayed for **God's** grace to be with them[105] for the work they had just fulfilled.

27 So when they arrived, they gathered the assembly together there and shared about what **God** had done with them and how he had opened up the door of faith to the non-Jews. 28 Then they stayed on with them there for quite a while.

The decision from the Yerushalem elders

15:1 Then some people came to Antiokeia from Yehudah (Judea) and were teaching the believers that according to Mosheh's (Moses') teachings, you can't be saved unless you've been circumcised. 2 This led to no end of argument and debate between them and Paulos and Barnabas until it was decided that the two of them and some other believers should go to Yerushalem (Jerusalem) to ask the missionaries and the elders there about this issue.

3 So indeed the assembly sent the group on their way, and as they passed through Foinikai and Shomron (Samaria), they described how non-Jews had become believers and this news made the believers there very happy.

4 When they arrived in Yerushalem, they were welcomed by the assembly and the missionaries and the elders, and they explained how **God** had used them. 5 But some of the believers who were also members of the Farisaios party stood up and said, "It's quite proper for them to be circumcised and to be commanded to keep the Jewish religious laws."

6 So the missionaries and the elders met separately in order to consider the matter further. 7 After a lot of debate, Kefa (Peter; Grk. Petros) stood up and said, "Men, brothers, all of you here know that some time back, **God** chose me to be a mouthpiece so that the non-Jews could hear the good message and believe. 8 And **God** who knows even people's inner thoughts, gave them the same holy **spirit** that he gave us, 9 and when he purified their minds by the faith, he didn't do anything different for them than he did for us. 10 So why are you all provoking **God** by putting a load on the shoulders of these believers that neither we, nor our ancestors, were ever able to bear? 11 But we ourselves have believed thanks to the grace of **Yeshua (Jesus; Grk. Yesus) the master**, and they can be saved in just the same way."

12 The whole group sat in silence, and then they listened to Barnabas and Paulos as they described everything that **God** had done among the non-Jews through them, including miracles and amazing things. 13 Then while they were still silent, Ya'akov (James; Grk. Yakobos) responded, "Men, brothers, listen to me. 14 Shim'on (Simon) Kefa has told us how **God** first intervened in order to select a people for himself from among the non-Jews. 15 And this actually agrees with the message that the prophets recorded,

16 'After these things have happened I will return,
and I will rebuild the worship tent from David's time that has collapsed,
Although it was overturned, I will rebuild and restore it,
17 so that the remaining people will want to find the **master**,
and also the non-Jews who cried out to me.
Yahweh who's doing these things is saying this,
18 and planned it this way from eternity.'[106]

104 **RV 14:15 · Cross-ref.** Exo 20:11.

105 **RV 14:26 · Cross-ref.** 13:3.

106 **RV 15:16-18 · Cross-ref.** Amos 9:11-12.

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19 Because of this, my ruling is not to be troubling the
non-Jews who are turning back to **God**, 20 but to write to
them to keep away from anything polluted by idols, from
sexual immorality, and from strangled animals and eating
or drinking blood. 21 Mosheh's (Moses') writings have been
preached in every city and are read in our meeting halls on
every Rest Day.

The letter is carried to Antiokeia

22 So the missionaries and elders
with all the assembly decided to
choose some men to accompany Paulos and Barnabas to
Antiokeia, so they chose Yehudah (Judas; Grk. Yudas)
(nicknamed Bar-Saba) and Silas who were leaders among
the believers, 23 This is what they wrote: This letter is from
the missionaries and elders, your brothers here in
Yerushalem (Jerusalem) to our non-Jewish fellow believers
in Antiokeia and Aram (Syria) and Kilikia. 24 Since we
heard that some people who weren't sent by us came from
here and disturbed you all with their upsetting messages,
25 we unanimously agreed to select some men to accom-
pany our dear friends Barnabas and Paulos back. 26 These
are men who have dedicated their lives to our **master**,
Yeshua (Jesus; Grk. Yesus) the messiah. 27 So we've sent
Yehudah and Silas and they'll confirm in person what we
are writing. 28 It seemed right to the holy **spirit** and to us
to not burden you all with anything more than the follow-
ing commands: 29 you all must keep away from anything
sacrificed to idols, from eating or drinking blood or stran-
gled animals, and from sexual immorality. You will do well
if you avoid these things. Farewell.

30 So they were sent off and when they arrived at An-
tiokeia, they gathered the believers and handed across the
letter, 31 and when they read it, they were very happy with
the encouraging contents.

32 Yehudah and Barnabas were both prophets, and said a
lot to encourage them and strengthen their faith. 33 After
they'd stayed there for a while, the believers sent them
home carrying greetings from them to the assembly back
in Yerushalem (Jerusalem).

34 ◘ 35 But Paulos and Barnabas stayed on there in An-
tiokeia, teaching them and preaching the good message
along with many others.

Paulos and Barnabas go separate ways

36 After a few days, Paulos sug-
gested to Barnabas, "Let's go back
and visit the believers in each city
where we proclaimed the **master's** message, and see how
they're doing." 37 Barnabas agreed and wanted to take
Yohan (John; Grk. Yoannes) Markos (John Mark) along with
them as well, 38 but Paulos didn't want to take him because
he had left them in Pamfulia instead of continuing with
them in their work. 39 And so it turned into such a dis-
agreement that the two of them each went their different
ways. Barnabas took Yohan Markos with him and sailed to
Kupros (Cyprus) 40 while Paulos chose Silas and they left
after being entrusted to the **master's** grace by the believ-
ers. 41 They went through Aram (Syria) and Kilikia,
strengthening the assemblies there.

Paulos and Silas also take Timotheos with them

16:1 Then Paulos went to Derbai
and then on to Lustra where a be-
liever named Timotheos lived. His
mother was a Jewish believer, but his father was Greek.
2 The believers in Lustra and Ikonion spoke well of Timoth-
eos 3 and Paulos wanted him to accompany them on his
trip so he circumcised him in advance because of the
Yehudim (Jews) in that region—everyone knew that his fa-
ther was a Greek. 4 As they passed through various towns,
they explained the decision of the missionaries and elders
in Yerushalem (Jerusalem) about which commands they
must adhere to. 5 So the assemblies were strengthened in
this way and their numbers were increasing each day.

Paulos's vision in Troias

6 From there, they travelled
through Frugia and the Galatia re-
gion, after the holy **spirit** prevented them from proclaim-
ing the message in Asia Minor. 7 When they got to Musia,
they planned to go on into Bithunia, but **Yeshua's (Jesus;
Grk. Yesus) spirit** didn't let them, 8 so after leaving Musia
they went to Troias. 9 During the night, Paulos had a vision
of a Makedonian man standing there and imploring him,
"Come on to Makedonia and help us here." 10 So as a result
of the vision, we decided to go straight to Makedonia, con-
cluding that **God** had called us to share the good message
with them.

Ludia's enthusiasm at Filippou

11 From Troias we sailed directly to
Samothrakai, and then on to Neapo-
lis the following day. 12 From there we continued on to Fil-
ippou (Philippi) which is a Romaios colony and the capital
city of the Makedonia district where we stayed for several
days. 13 On the Rest Days, we went down to the river out-
side the city gate where we thought people might be pray-
ing, and we spoke to the women who had met there. 14 One
of them was Ludia from Thuateira who was a seller of pur-
ple goods[107] and although she already worshipped **God**,
the **master** opened her mind and she readily accepted
what Paulos was saying. 15 So then Ludia and her house-
hold were all ceremonially immersed, and then she re-
quested, "If you all consider me to be faithful to the **mas-
ter**, come and stay at my place." So she persuaded us.

Paulos and Silas get thrown into prison

16 One time as we were walking to
the prayer meeting, we met a female
slave who was possessed by a spirit that enabled her to tell
fortunes, and thanks to that, to earn a lot of money for her
masters. 17 She walked along behind us and shouted out,
"These men are slaves **of** the highest **god** and they will be
telling you all how to be saved." 18 After she'd done this for
several days, Paulos was so frustrated that he turned
around and spoke to the spirit in her, "I command you by
the authority **of Yeshua (Jesus; Grk. Yesus) the messiah**
to leave her."

19 But when her masters realised that their profitable
business was about to come to an end, they grabbed Paulos
and Silas and dragged them to the authorities at the mar-

107 RV 16:14 · Note It's possible that Lydia dyed fabric and sold it, or that she actually made and sold the purple dye itself.

Readers' Version

ketplace. 20 They brought them forward to face the magistrates and said, "These Yehudim (Jews) are disturbing the peace in our city 21 and teaching behaviour that we as Romaios can neither accept nor practice." 22 An angry crowd gathered around and the magistrates ordered for Paulos and Silas to have their robes torn off and then to be beaten with rods. 23 They were severely beaten and then thrown into prison where the officer was commanded to keep them secure. 24 Because of that, he threw them into the inner cell and locked their feet in stocks.

25 Around midnight Paulos and Silas were praying and singing praises **to God**, and the other prisoners were listening to them. 26 Suddenly there was a strong earthquake that shook even the foundations of the prison, and immediately all the prison doors opened up and the chains of all the prisoners came loose. 27 The prison officer woke up, and when he saw that all the prison doors were open, he drew his sword to take his own life as he figured that all the prisoners must have escaped. 28 But Paulos shouted out, "Don't harm yourself! We're all still here!"

29 The officer called for torches, then rushed in and knelt down trembling in front of Paulos and Silas. 30 Then he escorted them out and asked, "Masters, what do I need to do to be saved?"

31 "Believe in the **master Yeshua** (Jesus; Grk. Yesus)," they replied, "then you and your household can all be saved." 32 Then they explained the message about the **master** to him and all those in his household. 33 Even though it was still the middle of the night, he sponged their wounds, and then him and his household were all immersed straight away. 34 He took Paulos and Silas up into his house and gave them a meal, and his whole household were happy because they now believed **in God**.

35 The next day the magistrates sent officials to tell the jailer to release Paulos and Silas.

36 So the officer told Paulos, "The magistrates sent these officials to order that you two be released."

37 But Paulos responded, "You mean that after publicly beating us Romaios men without a trial, they threw us into prison and now they want to just quietly release us."

38 So the officials reported this back to the magistrates, and they were quite afraid when they heard that Paulos and Silas were Romaios citizens. 39 So now they came to the prison in person, and appealed to them, and escorting them out of prison themselves, asked them to please leave the city. 40 So after Paulos and Silas left the prison, they went to see Ludia and after encouraging the believers there, they left.

Yason gets in trouble in Thessalonikai

17:1 After travelling through Amfipolis and Apollonia, Paulos and Silas went to Thessalonikai where there was a Jewish meeting hall. 2 Paulos's custom was to attend at the local meeting hall on the Rest Day, so he did that, and for three weekends in a row he discussed the scriptures with them, 3 showing them how that it had been written that the **messiah** would suffer and be killed and come back to life, and then explaining, "This **Yeshua** (Jesus; Grk. Yesus) that I've been telling you about is **the messiah**." 4 Some of them were persuaded and joined with Paulos and Silas, along with a big group of godly Hellains (Greeks) and quite a few prominent women.

5 But some of the other Yehudim (Jews) were envious of them, and enlisted some of the troublemakers from the marketplaces to form a mob. They stirred up all the people, and looking for Paulos and Silas so they could bring them out, arrived at the house of a man named Yason. 6 But when they realised that Paulos and Silas weren't there, they dragged Yason and some other believers off to the city leaders, shouting, "Those two men who've gone around upsetting the whole world have now come here as well 7 and Yason has welcomed them into his house. They rebel against Kaisar's decrees and claim that **Yeshua** is a rival king." 8 They stirred up the crowd and the city leaders with these accusations, 9 so the leaders collected a heavy fine from Yason and the others, and then released them.

Many new believers in Beroia

10 So the believers immediately sent Paulos and Silas off during the night to go to Beroia. In Beroia they also attended at the Jewish meeting hall 11 and this group were more upper-class than the congregation in Thessalonikai. They eagerly accepted the message and examined the scriptures every day to check if what was being taught matched what was written there. 12 Because it did, many of the people believed including quite a few of the prominent Hellains (Greeks). 13 But when the Yehudim (Jews) from Thessalonikai found out that **God's** message was also being proclaimed by Paulos there in Beroia, they soon turned up to agitate and stir the crowds. 14 So the believers immediately sent Paulos off to the coast, but Silas and Timotheos both stayed. 15 The ones guiding Paulos took him to Athainai before they headed back with his instructions for Silas and Timotheos to come and join him again as soon as possible.

People of Athainai like new ideas

16 While Paulos stayed in Athainai waiting for them, he was upset in his spirit as he observed how idolatrous the people were. 17 So while he stayed busy having discussions with the Yehudim (Jews) and other worshippers from the meeting hall, he also spent time every day with anyone who just happened to be around in the marketplace. 18 Some of the Epikoureios and Stoikos philosophers enjoyed discussing things with him, but others just mocked him, "What does this babbler want to talk about now?"

But others said, "Seems that he's talking about strange demons," because he was preaching the good message about **Yeshua** (Jesus; Grk. Yesus) and coming back to life. 19 So they grabbed him and brought him to the Areios Hill where the council sat and asked, "Are we allowed to know what this new teaching that you're bringing is about? 20 It seems that you have some surprising ideas for our ears, so we want to hear what it's all about." 21 (Everyone in Athainai and even visitors often took the opportunity either to explain or to listen to any new things.)

22 So Paulos stood up in the middle of the gathering on

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the hill and spoke, "Men of Athainai, I've noticed how you
all are very religious, 23 because as I was looking around
and observing your objects of worship, I even discovered
an altar that was inscribed, 'To the unknown **god**.' So with-
out knowing it, you already worship this **God** that I'm go-
ing to tell you about. 24 This **God** who created the earth
and everything in it is **Yahweh** who's over heaven and
earth. He doesn't live in man-made temples 25 nor can he
be repaired by any human hands and he doesn't need to be
fed. On the contrary, he's the one who gives life and breath
and who gives us everything that we need. 26 From one
man he made every nationality that lives across all the
earth and designated their boundaries and their futures.
27 He made them so that they would try to discover **God**,
and if they did search for him they might find him as he's
not far from any one of us 28 because

'We live in him and are moved by him and exist through
him.'

Even some of your own poets wrote,

'We are all descended from just one.'

29 So since we are **God's** offspring, we shouldn't be putting
gold or silver or stone craftsmanship in the same class as
the divine. 30 In fact **God** overlooked times of such igno-
rance in the past, but now he's informing everyone and re-
quiring them to repent 31 because he's set a date for when
he's going to be fairly judging the world. He's already ap-
pointed the judge who everyone can have faith in because
he brought him back to life from the dead.

32 When they heard about a dead person coming back to
life, some started mocking but others said, "We'd like to
hear more about this from you another time." 33 So Paulos
left at that stage 34 but some people joined with him and
believed, including Dionusios who was a council member, a
woman named Damaris, and others as well.

Paulos resides in Korinthos for some time

18:1 After this, Paulos left Athainai
and travelled to Korinthos. 2 There
he came across a Yehudi (Jew)
named Akulas (Aquila) who had been born in Pontos but
who had recently moved from Italia along with his wife
Priskilla because Emperor Klaudios had ordered all
Yehudim (Jews) to leave Romai. So Paulos approached
them, 3 and since they worked in the same trade, he ended
up staying with them and they worked together in their
craft of tent-making. 4 On every Rest Day, Paulos debated
in the Jewish meeting hall, and was persuading both
Yehudim and Hellains (Greeks).

5 However when Silas and Timotheos arrived from Make-
donia, Paulos was able to devote his full time to the mes-
sage—demonstrating to the Yehudim that **Yeshua** (Jesus;
Grk. Yesus) is the promised **messiah**. 6 But when they op-
posed the message and made false accusations, he publicly
brushed the dust off his clothes[108] and said, "Your future
deaths are your own problem. I'm innocent of your guilt.
From now on, I'll going to the non-Jews." 7 So Paulos left
there, and went to stay at the house of a man named Titos
Yustos who worshipped **God** and whose house was
next-door to the meeting hall. 8 Krispos the meeting hall
leader and all his household decided to follow the **master**,
and many of the Korinthios believed after they heard the
message and were immersed.

9 Then the **master** spoke to Paulos one night in a vision,
"Don't be afraid and stay silent, but keep speaking out
10 because I am with you and no one can mistreat you here
because there are many of my people in this city." 11 So
Paulos stayed on for eighteen months, teaching **God's**
message to the people there.

12 Then at the time when Gallion was the proconsul of
Akaia, the Yehudim united against Paulos and brought a
case to the tribunal against him 13 saying, "This man is go-
ing against the law by persuading people to be worship-
ping his **God**."

14 But as Paulos opened his mouth to speak, Gallion said
to the Yehudim, "I would have accepted this charge if it
was a serious wrong or evil crime and would have listened
to you Yehudim. 15 However, since it's a question about a
message and names and your own law, you all can see to it
yourselves because I don't want to get involved in judging
things like that." 16 So he sent them away from the tri-
bunal, 17 but they grabbed Sosthenes, the leader from the
meeting hall, and beat him up right there in front of the
tribunal. But Gallion took action to stop them.

Paulos returns to Arami Antiokeia

18 Paulos stayed on for quite a few
days after that, then he farewelled
the believers and went to Kegkreai where he had his hair
cut as was the custom for someone making a vow. Then
taking Priskilla and Akulas (Aquila) with him, he sailed to-
wards Aram (Syria). 19 When they arrived at Efesos, he left
the other two there while he went into the Jewish meeting
hall and had a discussion with the Yehudim (Jews) there.
20 They asked him to remain longer, but he turned them
down 21 although as he gave his farewells, he said, "I'll
come back here again if **God** wills it," then he sailed on
from Efesos.

22 When he landed at Kaisareia, he went to Yerushalem
(Jerusalem) and greeted the assembly there before contin-
uing on to Antiokeia. 23 He stayed there for some time be-
fore travelling through the regions of Galatia and Frugia
strengthening the faith of the believers through his teach-
ing.

Apollos teaches in Efesos and Korinthos

24 Meanwhile a Jewish man named
Apollos (who had been born in the
city of Alexandria) arrived in Efesos.
He knew the Hebrew scriptures well 25 and had been
taught about the **master's** way. Being a very enthusiastic
person, he started teaching about **Yeshua** (Jesus; Grk.
Yesus), even though he didn't know about being filled with
the spirit.[109] 26 So Apollos started speaking out boldly in
the Jewish meeting hall. Priskilla and Akulas (Aquila) lis-

108 **RV 18:6 · Note** In the culture, this was a demonstration that you're not responsible for their decision(s).

109 **RV 18:25 · Cross-ref.** 2:1-4.

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tened to him, then asked to speak with him privately and explained **God's** way more accurately. 27 Now Apollos wanted to go to Akaia, so the believers encouraged him and sent a letter ahead of him to tell the believers there to welcome him, so when he arrived there, he was able to contribute a lot to those who through God's grace had also become believers. 28 Apollos was also able to thoroughly refute the arguments of the Yehudim (Jews) and used the scriptures to show that **Yeshua** is the **messiah**.

Many filled with the spirit in Efesos

19:1 So then while Apollos was at Korinthos, Paulos travelled through the interior regions before arriving at Efesos. He found some followers there, 2 and asked them if they had received **the** holy **spirit** when they had first believed in Yeshua (Jesus; Grk. Yesus).

They replied, "We hadn't even heard that there's a holy **spirit**."

3 "So then what were you immersed into?" asked Paulos.

"With Yohan's (John's; Grk. Yoannes') immersion," they answered.

4 Then Paulos said, "Yohan immersed people in water with an immersion that went with repentance from their sins, but he told them to believe in the one who would follow him, that is to believe in **Yeshua**."

5 When the followers heard this, they were immersed in water again, this time proclaiming their faith in **Yeshua** the **master**. 6 Then Paulos placed his hands on them and prayed and the holy **spirit** came down onto them and they started speaking in other languages and speaking messages from God. 7 There were about twelve men in the group.

8 So Paulos started going to the Jewish meeting hall and for the next three months he boldly discussed and persuaded them about **God's** kingdom. 9 But as some of them refused to believe and became hardened against his teaching and started telling everyone that the Yeshua way was evil, Paulos stopped teaching in the meeting hall and taught the followers at Turannos' school instead. 10 This went on for two years to the point that everyone in Asia Minor, whether Yehudim (Jews) or Hellains (Greeks), heard the message about Yeshua.

The power of the master's message

11 And **God** was doing incredible miracles through Paulos 12 such that even if handkerchiefs or aprons that had touched his skin were placed on top of any person who was sick or troubled with demons, then they would recover and the evil spirits would leave them. 13 But some of the Jewish exorcists going around attempted to use the name of **Yeshua** (Jesus; Grk. Yesus) to drive out evil spirits by telling them, "I am imploring you all **by Yeshua** that Paulos preaches about." 14 Seven sons of the Jewish chief priest, Skeuas were doing this.

15 But the evil spirit would answer them saying, "I know **Yeshua** and I recognise Paulos, but who are you?"

16 Then the man who had the evil spirit would jump on them and beat them up so they'd end up escaping out of the house naked and wounded. 17 When everyone in Efesos heard about this, both Yehudim (Jews) and Hellains (Greeks) were frightened, and the name of **Yeshua** the **master** was being honoured. 18 Many of the people who believed in Yeshua came and confessed their sins and wrong practices. 19 Lots of the people who'd practiced magic brought their scrolls and burnt them in front of the others. When the values of all of these were added up, it was huge—worth around 50,000 silver coins. 20 So that was how the **master's** message had a powerful effect and won over many people.

The silversmiths start a ruckus in Efesos

21 After all of this, Paulos decided in his **spirit** that he would need to travel through Makedonia and Akaia en route to Yerushalem (Jerusalem), saying, "After I've been there a while, I will also need to go to Romai." 22 He sent two of his workers, Timotheos and Erastos, to Makedonia while he stayed on a bit longer in Asia Minor.

23 But while he was still there, a major disturbance hit the Yeshua (Jesus; Grk. Yesus) followers. 24 A silversmith named Demetrios made little silver shrines of Artemis and this business brought a tidy profit to the local craftsmen. 25 Demetrios gathered all the workers together and told them, "Men, you all know that our prosperity comes from this business of ours. 26 But you've seen yourselves and heard from others that not only Efesos, but almost our entire province of Asia Minor has become persuaded by this Paulos fellow, and now the crowds are saying that what we make are not real gods. 27 However it's not only us and our trade that is coming into disrepute, but the temple of the great goddess Artemis is considered to be useless. This could result in a loss of power for the great Artemis that all of Asia Minor and the inhabited world have been worshipping."

28 When the gathering heard this, they became very angry and yelled out, "Artemis of the people from Efesos is great!" 29 Then the whole city was filled with confusion and the people rushed to the theatre and grabbed Gaios and Aristarkos from Makedonia—travelling companions of Paulos's. 30 Now Paulos wanted to go there and speak to the crowd, but the believers wouldn't let him go. 31 Also some of the leaders from Asia Minor who were friendly towards him, sent messengers to him to implore him not to go to the theatre. 32 Some of the people gathered there were yelling out something, but overall it was just confusion, and the majority of the people couldn't even tell you the reason why they were there. 33 Some people in the crowd selected Alexandros (Alexander) the Yehudi (Jew) and sent him forward to speak, so he motioned with his hand ready to explain the situation to the people. 34 But as soon as they recognised that he was a Yehudi, people started yelling, "Artemis of the people from Efesos is great," and this continued for over two hours.

35 Eventually the city administrator was able to calm the crowd and tell them, "Men, fellow people from Efesos, what person from around here doesn't know that it's Efesos that's the temple keeper of the great Artemis and of this image that fell down from Zeus? 36 Since all of this is

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unquestionable, it makes sense for everyone to calm down
and not do anything reckless. 37 These men that you pre-
sented here haven't stolen anything from the temple, nor
have they slandered our goddess. 38 So if Demetrios and
the silver craftsmen with him have a case against anyone,
they should bring it to the courts and the proconsuls and
register the charges. 39 But for the rest of you, if you have a
grievance against others, it needs to be settled in a lawful
assembly 40 because we're in danger of being charged with
insurrection about what happened today. And we would
have no defence that we could respond with concerning
this disorderly gathering." 41 Then he told them all to go
home.

Paulos travels to Makedonia and Akaia

20:1 After all the commotion had
died down, Paulos sent for the be-
lievers, and after greeting and en-
couraging them, he left Efesos to go to Makedonia.[110] 2 As
he travelled through the districts, he challenged the peo-
ple there with a lot of messages, until he eventually ar-
rived in Yavan (Greece). 3 He'd been there about three
months when he heard about a plot by some Yehudim
(Jews) to waylay him as he boarded a ship to return to
Aram (Syria), so instead he decided to return through
Makedonia 4 with Sopatros son of Puros from Beroia, Aris-
tarkos and Sekundos from Thessalonikai, Gaios from Der-
bai, Tukikos and Trofimos from the province of Asia Minor,
and Timotheos all accompanying him. 5 They went ahead
and waited for us[111] at Troias. 6 So we sailed out from Filip-
pou (Philippi) after the *Flat Bread Celebration*. We arrived
and meet the others there at Troias after a five-day trip,
and then stayed on there for seven days.

Paulos's all-night discussions in Troias

7 On the Sunday we had gathered
together to break bread together
and Paulos was discussing many things with them. As he
was scheduled to leave the next day, the meeting went on
towards midnight 8 and there were many lamps in the up-
per room where we had all gathered. 9 Now there was a
young man named Eutukos who was sitting on the window
sill, and as Paulos went on, he fell asleep and toppled down
from the third storey. The ones who reached him first
thought he was dead, 10 but Paulos had come downstairs
and bent over Eutukos and held him in his arms and said to
the crowd, "Don't worry, he's still alive." 11 Then Paulos
went back up and broke the bread with the others, eating a
little and continuing to talk with them until leaving at
daybreak. 12 The locals took the young man home and
were very relieved that he was alive.

Sailing from Troias to Milaitos

13 We went ahead to the ship and
departed for Assos where it had
been arranged that we'd pick up Paulos because he wanted
to walk there. 14 So when we met him at Assos, he boarded
the ship and we all sailed on to Mitulainai. 15 After we left
Mitulainai, we were out from Kios the next day, in Samos
the day after that, and then the following day we arrived
at Milaitos. 16 Paulos had decided to sail past Efesos be-
cause he was hurrying to try to get to Yerushalem
(Jerusalem) for the Day of Pentecost so he didn't want to
spend time in Asia Minor.

Paulos's farewell to the Efesian elders

17 So while we were at Milaitos, he
sent a message to Efesos for the el-
ders of the assembly to come to him. 18 When they arrived,
he told them, "You all know that from the very first day
that I set foot in Asia Minor and for the entire time that I
was there 19 I humbly served the **master** even through
tears and trials when the Yehudim (Jews) plotted to de-
stroy me. 20 But I didn't shrink back from teaching you ev-
erything that would help you, whether I was teaching in
public or in individual homes. 21 I explained to both
Yehudim and Hellains (Greeks) how they needed to turn
their backs on their sins and towards **God** with faith in our
master Yeshua (Jesus; Grk. Yesus) the messiah.
22 However the **spirit** is now forcing me towards
Yerushalem (Jerusalem) even though I don't know what
will happen to me there. 23 I just know that recently in ev-
ery city, the holy **spirit** tells me that chains and hardships
are waiting for me. 24 But I've never regarded my own life
as being valuable—I only want to reach the end of my life
having served in the way that the **master Yeshua** in-
structed me to speak out the good message about **God's**
grace.
25 So you see, I know that all of you from here where I
passed through proclaiming God's kingdom, you will never
see me again. 26 That's why I'm declaring to all of you to-
day that I'm not guilty of your judgement 27 because I
didn't avoid telling you anything that I had from **God**. 28 So
now you elders look after your own lives and those of your
flock because the holy **spirit** chose you as overseers to
shepherd the assembly of **God's** people who he paid for
with his very own blood. 29 I'm aware that after I leave, vi-
cious wolves will come in amongst you and trying to steal
the flock. 30 Even some of you will rise up and teach a mes-
sage that's warped but which will draw some of the believ-
ers away to follow it, 31 so take great care. Remember that
for three years, I never stopped warning each of you along
with my tears 32 so now I'm leaving you all in **God's** hands
and with the message of his grace which is quite capable of
helping you grow to receive the inheritance that's for all
those who've been purified.
33 I never envied anyone's gold or silver or fancy clothes
34 and you yourselves know that I laboured with my own
hands to cover my expenses and for those with me. 35 Yes,
I showed you all that it's good to work and to take care of
the weaker ones and to remember the message of the **mas-
ter Yeshua** (Jesus; Grk. Yesus) when he said that it's better
to be a giver than a taker."
36 When he'd finished speaking, Paulos knelt down and
prayed with them all. 37 Everyone was sobbing as they
hugged and kissed him 38 because what he'd said about

110 **RV 20:1 · Note** As he'd already decided—see 19:21.

111 **RV 20:5 · Note** Luke (the writer) includes himself here.

never seeing him again had really distressed them. Then they accompanied him to his ship.

Paulos goes to Yerushalem

21:1 When it was time for us to sail, we left them and sailed directly across to Kos before going on to Rodos the next day and then on to Patara. 2 From there we found a ship heading to Foinikai, so we boarded that and set off. 3 After sighting Kupros (Cyprus) and then leaving it behind on our left, we sailed on to Aram (Syria) and docked there at the port of Tsor (Tyre) where the ship had cargo to be unloaded. 4 We searched for the believers there and then stayed on with them for seven days. They were inspired by the **spirit** to tell Paulos not to go to Yerushalem (Jerusalem). 5 Once our time was up there and everyone knew that we were leaving, even the wives and children accompanied us out of the city to the port. We all knelt on the beach and prayed 6 before we continued on and boarded our ship and they went back to their own homes.

7 So we sailed from Tsor down to Ptolemais where we were able to greet the brothers and sisters and stay overnight with them. 8 The next day we continued on to Kaisareia and ended up in Filippos's (Philip's) house. He was one of the original seven men who had been given the responsibility of distributing aid—a preacher of the good message, and we stayed with him. 9 Filippos had four unmarried daughters still at home, and they shared messages from God. 10 Several days later a man named Agabos came from Yehudah (Judea). He too shared messages from God 11 and when he arrived, he picked up Paulos's belt and tied it around his own feet and hands, telling them that the holy **spirit** had told him that this is how the owner of the belt would be treated by the Jewish leaders in Yerushalem before they would then hand him over to the non-Jews to be dealt with.

12 When we heard this described, both we and the locals begged Paulos not to go to Yerushalem 13 but he answered, "Oh come on, what's all this weeping and carrying on that's breaking my heart? Actually I'm quite ready not only to be tied up, but even to be killed in Yerushalem as a testimony to the **master Yeshua** (Jesus; Grk. Yesus)."

14 When we saw that we couldn't change his mind, we didn't say anything else, figuring out that whatever the **master** wills for the situation would happen, 15 and so after these several days, we had gotten everything ready and started off for Yerushalem. 16 Some of the believers from Kaisareia accompanied us and led us to the home of a man named Mnason to stay—he was an older believer from Kupros (Cyprus).

Paulos visits Ya'akov and makes a vow

17 When we arrived at Yerushalem (Jerusalem), the brothers and sisters there happily welcomed us, 18 and the next day, we accompanied Paulos to go and see Ya'akov (James; Grk. Yakobos)[112] and the elders of the assembly there. 19 After greeting them, Paulos then described all the things that **God** had done among the non-Jews as he had served among them, 20 and when they'd heard all that they praised **God** and told Paulos, "Brother, you've noticed how many thousands of Yehudim (Jews) have believed in the messiah but they still strive to observe Mosheh's (Moses') laws. 21 But they've heard reports that you've been teaching the Yehudim that live outside our country that they don't have to obey what Mosheh wrote—telling them that they don't have to have their children circumcised and that they don't have to follow our Jewish customs. 22 What will happen now, because the leaders here will certainly hear that you have arrived? 23 So here's what we suggest that you do: Four of our men are making a public vow. 24 Why don't you join these four and join them in the purification ceremony at the temple and pay their expenses in getting your heads shaved. Then everyone will be able to see that it's false what they've heard about you, because you clearly still comply with Mosheh's instructions. 25 And as for the believers who are non-Jews, we've informed them of our recommendation that they should avoid anything that's been offered to an idol, avoid consuming blood and meat from strangled animals and birds, and avoid sexual immorality."

26 So the next day Paulos took the four men for the purification ceremony in the temple and there they announced the date when their vows would be fulfilled and their sacrifices made.

Paulos is captured inside the temple

27 When the seven days of the vow were almost over, some Yehudim (Jews) from the province of Asia Minor noticed Paulos in the temple. They stirred up the crowd and grabbed hold of him, 28 yelling out, "Men of Yisrael (Israel). Help us here. This is the man who's been teaching all around the world against Yisrael and against Mosheh's (Moses') law and against this temple. What's more he brought non-Jews here into the temple and so has defiled this holy place." 29 (They said this because they had previously seen Trofimos from Efesos in the city with Paulos and had assumed that he had brought him into the temple.)

30 So now the whole city was in an uproar, and the crowds rushed in, grabbed Paulos, and dragged him out of the temple and hurriedly closed the temple gates. 31 They were ready to kill Paulos, but the commander of the Romaios soldiers had heard that all Yerushalem (Jerusalem) was in an uproar. 32 Taking some soldiers and officers, he immediately ran down to the temple, and when the crowd saw the commander and the soldiers they stopped beating Paulos. 33 The commander came close and took hold of Paulos and ordered that he be tied up with a pair of chains while he tried to find out who he was and what he'd done wrong. 34 Various people in the crowd were shouting out different things, and not being able to make any sense of it because of all the commotion, the commander ordered that Paulos be taken into the barracks. 35 When they got to the stairs, the soldiers had to lift him up above their heads because of the frenzy of the crowd, 36 because most of the

112 **RV 21:18 · Note** Yacob is commonly (but wrongly) called James in most older English Bibles.

Readers' Version

people were following and shouting out, "Do away with him!"

Paulos's defence

37 As they were able to carry him into the fortress, Paulos called down to the commander, "Can I say something to you?"

"You speak Greek!", replied the commander. 38 "Aren't you the Mitsri (Egyptian) who stirred up a group of assassins a while back and led them out into the wilderness?"

39 "No, I'm a Yehudi (Jew) from Tarsos in Kilikia—a citizen of an important city," said Paulos. "But please, let me speak to these people."

40 The commander nodded, so the soldiers stood Paulos on the stairs where he gestured to the people. The crowd quietened down, and so Paulos spoke loudly in his Hebrew language:

22:1 "Men, brothers, and fathers, listen to what I have to say for myself." 2 When they heard him speaking Hebrew, they became even more quiet as he continued, 3 "I am a Yehudi who grew up in this very city to study under Gamliel. I've been raised according to every part of our ancestral law, working hard to obey **God** like all of you here today. 4 I used to persecute the followers of 'The Path' even to death—tying up both men and women and handing them over to the prisons 5 as the Chief Priest and all the council of elders can tell you. I took letters from them to our Jewish brothers in Damesek (Damascus) when I went so that I could arrest the ones there and bring them back here to Yerushalem (Jerusalem) to be punished.

Paulos explains about his conversion[113]

6 "But one time as I was travelling and getting close to Damesek (Damascus) by the middle of the day, suddenly a bright light from the sky began to flash around me 7 and I fell to the ground. I heard a voice asking me, 'Sha'ul (Saul; Grk. Saulos/Saul), Sha'ul, why are you persecuting me?' 8 'Who are you, master?' I answered. And the voice said, 'I am **Yeshua** (Jesus; Grk. Yesus)—the one from Nazaret that you are persecuting.' 9 The other people with me saw the light but didn't hear the voice that spoke to me. 10 Then I asked, 'What do I need to do, **master**?' 'Get up and continue into Damesek,' the **master** said. 'When you get there, you'll be told everything that you've been assigned to do.' 11 But I couldn't see anything because the brightness of the light had affected my eyes, so my companions had to lead me by hand into Damesek.

12 "In Damesek there was a man named Hananyah (Ananias; Grk. Hananias)—a non-Jew but who was respected by the Yehudim (Jews) there because he strove to obey Mosheh's (Moses') instructions about living. 13 Hananyah came to where I was and standing by me said, "Brother Sha'ul, receive your sight!" That very hour I was able to see again and look at him 14 and he said, 'The **god** of our ancestors has decided in advance to reveal his plans to you, and for you to see the sinless one—to hear him speaking 15 because he wants you to inform people everywhere what you've seen and heard. 16 So what else are you waiting for? Get up and wash away your sins by getting immersed in water as you request his forgiveness.'

The crowd riots when Paulos mentions preaching to non-Jews

17 "Then when I returned to Yerushalem (Jerusalem) and was praying in the temple, I fell into a trance 18 and saw the master telling me, 'Get out of Yerushalem in a hurry because they won't accept what you're teaching them about me.' 19 '**Master**,' I replied, 'they know that previously I was the one imprisoning and beating the people who believed in you, 20 and when Stefanos was killed after teaching about you, it was me standing there and cheering on the ones executing him as I held their coats for them.' 21 Then the master told me, 'Get going now because I'm sending you away to the non-Jews.' "

22 Until this point in his message, the crowd had been listening to Paulos, but now they started shouting, "Do away with this man! He doesn't deserve to live in this world!" 23 Then they yelled and threw some of their clothes down onto the ground and threw dust up into the air. 24 So the commander ordered Paulos to be brought inside into barracks and ordered that he be flogged and interrogated to determine what he'd done that would make the crowd react like that. 25 But as they strapped him down and stretched him out for the flogging, Paulos asked the centurion standing there, "It is legal for you to flog a Romaios citizen who hasn't even been tried?"

26 When he heard that, the centurion went to the commander and reported, "How are we going to handle this, because this man is a Romaios citizen?"

27 So the commander went in to where Paulos was and asked him, "Tell me the truth. Are you a Romaios citizen?"

"Yes I am," said Paulos.

28 "Yeah, and I paid a lot for mine as well," mocked the commander.

"Actually mine is through birth," Paulos responded.

29 At this point, the soldiers who were about to interrogate Paulos left the room, and even the commander was now afraid after learning that he'd had a Romaios citizen tied down to be flogged.

Paulos faces the Jewish council

30 The next day, the Romaios commander still wanted to know what was behind the anger of the Yehudim (Jews), so he had Paulos released from the cell, but brought him down to a room where he'd ordered the chief priests and the Jewish council to convene. Paulos was given a seat

23:1 and looking directly at the council members said, "Men, brothers, all my life I have lived before **God** as a good citizen and with a clean conscience." 2 But Hananyah (Ananias; Grk. Hananias) the chief priest commanded one of his companions to whack Paulos on the mouth. 3 "**God** will strike you," said Paulos, "you grand show-off. You've been brought here to judge me as someone who knows the law and yet you violate the law by commanding that I be hit in the face."

113 RV 22:6 · Parallel Acts 9:1-19; 26:12-18

Readers' Version

4 But the others standing there said, "Are you insulting
God's chief priest?"
5 "Brothers," said Paulos, "I didn't realise that he's the
chief priest, because the scriptures teach us not to speak
wrongly of our leaders."[114]
6 But then, knowing that the council consisted of some
from the sect of the Saddoukaios (Sadducees) and some
from the Farisaios' party, Paulos continued loudly, "Men,
brothers, like my father, I'm a member of the Farisaios and
I'm being tried today concerning the hope and the resur-
rection of the dead!"
7 Well, as soon as he said this, the council was split as the
Farisaios and the Saddoukaios started arguing. 8 (Sad-
doukaios say that the dead don't come back to life, and
there's no messengers and no spirits, but the Farisaios be-
lieve there is.) 9 So then there was a big kerfuffle because
some of the teachers of the law spoke up for the Farisaios
saying, "We don't see anything wrong with this man.
Maybe it was a spirit or one of God's messengers that
spoke to him."
10 But the Romaios commander was afraid that they
might tear Paulos apart in the big argument, so he called
for his soldiers to come down to uplift Paulos and return
him to the barracks.
11 The following night, the **master** appeared to Paulos
and told him, "Be brave because just like you testified
about me here in Yerushalem (Jerusalem), so too you'll tell
them about me in Romai."

The plan to kill Paulos

12 The next day, some of the
Yehudim (Jews) gathered informally
and pledged not to eat or drink until they'd killed Paulos.
13 There were more than forty of them in this conspiracy,
14 and they approached the chief priests and elders and
told them, "We've made an oath to taste nothing until
we've killed Paulos, otherwise we'll bring a curse on our-
selves. 15 So you guys assemble the council and report to
the commander so that he'll bring him down to you all as if
you need more information about his actions, and then
we'll have an opportunity to kill before he gets here.
16 But a nephew of Paulos had heard about this ambush
and went in to the barracks to inform Paulos. 17 Paulos
then called one of the Romaios centurions and told him to
take the young man to the commander because he had
something to tell him. 18 So the centurion took him to the
commander, explaining, "The prisoner Paulos, called me
and asked me to bring this young man to you because he
has something to report to you."
19 The commander took the young man by the hand and
led him into his private office and asked, "What do you
have to tell me?"
20 "The Yehudim (Jews) have decided to ask you," he said,
"that tomorrow you bring Paulos down to the council as if
they wanted to question him further. 21 But don't listen to
them because over forty of their men will be lying in wait
for him, and they've sworn not to eat or drink until they've
killed him. In fact, they're all set up already, just waiting
for your consent."
22 The commander told the young man not to tell anyone
else about the ambush and dismissed him.

Paulos is escorted away in the night

23 Then the commander called in
two of his centurions and ordered
them to prepare two-hundred soldiers to travel as far as
Kaisareia, supported by seventy mounted soldiers and
two-hundred more with spears. They were to be ready to
leave by 9pm, 24 along with a horse for Paulos to ride, and
were to get him safely to Governor Felix. 25 Then the com-
mander wrote a letter ready to take:
26 "Greetings to the most excellent Governor Felix from
Klaudios Lusias. 27 I'm writing to you about this man who
had been captured by the Yehudim (Jews) here and they
were about to kill him when I moved in with my soldiers
because he is a Romaios citizen. 28 I wanted to know what
they were accusing him of, so I took him down to their
council meeting, 29 but I discovered that it was just some
detail about their Jewish law and nothing that should re-
sult in death or imprisonment. 30 Then when I learnt that
they have a plot to try to ambush and kill him, I sent him
immediately to you, and I'll order his accusers to bring
their case before you."
31 So the soldiers carried out their instructions and took
Paulos as far as Antipatris during the night. 32 The next
morning the foot soldiers returned to the barracks, leaving
the mounted soldiers to take him on 33 to Kaisareia, where
they presented Paulos to the governor along with the let-
ter. 34 After reading the letter the governor asked Paulos
what province that he's from and found out that he was
from Kilikia. 35 Then he ordered Paulos to be kept under
guard in the prison in Herodes's (Herod's) palace until he
would hear from him in the future once his accusers got
there.

The Yehudim accuse Paulos before Governor Felix

24:1 Five days later, Hananyah (Ana-
nias; Grk. Hananias) the chief priest
arrived along with some elders and
an attorney named Tertullos, to bring the charges against
Paulos before Governor Felix. 2 Once he was called to
speak, Tertullos began his accusation of Paulos:
"We have seen peace under your rule and the helpful re-
forms that this nation has experienced through your pro-
vision, 3 most excellent Felix, and we gratefully welcome
everything you've done and everywhere you've done it.
4 But in order not to oblige you longer than necessary, in
your gentleness we request you to listen to our brief state-
ment. 5 This man here has been found to be a trouble-
maker, stirring up riots among the Yehudim (Jews)
throughout the inhabited world, and as a ring-leader of
the Nazoraios sect 6 he even attempted to profane the tem-
ple where we were able to arrest him. 7 ◘ 8 When you ex-
amine him yourself you'll discover all these things that
we're accusing him of." 9 The Yehudim who had come also
affirmed all the accusations.

114 **RV 23:5 · Cross-ref.** Exo 22:28.

Readers' Version

Paulos's defence against the accusations

10 So the governor nodded for Paulos to speak and he started,
"I happily defend myself today
knowing that you have many years of experience ruling in
this region. 11 You can quickly establish that it was less
than twelve days ago that I arrived in Yerushalem
(Jerusalem) to worship there. 12 They never found me in
the temple arguing with anyone or stirring up the crowd,
and nor was I doing that in the Jewish meeting halls or
anywhere in the city 13 and so they can't provide evidence
to you to support any of their accusations. 14 However, I
must confess that I follow 'The Path' that they call a sect
which serves the **God** of our ancestors and believes every-
thing in Mosheh's (Moses') law as well as the writings of
the prophets. 15 We put our trust in the same **God** that
they themselves follow, and we all anticipate a resurrec-
tion of those who serve God and those who don't. 16 Be-
cause of this, I also strive to maintain a clean conscience in
everything, before **God** and the people.
17 After several years away, I arrived in Yerushalem
bringing offerings to help my own people and before God.
18 That was when they found me in the temple after going
through the purification ceremony, and without either a
crowd or a commotion around me. 19 But there were some
Yehudim (Jews) from the province of Asia Minor who are
the ones who should be appearing here before you, and
they should be the ones accusing me if they could find
anything against me. 20 Even these ones here now should
explain what their council found me guilty of, 21 other
than my calling out that I was being judged because I be-
lieve in the resurrection of the dead.
22 But Felix who was already familiar with followers of
'The Path', announced that the trial would be adjourned
until Commander Lusias arrived when he would investi-
gate further. 23 He ordered the centurion to keep Paulos
confined, but under relaxed conditions and allowing any of
his friends to bring him anything he needed.

Paulos speaks to the governor and his wife

24 However, several days later Felix
returned there, this time with his
wife Drusilla who was Jewish. He
sent for Paulos and listened to him explain about faith in
the messiah. 25 But when the subject turned to righteous-
ness and self-control and the coming judgement, Felix be-
came very uncomfortable and told him, "That's enough for
now. If I have time in the future, I'll send for you." 26 How-
ever he was also hoping that Paulos would give him
money, so he often sent for him and spoke with him.
27 This went on for two years, until Felix was replaced as
governor by Porkios Festos, but wanting to stay in the
good books of the Yehudim (Jews), Felix left Paulos con-
fined.

Tried yet again, Paulos appeals to Kaisar

25:1 After Festos had been in the
area for three days, he made the up-
hill trip from Kaisareia to
Yerushalem (Jerusalem). 2 There the chief priests and the
Jewish leaders repeated their case against Paulos, and they
implored Festos, 3 asking as a special favour, that he would
order Paulos to be sent to Yerushalem (because they
wanted to ambush and kill him on the way). 4 But Festos
replied that he'd keep Paulos in Kaisareia and he was head-
ing back there soon, 5 so he told them, "Some of your lead-
ers can go there with me, and if the man has done any-
thing wrong, they can explain their accusations there."
6 After staying seven or eight days in Yerushalem, Festos
and company travelled back to Kaisareia, and the next day
he sat at the judge's bench and ordered that Paulos be
brought in. 7 When he arrived, the Yehudim (Jews) who'd
come from Yerushalem stood facing Paulos and presented
many heavy charges which they weren't able to prove.
8 Paulos defended himself, stating that he hadn't sinned
against any Jewish law or against the temple, nor against
any Romaios law.
9 However, Festos wanted to be able to grant a favour to
the Yehudim, so in response to Paulos he asked, "Are you
willing to be returned to Yerushalem so that I can judge
you about these things there?"
10 "I'm here facing Kaisar's representative," Paulos
replied. "and it's quite appropriate for me to be judged
here. I've done nothing wrong to these Yehudim as you
can no doubt see for yourself. 11 If I had done anything
wrong, anything worthy of the death sentence, then I'm
ready to accept death. On the other hand, if none of their
accusations are true, no one can hand me over to them. I
appeal to Kaisar."
12 So Festos conferred with his legal counsel and an-
swered, "Well, you've appealed to Kaisar so you'll go to
Kaisar!"

King Agrippas wants to hear from Paulos

13 Several days later, King Agrippas
and his sister Bernike arrived in
Kaisareia to meet Festos. 14 As they had planned to stay on
for a few days, Festos mentioned about Paulos to the king,
telling him, "There's a prisoner here that Felix left behind.
15 When I was in Yerushalem (Jerusalem), the chief priests
and Jewish elders reported to me, wanting a conviction of
this man. 16 I told them that it's not the Romaios way to
convict someone until they've been able to face their ac-
cusers and make their defence against the accusations.
17 So as soon as they arrived here, on the very next day I
sat on the judge's bench and ordered the man to be
brought in 18 that they were accusing, but they didn't raise
even one of the charges that I expected. 19 Instead they
raised some issues about their own beliefs and about some
dead person called **Yeshua** (Jesus; Grk. Yesus) that Paulos
reckoned was still living. 20 I was puzzled about this debate
and asked him if he wanted to be judged about these
things in Yerushalem. 21 But Paulos appealed to be kept
safe from them until he could face the emperor, so I or-
dered him to be kept in prison until I can send him to Ro-
mai."
22 "I'd quite like to hear him myself," Agrippas said.
"Well, tomorrow," replied Festos, "you'll be able to hear
from him."
23 So the next day, King Agrippas and Bernike formally
arrived with all their attendants and entered the audito-

Readers' Version

rium to greet the commanders and the prominent men of the city, and then Festos ordered for Paulos to be brought in. 24 Festos started, "King Agrippas and everyone present, observe the prisoner who a multitude of Yehudim (Jews) pleaded with me about both in Yerushalem and here, that he doesn't deserve to still be alive. 25 But I haven't discovered anything that he's done that's worthy of a death sentence, and since he himself appealed to the emperor, I judged that that's where he should be sent. 26 The problem is that I don't have any charge to write to my master and so I've brought the prisoner out in front of you so that after you examine him, I might have something I can write, 27 because it doesn't seem logical to me to transport a prisoner to Romai if there's no charges specified against him."

Paulos's defence before Festos and Agrippas

26:1 So then Agrippas told Paulos, "Okay, you can give your side now then."

So Paulos gestured with his hand and began:

2 "Concerning all the charges which have been brought against me by the Yehudim (Jews), King Agrippas, I consider myself fortunate 3 because you're an expert on Jewish customs and issues, so I ask you to listen to me patiently.

4 "All the Yehudim know about my early life, from my upbringing in my own country and then in Yerushalem (Jerusalem). 5 They also know, and could even testify to you if they would admit it, that I followed our religious laws very closely as a member of the Farisaios party. 6 Yet now I stand judged for believing in the same hope as our ancestors—that hope promised by our **God** 7 who we twelve tribes diligently serve day and night in order to obtain—the hope, your majesty, for which I'm being indicted. 8 So why do you all find it unbelievable that **God** can raise the dead?

9 "I too originally thought it necessary to do many things to oppose the cause **of** this **Yeshua** (Jesus; Grk. Yesus) from Nazaret. 10 So in Yerushalem I worked to have many of these innocent believers locked up in prison with the authority of the chief priests, or if they were to be killed, I would add my vote against them. 11 And in all the Jewish meeting halls, when I found believers I punished them and forced them to curse God and treated them with extreme anger, even travelling to further away towns.

Paulos tells about his commission

12 "So it was one time travelling to Damesek (Damascus) carrying permission letters from the chief priests 13 that in the middle of the day, your majesty, I saw a bright light from the sky—even brighter than the sun—and it shone on me and my companions. 14 All of us fell down to the ground and I heard a voice speaking to me in Hebrew saying, 'Sha'ul (Saul; Grk. Saulos/Saul), Sha'ul, why are you persecuting me? Life will be difficult for you if you resist me.'

15 'Who are you, master?', I asked.

"And the **master** responded, 'I am **Yeshua** (Jesus; Grk. Yesus), the one you're persecuting. 16 Now get up, because I let you see me in order to appoint you as my servant and my witness—to tell the people what you've seen and what you will be shown. 17 I will rescue you from your own people and from the non-Jews that I'm sending you out to, 18 to open their minds and for them to turn back from darkness to light and from Satan's power to **God**, so that they can be forgiven for their sins and receive an inheritance among the ones who've been made guiltless by their faith in me.'

Paulos tells about his ministry

19 "So then, King Agrippas, I couldn't disobey that vision 20 so I preached first to those in Damesek (Damascus) and then in Yerushalem (Jerusalem) and all of Yehudah (Judea), and then in the towns of the non-Jews. I preached about turning from their sins and turning back to **God**, and then actually living like people who had repented. 21 It was because of these things that the Yehudim (Jews) grabbed me in the temple and tried to do me in. 22 So it is that with **God's** help until this very day I have stood testifying to commoners and leaders, teaching nothing other than what Mosheh (Moses) and the prophets had already written that would happen— 23 that the **messiah** would come and suffer and as the first of the dead to come back to life, he is going to be proclaiming light to both Yehudim and non-Jews."

24 Then speaking about Paulos's defence, Governor Festos said, "Paulos, you're stark, raving mad! All your education has turned you into an idiot."

25 But Paulos said, "I haven't gone mad, most excellent Festos, but I'm speaking the truth in all seriousness. 26 The king knows what I'm talking about and that's why I'm speaking boldly, because none of these things were done in a corner and I'm sure that none of it has escaped his notice. 27 King Agrippas, do you believe what the prophets wrote? Yes, I'm sure you do."

28 But Agrippas answered Paulos, "Do you think you can talk me into becoming a follower of the messiah in just that short time?"

29 "I hope **to God**", said Paulos, "whether it takes a short time or a long time, that both you and the others listening today will become just like me except for these chains."

30 Then the king and the governor both stood, along with Bernike and the others sitting with them 31 and as they left they were saying to each other, "That man hasn't done anything deserving of death or imprisonment."

32 "Yes, he could have been set free," replied Agrippas, "if he hadn't appealed to Kaisar."

Paulos is escorted off overseas

27:1 So when it was considered the right season to sail to Italia, Paulos and some other prisoners were put under the guard of a centurion named Yulios (from the Augustan Regiment). 2 We all boarded on a ship from Adramuttainos that was about to sail to various places along the coast of Asia Minor. Aristarkos, a Makedonian man from Thessalonikai, was with us as we departed.

3 The next day we docked at Tsidon (Sidon) where Yulios very kindly allowed Paulos to visit some of his friends so they could provide for his needs. 4 When we left again, the ship stayed between Kupros (Cyprus) and the mainland be-

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cause of the unfavourable winds, 5 then after sailing past Kilikia and Pamfulia, we docked at Mura in the province of Lukia. 6 There the centurion found a ship from Alexandria that was sailing to Italia, so he boarded us on that.

7 After many days of slow and difficult sailing, we came alongside Knidos but the wind wasn't helpful to us, so we sailed across to Kraitai (Crete) and along the cape of Salmone. 8 We sailed along it with difficulty until we came to a place called 'Fair Havens' which was near the city of Lasaia.

9 A lot of time had now elapsed and the voyage was starting to become dangerous because we were already heading into winter. Paulos advised those in charge, 10 telling them, "Men, I perceive that we're going to encounter a lot of damage on this voyage, with loss not only of the cargo and the ship, but also our lives." 11 But the centurion was persuaded by the ship owner and the captain, rather than by what Paulos had said. 12 They realised that this harbour wasn't suitable to winter in, so the majority suggested leaving there with the expectation of being able to get to Kraitai to winter in the harbour at Foinix (which was open to both the southwest and the northwest).

The severe storm at sea

13 When a south wind started blowing gently, they thought they could make it, so they pulled in the anchor and sailed along close to Kraitai (Crete). 14 However, a short while later the wind turned to a violent north-easter which forced us out to sea. 15 The ship was driven by the wind and unable to tack to face into it, so the sailors gave up and just let it be driven. 16 As we passed a small island called Klaudai, we got a brief break and were able to resecure the lifeboat 17 and then bring it up on board. Then ropes were used to wrap around the ship in case it were to run aground into the shallows at Surtis and the gear was lowered,[115] allowing the wind to drive the ship along. 18 We were violently tossed around by the storm, and the next day the crew started lightening the ship by tipping some of the cargo overboard. 19 By the third day, the sailors themselves in desperation were even throwing some of the ship's gear overboard. 20 We didn't see either the sun or the stars for several more days—it wasn't a minor storm by any means—and by then any remaining hope that we had of staying alive disappeared 21 and no one had eaten or drunk much at all.

Then Paulos stood up in the middle of them and said, "Well, you should have listened to me after all and not left Kraitai, so now we have this damage and loss. 22 Nevertheless I think we can all cheer up because not a single life will be lost—only the ship— 23 because last night one of the messengers **of** the **God** that I serve came and stood beside me 24 and told me not to be afraid because I would indeed get to stand before Kaisar and that **God** has granted your lives to me as well. 25 So cheer up, fellows, because I'm certain that **God** will carry out what was told to me 26 even though we'll run aground onto an island first."

27 So it happened that in the middle of our fourteenth night of being blown across the Adrias Sea, the sailors suspected that we were nearing land. 28 They dropped a weighted line and measured the ocean depth at around 40 metres and then a bit later it was down to 30 metres. 29 Worrying that the ship might run aground on rough rocks, they threw out four anchors from the stern as they hoped that daylight would come quickly. 30 Then the sailors lowered the lifeboat as if planning to pull out some anchors from the bow, but really planning to desert the ship. 31 However Paulos told the centurion and the soldiers that if the sailors didn't remain with the ship, everybody couldn't be sure to be saved, 32 so the soldiers cut the ropes attaching the lifeboat and allowed it to run aground.

33 As they waited for the daylight, Paulos encouraged them all to eat something, saying, "Today is our fourteenth day and you've had nothing to eat. As we're waiting, 34 I urge you to eat something. This will help you to have strength because none of you are going to drown." 35 Having said that, he gave thanks **to God** in front of everyone, and breaking some bread, started eating it. 36 They all cheered up and also started eating. 37 There were two hundred and seventy-six of them on the ship, 38 and when they'd all eaten what they wanted, they lightened the ship more by throwing their wheat into the sea.

The ship runs aground

39 Once it became light, they saw that they were close to shore in a bay but didn't recognise the place. After some discussion, they decided to try to save the ship 40 so they cut away the anchors that were holding them in the sea and untied the rudder handles. Then raising the foresail, they let the wind blow them into the shore. 41 But they hit a bank with ocean on both sides of it and the ship ran aground. The bow of the ship was completely stuck but the stern was being broken up by the force of the ocean.

42 At this point the soldiers decided that they should kill the prisoners in case any of them decided to swim away and escape, 43 but the centurion wanted to keep Paulos safe so he vetoed that plan. He commanded those who could swim to jump off and swim in to shore, 44 and for the others to grab floating planks or something off the ship that would float, and so everyone got safely onto the beach.

On the island of Melitai

28:1 Once everyone was safe, we discovered that the island is called Melitai. 2 And the people there showed incredible kindness to us as they welcomed us and lit a fire, as it started raining again and was very cold. 3 However when Paulos was helping to pick up sticks and putting them on the fire, a viper was driven out by the heat and clamped its jaws down on his hand. 4 When the islanders saw the snake hanging from his hand they decided that he must be a murderer who had survived the shipwreck but now fate

115 **RV 27:17 · Note** It's not certain what was meant here—it might have meant lowering the sails further to catch less wind or even lowering the mast, or else letting out the sea anchor to help keep the back of the ship facing the wind.

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had finally decided his time was up. 5 However, Paulos just shook the snake off into the fire and wasn't harmed. 6 The locals were waiting for his arm to swell up or for him to fall down dead, but after a while when nothing happened they changed their minds and decided that instead, he must be a god.

7 The area that we had beached in belonged to the leader of the island named Poplios. He welcomed us and looked after us for three days, 8 but while we were there, his father got sick with dysentery and fever. Paulos went in and placing his hands on him, prayed for him and healed him. 9 As a result of that, anyone on the whole island who was sick came and was cured 10 and so the people brought us many gifts and when we left, they supplied us with provisions.

Sailing from Melitai to Romai

11 After three months we were able to leave on an Alexandrian ship that had wintered at the island. It was decorated with carvings of the twin 'gods'. 12 We stayed three days when we arrived at Surakousai 13 and then we sailed on to Raigion. The next day a south wind came so we sailed on to Potioloi 14 where we found some believers and they encouraged us to stay for seven days. Then we finally got to Romai. 15 The believers in Romai had heard about us, so they came to meet us at the Appios Market and the Three Taverns. Paulos was encouraged to see them and thanked **God**.

Paulos preaches in Romai

16 When we got into Romai proper, Paulos was allowed to live by himself, with just a soldier guarding him.

17 After three days, he called together the leaders of the Yehudim (Jews) in Romai, and when they'd all gathered he spoke to them, "Men, brothers, I have done nothing against my people or against our ancestral customs. I was taken prisoner in Yerushalem (Jerusalem) and handed over to the Romaios 18 who, after examining me, wanted to release me because I had done nothing worthy of execution. 19 But in defending myself against the Yehudim there, I felt compelled to appeal to Kaisar, although I myself had no complaint against the Yehudim. 20 So that was why I called for you and wanted to address you, because I am in chains for the sake of Yisrael's (Israel's) hope—the messiah."

21 "We haven't received any correspondence here about you," they answered. "Nor have any of our brothers from Yerushalem arrived here to report any crimes of yours. 22 But we would very much like to hear from you about your thinking, because we've certainly heard about this new sect because everyone is speaking out against it."

23 Then they set a day when they could visit him where he was staying and so that from morning to evening he could explain **about God's** kingdom and show them how Mosheh's (Moses') law and the prophets' writings spoke about **Yeshua** (Jesus; Grk. Yesus). 24 Afterwards some were persuaded while others didn't find it believable. 25 They argued back and forth, and as they were about to leave, Paulos shared this final message, "The holy **spirit** spoke rightly through Yeshayah (Isaiah) the prophet to your ancestors, saying:

26 Go to these people and tell them,
When you listen you will hear but not understand,
and when you look you will see but not perceive it.
27 Because these people's minds have become dull
and they can barely hear with their ears
and they shut their eyes,
just in case their eyes might actually see,
and their ears might actually hear,
and they might understand with their minds,
and turn back to me
and then I would heal them.[116]

28 So now let it be known to you all that the message of salvation from **God** has been sent out to non-Jews and they will listen."

29 ◘ 30 Paulos remained in his own rental accommodation in Romai for two whole years and welcomed everyone who went to see him, 31 telling them **about God's** kingdom and boldly teaching about the **master Yeshua** (Jesus; Grk. Yesus) without any hindrance.

116 RV 28:26-27 · Cross-ref. Isa 6:9-10.

Ya'akov (James)

Introduction

Author

The author of this letter is commonly known as 'Ya'akov' in English translations, but most people don't realise that his English name should be Ya'akov (or Yakōbos if you wanted to be closer to the Koine Greek spelling). This translation error can be traced all the way back to Yohan Wycliffe's English translation from the Latin in the 1300's as he didn't have access to Greek New Testament manuscripts (although he did use Yacob in some parts of his New Testament when it referred to the son of Isaac). The confusion was probably due to changes in the way Latin was spoken over the centuries, and then translating the name from the historically-altered Latin instead of from the original Greek—see https://www.biblicalarchaeology.org/daily/biblical-topics/bible-versions-and-translations/james-or-jacob-in-the-bible for more details.

Note from the first sentence in the letter that Ya'akov addressed the letter to the twelve tribes who originated from the twelve sons of his namesake.

This letter

This *Letter from Ya'akov* is Ya'akov's collection of advice to those who believe there is a god in heaven. He wrote this to all people scattered all around the world. Ya'akov used examples in order to explain his advice, so that their behaviour would improve and also their daily work. He also taught on various topics like: faith, testing, suffering, showing, respect, good behaviour, watching what you say, true wisdom from God, and prayer.

He said that our faith is deficient if we don't also demonstrate it by our actions.

Main components of Ya'akov's letter

Introduction *1:1*
The faith and the wisdom/knowledge *1:2-8*
The poor and the rich man *1:9-11*
The testing and the temptation *1:12-18*
The listening and the making *1:19-27*
Respecting all people *2:1-13*
The faith and the good work *2:14-26*
The tongue *3:1-12*
The wisdom/knowledge from heaven *3:13-18*
The Christian and the things/objects *4:1–5:6*
Various teachings *5:7-20*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This letter is from Ya'akov (James; Grk. Yakobos),[1] a slave for **God** and for the **master Yeshua (Jesus; Grk. Yesus) the messiah.** It's written to the tribes who have ended up dispersed into many nations: Greetings.

Gaining endurance and requesting wisdom

2 Be cheerful my fellow believers, when you face a range of difficult situations, **3** knowing that you will learn endurance as your faith is tested. **4** Let that endurance do its perfect work so that you all might become perfect and mature—not lacking anything.

5 If anyone of you is lacking wisdom, then it should be requested from **God** who gives it generously and without disparagement, and so it will be given to you, **6** but the person who's asking should demonstrate their faith and not be doubting. That's because a person who doubts is like a wave on the sea that's just blown and tossed around **7** and a person like that shouldn't expect to get anything from the **master** **8** because that person is double-minded, and everything they attempt ends up in difficulty.

Behaviour of the poor and the wealthy

9 Those of humbler means can boast about their greatness **10** whereas the wealthy can boast about their weakness because they'll pass away just like the daisies in the grass.[2] **11** When the sun rises with its scorching heat and withers the grass, the flowers will drop and lose all their beauty. So too for rich people who'll fade away right in the middle of all their projects.

Testing and temptation

12 Any person who's enduring testing circumstances is fortunate, because once they've passed the test, they'll receive a crown of life that Yeshua (Jesus; Grk. Yesus) promised to those who love him. **13** No one should say 'It's **God** tempting me' when they're being tempted, because **God** can't be tempted to do evil and he doesn't tempt others, **14** but rather they're being tempted by their own lusts. They're being drawn away and enticed into what they know is wrong, **15** and after the desire is conceived it leads to sin, and once the sin is concluded it leads to death.

16 Don't be led astray, my dear brothers and sisters. **17** Every gift that's good and perfect comes from heaven. It comes down from the father of lights, none of which are changing or casting moving shadows. **18** Once he had decided it, he created us by his spoken commands so that we'd become a kind of special first 'harvest' out of all of his creatures.

Listening then doing

19 So my dear brothers and sisters, note this: Everyone should be quick to listen but slow to speak, and should be slow to get angry **20** because when people get very angry, it doesn't lead to the good behaviour that **God** expects. **21** So discard all moral filth and the evil that's plentiful, and humbly accept the message that's implanted in you all and which is capable of saving your souls.

22 Don't delude yourselves by just listening to the message, but put it into practice in your daily lives. **23** Anyone who is just a listener of the message and does nothing with it is like someone who looks at their face in a mirror **24** but goes away after having a look and then immediately forgets what they looked like. **25** However the person who investigates the perfect law that gives freedom, and then sticks with it, not being just an observer that forgets about it but rather a person who puts it into practice, this person will prosper in whatever they do.

26 If anyone supposes that they're religious but doesn't guard what comes out of their mouth, then that person's religion is only skin deep and hasn't affected their heart. **27** A person who wants to truly serve our **God** and father with a pure heart would be visiting orphans and widows in their difficulties and staying unstained by worldly ideas.

Avoiding favouritism

2:1 My dear brothers and sisters, as you live out your faith in our honoured **master Yeshua (Jesus; Grk. Yesus) the messiah**, don't show favouritism to others. **2** For example, if a man in nicely cut clothes and wearing an expensive gold ring came into to your meeting as well as a poor man in filthy clothes **3** and you told the well-dressed one, 'You sit here in this good chair,' while telling the poor man, 'You stand over here,' or 'You sit here on the mat,' **4** wouldn't that discrimination show that you have judged them with evil motives. **5** Listen my dear brothers and sisters, didn't **God** chose the poor in this world to be rich in faith and participants in the kingdom which he promises to those who love him? **6** But you dishonour the poor, even though it's the wealthier people who oppress you and bring court cases against you. **7** And aren't they the ones who slander the very God that you pray to?

Judgement and mercy

8 However if you are obeying the golden law, then when you love your neighbour as yourself,[3] you'll be doing well according to the scriptures. **9** But if you're showing favouritism, then you're all sinning by breaking the law. **10** Because anyone who tries to keep the law but slips up in one area, they're still guilty of breaking the law. **11** The same God who said, 'Don't commit adultery,'[4] also said, 'Don't murder,'[5] so if you're not committing adultery but you murder someone, then you've broken the law. **12** So speak and live your life knowing that you're going to be judged by the law that gives freedom, **13** because judgement will be dispensed without mercy to those who haven't been putting mercy into practice. Yes, mercy wins out over judgement.

Faith in action

14 My fellow believers, what would I gain if I said that someone had faith but it didn't alter

1 RV 1:1 · Cross-ref. Mat 13:55; Mrk 6:3; Acts 15:13; Gal 1:19.

2 RV 1:10-11 · Cross-ref. Isa 40:6-7 (LXX).

3 RV 2:8 · Cross-ref. Lev 19:18.

4 RV 2:11 · Cross-ref. Exo 20:14; Deu 5:18.

5 RV 2:11 · Cross-ref. Exo 20:13; Deu 5:17.

how they live their life? Faith like that wouldn't be able to
save them. 15 If a fellow believer is lacking clothes or food,
16 and one of you says to them, 'Go in peace and be warm
and satisfied,' but don't help with their physical needs,
what use would that be? 17 In other words, faith without
the corresponding lifestyle is just dead.

18 No doubt someone will say, 'Well you have the faith
and I do the good deeds.' So show me your faith without
good deeds and I'll demonstrate my faith *by* my good
deeds. 19 You believe that there's one **God** and you're right,
but even the demons believe that and shudder. 20 But the
vain person still wants to know if faith without good deeds
is wasted? 21 Wasn't our ancestor Avraham considered
right with God due to his *actions* when he offered up his
son Yitshak (Isaac) on the altar?[6] 22 So his faith was work-
ing together with his actions, and it was by his actions that
his faith was perfected. 23 This fulfilled the scripture that
says, 'Avraham believed in **God** and so he was consider to
be right with God,[7] and was called a friend **of God**.'[8] 24 So
you can see that a person is considered right with God due
to his actions, and not just by their 'faith'. 25 Similarly the
prostitute Rahav was made right by her actions when she
welcomed the Hebrew messengers and then helped them
get away by a different route.[9] 26 Just like a body is dead
once the spirit has departed, so too faith is dead if it's not
demonstrated by good deeds.

The tongue

3:1 My brothers and sisters, not ev-
eryone should desire to be a teacher because we know that
us teachers will be judged more strictly. 2 We all stumble in
many ways. If there was someone who never said anything
wrong, this person would be perfect and also able to have
self-control over their entire body. 3 With a horse, we can
put a bridle into its mouth so we can make them do what
we want, and so we can direct the whole animal. 4 Simi-
larly, even huge ships that are being driven on by strong
winds are controlled by a small rudder and can be steered
wherever the captain desires. 5 So too the tongue is only
small but can make extensive claims.

Yes, a tiny flame can ignite an entire forest 6 and the
tongue is a fire producing a torrent of depravity. It's a part
of our physical body but capable of staining us all over and
setting our worlds on fire, because the tongue itself is set
on fire from hell. 7 Every kind of wild animal and birds and
reptiles and sea creature can be tamed and has been tamed
by humankind 8 but no one is able to tame the tongue—it's
an erratically evil body part that's full of deadly poison.
9 We use it to bless our **master** and father, yet we use it to
curse our fellow humans who are made in **God's** image.[10]
10 Both blessings and curses come out of the same mouth!
My brothers and sisters, it shouldn't be like that. 11 Surely
a spring flowing out of a single cavity can't produce both
good-tasting and bitter water. 12 A fig tree can't produce
olives and a grape vine can't produce figs, my brothers and
sisters, just like a salty supply can't give fresh water.

Heavenly wisdom

13 Any of you that are wise and un-
derstanding should demonstrate their good deeds and wis-
dom by their godly living. 14 But if you are full of bitter
jealousy or selfish ambition, don't be boasting or denying
the truth 15 because none of that came down to you from
heaven, but on the contrary it's earthly and soulish and
demonic. 16 Wherever you find jealousy and selfish ambi-
tion, you'll also find disharmony and all kinds of evil. 17 In
contrast, the wisdom that comes from God is pure, peace-
able, gentle, compliant, full of mercy and good behaviour,
unceasing, and not hypocritical. 18 Those who desire peace
sow the seeds that will produce godly behaviour.

Don't befriend the world

4:1 Where do you imagine that the
fights and quarrels among you all
originate? Isn't it because of the ambitions that surface in-
side you? 2 You all have wants that are not fulfilled so it
leads to murder. You're jealous and not able to get every-
thing you want, so you quarrel and fight. You don't have,
because you haven't asked God, 3 and when you all do ask,
it doesn't get answered because you ask with wrong mo-
tives—trying get what you want to spend on your own
wants. 4 You're just like prostitutes. Don't you realise that
if you befriend the world then you're opposing **God**, so
anyone who befriends the world makes themself an enemy
of God. 5 Do you think that the scripture means nothing
when it says, 'God's **spirit** jealously longs to live in us'?
6 However, he's good at giving grace so that's why it says,
'**God** opposes proud people but gives grace to humble
ones.'[11] 7 So strive then **to** do what **God** wants of you. Re-
sist the devil and he will flee away from you. 8 When you
all approach **God**, he will move closer to you. So keep your
hands clean you sinners, and keep your hearts pure you
who can't make up your minds about God. 9 Be miserable,
and mourn and weep. Change your laughing into crying
and your happiness into sadness 10 because when you
humble yourselves towards **Yahweh**, he will be the one to
lift you up.

Avoid judging others

11 My fellow believers, don't make
false accusations against each other because anyone who
falsely accuses or judges a fellow believer, is slandering
against the law and judging it. But if you're the ones judg-
ing the law, then you're not a follower of the law but a
judge of it. 12 There's only one lawgiver and judge and
that's the one who is able to save and to destroy. So who do
you think you are to judge your neighbour!

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6 **RV 2:21 · Cross-ref.** Gen 22:1-14.

7 **RV 2:23 · Cross-ref.** Gen 15:6.

8 **RV 2:23 · Cross-ref.** 2Ch 20:7; Isa 41:8.

9 **RV 2:25 · Cross-ref.** Josh 2:1-21.

10 **RV 3:9 · Cross-ref.** Gen 1:26.

11 **RV 4:6 · Cross-ref.** Prv 3:34 (LXX).

Readers' Version

Avoid boasting and presumption

13 Now you all might say, 'Today or tomorrow we'll go into the city to work there for a year and do some trading to make some money.'[12] 14 But you don't know what tomorrow will bring, because what are your lives? You're like a vapour that appears for a brief period and then it's gone. 15 So instead of saying that, you should say, 'If the **master** wants it, we will live and we'll do this or that.' 16 But as it is, you've all been boasting in your arrogance and that's an evil attitude. 17 Any person who knows that there's some good thing that they should be doing, but doesn't do it, is sinning.

The bad ending of wealthy prigs

5:1 So you wealthy people, come and cry about the miseries that are about to hit you all. 2 Your riches have rotted and your clothes have become moth-eaten.[13] 3 Your gold and silver has corroded, and that corrosion will speak out against you and will eat away your bodies like fire because you stored up wealth in this final age. 4 The unpaid wages of the workers who harvested your fields are crying out[14] and the desperate requests of those harvesters have been heard by army commander **Yahweh**. 5 You have indulged yourselves and lived luxuriously but you've been fattening yourselves up as the time for your slaughter approaches. 6 You all convicted innocent people and had them executed, even when they weren't doing anything against you.

Wait patiently

7 So my fellow believers, be patient until the return of Yeshua (Jesus; Grk. Yesus) our **master**. You see how farmers look forward to the fruit to be ready—waiting patiently even while they monitor the early and the late rains. 8 All of you should be patient too, and encourage each other in your faith because the **master's** return is closer now.

9 And don't moan about each other, my fellow believers, so that you all won't be judged for it, because truly, the judge is just outside about to come in the doors. 10 Look at the prophets who spoke out **the** messages from **Yahweh**—they're good examples of suffering and patience for you to follow 11 and now we consider them as heroes for their endurance. You all heard about Iyov's (Job's) endurance[15] and then you yourselves witnessed what happened to Yeshua our **master**, and you saw his compassion and mercy.[16]

12 But most importantly, brothers and sisters, don't swear by heaven or earth or by any other kind of oath but simply be honest so that 'yes' means yes and 'no' means no,[17] then you won't end up getting judged.

The power of prayer and restoration

13 Is anyone among you going through hard times? If so, they should be praying. Is anyone feeling cheerful? If so, they should be singing praises. 14 Is anyone among you sick? If so, that person should call the leaders of the assembly and get them to anoint them with oil[18] and to pray for them in the name and authority of Yeshua (Jesus; Grk. Yesus) our **master**. 15 Then that declaration of faith will save the weak person and the **master** will lift him/her up, and if they've sinned, then their sins will also be forgiven. 16 So confess your sins to each other and pray for each other so that all of you can be healed, because when an obedient believer prays, it has a real effect. 17 Eliyah (Elijah) was a person just similar to us, and when he prayed for the rain to stop, it stopped, and it didn't rain again for three and a half years.[19] 18 Then he prayed again, and the rain came down from the sky and the land sprouted and started to bear fruit again.[20]

19 My fellow believers, if any of you have wandered from the truth and someone helps them back, 20 then you should know that someone who helps a sinner to come back from their deceitful ways will be saving their soul from death, and their many sins can be forgiven.[21]

JAM · OET-RV v0.2.2

12 **RV 4:13-14 · Cross-ref.** Prv 27:1.
13 **RV 5:2-3 · Cross-ref.** Mat 6:19.
14 **RV 5:4 · Cross-ref.** Deu 24:14-15.
15 **RV 5:11 · Cross-ref.** Yob 1:21-22; 2:10.
16 **RV 5:11 · Cross-ref.** Psa 103:8.
17 **RV 5:12 · Cross-ref.** Mat 5:34-37.
18 **RV 5:14 · Cross-ref.** Mrk 6:13.
19 **RV 5:17 · Cross-ref.** 1Ki 17:1; 18:1.
20 **RV 5:18 · Cross-ref.** 1Ki 18:42-45.
21 **RV 5:20 · Cross-ref.** Prv 10:12; 1Pe 4:8.

Paulos's letter to the assemblies in
Galatia

Introduction

At the time when the preaching of the good message about Yeshua began to spread and it started being accepted by non-Jews, an important question arose: whether or not it's necessary for a person wanting to accept the message to also obey the Law of Mosheh. Paulos argues that it's not necessary because it's by faith that we can receive life from the messiah, and it's by faith that a person is considered guiltless in God's eyes. But there among the groups of believers in Galasya (a province of Rome in Asia Minor, now part of modern Turkey), there were people who disagreed with Paulos and believed that it's still necessary for a follower of Yeshua to obey all of Mosheh's laws in order to become righteous in God's sight.

In *Paulos's letter to the assemblies in Galatia*, he wrote so that people who had started to follow deviant teachings might return to the true faith. He began this by explaining the reasons that he himself became a missionary. He showed that his becoming a missionary wasn't because he was selected by the people, but that God himself spoke to him, and what's more, he was specifically sent by God to the non-Jews. As a result of that, he strove to ensure that people understood that there's only one way to restore our relationship with God, and that's through faith in God's son.

Nearer the end of his letter, he answered those who say that it's wrong not to obey Mosheh's law. Paulos stated that he would be afraid to leave behind God's goodness and mercy just to become a slave of Mosheh's rules. Again he advised that it's necessary for them to listen to God's spirit so that they're changed and don't follow the sinful desires of their own bodies.

Main components of Paulos's letter

Introduction *1:1-10*
Paulos's calling as an ambassador of the messiah *1:11–2:14*
The good message about the goodness and mercy of God *2:15–4:31*
Christian freedom and living *5:1–6:10*
Ending *6:11-18*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This letter is from Paulos, **one** of Yeshua's (Jesus'; Grk. Yesus') ambassadors, not chosen by people or any human desire, but **chosen** directly by **Yeshua the messiah** and **God** the father who raised Yeshua from the dead. **2** On behalf of all the believers here, I'm writing to the assemblies of believers in Galatia.

3 May you all experience the grace and peace that comes from **God** the father and our **master Yeshua the messiah**, **4** the one who gave himself for our sins to rescue us from this present, evil age, according to **God** our father's desire— **5** our father who'll be praised even through future ages. That's how it is.

There's only one good message

6 I'm astounded that you people have so quickly replaced the good message that you heard from the **one** who called you to the **messiah's** grace. You've replaced it with another narrative **7** which is not at all another good message, but rather comes from those who are confusing you and wanting to alter the actual good message about the **messiah**. **8** Even if either we ourselves or even a messenger from heaven were to preach a different 'good message' which disagrees with the good message that we first preached to you, then they should be cursed. **9** As we've previously said, and even now say it again: if anyone preaches a 'good message' to you that's different from what you already heard, let that person be cursed.

10 Am I trying to please and persuade people or **God**? If I was still trying to please people, I wouldn't be worthy to be **one of the messiah's** slaves.

Paulos was commissioned directly by God

11 I'm letting you know, brothers and sisters, that the good message I proclaimed didn't just come from human ideas. **12** It didn't come from my ideas, nor was I taught it by some other person, but it was revealed to me by **Yeshua (Jesus; Grk. Yesus) the messiah**.

13 Brothers and sisters, you've heard **about** my previous behaviour, when as a strict Yehudi (Jew), I was extreme in persecuting the assembly **of God's** people, and was trying to destroy them.[1] **14** I was progressing in Youdaismos quicker than many of my contemporaries, being so much more zealous in observing our ancient traditions.[2]

15 But God, who'd planned this from even before I was born, called me,[3] because of his grace, **16** so that he could reveal his son through me, and I could preach the good message to non-Jews. I didn't rush to get advice from others, **17** nor did I head to Yerushalem (Jerusalem) to consult with the ambassadors there that preceded me, but I went away to Arav and then later returned to Damesek (Damascus). **18** Then finally, after three years, I went to Yerushalem to get to know Kefa (Peter; Grk. Petros), and stayed with him for just over two weeks.[4] **19** I didn't meet any of the other ambassadors, other than Yeshua's brother, Ya'akov (James; Grk. Yakobos), **20** and what I'm writing to you, I'm writing with **God** watching, so I'm not lying.

21 Then I went into the regions of Aram (Syria) and Kilikia. **22** The assemblies back in Yehudah (Judea) that believe in **the messiah** didn't know me by sight, **23** but had only heard about me—that the person who'd once been persecuting them was now preaching the good message about the faith himself, **24** and they praised **God** because of what had happened to me.

The ambassadors accept Paulos and Barnabas

2:1 It was fourteen years later that I made the uphill trek to Yerushalem (Jerusalem)[5] with Barnabas, taking Titos along as well. **2** God had told me to go there, and I explained to the leaders there the good message that I'd been proclaiming to the non-Jews. I did it privately, to double-check that I wasn't somehow just acting vainly. **3** But not even Titos, who was with me, was compelled to be circumcised, even though he's a Greek. **4** However, some false brothers were sneaked in to monitor the freedoms that we have in **the messiah**, **Yeshua** (Jesus; Grk. Yesus), and they wanted us to be enslaved to their traditions. **5** But we didn't submit to them even for one hour, so that the truth of the good message could continue amongst you.

6 And those people who were supposed leaders (although what they were didn't mean much to me, because **God** doesn't go by appearances)[6] didn't really contribute anything useful, as far as I could tell. **7** Instead, they saw that I've been entrusted with taking the good message to the non-Jews, just like Kefa (Peter; Grk. Petros) was entrusted to take it to the Yehudim (Jews), **8** because the same God who worked in Kefa to assign him to the Yehudim also worked in me to assign me to the non-Jews. **9** So, seeing the grace that God had shown towards me, Ya'akov (James; Grk. Yakobos) and Kefa and Yohan (John; Grk. Yoannes), the apparent pillars of the assemblies, accepted me and Barnabas as equals, so that we could go to the non-Jews and them to the Yehudim. **10** Also, they said that we need to keep helping the poor, but I was eager to do that anyway.

Paulos scolds Kefa

11 But when Kefa (Peter; Grk. Petros) came to Antiokeia, I had to oppose him to his face, because he'd messed up. **12** He'd been eating with non-Jews, but when Ya'akov (Jacob) and his companions arrived, he about-faced and started eating separately, because he was afraid of being criticised by the strict Yehudim (Jews). **13** The other Yehudim with him were also being hypocrites—so much so that even Barnabas joined their hypocrisy— **14** but when I saw that they weren't being hon-

1 **RV 1:13 · Cross-ref.** Acts 8:3; 22:4-5; 26:9-11.

2 **RV 1:14 · Cross-ref.** Acts 22:3.

3 **RV 1:15-16 · Cross-ref.** Acts 9:3-6; 22:6-10; 26:13-18.

4 **RV 1:18 · Cross-ref.** Acts 9:26-30.

5 **RV 2:1 · Cross-ref.** Acts 11:30; 15:2.

6 **RV 2:6 · Cross-ref.** Deu 10:17.

Readers' Version

est with the truth of the good message, I had to say to Kefa in front of everybody, "If you Yehudim are living more like non-Jews, and not like strict Yehudim, how can you force non-Jews to obey all the Jewish traditions?"

You can't be saved by obeying rules

15 We follow Jewish laws, not other nations' customs, 16 but we know that we're not saved by following rules,[7] but only by faith **in Yeshua (Jesus; Grk. Yesus) the messiah.**[8] So we've believed in **Yeshua the messiah** so that we can be made guiltless by our faith **in the messiah**, and not by obeying all those rules, because none of those rules can ever make any person guiltless. 17 However, if we attempt to be made guiltless through **the messiah**, yet find that we're sinners, does that mean that **the messiah** is a servant to sin? That could never be so! 18 If I rebuild what I've already torn down, that would show me to be a law-breaker. 19 It was the law that showed me that I needed die to the idea of following the law, so that I could live to serve **God** instead. I was executed on a post along with **the messiah**,[9] 20 and I'm not living any more, but it's **the messiah** now living in me. The way that my body stays alive now is by living by faith in **God's** son—the **one** who loved me and allowed himself to be executed for me. 21 I'm not rejecting **God's** grace, because if the law could make me guiltless, that would mean that **the messiah** died unnecessarily.

3:1 You foolish Galatians, who tricked you into changing? You know that **Yeshua the messiah** was publicly known to have been executed by being nailed to a post.[10] 2 So I just want to ask you one thing: did you receive the **spirit** by obeying all the rules, or was it by faith when you heard? 3 So aren't you being foolish? Having begun **in the spirit**, now you people are focusing back on bodily discipline. 4 You vainly endured so many things—it was vain wasn't it? 5 So the one who gave the **spirit** to you and worked miracles among you, did all that come about from obeying the rules or by the faith that came from hearing the good message?

The spreading of Avraham's blessing

6 Avraham believed **in God** and was declared guiltless as a result.[11] 7 So now anyone who exercises faith is a descendant of Avraham.[12] 8 The writers of the scriptures foresaw that **God** was going to make non-Jews guiltless through faith when he promised to Avraham that all the nations would be blessed through him,[13] 9 so those who have faith that Yeshua (Jesus; Grk. Yesus) is the messiah will be blessed just as Avraham was blessed for believing God.

10 All those who strive to be saved by obeying the law are under a curse, because it's written that 'everyone is cursed who doesn't live by and fulfil everything that's been written down in the law scroll'.[14] 11 It's clear that the law can't make anyone guiltless in **God's** view, because it's written that 'those who are guiltless will live by faith'.[15] 12 And the law doesn't produce faith, but 'the person who obeys these things is the one who will live'.[16]

13 **The messiah** saved us from the law's curse by becoming the curse for our sake, because it's written, '**anyone** who's hung on a tree is cursed'.[17] 14 He paid the price for us so that the blessing for Avraham would also reach the non-Jews through **the messiah Yeshua** and we'd all be able to receive the **spirit** through faith.

The law didn't annul the promise

15 Brothers and sisters, consider our human ways: once an agreement has been accepted, one party can't just reject it or add conditions. 16 The promises were given to Avraham and to his offspring. It doesn't say 'offsprings (plural)' but is only referring to the **one** who's the **messiah**. 17 So what I'm telling you is that the agreement with Avraham that was previously ratified by **God** was not annulled 430 years later[18] when the law was given to Mosheh (Moses), and nor was the promise nullified, 18 because if the inheritance now came by obeying the law, then it could no longer be the result of the promise, but **God** had already granted it to Avraham via the promise.[19] 19 So what was the law for then? Because of sinfulness, it was added until the promised descendant would come. It was directed through messengers and entrusted to Mosheh as a mediator. 20 You don't need a mediator if there's only one party involved, and **God** is one.

Coming of age for the inheritance

21 So does the law oppose **God's** promises? Certainly not, because if the law was able to give life, you could become guiltless by obeying the law. 22 The scriptures explain that everyone is imprisoned by sin so that by faith **in Yeshua (Jesus; Grk. Yesus) the messiah**, the promise could be granted to those who believe.

23 Before faith could come, we were guarded under the

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7 **RV 2:16 · Cross-ref.** Psa 143:2; Rom 3:20.
8 **RV 2:16 · Cross-ref.** Rom 3:22.
9 **RV 2:19 · Cross-ref.** Rom 6:1-11; 7:1-6.
10 **RV 3:1 · Cross-ref.** Jhn 20:25.
11 **RV 3:6 · Cross-ref.** Gen 15:6; Rom 4:3.
12 **RV 3:7 · Cross-ref.** Rom 4:16.
13 **RV 3:8 · Cross-ref.** Gen 12:3.
14 **RV 3:10 · Cross-ref.** Deu 27:26 (LXX).
15 **RV 3:11 · Cross-ref.** Hab 2:4.
16 **RV 3:12 · Cross-ref.** Lev 18:5.
17 **RV 3:13 · Cross-ref.** Deu 21:23.
18 **RV 3:17 · Cross-ref.** Exo 12:40.
19 **RV 3:18 · Cross-ref.** Rom 4:14.

Readers' Version

law—imprisoned so that faith could be revealed. 24 So the law was our tutor until **the messiah** came so that we could then be made guiltless by faith, 25 and now that we've come to faith, we're no longer under our tutor.

26 So you're all **God's** children through faith in **the messiah**, **Yeshua**, 27 because everyone who's been immersed to obey **the messiah** is now cloaked in **the messiah**. 28 So there's no Yehudi (Jew) or Greek, no slave or free person, no male or female, because you're all identified as being in **the messiah**, **Yeshua**. 29 And if you're in **the messiah**, then you're now Avraham's descendant, and so you're heirs of that promise.[20]

4:1 But as long as the heir is underage, he's no wealthier than a slave (even though he'll become the master), 2 but he's under guardians and managers until he reaches the age that his father specified. 3 That's how it is with us—when we were infants we were enslaved by this world's principles, 4 but at the appointed time, **God** sent his son down to be given birth to by a woman and to live under Mosheh's (Moses') law 5 so that he could buy back those enslaved under the law and they could now be adopted as children with an inheritance.[21]

6 So because you're now children, **God** sent his son's **spirit** down into our hearts as we call out, 'Father, father.' 7 Now you're no longer slaves, but children with full rights, and as children, heirs of **God's** promise.

Paulos's concerns about their faith

8 When you didn't know **God**, you served others who aren't really gods at all. 9 But now that you do know **God**, or rather now that **God** knows you, why would you turn back again to useless and inferior beliefs, to serve them all over again? 10 You people observe special holidays and certain months and seasons and years. 11 I worry that maybe I've wasted my time helping you.

12 I implore you to become like me, brothers and sisters, because I'm also just like you. You haven't wronged me in any way, 13 but you know that it was a result of my fleshly weakness that I originally preached the good message to you.[22] 14 Yet you didn't mock or despise me, brothers and sisters, for this trial of my flesh, but rather you received me as **God's** messenger like you might have received **the messiah Yeshua** (Jesus; Grk. Yesus) himself. 15 So where are your generous attitudes now? I know that back then, you would have almost dug your own eyes out to give them to me. 16 Have I now become your enemy just because I told you people the truth?

17 Those others have worked hard to try to win you over, but not for good reasons—they want to cut you off so that you'll be enthusiastic about them. 18 It's good to be enthusiastic about things that are always good, and not only at the times when I'm with you, brothers and sisters. 19 My dear ones, who I'm again labouring with in childbirth until **the messiah** becomes part of you, 20 I wanted to be there with you now, and to speak quite differently than this, because I'm puzzled about you.

The free line and the slaves

21 Are you people who are under the law telling me that you're not even hearing what the law is? 22 It's written in the scriptures that Avraham had two sons: one son with the slave girl Hagar,[23] and one with the free woman.[24] 23 The slave girl's son was born because of human actions, but in contrast, the free woman's son was a result of God's promise. 24 So if we use this as an illustration, there are two agreements: one is from Mt. Sinay which relates to Hagar and gives birth to enslaved people. 25 Hagar's Mt. Sinay is in Arav and corresponds to the present earthly Yerushalem (Jerusalem) in slavery along with her children. 26 However, the heavenly Yerushalem, which is our mother, is free, 27 because it's been written in the scriptures:

'Be glad barren woman,
you who have never borne a child.
Be bold and shout,
you who have never been in labour,
because the lonely woman now has many children,
even more than the woman with a husband.'[25]

28 And you, brothers and sisters, are children of the promise, like Yitshak (Isaac), 29 but back then the one born because of human actions persecuted the one born because of the **spirit**,[26] and that's how it continues now. 30 But what do the scriptures say? 'Send away the slave girl and her son, because the slave girl's son won't be getting the inheritance alongside the free woman's son.'[27] 31 So, brothers and sisters, we're not descendants of the slave girl, but of the free woman.

Don't let the law destroy your faith

5:1 The **messiah** has freed us so we can have freedom, so stand firm and don't get entangled again in the burden of slavery.

2 What's more, I, Paulos would add that if you men got circumcised, then **the messiah** wouldn't be of any benefit. 3 I'll say it again clearly: every man who gets himself circumcised has put himself in debt to obeying all of the law. 4 You were released from **the messiah** when you moved to trusting in the law in order to be right with God—you fell away from grace at that point. 5 We who are in **the spirit**

20 **RV 3:29 · Cross-ref.** Rom 4:13.

21 **RV 4:5-7 · Cross-ref.** Rom 8:15-17.

22 **RV 4:13 · Note** Scholars are unclear whether this might mean something like ill health, poor eyesight (see v15), or even a moral weakness, so we've left it as ambiguous in the translation as it is in the original.

23 **RV 4:22 · Cross-ref.** Gen 16:15.

24 **RV 4:22 · Cross-ref.** Gen 21:2.

25 **RV 4:27 · Cross-ref.** Isa 54:1.

26 **RV 4:29 · Cross-ref.** Gen 21:9.

27 **RV 4:30 · Cross-ref.** Gen 21:10.

are eagerly waiting for the righteousness that we're expecting to receive by faith, 6 because in **the messiah Yeshua** (Jesus; Grk. Yesus), it's not circumcision that achieves anything, nor uncircumcision, but faith worked out through love.

7 You people were running the race so well—who held you back from believing the truth? 8 It wasn't the one who called you. 9 A little bit of yeast can make a whole loaf of bread rise.[28] 10 I'm trusting in **Yahweh** that you won't be thinking anything different from the truth. The one who'll bear the judgement is the one who's been confusing you, whoever that was.

11 But, brothers and sisters, if I was still preaching the Jewish rules, why would I still be being persecuted? If I was still preaching that, then talking about dying on a post wouldn't even be offensive. 12 I wish that the ones upsetting you people by suggesting cutting off bits would cut it all off.

13 Brothers and sisters, you were called into freedom. That doesn't mean that you should use the freedom to do whatever your minds desire, but rather, you should be serving each other in love, 14 because the entire law can be fulfilled by obeying one rule: Love your neighbour like yourself.[29] 15 But if you're snapping at and bullying each other, watch out, or else you'll destroy each other's faith.

Being led by God's spirit

16 I'll tell you: allow yourselves to be led **by the spirit**, and then your earthly desires won't triumph, 17 because our earthly desires oppose the **spirit**, and **the spirit** opposes our earthly desires—they oppose each other, so that's why you end up doing things that you didn't really want to do.[30] 18 But if you're being led **by the spirit** then you're not trying to earn your way to God by obeying all of Mosheh's (Moses') rules.

19 The actions that come from our earthly desires include: sexual immorality, impurity, sensuality, 20 idolatry, sorcery, hostility, strife, jealousies, rages, selfish ambitions, arguing, divisions, 21 envy, drunkenness, carousing, and other similar things which I've mentioned previously. And as I also said previously, the people that do these things won't be inheriting **God's** kingdom.

22 But the end result of having God's **spirit** is to show love, joy, peace, patience, kindness, goodness, faith, 23 gentleness, and self-control—none of Mosheh's laws are against any of these! 24 And for **the messiah Yeshua's** (Jesus'; Grk. Yesus') apprentices, earthly desires need to be executed on a post, along with their passions and lusts. 25 If we're being led **by** God's **spirit** in our living, then we should also be aligning our values **by the spirit**. 26 We have to take care not to become conceited, not to provoke each other, and not to envy each other.

Helping each other

6:1 Brothers and sisters, if a person has been caught sinning, you spiritual people need to guide the person with a spirit of gentleness, at the same time looking at your own behaviour, in case you yourselves are also tempted. 2 Help those who are going through difficulties or pain, and in doing so you'll fulfil **the messiah's** law, 3 because anyone who supposes themself to be someone special, but isn't, is only deceiving themself. 4 Evaluate your own actions, but keep your boasts to yourself and don't tell others, 5 because each person must face up to their own issues.

6 Those who are being taught should share all their blessings with those who are teaching.

7 Don't be fooled—you can't get away with mocking **God**, because what you sow determines what you'll harvest. 8 Anyone who sows seed to feed their earthly desires will harvest earthly corruption, but anyone who sows **spiritual** seeds will harvest eternal life from the **spirit**. 9 Don't be discouraged from doing good things, because we'll have a good harvest in due course if we don't give up. 10 So then, as time allows it, we should be working towards good for everybody, and especially for fellow believers.

Paulos's final advice

11 Look how big these letters are when it's my own handwriting. 12 There's so many people that want to look good in earthly terms, and they're the ones trying to persuade you that you have to fulfil all of Mosheh's (Moses) rules—they don't want to be persecuted concerning **the messiah** dying on a post. 13 Even those who are circumcised don't obey all the rules, but they'd still like for your men to be circumcised so that they can claim them as followers. 14 As for me, may I never boast, except about our **master Yeshua** (Jesus; Grk. Yesus) **the messiah**, whose life was cut off on the post. Through him, it's like the entire world has been cut off from me, and I've been cut off from the world, 15 because obeying Mosheh's law is nothing, and not needing to obey it is nothing, but being a new creation is everything. 16 And everyone who follows that principle, may peace and mercy be on them and on **God's** Yisrael (Israel).

17 As for the other troubles, don't bother me with them, because I carry the marks on my body of someone who follows **Yeshua**.

18 May the grace from our **master Yeshua the messiah** be with your spirit, brothers and sisters. That's how I want it to be.

28 **RV 5:9 · Cross-ref.** 1Cor 5:6.

29 **RV 5:14 · Cross-ref.** Lev 19:18.

30 **RV 5:17 · Cross-ref.** Rom 7:15-23.

Paulos's first letter to the believers in
Thessalonikai

Introduction

Thessalonikai was the capital city of the Romaios province of Makedonia (and is now the large, modern city of Thessaloniki in Greece). Paulos taught God's message there in Thessalonikai after he left Filippou (Acts 17:1-4). Before long, there was disagreement from Yehudim upset about Paulos's preaching to non-Jews (Acts 17:5-9). So Paulos was forced to leave Thessalonikai and he went on to Beroia (Acts 17:10-13). Then after a while he went on to Athainai (Acts 17:14-15). Finally, he continued on to Korinthos (Acts 18:1-17). On his arrival there, he heard Timotheos's account of his other work. He had been told by Timotheos about the what the group of believers there in Thessalonikai had been facing.

Paulos wrote this *First letter of Paulos to the believers in Thessalonikai* in order to encourage and strengthen the believers there. He gave thanks for the account about their faith and their love. He also reminded them about the lifestyle that he demonstrated to them while he was still there with them. He answered questions again from the believers concerning the return of the messiah, and if the deceased believers would come back to life before the messiah returns. Paulos used this letter to tell them it's necessary that they continue to work in their day-to-day jobs while they wait for the return of the messiah.

Main components of Paulos's letter

Introduction *1:1*
Thanking and praising *1:2–2:16*
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Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This letter is from Paulos, Silas, and Timotheos.
It's written to the assembly of believers in **God** the father and **the master Yeshua (Jesus; Grk. Yesus) Messiah** there in Thessalonikai.[1]
May God give his grace and peace to all of you.

Paulos praises the believers

2 We here are always thanking **God** for all of you and remembering you in our prayers—always **3** remembering before our **God** and father about your striving for the faith and the labour of love and the endurance of the hope in our **master Yeshua (Jesus; Grk. Yesus) Messiah**. **4** Brothers and sisters, we know that you're all loved by **God**—the one who chose you. **5** The good message that we brought wasn't just any old message, but also comes in **the** holy **spirit** with power and with full assurance of its truth. You know how we lived among you because of our concern for you all, **6** and then you all imitated both us and the **master** after receiving the message in tribulation with a lot **of** excitement about **the** holy **spirit**[2]— **7** so much so that you all became examples to all the believers in Makedonia and Akaia. **8** So now the message of the **master** has been heard not only in Makedonia and Akaia, but in every place where your faith towards **God** has been seen—so that now we don't even need to say anything. **9** They've been reporting back to us about kindly we were accepted by you all and how you all turned from idols to God, to serve **the** living and true God **10** and waiting for his son, Yeshua to return from the heavens. **Yeshua** is the one that he brought back to life and who rescues us from God's severe anger which is coming.

Paulos recalls his visit to Thessalonikai

2:1 Brothers and sisters, you yourselves know that our going to Thessalonikai wasn't wasted, **2** but after previously suffering and being mistreated in Filippou (Philippi),[3] we spoke boldly at your place with God's help, to tell you all the good message from God despite a lot of opposition there.[4] **3** As we recommend a change in your lifestyles, we don't do it with deception or impurity or deceit, **4** but since God has approved us and entrusted the good message to us, that's what we talk about. We don't aim to bring pleasure to people, but rather to bring them **to God**—the one who approves our inner motives. **5** As you all know, we never once came with a message of flattery, nor did we come under any pretenses (**God is** our witness) trying to get anything from you, **6** nor did we try to earn respect from people—neither from you all nor from anyone else **7** even though we could request support as ambassadors **of Messiah**. But we became unsophisticated among you, just like children, or like a breast-feeding mother who cherishes her own children. **8** So in longing for you all like that, we were happy to share with you all—not only the good message from **God**, but also exposing our own lives because you all became dear to us. **9** Brothers and sisters, you're remembering our work and the hardship that we endured, working day and night so that we wouldn't burden any of you as we proclaimed good message from **God**.
10 You're all witnesses, and **God** also, as to how devoutly and justly and blamelessly we were to the believers, **11** just as each one of you who's a father to his own children has known **12** how to encourage and to console them. We testified to you so that you all would live lives worthy **of God**—the one who invited you into his kingdom and to share his honour.
13 We also never stop thanking **God** that when you accepted **God's** message that you heard from us, it wasn't a message from humans, but truly was a message from **God** who is working in all of you who believed. **14** Brothers and sisters, you became imitators of the other assemblies **of God** in Yehudah (Judea) which are founded on **Messiah Yeshua** (Jesus; Grk. Yesus). You all suffered the same things from your own countrymen that the strict Yehudim (Jews) did to them.[5] **15** They executed their own prophets as well as the **master Yeshua**. They drove us out,[6] displeasing **God** and contrary to all people— **16** forbidding us from telling non-Jews that they need to be saved so that they stay in their sins, but God's severe anger will finish them off.

Paulos's desire to visit Thessalonikai again

17 But we, brothers and sisters, have been cut off from you for a while, but only physically and not in our hearts, in fact we long to see you even more. **18** We wanted to come and see you all—I, Paulos, even tried twice to come—but Satan held us back. **19** Because who is it that encourages and pleases us and that we can brag about? Won't it be you all there in front of our **master Yeshua** (Jesus; Grk. Yesus) when he returns, **20** because you all make us both happy and proud.
3:1 When we could endure it no longer, we were happy to be left alone in Athainai.[7] **2** We sent Timotheos, who's our brother and **God's** servant in the **messiah's** good message, so that he could strengthen you all and encourage you in your faith **3** so that no one will be upset by these difficulties because you all know that God has appointed us for those. **4** Also, when we were with you all previously, we told you that we were going to be oppressed, and then it happened as you know. **5** So again when I could no longer endure it, I sent Timotheos to find out about your faith, just in case you'd been tempted by the tempter and then our work there would have been wasted.

1 **RV 1:1 · Cross-ref.** Acts 17:1.
2 **RV 1:6 · Cross-ref.** Acts 17:5-9.
3 **RV 2:2 · Cross-ref.** Acts 16:19-24.
4 **RV 2:2 · Cross-ref.** Acts 17:1-9.
5 **RV 2:14 · Cross-ref.** Acts 17:5.
6 **RV 2:15 · Cross-ref.** Acts 9:23,29; 13:45,50; 14:2,5,19; 17:5,13; 18:12.
7 **RV 3:1 · Cross-ref.** Acts 17:15.

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6 But now Timotheos's returned here to us,[8] telling us the
good news about your faith and love, and how you're al-
ways mentioning good things about us and wanting to see
us, just like we'd like to see all of you. 7 So even in our dis-
tress and sufferings, we're comforted by your faith, broth-
ers and sisters 8 because now we can live happily since
you're all standing firm in **Yahweh**. 9 We're not able to re-
pay God for the thankfulness that we have about you, be-
cause we are certainly thrilled in **God's** presence because
of you all.
10 Day and night we're strongly requesting God that we'll
be able to go and see you all again, and to teach anything
that's lacking in your faith, 11 and that **God** our father him-
self and our **master Yeshua** (Jesus; Grk. Yesus) might show
us how we could get to you all.
12 May the **master** increase your numbers and give you
all an excess of love towards each other and toward every-
one, just like we also have toward all of you, 13 in order to
strengthen your faith and make you blameless and spotless
before our father **God**, when our **master Yeshua** comes
with all his holy people. May it be so.

Living to please God

4:1 So finally, brothers and sisters,
you learnt from us about how to live in a way that pleases
God as indeed you are. Now we are requesting you all, and
we're instructing you from **the master Yeshua** (Jesus; Grk.
Yesus) to do this even more, 2 because you all know the in-
structions that we gave to you through the **master**
Yeshua. 3 Because this is **God's** will: that you all stay holy,
keeping away from all sexual immorality, 4 knowing that
each of your bodies is like a container that you can fill with
holiness and honour. 5 Don't fill them with lustful passions
like those who don't know **God**, 6 nor going beyond lusts
and exploiting your fellow believers, because **Yahweh** is
the one who avenges all those things as we've told you be-
fore and testified to you all. 7 **God** has not called us to im-
purity but to holiness, 8 so anyone who rejects this is not
rejecting a human but rejecting **God**—the one who gives
his holy **spirit** to you all.
9 Then concerning brotherly love, you don't need me to
write about that because you yourselves have been taught
by God to be loving each other 10 and because you're all al-
ready doing it to the believers all over Makedonia. But we
advise you, brothers and sisters to do it even more 11 and
to make it your ambition to live quietly and to look after
your own selves. Work with your own hands as we in-
structed you, 12 so that you have a good attitude towards
non-believers and so that you don't have any outstanding
needs.

The master's return

13 But we don't want you to be ig-
norant, brothers and sisters, about those who've died so
that you won't mourn like others who don't have any
hope, 14 because if we believe that **Yeshua** (Jesus; Grk.
Yesus) died and came back to life, then we can also believe
that when he returns, **Yeshua** will be bringing with him
those who have died. 15 So this is what we're saying in Yah-
weh's message: those who are still living when the **master**
returns, we certainly won't precede those who've already
died[9] 16 because there'll be an announcement from the
archangel and **God's** trumpet will sound and then the
master will come down from heaven with a loud shout.
The dead believers in **Messiah** will come to life again
first,[10] 17 then we who are still alive will be pulled up into
the clouds together with them to meet the **master** in the
air, and from then will always remain with **Yahweh**. 18 So
when someone dies, comfort each other with those truths.
5:1 Concerning the times and seasons, brothers and sis-
ters, you don't need anything to be written 2 because you
already know that **Yahweh's** day will come like a thief
comes at night.[11] 3 Just when they're saying there's peace
and security, then they'll suddenly recognise the imminent
destruction, like a pregnant woman having birth pains.
They certainly won't be able to escape, 4 but you, brothers
and sisters, aren't in darkness and likely to get surprised
by a thief in the night 5 because you're all children of the
light and of the day. No, we're not part of the night or of
the darkness 6 so as a result, we won't be sleeping like the
others, but we'll be alert and sober. 7 Those who sleep do it
at night, and those who get drunk do it at night, 8 but we
belong to the day. We'll be dressed in the armour of faith
and love, and the helmet which is the hope of our salva-
tion.[12] 9 **God** hasn't assigned us to his severe anger, but
rather for obtaining salvation through our **master Yeshua**
(Jesus; Grk. Yesus) Messiah— 10 the one who was exe-
cuted on our behalf so that whether we might be alert and
watching, or whether we're dead and 'sleeping', either way
we'll all live together with him. 11 So comfort and encour-
age each other as you've all been doing already.

Final teaching and greetings

12 But we're asking you, brothers
and sisters, to be aware of the people
who are working among you all and the ones leading you
in **Yahweh** and instructing you all, 13 and show them love
over-and-beyond because of their work. Be at peace with
each other.
14 We advise you, brothers and sisters, to scold those who
are lazy, comfort those who are discouraged, help the weak
up, and be patient towards everyone. 15 Don't let anyone
repay evil for evil, but always be doing what is good to-
wards each other and towards everyone else.
16 Always find something to be happy about. 17 Never
stop praying, 18 thanking God **about** everything.
This is what **God** wants for you in **Messiah Yeshua** (Je-
sus; Grk. Yesus): 19 Don't smother the holy **spirit**. 20 Don't

8 **RV 3:6 · Cross-ref.** Acts 18:5.

9 **RV 4:15-17 · Cross-ref.** 1Cor 15:51-52.

10 **RV 4:16 · Cross-ref.** 1Cor 15:51-52.

11 **RV 5:2 · Cross-ref.** Mat 24:43; Luk 12:39; 2Pe 3:10.

12 **RV 5:8 · Cross-ref.** Isa 59:17; Eph 6:13-17.

Readers' Version

scorn prophesies. 21 Evaluate everything, holding on to
what's good 22 but keeping away from everything that
seems to be evil.

23 May the **God** of peace himself make you completely
holy and may your entire spirits, souls, and bodies be kept
irreproachable at the returning of our **master Yeshua**
Messiah. 24 The one calling you all is faithful and he will
also see it through.

25 Brothers and sisters, pray for us also.

26 Greet the brothers with a holy kiss for me.

27 I request you by the **master** to read my letter to all the
believers there.

28 May you all experience the grace that comes from our
master Yeshua Messiah. May it be so.



Paulos's second letter to the believers in
Thessalonikai

Introduction

This letter, was written by Paulos and sent to the group of believers there in Thessalonikai (Acts 17:1-10). Paulos had been forced to leave Thessalonikai because there were Yehudim there who got upset about his preaching to non-Jews. So he went on to Korinthos and from there he wrote both of his letters to the believers in Thessalonikai.
At that time, the believers in Thessalonikai were confused because there was teaching that troubled them, because they were told that the master Yeshua, the messiah, had already returned. Because they were confused, Paulos blocked that teaching by explaining to them that wars and destruction would come before the messiah returns. The one who brings that destruction is the enemy of the messiah, a miracle-working teacher named the 'lawless man'.
Paulos taught the readers of this letter that it's necessary to stay alert about everyone teaching them, despite difficulties and sufferings. They need to continue to work for their living and to do good just as Paulos himself had done.

Main components of Paulos's letter

Introduction *1:1-2*
Paulos thanks and prays for the Thessalonikai *1:3-12*
Teaching concerning the return of the messiah *2:1-17*
Encouragement about prayer and not being lazy *3:1-15*
Conclusion *3:16-18*

Lighter type marks additions. Underscores join parts of a single source word.
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Readers' Version

1:1 This letter is from Paulos, Silas, and Timotheos.
It's written to the assembly of believers in **God** our father and **the master Yeshua (Jesus; Grk. Yesus) Messiah** there in Thessalonikai.[1]
2 May **God** our father and **the master Yeshua Messiah** give grace and peace to all of you.

Paulos's thanking and praying

3 We should be always thanking **God** for you brothers and sisters, and it's right that we do, because your faith is growing and you all display plenty of love towards each other. **4** That's why we boast **about** you all in **God's** assemblies, because of your endurance and faith despite the persecutions you encounter and the tribulations that you put up with.

The Judgement after Yeshua's return

5 This shows God's righteous judgement in that you're considered worthy to enter God's kingdom because of what you've had to suffer. **6** **God** is righteous, and he's the one who will repay those who oppress you and make life difficult for you all, **7** then all of you who've been oppressed will be able to relax when the **master Yeshua** (Jesus; Grk. Yesus) comes back from heaven with his powerful army. **8** With a fiery flame he'll judge those who don't know **God** and those who haven't accepted the good message of our **master Yeshua Messiah**. **9** They'll be sentenced to eternal destruction—banished from **Yahweh's** presence and from the display of his strength[2] **10** when he's honoured by his righteous followers and admired by those who believe in him just as you believed our testimony to all of you.
11 We're also praying all the time for you all that you'll be considered worthy of our **god's** calling and will live out your good intentions and demonstrate your faith with power, **12** so that the reputation of our **master Yeshua** will be honoured in you all, and you in him, thanks to the grace of our **God** and **of the master Yeshua Messiah**.

The false man-God

2:1 Now concerning the return of our **master Yeshua (Jesus; Grk. Yesus) Messiah** and our being gathered together with him,[3] we are asking you all, brothers and sisters, **2** to not be alarmed or have your thinking jolted back-and-forth by any 'spirit' or message or letter that seems to come from us that tries to say that the **master** has already returned. **3** Don't let anyone deceive you in any way, because before that happens many people will turn away from the good message, and the lawless man will be revealed—the conveyor of destruction **4** who opposes every god or object of worship and puts himself above them all—seating himself in God's temple and (supposedly) demonstrating that he is **God**.[4]
5 Don't you remember how I told you people this when I was still with you? **6** Now you know what's restraining him so that he'll be revealed at the proper time, **7** because the mystery of lawlessness is already at work, except that it's being restrained until he's taken out of the middle, **8** and then the lawless man will be revealed. The **master Yeshua** will kill him with his breath[5] and neutralise him with the appearance of his coming. **9** The lawless man was coming and working under Satan with his power and signs and false miracles[6] **10** and with every unrighteous seduction. These deceive those who are perishing, because they never had the love for the truth that could have saved them. **11** That's why **God** is sending deceptive practices to them, so that they can continue to believe in the falsehood, **12** so that all of those who didn't believe in the truth, but took pleasure in wicked actions, will be judged and sentenced.

Keep hold of the truth

13 But brothers and sisters, we here should always be thanking **God** for you who were loved by **Yahweh**. From the beginning God chose you for salvation in the holiness **of the spirit** and faith in the truth **14** which he called you to. That was through the good message that we brought so that you might obtain the power that comes from our **master Yeshua (Jesus; Grk. Yesus) Messiah**. **15** So as a result, brothers and sisters, stand firm and keep hold of the practices that we taught you—whether it was spoken or written in our letters.
16 May our **master Messiah Yeshua** and **God** our father who loved us and gives us eternal comfort, and by his grace gives good hope, **17** comfort your minds and strengthen you all in everything you do and every good message you share.

Pray for us as well

3:1 The other thing, brothers and sisters, is to keep praying for us, so that the **master's** message will keep spreading and being honoured, just like it was among you, **2** and so that we might escape from the schemes of perverse and evil people, because not everyone believes this message. **3** But the **master** is faithful and will strengthen you all and will keep you from the evil one. **4** We are confident that with **Yahweh's** help, you are following all of our instructions and will continue to do so.
5 May the **master** direct your thoughts towards **God's** love and **Messiah's** endurance.

The warning against laziness

6 Brothers and sisters, we're instructing you to avoid those who are only lazily living out their faith, and not following the practices that they were taught by us. **7** You yourselves know that it's appropriate to be imitating us, because we didn't loaf when we were among you all, **8** nor did we eat food from anyone that we didn't deserve, but we worked even when it was hard—day and night, so that we wouldn't be a burden on anybody, **9** not that we didn't have the right, but in order to make ourselves a good example that

1 **RV 1:1 · Cross-ref.** Acts 17:1.
2 **RV 1:9 · Cross-ref.** Isa 2:10.
3 **RV 2:1 · Cross-ref.** 1Th 4:15-17.
4 **RV 2:4 · Cross-ref.** Dan 11:36; Eze 28:2.
5 **RV 2:8 · Cross-ref.** Isa 11:4.
6 **RV 2:9 · Cross-ref.** Mat 24:24.

Readers' Version

you could emulate. **10** Even when we were there with you, brothers and sisters, we instructed you that anyone who's not willing to work doesn't deserve to eat.

11 Yes, we've heard that there are some who associate with you, brothers and sisters, who are lazy—not doing any work, but just meddling, **12** so we're instructing those people, and urging them by the authority of **the master Yeshua (Jesus; Grk. Yesus) Messiah**, to just quietly get down to work, and then they'll have food to eat. **13** But the rest of you, brothers and sisters, don't get discouraged from doing good.

14 And if there's anyone there who won't submit to the contents of this letter, then take note of that person and don't associate with them, in order that they might be persuaded. **15** Don't consider them as an enemy, but reprimand them like you would reprimand a brother or sister.

Farewell

16 May the **master** of peace himself give all of you peace through everyone and in every way. May the **master be** with all of you.

17 This farewell is in my own handwriting—I'm Paulos, and I do this with every letter I write.

18 May the grace from our **master Yeshua (Jesus; Grk. Yesus) Messiah** be with all of you.

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Paulos's first letter to the believers in
Korinthos

Introduction

This is Paulos's first letter to the believers in Korinthos that we have in our Bibles, but could easily have been his second letter to them. We deduce this from his reference to other letters, e.g., see https://www.GotQuestions.org/how-many-letters-Corinthians.html, but we don't have copies of them.
In this letter from Paulos to the believers in Korinthos, he wrote about his time preaching in Efesos. He wrote this in order to help with problems experienced by various groups of believers that he founded there in Korinthos. Korinthos was the mother city of province of Akaia and Akaia was a province of Romai. At that time, Korinthos was a large city that Hellains, Romaios, and Yehudim all lived in, and because it was at the edge of the ocean, many buyers and sellers travelled there to board ships. So the city became famous because of its wealth, and many religions thrived there. There was also a lot of sexual immorality there as well as other ancient traditions. Paulos lived there for almost two years in order to preach, and many people believed (Acts 18).
After around three years had passed while Paulos was there in Efesos preaching, he received a letter from the believers in Korinthos (1 Cor. 7:1). Again he heard about the persecution of the believers and of other problems that faced the assembly of believers. In this letter, he advised them about those, and stressed to need to removal sexual offenders from their assembly. Then he answered questions concerning marriage, widows, spiritual gifts, and the dead coming back to life.
In chapter 13, it tells how love is an amazing gift from God to his people, in fact that's the overall theme of this document.
It's helpful to understand that this letter (and most Biblical documents) were dictated to scribes (who didn't have word processors) so in terms of sentence structure, the discourses are often not edited or placed in their time sequences more correctly as we would do with modern documents, but rather we notice a lot of long, rambling, run-on sentences (like this one) which we sometimes break into shorter sentences to help our readers, but try not to do it too often as it tends to remove the connections between the thoughts and can even lead to the bad habit of people quoting verses out of the context in which they were written.

Main components of Paulos's letter

Introduction *1:1-9*
Divisions in the assembly *1:10–4:21*
Paulos scolds the assembly about sexual immorality *5:1-13*
Handling persecution *6:1-11*
Use of expulsion as believers *6:12-20*
Answers about marriage *7:1-40*
Honouring god with respect to idols *8:1–11:1*
Expected behaviour from women in the assembly *11:2-16*
Proper celebration of the master's dinner *11:17-34*
Giftings given by the spirit and their use within the assembly *12:1–14:40*
The coming to life of the messiah and of believers *15:1-58*
The collection of aid for Christians in Yehudah *16:1-4*
Paulos's future plans and conclusion *16:5-24*

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Readers' Version

1:1 This letter is from Paulos, a missionary **of Messiah Yeshua** (Jesus; Grk. Yesus) by **God's** will, and from our brother, Sosthenes.

2 It's written to **God's** assembly there in Korinthos[1]—to those believers in **Messiah Yeshua** who've been declared guiltless and who've been called to live holy lives, along with all those who appeal to the power of our and their **master Yeshua Messiah**, everywhere.

3 Grace and peace to you all from **God** our father and from **the master Yeshua Messiah**.

Paulos thanks God for what he's done

4 I always thank my **God** for you because of his grace that he's given you in **Messiah Yeshua** (Jesus; Grk. Yesus)— **5** thanking him that through him, you've all been enriched in every way: in all speech and in all knowledge **6** as our testimony about the **messiah**[2] was confirmed in you all **7** so that you all aren't missing out on any spiritual gift as you eagerly wait for our **master Yeshua Messiah** to be revealed. **8** He will sustain you to the end, so that you all will be blameless at the return of our **master Yeshua Messiah**. **9** The **God** who called you into fellowship with his son **Yeshua Messiah**, our **master**, is faithful.

Follow Yeshua, not your leaders

10 Now brothers and sisters, I appeal to you in the name of our **master Yeshua (Jesus; Grk. Yesus) Messiah**, that you all agree together so that there'll be no divisions among you, but rather that you'll be united in your thinking and in your purpose, **11** because, my brothers and sisters, it's been made clear to me by some from Kloe's household, that you are quarrelling among yourselves. **12** What I am talking about is how many of you are claiming that you belong to Paulos's group, for example, or that you belong to Apollos' group,[3] or that you belong to Kefa' (Cephas'; Grk. Kefas') group, or that you belong to **Messiah's** group. **13** Has **the messiah** been divided? Was it Paulos who was executed for you? Or were you immersed in water in the Paulos's name?

14 I thank God that I didn't immerse any of you other than Krispos[4] and Gaios,[5] **15** so that no one can say that I had immersed you into my own name. **16** (Oh yes, I also immersed Stefanas and his household,[6] but I don't think I immersed anyone else.) **17** Because **Messiah** didn't send me to immerse people in water, but to preach the good message—but not with words of wisdom just in case the messiah's execution on the post gets deprived of importance.

The messiah is God's power and wisdom

18 Because the account about the execution on a post seems just stupid to non-believers, but on the contrary to us being saved, it's **God's** power, **19** because it was written:

'I will destroy the wisdom of the wise,
and I will nullify the understanding of the intelligent.'[7]

20 Where is the wise person? Where is the scholar? Where is the debater of this age?[8] Hasn't **God** turned the wisdom of the world into foolishness?[9]

21 Because since the world, in **God's** wisdom, didn't know about God through their wisdom, **God** was pleased to save those who believe through the 'foolish' message that was preached. **22** Yehudim (Jews) ask for miraculous signs and Hellains (Greeks) search for wisdom, **23** but we preach about how **Messiah** was executed—something the Yehudim can't logic out, and which the Hellains see as total foolishness. **24** Yet to those who God calls, whether Yehudim or Hellains, **Messiah** is both **God's** power and his wisdom, **25** because **God's** foolishness is better than humankind's wisdom, and **God's** weakness is greater than humankind's strength.

26 So brothers and sisters, think about how God called you. Not many of you were wise by human standards, not many were powerful, and not many were of noble birth, **27** but **God** chose the foolish things of the world to shame those considered to be wise, and he chose the weak things of the world to shame those considered to be strong. **28** He chose the lowly and despised things of the world, and the things that are not, to nullify the things that are, **29** so that no human can boast to **God**. **30** But because of him, you are in **Messiah Yeshua** (Jesus; Grk. Yesus), who was made to become wisdom from **God** for us, and to become righteousness, and also sanctification and redemption, **31** so that, as per the scriptures: 'Let anyone who boasts, boast about **Yahweh**.'[10]

Paulos's preaching based on God's power

2:1 Brothers and sisters, when I visited you all, I didn't try to impress you with flowery words or great wisdom when I taught you **about God's** incredible plan, **2** because I had decided in advance to display knowledge about nothing else other than **Yeshua (Jesus; Grk. Yesus) Messiah** and his execution. **3** And so I came to you all in weakness and fear and with a lot of trembling,[11] **4** and my message and my preaching wasn't delivered with persuasive

1 **RV 1:2 · Cross-ref.** Acts 18:1.
2 **RV 1:6 · Note** Or alternatively: as the messiah's testimony...
3 **RV 1:12 · Cross-ref.** Acts 18:24.
4 **RV 1:14 · Cross-ref.** Acts 18:8.
5 **RV 1:14 · Cross-ref.** Acts 19:29; Rom 16:23.
6 **RV 1:16 · Cross-ref.** 1Cor 16:15.
7 **RV 1:19 · Cross-ref.** Isa 29:14 (LXX).
8 **RV 1:20 · Cross-ref.** Yob 12:17; Isa 19:12; 33:18.
9 **RV 1:20 · Cross-ref.** Isa 44:25.
10 **RV 1:31 · Cross-ref.** Jer 9:24.
11 **RV 2:3 · Cross-ref.** Acts 18:9.

Readers' Version

words of wisdom, but rather demonstrating God's **spirit** and power, 5 so that your faith wouldn't be based on human wisdom, but on **God's** power.

Spiritual vs human wisdom

6 However, when we're with mature believers, we speak wisdom—not the wisdom of this age, and not the wisdom of the rulers of this age who will come to nothing. 7 Instead we speak **about God's** mysterious and hidden wisdom, which he had planned before creation to enable us to enter his kingdom. 8 None of the rulers of this present age understood it, because if they had, they wouldn't have crucified the **master** of that kingdom, 9 but as scripture says:

'No eye has seen and no ear has heard,
and it's never entered any person's mind,
all the things that **God** has prepared for those who love him.'[12]

10 But God has revealed it to us through his **spirit**, because his **spirit** strives to know the meaning of everything, even the deep things **of God**. 11 Yes, what person knows what other people are thinking. Only the spirit of the person themself knows that. So too, no one knows God's thoughts other than God's own spirit. 12 No, we haven't received the world's spirit, but rather **God's** spirit so that we can recognise everything that **God** has freely given to us.

13 We don't speak about these things from our human wisdom, but rather, saying what God's **spirit** teaches—teaching spiritual things from spiritual sources. 14 Secular people don't accept things about **God's spirit** because they seem foolish to them, and they can't understand them because it requires **spiritual** awareness, 15 but spiritual people can discern all these things, even though others can't correctly discern about them. 16 This was stated in scripture:

'Who can understand Yahweh's mind?
Who's able to instruct him?'[13]

But we *do* know the **messiah's** mind!

Build solidly with godly wisdom

3:1 So brothers and sisters, because you were baby Christians when I visited, I wasn't able to speak to you all like spiritual people, but only like worldly people. 2 I gave you all milk to drink, because you weren't ready for solid food, in fact, you still aren't[14] 3 because you're still worldly, because seeing the jealousy and dissension among you tells us that you're all still worldly and just living by human values. 4 Yes, when one person says, 'I follow Paulos,' and another person says, 'I follow Apollos',[15] doesn't that show that you're just worldly?

5 Indeed, who's Apollos? Who's Paulos? We're just servants who brought you all the message when you believed, each one as the **master** led them.[16] 6 I planted the seed[17] and Apollos watered it,[18] but **God** made it grow. 7 That means that neither the planter or the waterer counts for anything, only the grower, **God**. 8 The planter and the waterer work together, and each of them will be rewarded for their work, 9 because we are **God's** co-workers.

You all are God's field, or in a different image, his building. 10 Using the gifts that **God** has given me as a wise master-builder, I laid down a foundation and then someone else is building on it. But they need to take care **about** how they build on it 11 because no one can lay a different foundation than the one already laid down, and that foundation is **Yeshua (Jesus; Grk. Yesus) Messiah**. 12 Now if anyone builds on top of the foundation with gold, silver, precious stones, wood, hay, or straw, 13 then their work will become obvious because it will be revealed on the day of judgement because it will be shown up by fire. The fire will expose what sort of building their work created: 14 if anyone's work that they built survives the fire, those people will be rewarded, 15 but if their work is incinerated, those people will lose out, although they themselves will be saved but as if they've been through the flames.

16 Don't you realise that you yourselves are God's temple, and that God's **spirit** lives inside you all?[19] 17 If anyone destroys God's temple, then **God** will destroy that person because his temple is sacred, as are all of you.

18 Don't let any of you fool yourselves. If anyone of you thinks they're wise by worldly standards, then let those people become 'foolish' so that they really can become wise 19 because this world's wisdom is foolishness with **God**, because as it's written: 'He catches out the wise in their craftiness.'[20] 20 And further: '**Yahweh** knows that the thoughts of wise people are useless.'[21] 21 So then, don't let anyone boast about people, because everything already belongs to all of you. 22 Don't boast about Paulos or Apollos or Kefa (Cephas; Grk. Kefas), or the world or life or death, or the present or the future. All of them belong to you, 23 and you belong to **Messiah**, and **Messiah** belongs to **God**.

Status of the missionaries

4:1 So then, people should regard us as servants **of Messiah** and as

12 **RV 2:9 · Cross-ref.** Isa 64:4.

13 **RV 2:16 · Cross-ref.** Isa 40:13 (LXX).

14 **RV 3:2 · Cross-ref.** Heb 5:12-13.

15 **RV 3:4 · Cross-ref.** 1Cor 1:12.

16 **RV 3:5 · Note** (NEEDS MORE RESEARCH BUT) It seems unclear here who the final part of the verse is referring to: a/ those who brought the message, or b/ those who received it. (We've chosen b/ in the OET-RV rendering.)

17 **RV 3:6 · Cross-ref.** Acts 18:4-11.

18 **RV 3:6 · Cross-ref.** Acts 18:24-28.

19 **RV 3:16 · Cross-ref.** 1Cor 6:19; 2Cor 6:16.

20 **RV 3:19 · Cross-ref.** Yob 5:13.

21 **RV 3:20 · Cross-ref.** Psa 94:11.

Readers' Version

stewards of **God's** mysteries. 2 What's more, stewards are
expected to be trustworthy. 3 But it makes virtually no dif-
ference to me whether I'm being judged by you all, or by a
human court, because I don't even judge myself. 4 Yes, my
conscience is clear, but that won't mean that I'm declared
'not guilty', because it's **Yahweh** who'll be examining me.
5 So don't make judgements ahead of time, but wait until
the **master** comes—the one who'll bring to light what's
hidden in the darkness, and who will expose people's true
motives. At that time, **God** will praise each person who's
acted faithfully.

6 Now brothers and sisters, I applied these things to my-
self and Apollos for your sakes, so that through us you all
might learn this: 'Not beyond what is written,' so that no
one would be puffed up in favour of one against the other,
7 because who makes you better than others? What do you
have that wasn't given to you? And if it was given to you,
why would you boast as if it hadn't been given to you?

8 Are you all full already? Have you all already become
rich? You think you're kings already, and don't need us—I
wish you all were really reigning as kings, so we could
reign with you, 9 because it seems that **God** has exhibited
us missionaries last of all, as if sentenced to death—be-
cause we have become a spectacle to the world—both to
God's messengers and to men. 10 We appear as fools for
Messiah's sake, but you all are wise in **Messiah**. We are
weak, but you all are strong. You all are honoured, but we
are dishonoured. 11 Right up to the present time, we're
hungry and thirsty, we're poorly clothed and brutally
beaten, and we're homeless 12 and working hard—working
with our own hands.[22] When people curse us, we bless
them, and when they persecute us, we put up with it.
13 When people slander us, we answer gently. We've be-
come like the scum of the world, the world's trash, even
until now.

14 I'm not writing this to shame you all, but to correct
you as if you were my own dear children, 15 because if you
all would have thousands of guardians in **Messiah**, yet you
wouldn't have many 'fathers', because I fathered you in
Messiah Yeshua (Jesus; Grk. Yesus) by means of the good
message. 16 That's why I urge you all to imitate me,[23]
17 and that's why I sent Timotheos to visit you. He's like
my own dear son in **Yahweh**, and he'll remind you all
about my ways in **Messiah Yeshua**, just like I teach every-
where in every church.

18 Now some of you have become arrogant, as if I'm not
able to come back to see you all, 19 but if the **master** allows
it, I'll come and visit you all again soon. Then I won't just
see what any puffed-up people are *saying*, but I'll also see
what *power* they have, 20 because **God's** kingdom isn't just
mere words, but it's a demonstration of power. 21 What
would you all prefer: should I come to you all with a rod, or
come with love and a gentle spirit?

Expelling the sexually immoral

5:1 Actually, we've been hearing
that there's sexual immorality there
among you all, and so bad that even non-believers don't do
it: a man is sleeping with his step-mother![24] 2 Then instead
of being upset, you all seem proud of it. This man should
have been expelled out of your group, 3 because even
though I'm not there physically, I am present in the spirit,
and I've already made my judgement about the man who's
doing this, as if I were present. 4 When you assemble to-
gether in the name of our **master Yeshua** (Jesus; Grk.
Yesus), my spirit is there along with the **master Yeshua's**
power, 5 then you should hand this man over to Satan to
punish his body, so that his spirit can be saved for when
the **master** returns.

6 It isn't good how you all boast. Don't you realise that a
little bit of yeast can raise a whole loaf of bread?[25] 7 Get rid
of the old yeast so that you'll all become fresh dough, just
as you are unleavened bread. Because **Messiah**, our
Passover lamb, has also been sacrificed[26] 8 so that we can
be feasting, not with old yeast or with yeast of evil and
wickedness, but with unleavened bread of sincerity and of
truth.[27]

9 I wrote to you in my letter not to associate with sexu-
ally immoral people, 10 but certainly not meaning worldly
people who are sexually immoral or swindlers or idolaters,
because that would mean that you'd all have to leave this
world. 11 No, I'm writing to tell you all not to associate
with any so-called believer who's sexually immoral or
greedy or an idolater or verbally abusive or a drunkard or
a swindler. Don't even have a meal with such a person.

12 Why would it be my job to judge outsiders—no,
shouldn't it be those *inside* the assemblies that you judge?
13 **God** will judge the outsiders, but: 'Expel evil people from
among yourselves.'[28]

Lawsuits among believers

6:1 If anyone among you all has a
case against another believer, how
dare they go to a secular court in front of an unbelieving
judge instead of to believers. 2 Don't you realise that in the
future, believers will judge the world, and if the world's
going to be judged by all of you, surely you're competent
enough now to judge smaller cases? 3 Don't you realise
that we'll judge God's messengers? So surely we can judge
things of this life? 4 So then, if you have legal disputes
about things of this life, why do you appoint people with
no standing in the assembly as judges? 5 I say that to your

22 **RV 4:12 · Cross-ref.** Acts 18:3.
23 **RV 4:16 · Cross-ref.** 1Cor 11:1; Php 3:17.
24 **RV 5:1 · Cross-ref.** Deu 22:30.
25 **RV 5:6 · Cross-ref.** Gal 5:9.
26 **RV 5:7 · Cross-ref.** Exo 12:5.
27 **RV 5:8 · Cross-ref.** Exo 13:7; Deu 16:3.
28 **RV 5:13 · Cross-ref.** Deu 13:5; 17:7 (LXX).

Readers' Version

shame. Don't you have anyone among you all who can arbitrate between believers? 6 But instead, one believer goes to court against another, and it's in front of unbelievers!

7 Actually, you're all disgraced already for having lawsuits among yourselves. Why not rather be wronged? Why not rather be cheated? 8 But you're all wronging and cheating others, including fellow believers.

9 Or don't you all know that those who disobey **God** won't inherit his kingdom? Don't let yourselves be deceived: those who are sexually immoral or idolaters or adulterers, or men who submit to or perform homosexual acts, 10 or thieves or the greedy, or drunkards or slanderers or swindlers, will inherit **God's** kingdom. 11 Now some of you all were like that, but now you've been washed and declared guiltless, and been declared innocent by the authority of the **master Yeshua (Jesus; Grk. Yesus) Messiah**, and by our **god's spirit**.

Avoid sexual immorality

12 Some might say, 'Everything is permissible for me,' but not everything is beneficial. Everything might be permissible for me, but I don't want those things to have control over me.[29] 13 You might say, 'Food is for the stomach, and the stomach for food,' but **God** will eventually abolish them both. Also, the body is not meant to be used for sexual immorality, but rather, for the **master**, and the **master** for the body. 14 Actually, **God** made the **master** come alive again, and by his power, he'll also do that for us.

15 Surely you all know that your bodies are parts of **messiah's** body? Because of that, you shouldn't take your body back and then join it to a prostitute's body. May it never happen! 16 Or don't you know that having sex with a prostitute is a joining together, because it says: 'The two will become one body.'[30] 17 But a person joining with the **master**, becomes one spirit with him.

18 Don't just walk away from sexual immorality, but *run away* from it, because other forms of disobeying God are outside the body, but sexual immorality is a sin against your own body. 19 Surely you all know that your body is a temple of the holy **spirit** who comes from **God** and lives within you.[31] No, you don't actually own yourselves 20 because a price was paid to buy you, so honour **God** with your bodies.

Advice concerning marriage

7:1 Now concerning what you all wrote to me: "It's good for a man not to touch a woman." 2 However, because there is so much sexual immorality, each man should have his own wife, and each woman her own husband. 3 Both husbands and wives have a marital duty to each other in terms of sexual needs: 4 wives' bodies belong to their husbands, not to themselves, and similarly, husbands' bodies belong to their wives, not to themselves. 5 Don't deprive each other, except by mutual agreement so that you may devote yourselves to prayer for an agreed time, and then be together again, so that Satan can't easily tempt you all because of your lack of self-control.

6 But that isn't a command—I'm only suggesting that it's good to do,[32] 7 and I wish everyone could be like me. But each person has their own gift from **God**—one has such-and-such a gift while someone else has a different one.

8 Now to the unmarried and to the widows I say that it's good if they remain like me,[33] 9 but if they don't have self-control, they should marry because it's better to marry than to burn with sexual desire.

10 Now I (well, not I, but the **master**) command married people that a wife is not to be separated from her husband[34] 11 (but even if she might be separated, let her remain unmarried, or let her be reconciled to the husband), and a husband is not to divorce a wife.

12 But to the rest I say (I, not the **master**) that if any believing husband has an unbelieving wife and she agrees to live with him, he shouldn't divorce her. 13 Similarly, if any woman has an unbelieving husband and he agrees to live with her, she shouldn't divorce him. 14 You see, the unbelieving husband is exposed to faith through his wife, and the unbelieving wife is exposed to faith through the believing husband, otherwise your children would be 'defiled', but now they are declared innocent. 15 But if the unbeliever departs, let that person go. In such cases, the believing spouse is not tied down to serving their departed spouse, but rather **God** has called us to peace. 16 You see, how do you know, woman, whether you will cause your husband to be saved? Or how do you know, man, whether you will cause your wife to be saved?

Sticking to your social position

17 Nevertheless, each person should live according to how the **master** has assigned them and how **God** has called them. That's what I teach in all the assemblies. 18 Anyone who was called and who was previously circumcised, shouldn't become 'uncircumcised'. Anyone who was called who was uncircumcised, shouldn't get circumcised. 19 Circumcision is nothing and uncircumcision is nothing, but obeying **God's** commands is what counts. 20 Each person should maintain the position they were in when they were called: 21 Were you a slave when you were called? Don't be concerned about that (but indeed, if you're able to become free, then take the opportunity) 22 because anyone who was a slave when they were called by **Yahweh** is free in **Yahweh's** sight. Conversely, anyone who was free when they were called is the **messiah's** slave. 23 You all were

29 **RV 6:12 · Cross-ref.** 1Cor 10:23.

30 **RV 6:16 · Cross-ref.** Gen 2:24.

31 **RV 6:19 · Cross-ref.** 1Cor 3:16; 2Cor 6:16.

32 **RV 7:6 · Note** It's not clear here whether Paul is referring back to marriage here (v2), or to abstaining from sex to focus on praying (v5).

33 **RV 7:8 · Note** This is intentionally left ambiguous because we can't be certain what Paul meant here.

34 **RV 7:10-11 · Cross-ref.** Mat 5:32; 19:9; Mrk 10:11-12; Luk 16:18.

Readers' Version

bought by God for a price, so don't become slaves of people. 24 Again brothers and sisters, each person should remain in the position they were in when they were called, but now serving **God**.[35]

Suggestions about the unmarried and about widows

25 Now concerning unmarried women, I don't have instructions from **Yahweh** but I'll give my opinions as someone who's trustworthy thanks to **Yahweh's** mercy.

26 Therefore, I think it's good because of the distress that's about to come, that people should stay as they are currently. 27 If you're married, then don't try to get out of it. If you're not committed, don't look for a spouse. 28 But if a single guy or single girl get married, that's not a sin, but they'll likely face difficult circumstances and I'm trying to spare you from that.

29 But brothers and sisters, I will say this: the time is short, so from now on, even those who are married should live as if they're not. 30 Those who are mourning should act as if they're not, those who are celebrating should act as if they're not, and those who are buying act as if they don't own anything, 31 and those who are using this world, as if they're not using it, because the present form of this world will soon pass away.

32 But I'd like you to be free from concern. Single men are concerned about things of the **master**—pleasing the **master**— 33 but married men are concerned about worldly affairs—wanting to please their wives—so they're divided. And unmarried or single women 34 are concerning about things of the **master**—so that both their bodies and their spirits can be separate from the world—but married women are concerned about worldly affairs—wanting to please their husbands.

35 Now I said all that for your benefit—not to load you all with rules, but to act in ways that are appropriate and devoted to the **master** without any distractions.

36 However, if a man thinks he's made the wrong decisions about his unmarried woman,[36] if she's reached the age of marriage and it should proceed, then he should do what he planned—he's not sinning—they should get married. 37 But if the man has made up his mind and isn't forced, but makes his own decision, and he's firmly decided to keep his own woman unmarried, then that would also be a good decision. 38 That way, anyone allowing his unmarried woman to marry does well, but anyone who doesn't, makes a better decision.

39 A wife is committed to her husband as long as he lives, but if he passes away, she's free to marry anyone she wants to, as long as he's a believer. 40 However, in my opinion, she'd be happier if she didn't marry again, and I think it's **God's spirit** that wants me to say that.

Behaviour about food offered to idols

8:1 Now, concerning food that's been sacrificed to idols: We know that we all have 'knowledge'—knowledge breeds conceit but love gives inner strength. 2 Anyone who thinks they know something usually doesn't know what they don't know, 3 but anyone who loves **God** is known by God.

4 Now back to eating food that's been offered to idols, we know that there's only one **God** and so worldly idols are really nothing at all. 5 Even though there are many so-called 'gods' and 'masters' said to live in the heavens or earth, 6 we know there's only one **God**, who is the Father who created everything and we exist to honour him. And we only have one **master**, **Yeshua (Jesus; Grk. Yesus) Messiah** who created everything and is also the source of our existence.

7 But not everyone knows this. Some people have been so used to trusting idols that even now as believers when they eat food that's been sacrificed to idols, they still think it's wrong and so their weak consciences become defiled. 8 But food doesn't bring us closer **to God**—what we eat makes us no better or worse off spiritually.

9 However, be careful in case your freedom becomes a reason that weaker believers might get confused and stumble in their spiritual walk. 10 Yes, if someone with a weaker conscience sees you eating at a place with an idol, they might be encouraged to eat food that's offered to idols against their conscience, 11 thus this weaker believer who **the messiah** also died for, might end up being destroyed. 12 If you end up sinning against other believers and wounding their weak consciences, you sin against **Messiah**. 13 Therefore, if food might cause a fellow believer to stumble, I'll certainly never eat meat, so that I won't cause them to stumble.

The missionary's responsibilities

9:1 Aren't I free? Aren't I a missionary? Haven't I seen **Yeshua** (Jesus; Grk. Yesus) our **master**? Aren't you all the result of my work for **Yahweh**? 2 If I'm not a missionary to others, at least I am to all of you, because you're **the** proof that I'm a missionary for **Yahweh**. 3 That's my defence to those who are questioning my role.

4 Don't we have a right to eat and drink? 5 Don't we have a right to take along a believing wife like the rest of the missionaries and the **master's** brothers and Kefa (Peter; Grk. Petros)? 6 Or it is only Barnabas and I who have to work to support ourselves? 7 What soldier has to pay his own expenses? Who plants a vineyard and isn't allowed to eat its fruit? Or who shepherds a flock and isn't allowed to drink the milk they produce?

8 Am I just saying this from a human perspective? Doesn't Mosheh's (Moses') law also teach that? 9 He wrote in those laws: 'Don't prevent the ox from eating when it's working to thresh the grain.'[37] 10 Isn't he saying that on *our*

35 **RV 7:24 · Cross-ref.** 7:20.

36 **RV 7:36-38 · Note** Yes, 'his unmarried woman' sounds strange, but it's not certain here (and in the next two verses) if Paul is writing about a father and *his unmarried daughter who's engaged*, or about an engaged man deciding about *his fiancée*.

37 **RV 9:9 · Cross-ref.** Deu 25:4; 1Tim 5:18.

Readers' Version

behalf? Yes, it was written for our sake saying that anyone who's ploughing a field should expect to be paid, and anyone who threshes the grain should expect a share of the harvest. 11 If we sowed spiritual things among you, is it too much to expect a material 'harvest' from you?[38] 12 If other people have the right to this kind of support, don't we have a greater right?

But we never took advantage of that right—instead we endured everything so that we wouldn't do anything to hinder the **messiah's** good message from spreading.
13 Don't you know that the temple workers eat from the temple budget, and those who work at the altar receive a portion of what's offered?[39] 14 Similarly, the **master** even instructed that anyone who preaches the good message should be able to make their living off it.[40]

15 But I haven't taken advantage of any of those rights, and even now, I'm not writing this to ask for material support for myself—I'd rather die than have someone deprive me of this reason for boasting. 16 And yet, when I preach the good message, it doesn't give me any good reason to boast because I'm actually *obligated* to do it—I wouldn't end well if I didn't preach the good message 17 because if I do it willingly, I'll have a reward, but if it's done unwillingly, I'd be shirking the responsibility entrusted to me. 18 So, what's my reward? It's preaching the good message and the privilege of doing it free of charge, so as not to take advantage of the right that the good message gives me.

19 Although I have no obligation to any person, I made myself a slave of everyone in order to win over as many as possible. 20 To the Yehudim (Jews), I behave like the Yehudi (Jew) that I am in order to win them. To those under the traditional rules, I behave like one of them (although I myself am not under those rules) in order to win them over. 21 To those outside our religious rules, I behave like them (although not so far as to disobey **God's** law, because I'm under **Messiah's** law) in order to win them over. 22 To the weak, I become weak to win them over. Yes, I've become all things to all people so[41] that I might be certain of saving some.

23 I do all that for the sake of the good message, so that I'll share in its blessings. 24 Surely you all know that all the participants in a race run, but only one of them gets the prize? Run in such a way that you get the prize. 25 But everyone who competes has to exercise self-control in every aspect. They do it in order to win a wreath that'll quickly wilt, but we work towards one that never deteriorates.
26 That's why I don't run aimlessly and don't box like someone punching the air, 27 but I discipline my body and make it serve me, because after preaching to others, I don't want to end up disqualified myself.

Learn from history

10:1 Now brothers and sisters, I don't want you all to be ignorant about how our Jewish ancestors sheltered under the cloud[42] and then they all passed through the sea,[43] 2 so they were all immersed 'into Mosheh' (Moses) in both the cloud and the sea. 3 They all ate the same supernatural food[44] 4 and they all drank the same supernatural drink, because they drank from a supernatural rock that followed them,[45] and that rock was the **messiah**. 5 Despite that, **God** wasn't very happy with most of them, and they ended up dying in the wilderness.[46]

6 Those things back then became examples for us, so that we wouldn't be desiring evil things like they did.[47] 7 Don't worship idols like some of them did, as it's written: 'The people sat down to eat and drink and then stood up to dance to the golden calf.'[48] 8 Nor should we commit sexual immorality like many of them did, and 23,000 people died in one day.[49] 9 And nor should we challenge the **master** like some of our Jewish ancestors did, and then they were killed by the snakes.[50] 10 Don't grumble like many of them did, and then they were killed by the death angel.[51]

11 All of those things happened to them as examples and were written down as warnings for us who are living at the ends of the ages.

12 So if you think your faith is solid, be careful that you don't fall. 13 You all haven't been tempted by anything except what is common to humanity, but **God** is faithful and won't allow you to be tempted beyond what you all can handle. In fact, along with the temptations, God will provide the way out so that you'll be able to endure them.

14 So my dear friends, totally avoid idolatry. 15 I'm speaking to sensible people, so judge what I'm telling you for

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38 **RV 9:11 · Cross-ref.** Rom 15:27.

39 **RV 9:13 · Cross-ref.** Deu 18:1.

40 **RV 9:14 · Cross-ref.** Mat 10:10; Luk 10:7.

41 **RV 9:27 · Note** TODO: Investigate why so many other translations translate πάντως something like 'by all means' here (whereas our OET-LV gloss is 'certainly').

42 **RV 10:1 · Cross-ref.** Exo 13:21-22.

43 **RV 10:1 · Cross-ref.** Exo 14:22-29.

44 **RV 10:3 · Cross-ref.** Exo 16:35.

45 **RV 10:4 · Cross-ref.** Exo 17:6; Num 20:11.

46 **RV 10:5 · Cross-ref.** Num 14:29-30.

47 **RV 10:6 · Cross-ref.** Num 11:4.

48 **RV 10:7 · Cross-ref.** Exo 32:6.

49 **RV 10:8 · Cross-ref.** Num 25:1-18.

50 **RV 10:9 · Cross-ref.** Num 21:5-6.

51 **RV 10:10 · Cross-ref.** Num 16:41-49.

Readers' Version

yourselves. 16 When we bless the 'cup of blessing', aren't
we sharing the messiah's blood? When we break the bread,
aren't we sharing the messiah's body?[52] 17 Because there's
just one loaf that we all eat pieces of, thus we who are
many, are one body together.

18 Consider the people of Yisrael (Israel) from a physical
perspective: Aren't those who eat portions of the sacri-
fices, joining to the altar?[53] RECHECK 19 So what am I say-
ing? That whether or not food is sacrificed to idols means
anything? Or that an idol is anything? 20 No, but the sacri-
fices of the pagans are offered to demons, not **to God**,[54]
and I don't want you all to be partners with demons. 21 You
can't drink **Yahweh's** cup as well as the cup of demons, nor
can you partake at **Yahweh's** table as well as the table of
demons. 22 Or are we trying to make **Yahweh** envious?[55]
No, he's more powerful than us.

23 Everything might seem to be allowable, but not every-
thing is beneficial. Everything might seem to be allowable,
but not everything builds up character.[56] 24 No one should
aim to satisfy themselves, but work for the good of others.

25 You can eat anything that's sold at the meat market
without even raising questions of conscience, 26 because:[57]
'the earth and everything in it belongs to **Yahweh**.'

27 If an unbeliever invites you to a meal and you plan to
go, eat anything that's set before you without raising ques-
tions of conscience, 28 but if someone tells you, "That has
been offered as a sacrifice," for the sake of the person who
told you and for the sake of conscience, don't eat it. 29 Now
when I said 'for the sake of conscience', I didn't mean *your*
conscience, but that of the other person, because why does
my freedom need to be judged by someone else's con-
science? 30 As long as I've thanked God for what I eat, why
should I then criticise it?

31 So whether you're eating or drinking or doing what-
ever, always ensure that **God** gets honoured. 32 Try not to
offend the Yehudim (Jews) or the Hellains (Greeks) or the
people in **God's** assembly, 33 just like I work to please ev-
eryone—not for my own benefit but rather, trying to bene-
fit everyone else so that they might get saved.

11:1 Imitate me, just like I also imitate **Messiah**.[58]

Men's and women's head coverings

2 Now I commend you all because
you always think of what I teach and
do, and because you carefully believe and do what I taught
you all, 3 but I want you all to know that **the messiah** is
the head of every man, and the **man** is the head of his wife,
and **God** is the head of the **messiah**.[59] 4 Any man who
prays or speaks out a prophecy with his head covered is
dishonouring his head, 5 but any woman who prays or
prophesies with her head *uncovered* dishonours her head,
because it's just as if her head had been shaved. 6 In fact if
a woman doesn't cover her head, then she should cut her
hair off, but if it is shameful for a woman to have her hair
cut or shaved off, then she should cover her head. 7 On one
side, a man shouldn't cover his head because men present
God's image and his honour,[60] but on the other side,
women present their husbands' honour, 8 because man
wasn't made from the woman, but the first woman was
made out of man.[61] 9 Indeed, men weren't created for
women, but women for men. 10 Because of that, women
should have authority on their heads, because of the mes-
sengers.[62] 11 Nevertheless, in Messiah, women are not in-
dependent from men, nor are men independent from
women, 12 because just as the first woman came out of the
man, so too men are born from women, but everything
comes from **God**.

13 So judge for yourselves: is it proper for women to pray
to **God** with their heads uncovered? 14 Doesn't nature itself
teach you all that if a man has long hair, it is a disgrace for
him, 15 but if a woman has long hair, it's part of her beauty
because long hair has been given to women as a covering?
16 However, if anyone's inclined to be contentious **about**
this, that's not how either we ourselves or **God's** assem-
blies behave.

Conduct when celebrating the master's dinner[63]

17 But I'm not complimenting you
all in giving the following instruc-
tions, because your gatherings have
been doing more harm than good. 18 Firstly, I hear that
when you gather together in the assembly, there are divi-

52 RV 10:16 · Cross-ref. Mat 26:26-28; Mrk 14:22-24; Luk 22:19-20.

53 RV 10:18 · Cross-ref. Lev 7:6.

54 RV 10:20 · Cross-ref. Deu 32:17 (LXX).

55 RV 10:22 · Cross-ref. Deu 32:21.

56 RV 10:23 · Cross-ref. 1Cor 6:12.

57 RV 10:26 · Cross-ref. Psa 24:1.

58 RV 11:1 · Cross-ref. 1Cor 4:16; Php 3:17.

59 RV 11:3 · Note The translators expect that this talk of 'the head' is referring to authority, but because our modern society has become more sensitive to these issues, we decided to keep it literal here, thus letting our readers decide for themselves what Paul probably meant. (Having done that, our readers can also consider for themselves whether this might have been a cultural necessity in and around Corinth, or whether it has widespread application to all cultures.)

60 RV 11:7 · Cross-ref. Gen 1:26-27.

61 RV 11:8-9 · Cross-ref. Gen 2:18-23.

62 RV 11:10 · Note Again, a rather literal translation because honestly, no one is really certain about what Paul was meaning here. See also https://GitHub.com/openenglishbible/Open-English-Bible/issues/356 and https://UASVBible.org/2024/02/03/unveiling-the-meaning-of-authority-in-1-corinthians-1110-a-textual-and-exegetical-clarification.

63 RV 11:17 · Parallel Mat. 26:26-29; Mark 14:22-25; Luke 22:14-20

sions among you all, and I partly believe it 19 because there must be differences among you to show who out of all of you are approved. 20 So then, when you gather together in one place, it's not to celebrate by eating the master's dinner 21 because during the meal, everyone grabs their own food without considering others. So some people remain hungry while others have too much to drink. 22 For eating and drinking, don't you all have your own houses to do that in? Why are you showing contempt for **God's** assembly and humiliating those left with nothing? What should I say about that? Should I praise you for that? No, I can't!

23 I've already passed on to all of you everything that I received from the **master**: that on the night when he was betrayed, he took some bread 24 and after giving thanks, he broke off a piece and said, "This represents my body which will be broken for your sakes. Keep doing this in memory of me." 25 Similarly, after the dinner he took the cup and said, "This cup represents the new agreement[64] which will be sealed by my blood.[65] As often as you all celebrate, drink it in memory of me." 26 Because as often as you all celebrate by eating bread and drinking from the cup, you'll continue to announce the **master's** death until he returns.

27 Therefore, anyone who eats that bread or drinks from the **master's** cup in an unworthy manner will be guilty of sinning against the body and blood of the **master**. 28 So everyone must first examine themself as part of eating that bread and drinking from that cup, 29 because anyone who eats and drinks without discerning the body,[66] eats and drinks judgement onto themself. 30 Because of that, many among you are weak and sick, and many have passed away, 31 but if we were examining ourselves, we wouldn't be judged. 32 However, when we're judged by **Yahweh**, we're being disciplined so that we won't be condemned along with the unbelievers.

33 So brothers and sisters, when you come together to celebrate this, wait for each other. 34 If anyone's hungry, they should eat at home beforehand, so that your meetings won't lead to judgement. I'll give instructions about other matters when I get there.

The various abilities given by God's spirit

12:1 Now brothers and sisters, I don't want you all to be ignorant about spiritual matters. 2 You all know that when you were still pagans, you were enticed and led astray in front of idols that can't even speak. 3 So now I'm informing you all that a person who curses Yeshua (Jesus; Grk. Yesus), doesn't speak with **the** power **of God's** spirit. On the other hand, a person who says that **Yeshua** is **Yahweh** must **be** speaking with the power of **the** holy spirit.

4 Now there are varieties of gifts, but the same **spirit**,[67] 5 and there are varieties of ministries, but the same **master**. 6 There are varieties of activities, but the same **God** works all things in everyone. 7 Now the display of the **spirit's** power is given to each person in order to benefit everyone. 8 One person might be given a wise message through the **spirit**, and someone else given certain knowledge by the same **spirit**. 9 Another person might be given faith by the same **spirit**, and someone else given gifts of healings from that one **spirit**. 10 Another might be given the ability to do miracles, and someone else given prophecy. Another might be given ability to distinguish spirits, and someone else given the ability to speak other languages, and to yet another the ability to translate languages. 11 However it's the one and the same **spirit** behind all those things—distributing them individually to each person as the spirit decides.

One body with many parts

12 Just like a human body is a unit but has many parts which are all components, no matter how many, making up that one body, so too is the **messiah**.[68] 13 Yes, in one **spirit** we were all immersed into one body, whether we were Yehudim (Jews) or Hellains (Greeks), whether slaves or free, and we all were given one **spirit** to drink. MEANING?

14 Yes, indeed the body is not one part, but many. 15 If your foot said, "Since I'm not a hand, I'm not part of the body," that wouldn't make it any less a part of the body, 16 and if your ear said, "Since I'm not an eye, I'm not part of the body," that wouldn't make it any less a part of the body. 17 If your whole body was an eye, how could you hear? But then, if your whole body was an ear, how could you smell anything? 18 Actually, **God** has placed every part in our bodies exactly where he wanted to put them. 19 If it was all just one part, how could it be a body? 20 Yes, there's many parts, but only one body.

21 Your eye can't tell your hand, "I don't need you," and your head can't tell your feet, "I don't need you." 22 On the contrary, the body parts that seem to be weaker are very vital, 23 and those body parts that seem less honourable, we give them greater honour and hence our unpresentable body parts are treated with more modesty. 24 Our presentable parts don't have any need for that, but rather **God** has put the body together and he gave greater honour to the lesser parts 25 so that there won't be any division in the body, but its members should care equally for each other. 26 So if one body part is hurting, all the parts hurt as well. If one body part is honoured, then all the parts are happy together.

27 Now you all are the body **of** Christ, and each of you is a part of it. 28 And indeed, **God** has appointed: 1/ missionar-

64 **RV 11:25 · Cross-ref.** Exo 24:8; Jer 31:31-34.

65 **RV 11:25 · Cross-ref.** Exo 24:6-8.

66 **RV 11:29 · Note** Discern/distinguish/recognise their own body? The master's body? The whole group as a body? Unfortunately, we can't ask Paul exactly what he meant here.

67 **RV 12:4-11 · Cross-ref.** Rom 12:6-8.

68 **RV 12:12 · Cross-ref.** Rom 12:4-5.

Readers' Version

ies, 2/ prophets, 3/ teachers,[69] then doing miracles, healing others, helping others, guiding others, and speaking various languages 29 Are everyone missionaries, or everyone prophets or teachers, or doing miracles? 30 Does everyone have the gifts of healing, or speaking in other languages, or translating?

31 But strive for the better gifts.

Love expounded

And now I'll demonstrate a better way to you all:

13:1 Even if I could speak in human languages as well as the languages of God's messengers, but didn't love others, then I'd just be like a noisy gong or a clanging cymbal. 2 And if have the ability of being able to prophesy and could understand all mysteries and all knowledge, and if I had total faith so I could tell mountains to move,[70] but I didn't love others, then I'm of no use to anyone. 3 Even if I gave everything I have to the poor, and even sacrifice my body so that I could boast, but didn't love others, it wouldn't be any use to me.

4 Love is patient and kind. It doesn't envy others, it doesn't boast, and it isn't arrogant. 5 It isn't crude, it doesn't just care about itself, it doesn't get angry quickly, and it doesn't keep records about who wrongs us. 6 Love isn't happy with disobeying God, but is happy about the truth. 7 It tolerates everything, believes everything, is always hopeful about everything, and always perseveres.

8 Love never fails, unlike prophecies that will come to nothing, languages that will die out, and knowledge that also will come to nothing, 9 because we only have partial knowledge and partial understanding of prophecy. 10 So when perfection comes, partial things will disappear.

11 When I was a child, I spoke like a child, thought like a child, and reasoned like a child, but then when I became an adult, I set childish things aside. 12 In this present age, we see like fuzzy reflections in a mirror, but in the future, we'll see God face to face. In this age, I have partial knowledge, but then it'll be complete, just like *we'll be known* completely.

13 But for now, these three continue: faith, hope, and love, but love is the greatest one of those.

Comparing prophesying with speaking in other languages

14:1 Aim to show love, and eagerly strive for spiritual things—especially the ability to prophesy, 2 because anyone speaking another language isn't speaking to the people, but **to God**, because no one understands it, but they're speaking about spiritual mysteries. 3 However, anyone who's prophesying, speaks to the people for their instruction and encouragement and comfort. 4 Anyone who's speaking in another language instructs themself, but when people prophesy, they're instructing the whole assembly.

5 Now I'd like it if you all spoke in other languages, but I'd like it better if you could all be prophesying. The person prophesying is more helpful than someone speaking in other languages, unless they translate so that the assembly can be instructed. 6 But now brothers and sisters, if I come to you speaking in other languages, how can I be of benefit to you all? Only if I share a revelation with you all, or some knowledge, or a prophecy or teaching.

7 Even the tune coming from non-living things like musical instruments can't be recognised unless the distinct notes can be distinguished, 8 because if the trumpet produces an unclear sound, how will the soldiers know to prepare for battle. 9 Similarly with all of you—unless your words are intelligible, how will anyone know what you're saying? You'll just be talking to the wind. 10 There's certainly many different languages in the world, but none of them are without meaning, 11 so if I don't know the meaning of someone's language, I'm a foreigner to that person, and that person will be a foreigner to me 12 and it's the same with all of you. Because you all want spiritual things in order to help grow the assembly, then strive to have many of them.

13 So then, let anyone who's speaking in another language, pray that they will be able to translate it. 14 When I pray in another language, my spirit prays but my mind is unproductive, 15 so what should I do? Well, I'll pray with my **spirit**, but I'll also pray with my mind. I'll sing with my **spirit**, but I'll also sing with my mind. 16 Otherwise, if you speak out a blessing in the spirit, how can the ordinary listeners say 'May it be so' after you give thanks, since they wouldn't know what you've been saying. 17 Yes, you'd certainly give thanks well, but the other people wouldn't be encouraged.

18 I thank **God** that I speak in other language more than all of you, 19 but with the assembly, I'd prefer to speak five words with my mind so that I can instruct others, rather than thousands of words in another language.

20 Brothers and sisters, don't be childish in your thinking. You all can be like infants with respect to *evil*, but in everything else, be mature in your thinking. 21 The prophet Yeshayah (Isaiah) wrote:

'I'll speak to this nation
through foreign languages and strangers' lips,
but even then they won't listen to me,'
says **Yahweh**.[71] 22 So then, speaking in other languages is a sign, not for believers, but for unbelievers. However in contrast, prophecy is not for unbelievers, but for believers.

23 So if the whole assembly gathered together at the same place and they all spoke in other languages, and then some inquirers or unbelievers came in, wouldn't they say that you're all crazy? 24 But if they were all prophesying instead and some inquirers or unbelievers came in, they'd be convicted of their sinfulness and called to account by them all. 25 The prophecies would expose the secrets of their hearts, so then they'd bow down and worship **God**,

69 **RV 12:28 · Cross-ref.** Eph 4:11.

70 **RV 13:2 · Cross-ref.** Mat 17:20; 21:21; Mrk 11:23.

71 **RV 14:21 · Cross-ref.** Isa 28:11-12.

Readers' Version

and exclaim, "**God** is really here among you all!"

The correct means of worshipping

26 So brothers and sisters, what should we say then? When you all gather together, each one of you brings a song or a teaching, or explains a revelation, or has a message in another language or has the translation. Let everything you do be aimed at growing the faith of the hearers. 27 If there's any speaking in other languages, it should be two or three people at most, taking turns and someone should translate. 28 But if there's no translator, they should be silent in the assembly, and save it for between themselves and **God**. 29 But let two or three people prophesy, and then the others should evaluate what was said. 30 However if something is revealed to someone still seated, then the first person should stop speaking, 31 because you can all prophesy in turn so that everyone can be instructed and encouraged. 32 The prophet's spirits are under the control of the prophets, 33 because **God** isn't a god of disorder, but of peace.

As in all the assemblies of believers, 34 the women should stay silent in the assemblies, because they're not permitted to speak, but must be in submission as Mosheh's (Moses') law says. 35 But if they want to know more about anything, they should ask their own husbands at home, because it's shameful for a woman to speak in the assembly.

36 Did **God's** message *originate* from you all, or did it only *come* to you? 37 If anyone thinks they're a prophet or a spiritual person, then they should readily acknowledge that what I'm writing to you all is **Yahweh's** command, 38 but if anyone's ignorant, then let them stay ignorant.

39 So brothers and sisters, strive to be able to prophesy, and don't forbid the speaking of other languages, 40 but let everything be done properly and orderly.

The messiah's resurrection

15:1 Now brothers and sisters, I want to remind you all about the good message that I preached to you, which you then received and now base your faith on. 2 You're all saved by that good message if you hold firmly to what I preached to you, assuming that you didn't just 'say that' you believe.

3 Yes, first of all, I passed onto you all what I myself had received: that **Messiah** died for our sins as the scriptures had predicted,[72] 4 and that he was buried and then brought back to life on the third day as per the scriptures again,[73] 5 and that he was seen by Kefa (Cephas; Grk. Kefas)[74] and then by the twelve.[75] 6 Then he was seen by more than 500 believers at once—most of whom are still living, although some have already passed away. 7 Then he was seen by Ya'akov (James; Grk. Yakobos), and then by all the ambassadors.

8 Then last of all, as if I'd been born at the wrong time, he appeared to me also,[76] 9 because I'm the least of the ambassadors—quite unworthy of that title because I persecuted **God's** assembly.[77] 10 But I am what I am thanks to God's grace, as his grace towards me hasn't been wasted. Actually, I worked harder than all the others, although of course it wasn't really me, but **God's** grace with me. 11 Anyway, whether it was me or them, we all preach that same good message, and that's how you all came to belief.

Life after death

12 Now if the message declares that **Messiah** was killed and then raised back to life, how come some of you are saying that no **one** comes back to life? 13 If no **one** who's dead comes back to life, then **Messiah** couldn't have come back to life, 14 and if **Messiah** hasn't come back to life, then our preaching is meaningless and so is your faith! 15 Not only that, it would make us into fraudsters lying **about God**, because we've testified that **God** brought **Messiah** back to life, but that can't be true if the dead can't come back to life. 16 Because if the dead don't come back to life, then **Messiah** can't have come back to life, 17 but if **Messiah** didn't come back to life, then your faith is wasted and you're all still just unforgiven sinners. 18 Again, if that's the case, those believers who've passed away simply perished. 19 If our hope in **Messiah** only applies to this life, then we should be pitied more than **anyone** else.

20 But **Messiah** has indeed come back to life from the dead, leading the way for those who have passed away, 21 because since death came through a man (Adam), then the resurrection of the dead also comes through a man (Yeshua). 22 Just as everyone who's in Adam will die, so everyone who's in **Messiah** will come back to life, 23 but each in his own turn: first **Messiah** will be leading, then when he returns, those who belong to him. 24 Then the end will come when he hands over the kingship **to God** the Father after he's destroyed all rule, and all authority and power, 25 because he must reign until he's defeated all his enemies.[78] 26 The final enemy to be abolished will be death itself 27 because (as David wrote), 'God has made everything subject to him.'[79] (Now when it says 'everything', of course that doesn't include God who's the one that made it happen.) 28 And when everything has been put under his control, then the son himself will submit to the one who subjected everything to him, so that **God** will be in total control.

29 Otherwise, what will the people do who are being immersed in water for the dead? If the dead don't come back

72 **RV 15:3 · Cross-ref.** Isa 53:5-12.

73 **RV 15:4 · Cross-ref.** Psa 16:8-10; Mat 12:40; Acts 2:24-32.

74 **RV 15:5 · Cross-ref.** Luk 24:34.

75 **RV 15:5 · Cross-ref.** Mat 28:16-17; Mrk 16:14; Luk 24:36; Yhn 20:19.

76 **RV 15:8 · Cross-ref.** Acts 9:3-6.

77 **RV 15:9 · Cross-ref.** Acts 8:3.

78 **RV 15:25 · Cross-ref.** Psa 110:1.

79 **RV 15:27 · Cross-ref.** Psa 8:6.

Readers' Version

to life, why would they get immersed for them? TODO: WHAT'S THIS ABOUT? 30 As for us, why do we place ourselves in danger all the time? 31 I'm dying every day by your boasting brothers and sisters, which I have in **Messiah Yeshua** (Jesus; Grk. Yesus) our **master**. TODO: WHAT DOES THIS MEAN? 32 If I fought with wild animals at Efesos for human purposes, what did I gain? If the dead aren't brought back to life, then 'Let's eat and drink, because tomorrow we'll die anyway.'[80]

33 Don't be fooled: 'Evil conversations corrupt good character.' 34 Sober up as you should, and stop sinning, because some of you are quite ignorant **about God**. (I say that to your shame.)

Our new immortal bodies

35 But someone will ask, "How do the dead come back to life and what kind of body will they have then?" 36 Silly question! Plants don't come to life unless the seed dies first. 37 And you don't sow the plants, but you sow the bare seeds—perhaps of wheat or something else— 38 then **God** gives it a body just like he wants, so each seed gets its own new body.

39 Not all bodies are the same: humans have one kind of body, animals have different ones, birds different again, and fish also different.

40 There are also heavenly bodies and earthly bodies, but the beauty of heavenly bodies and of earthly bodies are quite different. 41 The sun, the moon, and the stars all have their own different types of beauty, and even the beauty of stars differs from one to another.

42 So too it is with the resurrection of the dead. The decaying body is 'sown' into the ground, but the raised body is immortal. 43 It's 'sown' in dishonour but it's raised in splendour. It's 'sown' in weakness but it's raised in power. 44 It's 'sown' a natural body but it's raised as a spiritual body. (If there's a natural body, there's also a spiritual body.) 45 As it's also written: 'The first Adam became a living being.'[81] The last 'Adam' is a life-giving spirit, 46 but the spiritual doesn't come first—it's first the natural and *then* the spiritual. 47 The first man was made of dust from the earth—the second man came from heaven. 48 Earthly people are like that earthly man, and heavenly people are like that heavenly man.

49 And just like we carry the image of that earthly man, we should also bear the image of that heavenly man.

50 Now brothers and sisters, I can tell you all that our present physical bodies can't inherit **God's** kingdom, and nor can corrupt things inherit immortality.

51 Listen, I'm explaining a mystery to you all. Not all of us will pass away, but we will all be changed[82] 52 in an instant, a millisecond, at the last trumpet because the trumpet will sound and the dead will come back to living as immortals, and we'll be changed. 53 Yes, it's essential for this perishable body to become incorruptible and for this mortal to become immortal. 54 But when this perishable body becomes incorruptible and this mortal becomes immortal, then what was written will come true: 'Death is replaced by victory.'[83]

55 'Death, where is your victory?
Yes death, where is your sting?'[84]

56 Sin is the sting of death, and sin's power is The Law, 57 but be thankful **to God** because it's him who gives us the victory through our **master Yeshua (Jesus; Grk. Yesus) Messiah**.

58 Therefore my dear brothers and sisters, be strong and stand firm, always doing the **master's** work enthusiastically, knowing that your work for **Yahweh** isn't wasted.

Aid for God's people

16:1 Now concerning the fund-raising for the believers:[85] You all must do the same as what I got the assemblies in Galatia to do. 2 Every Sunday, each one of you should put something aside from whatever you've earnt, so that when I come we won't need any collections then. 3 Then, when I arrive, I'll write letters to send with those you recommend to take to Yerushalem (Jerusalem) with your gift, 4 but if it's appropriate for me to go as well, then they can travel with me.

Instructions for travellers

5 After I've been to Makedonia I'll come there. Yes, I'm going through Makedonia,[86] 6 but perhaps I'll spend some time with you—maybe even the whole winter. That way, you all could help me on my way wherever I decide to go next, 7 because I don't want to see you all now just in passing, but I'd like to stay with you all for a some time if the **master** permits.

8 But I'll stay here at Efesos until the Pentecost celebrations[87] 9 because a wide door has opened for me to be effective here, even though many are opposing me.

10 Now if Timotheos[88] arrives, make sure that he has nothing for him to be afraid **of** there, because he's doing **Yahweh's** work just like me. 11 So don't let anyone despise him, but help him on his way in peace, so that he can come to me because I'm expecting him along with the brothers.

12 And then concerning the brother Apollos, I strongly urged him to go to you with the brothers. He didn't want to go at the present time, but he'll go when he has another opportunity.

80 **RV 15:32 · Cross-ref.** Isa 22:13.
81 **RV 15:45 · Cross-ref.** Gen 2:7.
82 **RV 15:51-52 · Cross-ref.** 1Th 4:15-17.
83 **RV 15:54 · Cross-ref.** Isa 25:8.
84 **RV 15:55 · Cross-ref.** Hos 13:14 (LXX).
85 **RV 16:1 · Cross-ref.** Rom 15:25-26.
86 **RV 16:5 · Cross-ref.** Acts 19:21.
87 **RV 16:8 · Cross-ref.** Lev 23:15-21; Deu 16:9-11.
88 **RV 16:10 · Cross-ref.** 1Cor 4:17.

Readers' Version

Final messages and greetings

13 Stay alert and stay grounded in the faith. Be strong and courageous.
14 Everything you do, do in love.

15 Now brothers and sisters, you all know that Stefanas' family[89] were the first ones in Akaia to believe, and since then they've devoted themselves to serving the believers, so I urge you all **16** to submit yourselves to people like them, in fact to everyone who works and cooperates.

17 I'm pleased that Stefanas, Fortunatos, and Akaikos came because they've given what you all couldn't, **18** because they refreshed my spirit and yours also, so you should show appreciation to such people.

19 The assemblies in the province of Asia Minor send their greetings.[90] **20** All the brothers and sisters here send their greetings.

Greet each other with an innocent kiss.

21 I, Paulos, am sending this greeting in my own handwriting.

22 If there's anyone there who doesn't love the **master**, let him be cursed.

Come, master!

23 May the grace from our **master Yeshua** (Jesus; Grk. Yesus) be with all of you.

24 My love to all of you in **Messiah Yeshua**. May it be so.

89 RV 16:15 · Cross-ref. 1Cor 1:16.

90 RV 16:19 · Cross-ref. Acts 18:2.

Paulos's second known letter to the believers in

Korinthos

Introduction

This is Paulos's second letter written to the believers in Korinthos that we have in our Bibles, but could easily have been his third or fourth letter to them. We deduce this from his reference to other letters (e.g., see https://www.GotQuestions.org/how-many-letters-Corinthians.html), but we don't have copies of them.
This letter from Paulos to the believers in Korinthos was written from Makedonia at a time when his relationship with the believers there wasn't very good.
In first part of this letter, Paulos tells about his relationship with the believers there in Korinthos. He explains his sadness concerning the shame of the believers and their disobedience of him. Then he tells again about his happiness that his anger faded after the believers repented of their sin and then their good relationship was restored. He urged the believers to continue to collect a gift of aid for poor believers in Yerushalem.
In the final four chapters, Paulos justifies his missionary status to them. (Those that accused Paul said that he's not a true ambassador of Messiah.)

Main components of Paulos's letter

Introduction *1:1-11*
Paulos's relationship with the believers in Korinthos *1:12–7:16*
Aid for believers in Yehudah *8:1–9:15*
Paulos's defence of his ambassadorial status *10:1–12:21*
Ending *13:1-13*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This letter is from Paulos, a missionary **of Messiah Yeshua** (Jesus; Grk. Yesus) by God's will, and from our brother, Timotheos.

It's written to God's assembly in Korinthos,[1] along with all the believers throughout the province of Akaia.

2 May **God** our father and **master Yeshua Messiah** give you all grace and peace.

Suffering and comfort

3 May the **god** and father of our **master Yeshua (Jesus; Grk. Yesus) Messiah** be blessed. He is the father of compassion and **God** of all comfort 4 who comforts us through all our trials so that we can comfort others through all their trials with the same comfort that **God** comforts us with. 5 In the same way that Messiah's many sufferings are expected of us, so too the **Messiah's** plentiful comfort also reaches us. 6 If we're being oppressed, it's for your comfort and salvation, and if we're being comforted, it's for your comfort which enables you all to endure the same sufferings that we're suffering. 7 We have confident expectations for you all because we know that you are partners in suffering, and hence also in comfort.

8 Brothers and sisters, we don't want you to miss out on knowing about our difficulties in the province of Asia Minor. We were weighed down with a situation totally beyond our power, so much so that we thought we wouldn't live through it.[2] 9 We were resigned in ourselves to the death sentence so that we wouldn't trust in ourselves but in **God** who brings the dead back to life— 10 the one who rescued us from that death and will rescue us again. He's the one we put our hope in that he will continue to rescue us 11 as you also cooperated with us through your requests to him. Through this, many people will give thanks on our behalf for the gift that was granted to us in answer to the prayers of many.

The changes to Paulos's plans

12 So this is our boast: Our consciences testify that we have conducted ourselves in the world (and even more so towards all of you) with purity and godly sincerity, not with worldly wisdom, but relying on **God's** grace. 13 We're not writing other ideas to you other than what you're all reading. You're also understanding it and I'm hoping that you'll be able to understand it all the way through to the end 14 as you initially partially understood us. Then on the day when **Master Yeshua** (Jesus; Grk. Yesus) returns, you'll be able to boast about us just as we do about all of you.

15 Because of my confidence in that, I had wanted to visit you all so that you'd have a second taste of grace, 16 and to continue on to Makedonia and to stay again on the way back, and then to have you all help send me on my way to Yehudah (Judea).[3] 17 Was I just being light-headed when I hoped for that? Or what was I thinking? Was I just thinking in worldly ways where yes, I might, and at the same time, no, I might not? 18 But our message to you all hasn't been both 'yes' and 'no', because **God** is faithful. 19 His son **Yeshua Messiah** who I've preached **about** to you all, as well as hearing it from Silas and Timotheos,[4] didn't become 'yes' and 'no', but in him it's become 'yes'. 20 Concerning the many promises made by **God**, in Messiah they're 'yes', and therefore through him the 'Let it be so', resulting in honour for God through us. 21 It's **God** who commissioned us and who confirms you and us to **Messiah**, 22 and God also places his seal on us and places his **spirit** in our hearts.

23 I call on **God** as a witness for my soul that it was to spare you all that I didn't come to Korinthos. 24 Not that we are in any way the masters of your faith, but rather we are fellow-workers sharing in your happiness because you all stand in the faith.

2:1 So I made the decision myself not to make a sad visit to you, 2 because if I'm making you all upset, who would be left to cheer me up except for the people that I would've just upset? 3 So I wrote this same thing, so that when I came, I wouldn't get your upsets when I should be being happy, having trusted in you all that my happiness is in you. 4 I wrote to you much difficulty and anguish in my heart and through many tears, not wanted to make you all upset, but rather so that you'd know how much love toward you all is much greater than all that.

Forgiveness for the offender

5 If someone has caused grief, he hasn't upset me, well not much, because I don't want to be burdening you all. 6 The punishment imposed on him by most of you is appropriate, 7 so now you should forgive and comfort him in case excess pain should drive him out. 8 That's why I'm urging all of you to reaffirm him now with your love. 9 Another reason that I wrote to you was to find out if you would stand strong and be obedient in everything. 10 But **anyone** that you forgive for anything, I also forgive, because what I've also forgiven (if I have forgiven anything), it was for you all in the presence **of Messiah** 11 so that we can't be exploited by Satan (because we're not ignorant about his intentions).

Paulos's brief ministry in Troias

12 When I went to Troias to preach the good message of the **messiah** and an opportunity presented itself to me in **the** messiah, 13 my spirit couldn't relax because I found out that my brother Titos wasn't there, so I said my goodbyes to them and continued on to Makedonia.[5]

Victory through Messiah

14 But we're thankful **to God** who displays us as victors in the **messiah**, and reveals the aroma of the knowledge of **the messiah**, through us in every place. 15 Because **of Messiah**, we who are being saved are a sweet fragrance **to God**, and also

1 **RV 1:1 · Cross-ref.** Acts 18:1.

2 **RV 1:8 · Cross-ref.** 1Cor 15:32.

3 **RV 1:16 · Cross-ref.** Acts 19:21.

4 **RV 1:19 · Cross-ref.** Acts 18:5.

5 **RV 2:12-13 · Cross-ref.** Acts 20:1.

Readers' Version

the ones perishing. 16 On one hand we're an aroma of
death to those choosing death, and on the other hand, an
aroma of life to those choosing life. Wow, who's worthy
enough for that? 17 We're not like the many others who
are peddling God's message to make a profit, but we speak
in front of God in sincerity. As followers of God, we speak
about Messiah.

Following the new agreement by the spirit

3:1 Oh, are we beginning to pat ourselves on the back again? Don't we need written references for you all, or from you all, like some others do? 2 It's all of you who are our references, and having been written in our hearts, it's known about and being read by all people. 3 It shows that you who were served by us, are now **Messiah's** letter that wasn't written with ink but **with God's** living **spirit**—not written on stone tablets[6] but on people's hearts.[7]

4 We have such confidence towards **God** through the **messiah**, 5 not that we ourselves are worthy to consider ourselves anything special, but our qualifications come from **God**. 6 He qualified us as servants of a new agreement[8]—not following it by the letter, but by **the spirit**, because following by the letter leads to death whereas following by the **spirit** gives life.

7 The system which was inscribed on stone tablets and which results in death was so incredible when it was given that the Israelis couldn't even bring themselves to look at Mosheh's (Moses') face because it shone so brightly.[9] But if that system is being nullified, 8 won't this system via the **spirit** be even greater? 9 If the system that brought condemnation was incredible, how much greater is the system that leads to righteousness, 10 because that earlier system seems ordinary now when compared with the more incredible greatness of the new system, 11 and if what ended up being replaced was incredible, how much more incredible is the system that lasts.

12 So then, since that's our expectation, we can be very bold, 13 not just like Mosheh putting a veil over his face[10] because the Israelis couldn't even look at him when introducing a system that would be replaced. 14 But their thinking was inflexible because even until this very day, the same veil remains during the public reading of the Hebrew scriptures—it's not opened up because it's only **Messiah** that nullifies it. 15 So these days whenever Mosheh's writings are being read, a veil lies across their hearts, 16 but whenever that heart might turn towards **Yahweh**, the veil will be removed.[11] 17 Now **Yahweh** is the **spirit**, and there's freedom wherever **Yahweh's spirit is**. 18 All **of** us who've had our faces unveiled are reflecting **Yahweh's** greatness, and that same image transforms us from greatness to greatness. This comes from **Yahweh** who is **the spirit**.

The treasure placed in human containers

4:1 So because we have this ministry as a result of God's mercy, we're not discouraged 2 but rather, we have renounced any shameful things that were hidden and continue our spiritual journey. Avoiding deception and taking care not to distort **God's** message, we present the truth clearly even as we commend ourselves to everyone's conscience before **God**. 3 But even if our good message is concealed, it's concealed from those who are perishing. 4 The **god** of this age has blinded the thinking of the unbelievers so that the light of the good message about the greatness of the **messiah** who's **God's** image, doesn't radiate out to them, 5 because it's not us ourselves that we're proclaiming, but **the master Yeshua (Jesus; Grk. Yesus) Messiah**. We serve as your slaves because of him, 6 because the **god** who said, 'Light will be shining out of the darkness',[12] shined in our hearts so that we could experience **God's** greatness in the face **of Yeshua Messiah**.

7 So we have this treasure stored in containers made from the dirt, so that the excellence of the power will be from **God** and not from us ourselves. 8 We might be oppressed but we won't be crushed, perplexed but we won't despair, 9 persecuted but we won't be abandoned, and struck down but we won't perish. 10 We always carry around in our bodies the death **of Yeshua**, so that the life **of Yeshua** may also be revealed in our bodies, 11 because we who are alive are always being given over to death for **Yeshua's** sake, so that his life may also be revealed in our mortal bodies. 12 So then, death is working in us, but life is working in all of you.

13 We have the same spirit of faith as what's written: 'I believed, therefore I talked about it.'[13] We also believe so we also talk about it, 14 knowing that the one who brought Yeshua back to life, will also bring us back to life along with **Yeshua**, and will be presenting us along with all of you. 15 All of this is for you, so that after experiencing much grace, you all will be even more thankful and thus honour **God**.

Valuing what's actually important

16 Because of that we're not discouraged because even if our outer person is being ruined, our inner person is being renewed day by day 17 because our small, temporary troubles will produce an excess of great honour for us. 18 We don't just look at what we can see, but include the things that can't be seen, because visible things are temporary, but the

6 **RV 3:3 · Cross-ref.** Exo 24:12.

7 **RV 3:3 · Cross-ref.** Jer 31:33; Eze 11:19; 36:26.

8 **RV 3:6 · Cross-ref.** Jer 31:31.

9 **RV 3:7 · Cross-ref.** Exo 34:29.

10 **RV 3:13 · Cross-ref.** Exo 34:33.

11 **RV 3:16 · Cross-ref.** Exo 34:34.

12 **RV 4:6 · Cross-ref.** Gen 1:3.

13 **RV 4:13 · Cross-ref.** Psa 116:10 (LXX).

Readers' Version

things that last forever are invisible to our eyes.

Our future bodies

5:1 We know that when the temporary, earthly home (our body) that we live in is demolished, we will have a building from **God** that's not built by human hands—an eternal house in the heavens. 2 Actually, that's also why we groan—wanting to be clothed in our heavenly bodies. 3 Yes, once we're properly dressed we won't feel naked 4 because while we live in these temporary homes we are groaning. It's not that we want to dispose of these temporary homes, but we want to be permanently clothed so that our mortal parts might be enveloped by life. 5 It's **God** who prepared us for this reason—yes, the one who deposited the **spirit** into us.

6 Because of that, we're always confident and known that while we're at home in our bodies, we are distanced from the **master**, 7 but we walk by faith and not by how things look. 8 And we do have confidence and look forward to being absent out of these bodies and being at home with the **master**, 9 so that's why we're ambitious to please the master, whether we're still in these bodily homes or absent from them. 10 Yes, we must all stand at our court hearing in front of **the messiah**, so that each of us may receive justice for what we did while in these bodies, whether it was good or evil.[14]

It's time to get saved

11 Because of that, having known the fear of **Yahweh**, we are persuading people, but **God** sees what we're doing, and I'm hoping that your consciences also see the same. 12 Again, we're not trying to promote ourselves to you, but we're giving you all an opportunity to take pride in us, so that you can respond to those who take pride in outside appearances rather than in what's in the heart. 13 If we're being crazy, it's to serve **God**, or if we're being sensible, it's for all of you, 14 because the **messiah's** love controls us since we are convinced that he died for everyone. Hence we've all died 15 and he died for everyone, so that anyone who's living, won't be living for themselves any more, but for the one who died for them and then came back to life from the dead.

16 So from now on, we don't just know people in the physical dimension, and even if we have known **Messiah** physically, that's no longer how we know him. 17 So then if anyone is in **Messiah**, they're a *new* creation—the old has gone, and wow, it's now become new! 18 Everything is from **God**, the **one** who reconciled us to himself by **Messiah** and who has given the ministry of reconciliation to us. 19 **God** was in **Messiah** reconciling the world to himself, not listing their sins against them, and having given the message of reconciliation to us.

20 Because of that, we are ambassadors for Messiah, as though **God** is encouraging others through us, so we implore you for **Messiah**: Make your peace with **God**. 21 **God** took the one who hadn't experienced sin and made him into sin for us so that in him, we could become not guilty in **God's** sight.

6:1 Since we're working together, we want to encourage you all not to accept **God's** grace wastefully 2 because he said,

'I listened to you at the right time,
and I helped you on the day when you were saved.'[15]

Listen, today is the right time to ask. And listen again, today is the right day to get saved.

3 Don't give anyone a reason to stumble, so that the ministry won't be tarnished, 4 but as **God's** servants we commend ourselves in every way—by great endurance when facing afflictions, hardships, calamities, 5 beatings, imprisonments,[16] riots, labours, sleepless nights, hunger, 6 by purity, knowledge, patience, kindness, **the** holy **spirit**, genuine love, 7 in truthful speech and in the power **of God**. Hold the weapons of righteousness in both your right and left hands 8 whether in victory or dishonour, through bad reports and good reports, even if being called fakes (but being genuine). 9 We're regarded as unknowns despite being well-known, considered to be dying off yet very much alive, being beaten but not yet being killed, 10 regarded as sad but always happy, as poor but making many people rich, as having nothing but possessing everything.

11 We've shared our thoughts with you all from Korinthos and our hearts have been expanded. 12 You haven't been restricted by us, but your own compassions restrict you all. 13 In return, you also should be expanded. (Yes, I know it's like I'm talking to children.)

Don't be teamed with unbelievers

14 Don't be teamed together with unbelievers, because how can there be a partnership between obeying and disobeying God, or in other words, how can light socialise with darkness? 15 So what harmony can **Messiah** have with Satan, or what does a believer have in common with an unbeliever? 16 What agreement can **God's** temple have with idols, because we are the temple **of** the living God?[17] As God said,

'I will live with them
and I will walk among them.
I will be their **god**
and they will be my people.'[18]

17 Therefore **Yahweh** says,

'Come out from among them and be separate.
Touch nothing that's ceremonially prohibited
and then I will accept you.[19]
18 I will be a Father for you,
and you will be my sons and daughters,'

14 **RV 5:10 · Cross-ref.** Rom 14:10.

15 **RV 6:2 · Cross-ref.** Isa 49:8.

16 **RV 6:5 · Cross-ref.** Acts 16:23.

17 **RV 6:16 · Cross-ref.** 1Cor 3:16; 6:19.

18 **RV 6:16 · Cross-ref.** Lev 26:12; Eze 37:27.

19 **RV 6:17 · Cross-ref.** Isa 52:11.

Readers' Version

says **Yahweh the** all-powerful.[20]

7:1 Dear brothers and sisters, because we have those promises we should avoid doing anything that would defile our bodies or our spirits, thus staying pure due to our respect for **God**.

Paulos's happiness about those in Korinthos

2 Please do accept us because we didn't wrong anyone, and we didn't corrupt or exploit anyone. 3 I'm not pronouncing condemnation because I've said previously that you all are in our hearts so together we'll die and together we'll live again. 4 I feel very bold towards you all and boast a lot about you. I'm filled with encouragement and even in our troubles I'm overflowing with happiness .

5 Actually, since we arrived in Makedonia[21] we've had no physical rest but we've been oppressed in every way—on the outside there's quarrels and on the inside we've had our fears, 6 but the **God** who comforts those who are humble, comforted us with the arrival of Titos. 7 It wasn't just his coming, but also because he'd been comforted by all of you. He told us about your longing for me, and your mourning for my troubles and your zeal for me, and it really cheered me up.

8 Yes, because even if I made you sad with my letter,[22] I don't regret sending it. (Well, for a while I was sad for you that I had sent the letter.) 9 Anyway, now I'm happy, not that it made you sad, but because that sadness led to turning away from your sin because that sorrow was according to **God's** values so you didn't lose anything because of us. 10 Because sorrow according to **God's** values brings repentance that leads to salvation without regrets, but the world's sorrow leads to death. 11 See how this sorrow according to **God's** values has produced earnestness in you all, but also eagerness to clear yourselves, resentment, fear, longing, zeal, and vengeance. You have proved yourselves innocent in the matter in every area.

12 So if I also wrote to you all, not on account of the one having done wrong, nor on account of the one having been wronged, but on account of your earnestness that would be revealed to us all before **God**, 13 then we've been comforted because of this.

And talking about our comfort, we were quite thrilled at Titos' happiness because his spirit has been refreshed by all of you.

14 Yes, if I've boasted anything about you all to him, I wasn't disgraced, but as we spoke the truth to you all about everything, so also did our boasting to Titos become true 15 and his affection towards you all increased when he's reminded about your obedience and how you accepted him with fear and trembling. 16 I'm thrilled that I can have confidence in you all about everything.

Encouragement to be generous

8:1 And then, brothers and sisters, we want you to know **about** how **God** showed kindness to the assemblies in Makedonia[23] 2 in that as they proved themselves in a time of persecution, they continued to show great positivity and from the depth of their poverty, their generosity resulted in plentiful riches. 3 So I'm testifying about their ability, and besides that, they voluntarily 4 and enthusiastically begged us to allow them the grace and fellowship that would come from their service to other believers. 5 It wasn't something that we expected of them, but they gave themselves—firstly to the **master**, and also to us by **God's** will. 6 So we encouraged Titos that just as he began to do previously, that he would go on to cultivate this generosity in you. 7 But since you're all prolific in everything—in faith and speech and knowledge and all earnestness and in the love from us to you all—make sure that you're all prolific in this grace of giving.

8 I'm not saying this as a command, but approving the genuineness of your love through the earnestness of others. 9 because you have all experienced the grace of our **master Yeshua (Jesus; Grk. Yesus) Messiah**: that although he was rich, he became poor so that all of you in your poverty might become rich.

10 And I'm giving my opinion on this because it's beneficial for you all not only to do what began last year, but to do it willingly. 11 Now you should see this through so that you're all not just ready to be willing, but also to actually accomplish that from what you have, 12 because if the readiness is there, it is acceptable according to what a person has, not according to what they do not have.

13 Of course, it's not that others should be relaxing while you all endure difficulty, but with an aim of equality. 14 At the present time, your excess will help those who are in need—another time their excess might meet your need to bring about equality. 15 As the scriptures say:

'The person who gathered much didn't have too much,
and the person who gathered little didn't have any lack.'[24]

Concerning Titos and his companions

16 But may **God** be thanked for putting the same earnestness for you all into Titos' mind 17 because indeed he accepted our appeal, but being so earnest he volunteered to visit you all. 18 And we sent another brother along with him, who is praised by all the assemblies for his good message, 19 and not only that, he was also chosen by the assemblies as our travelling companion as we bring this gift as our service for the **master's** honour and for our readiness. 20 We want to avoid the possibility of being criticised in our excitement in serving this way, 21 because we are providing

20 **RV 6:18 · Cross-ref.** 2Sam 7:14; 1Ch 17:13; Isa 43:6; Jer 31:9.

21 **RV 7:5 · Cross-ref.** 2Cor 2:13.

22 **RV 7:8 · Note** Most scholars agree that the letter referred to here (often referred to as 'the severe letter' because of its effects described in the rest of the paragraph) is not the one that we call '1 Corinthians'.

23 **RV 8:1-4 · Cross-ref.** Rom 15:26.

24 **RV 8:15 · Cross-ref.** Exo 16:18.

Readers' Version

good, not only towards **Yahweh**, but also for people.[25]
22 We also sent with them another brother who we approved of in many ways—often being diligent, but now much more diligent because of his high confidence in you all. 23 Concerning Titos, he is my partner and your fellow-worker, and the accompanying brothers are ambassadors of the assemblies which are **Messiah's** splendour, 24 so show them signs of your love and fulfil what we boasted about you all in the various assemblies.

Preparing the aid for the believers

9:1 It's unnecessary for me to write to you all about this ministry to the believers 2 because I know about your readiness to help and I've been boasting about it to those from Makedonia—that you all in Akaia were ready last year—and your zeal provoked more of them to act. 3 But I sent the brothers so that our boasting about you all won't be invalidated in this regard, so that you'll be prepared just as I had told them. 4 Otherwise if somehow some might come with me from Makedonia and find you unprepared, then we (or might we say you all as well) might be disgraced by our confidence. 5 That's why I considered it necessary to encourage the brothers to go ahead to you all there so they could prearrange the gift that you'd previously promised so that it would be ready as a blessing and not appear as our greediness.

Showing generosity

6 Also this: the person who plants sparingly will also harvest sparingly, and the person sowing generously will also have a generous harvest. 7 Let each person do what their own heart tells them—not out of sorrow or from pressure, but because **God** loves those who are cheerful givers. 8 And **God** is able to shower generosity onto you all so that you'll be content having everything you need, thus able to be prolific in doing good to others. 9 As it's written in the scriptures:

'He distributed his gifts and gave to the poor,
now his righteousness will remain to the end of the age.'[26]

10 Thus God who supplies the seed to the person sowing and supplies our food,[27] will be supplying and multiplying your seeds as you sow in others and will increase the harvest resulting from your righteousness. 11 You will be enriched towards generosity in every way, which will lead us all to give thanks **to God**. 12 Serving in this kind of ministry meets the needs of the believers, but also leads to plenty of occasions to give thanks **to God**. 13 In proving yourselves by this ministry, they will honour **God** as it displays your commitment to the good message of the **messiah**, and your generosity toward them and towards **everyone**, 14 and they will wish the best for you all and pray for you because of **God's** overflowing goodness to you all. 15 Yes, we thank **God** for his incredible gift.

Paulos's defence of his authority

10:1 Now I myself, Paulos, am indeed humble when I'm with you all, but when I'm absent I'm bolder. I implore you all by the humility and gentleness of **the messiah** 2 and I beg you so that when I come I won't have to be as bold as I'm expecting to counter those who consider us to be motivated by worldly desires. 3 We might be living in this world, but it's not people that we're at war with, 4 because the weapons that we use in war are not physical but come with **God's** power for tearing down anti-God institutions and nullifying their arguments. 5 We attack every theory that's used to argue against the possibility of knowing **God**, and capturing all thinking so it becomes obedient to **the messiah**, 6 and being ready to stand against all disobedience for whenever your obedience might be complete.

7 You all are looking at the outside appearance **of** things. Anyone who has personally decided to follow **Messiah** needs to take this into account: just as they belong to **Messiah**, so also do we. 8 So if I boast too often about our authority (which the **master** gave us for building you up rather than for tearing you down), I won't be ashamed of it 9 so that hopefully I won't be terrifying you all with my letters. 10 Some are saying, "His letters are heavy and strongly-worded, but when he's actually here, he's weak and his words get mocked." 11 Those people should reconsider and realise that as we are in our letters when we're absent, that's also how we'll work when we're present.

12 We don't dare to classify ourselves or compare with some of those who commend themselves, but they measure and compare themselves with each other—not understanding what they're doing. 13 But we won't boast about immeasurable things—only those domains where **God** allotted a measure to us which was to reach all of you. 14 In not reaching you we don't overextend ourselves, because we came your way with the good message about the **messiah**. 15 We don't boast of things we can't measure like other peoples' work, but we have hope that as your faith grows, you'll see us as more important in more areas 16 so we can preach the good message to the areas beyond you—not boasting about things already done in others' areas.

17 But 'if anyone does boast, they should boast in **Yahweh**',[28] 18 because it's not the people who commend themselves that are approved, but those who the **master** commends.

Paulos and the fake missionaries

11:1 I wish you all could tolerate a bit of foolishness from me, but yes, you do tolerate me, 2 because I'm jealous of you all with godly jealousy as I had committed you to your future husband—a pure bride to present to the **messiah**. 3 But I'm afraid that just as the crafty serpent somehow deceived

25 **RV 8:21 · Cross-ref.** Prv 3:4 (LXX).
26 **RV 9:9 · Cross-ref.** Psa 112:9.
27 **RV 9:10 · Cross-ref.** Isa 55:10.
28 **RV 10:17 · Cross-ref.** Jer 9:24.

Readers' Version

Havah (Eve),[29] your thinking might get corrupted from its sincerity and purity in the **messiah**. 4 Indeed even if another **Yeshua** (Jesus; Grk. Yesus) came and proclaimed something different from what we proclaimed, or if you receive another spirit that you hadn't received already, or a good message different from what you've already heard, you might tolerate it.

5 I reckon that I wasn't deficient compared to the 'super missionaries', 6 but even if my speaking is just ordinary, my knowledge isn't and I've made everything clear to you all in every way.

7 Or did I disobey **God** when I humbled myself so that all of you might be elevated, because I shared the good message with you all without any personal gain? 8 I've 'robbed' other assemblies in order to support my ministry to all of you, 9 and when I was with you and needed something, I wasn't a burden to anyone, because the believers who came from Makedonia supplied what I needed.[30] Thus I have kept myself from being a burden to you in any way, and will keep doing so. 10 The **messiah's** truth is in me such that my boasting in the regions of Akaia won't be stopped. 11 Why's that? Because I don't love you all? **God** knows that I do.

12 But what I'm doing, I'll keep on doing, so that I can deny the opportunity to those people who are looking for an opportunity so that what they boast about, we'll already be doing, 13 because they are false ambassadors and deceitful workers—masquerading themselves as **Messiah's** missionaries, 14 and that's no surprise because Satan himself masquerades as a messenger of light. 15 So then it's no great surprise if his servants are masquerading as God's servants, but their end will be the consequence of their actions.

Paulos's boasting about his sufferings

16 I'll say it again: no one should suppose that I'm foolish, but if they do, at least accept me as foolish so that I can also boast a little. 17 When I say that, I'm not talking words from **Yahweh**, but like a fool confidently boasting. 18 Many boast like worldly people, so I'll boast as well, 19 because you prudent ones happily tolerate foolish people. 20 Yes, you tolerate those who'll enslave you all, those who'll exploit you, those who'll take advantage of you all, those who promote themselves, and anyone whacks you in the face. 21 I'm talking about dishonour as if we were weak, but (speaking foolishly again), anything that anyone else is brave enough to do, then I will also be brave enough to match. 22 Are they Ivrim (Hebrews)? I am too. Are they Israelis? So am I. Are they descendants of Avraham? Me also. 23 Are they **Messiah's** servants? Well, I'm above them (speaking insanely now): I've worked harder, been in prison more often, endured uncountable beatings,[31] and been close to death more often. 24 I've received the thirty-nine lashes from the Jewish leadership five times,[32] 25 was beaten three times with rods,[33] was stoned once,[34] shipwrecked three times, and I was in the ocean for a day and a night. 26 I've done many long trips, crossed dangerous rivers, risked being robbed, was persecuted by my own people[35] as well as by non-Jews,[36] have been in danger in the city, in the wilderness and on the ocean, as well as being attacked by false teachers. 27 I've worked often and worked hard, often needing to keep guard, suffered famine and thirst, fasted often, and been cold and lacking clothing. 28 Then apart from all those external things, I've been opposed every day—not to mention my concern for all the assemblies. 29 What person falters and I don't falter with them? Who stumbles in their walk with God and I don't suffer with them?

30 If it's appropriate to be boasting, what I'd boast about would be my weaknesses. 31 The **god** and father of the **master Yeshua** (Jesus; Grk. Yesus)—the one who should be praised for all the ages—knows that I'm not lying. 32 The governor of Aretas (appointed by the king) had guards around the city of Damesek (Damascus) to try to arrest me,[37] 33 but I was lowered down from a window in the city wall in a basket and thus able to escape his clutch.

What God showed Paulos

12:1 It's not appropriate or beneficial to be boasting, so I'll come to the visions and revelations from **Yahweh**.[38] 2 Fourteen years ago I observed a man who was a believer in **Messiah** who was pulled up to the third heaven. (I didn't know whether this physically happened or just in the spiritual realm.) 3 And I know that man (**God** only knows if it was in the physical or just the spiritual realm) 4 was pulled up into paradise and heard messages which can't be put into words (because living people aren't allow to speak them). 5 I'm prepared to boast about that man, but I won't boast about myself because I won't boast at all except about my weaknesses, 6 because even if I did want to boast, I wouldn't be being foolish, because I would be speaking the truth. But I'll refrain in case anyone reckons that I'm more than what they can see or hear about me.

7 So to keep my head from getting too big because of

29 **RV 11:3 · Cross-ref.** Gen 3:1-5,13.

30 **RV 11:9 · Cross-ref.** Php 4:15-18.

31 **RV 11:23 · Cross-ref.** Acts 16:23.

32 **RV 11:24 · Cross-ref.** Deu 25:3.

33 **RV 11:25 · Cross-ref.** Acts 16:22.

34 **RV 11:25 · Cross-ref.** Acts 14:19.

35 **RV 11:26 · Cross-ref.** Acts 9:23.

36 **RV 11:26 · Cross-ref.** Acts 14:5.

37 **RV 11:32-33 · Cross-ref.** Acts 9:23-25.

38 **RV 12:1 · Note** See http://bibledifferences.net/2019/04/24/156-boast.

Readers' Version

those incredible revelations, I was given a 'thorn' in my body—Satan's messenger to harass me and keep me from becoming conceited. 8 Three times I begged the **master** that it might leave me 9 and he told me, "Is my grace good enough for you? My power reaches its conclusion through weakness." Therefore I'll quite gladly boast about my weaknesses so that the **messiah's** power can take residence in me. 10 So then I take pleasure in weaknesses, in insults and hardships, in persecutions and distresses for **Messiah** because whenever I might be faltering, that's when I'm powerful.

Paulos's concerns about the believers there

11 You have forced me to become foolish, because I should have been commended by you all because I'm no less than those 'super missionaries' even if I am just 'nothing'. 12 Indeed, I persevered to deliver missionary results among you all, as well as signs, wonders, and miracles. 13 In what way were you all treated less than the rest of the assemblies, except that I didn't load you with any burdens? Forgive me for this mistake.

14 Now listen, I'm ready to visit you all for the third time and I won't be aiming to burden you down because I'm not after what you have, but rather my interest is in you yourselves. The children shouldn't be saving to support the parents, but the parents should support the children. 15 I'm happy to invest everything I have, including all of myself, for the sake of your souls. Am I being loved less the more that I love you all?

16 So that's that. I'm didn't burden you all, but being crafty by nature, I took you all by trickery. 17 Did any of those that I sent to you exploit you all? 18 I urged Titos to go there along with another believer. Surely Titos must have exploited you all? No, didn't we all do the same things as guided by the same spirit.

19 Now you're already supposing that we're defending ourselves? Actually, we're speaking as followers of **Messiah** knowing that **God** is watching, and dear friends, everything has been with the aim of building you up. 20 You see, I'm worried that when I come, I might not find you living how I'd want, and you all might not find me how you'd want. I'm worried that I might find strife and jealousy, anger and selfish ambition, slander and gossip, and conceit and disturbances. 21 I'm worried that when I come, **God** will humble me there with you all, and I might be upset about many who've sinned in the past and haven't repented from the impurity and sexual immorality and self-centred living that they practiced.

Testing yourselves

13:1 This is the third time that I'll be coming there to you all. 'Every account must be confirmed by at least two, preferably three, witnesses.'[39] 2 I said previously on my second visit and while I'm absent I'll say it again to those who sinned previously and to all the rest as well: if I come back to find the same again, I won't be sparing anyone, 3 because you're all wanting proof that I speak from **Messiah** who isn't incapable of handling you all but is quite able to do what he wants. 4 Although he was executed in weakness, now he's living by God's power. We also falter in him, but will be living with him by God's power towards you all.

5 Test yourselves to check if you're living in the faith—you yourselves can decide that. Or can't you all recognise whether or not **Messiah Yeshua** (Jesus; Grk. Yesus) is living in you? Surely you're not that unqualified? 6 But I'm hoping that you all will know that we're not unqualified. 7 And we're asking **God** that you won't do evil—not so that we'll be seen to be approved, but so that you all will be doing good, even if we may seem unqualified, 8 because we're not able to do anything against the truth—only *for* the truth. 9 So we're glad whenever we falter, but you all might be quite capable as we also desire that you all grow to perfection. 10 I'm writing these things while I'm absent, so that when I'm present I won't have to treat you all severely according to the authority that the **master** gave me for building and not for tearing down.

Paulos's final greetings and prayer

11 Finally, brothers and sisters, stay happy, be prepared and be comforted, be united with each other and at peace. May **God** who's the source of love and peace be with all of you.

12 Greet each other with an innocent kiss.

The believers here send their greetings to all of you.[40]

13 May the grace of the **master Yeshua (Jesus; Grk. Yesus) Messiah** and **God's** love and the holy **spirit's** companionship be with all of you.

39 **RV 13:1 · Cross-ref.** Deu 17:6; 19:15.

40 **RV 13:12 · Note** Some translations split this verse into two, so this sentence becomes v13 and our v13 becomes v14.

Paulos's letter to the believers in
Romai

Introduction

Paulos's letter to the believers in Romai was sent to both Yehudim and non-Jews who believe in, and trust, Yeshua (Jesus) the messiah. He wrote to them so that they could be prepared for when he could visit them there. Paulos planned to work there with other Christians for a while, then with their help, he would travel to Spania. He wrote in order to explain his understanding of Christian faith and of day-to-day living as Christians.

Paulos greets the believers there in Romai and he tells them about his prayers for them. Then he tells them the theme of his letter, "how God makes us guiltless—by faith." (1:17a). All people, Jewish or not, need to become guiltless in God's sight by means of faith in Yeshua Messiah.

Next Paulos tells them about new life by means of unity with the messiah thereby forming a new relationship with God. Believers will have peace from God and the power of Spirit of God will save them from the power of sin and of death. In chapters 5-8, Paulos explains about the purpose of God's law and about the power of God's spirit working through believers.

Paulos answers the question about how Yehudim and non-Jews fit into God's plan for of all people. Paulos explains that the unbelief of Yehudim is part of God's plan for a time so that the good message can be proclaimed to non-Jews. But concerning God's choosing of Yehudim, he loved them very much due to his promise to their ancestors, and it's as a result of them that all people can receive the love and mercy of God through the messiah Yeshua.

In the ending, Paulos explains how to live as a Christian, with the main need being to accept and love each other. He also includes themes like serving God, the responsibility of Christians the government, and for each individual, questions concerning the conscience. Paulos ends his letter and greeting others, and by his praising God.

Main components of Paulos's letter

Introduction and theme *1:1-17*
All people need salvation *1:18–3:20*
God's way of saving people *3:21–4:25*
The new life in the messiah *5:1–8:39*
God's plan for Yisrael *9:1–11:36*
Christian living *12:1–15:13*
Concluding remarks and greetings *15:14–16:27*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This letter is from Paulos, a slave **of Messiah Yeshua** (Jesus; Grk. Yesus) and a **chosen** ambassador who's been set apart for **God's** good message, **2** which God had previously promised through the messages of his prophets in the holy scriptures.

3 This good message is about his son, who was conceived as a descendant of David, **4** and became known as **God's** son according to the **spirit** of holiness—demonstrating power by coming back to life from the dead. Yes, he's our **master**, **Yeshua Messiah**, **5** and it's through him that we received generous gifts, and also the assignment to faithfully, obediently take his name to all the non-Jews, **6** which also includes you non-Jews there who **Yeshua Messiah** invited.

7 This letter is written to all those in Romai that **God** loves and considers as holy. May you all experience generosity and peace from **God** our father and from **the master Yeshua Messiah**.

Paulos's wish to visit Romai

8 I'll start by thanking my **God** through **Yeshua (Jesus; Grk. Yesus) Messiah** for all of you, because the story about your faith has been told in many countries. **9** Yes, the **God** that I serve in my spirit, in the good message about his son, is my witness about how I never stop mentioning you Romaios **10** in my prayers—asking that somehow **God** will favour me by allowing me to come and visit you, **11** because I'm longing to see you so that I can share a particular spiritual gift with you in order to strengthen you. **12** I want all of us to be encouraged together by each other's faith—both me and you Romaios.

13 Brothers and sisters, I don't want you to be unaware that I'd planned several times to come to you,[1] but I was vetoed until recently so that I'd also have a harvest among you similar to those among the other non-Jews.
14 Whether it's Hellains (Greeks) or other foreigners, wise people or foolish, I have an obligation, **15** and so I'm also eager to talk about the good message to all of you there in Romai.

16 I'm not ashamed to talk about the good message,[2] because it conveys **God's** power to save everyone who believes it—first Yehudim (Jews) and then non-Jews. **17** It explains how **God** makes us guiltless—by faith leading to more faith—as it's been written: Godly people will live by faith.[3]

God's anger towards those who deny his existence

18 **God's** severe anger is being revealed from heaven on the ungodliness and disobedience of people who limit the truth by their disobedience, **19** because the fact that there is a **god** has been shown to them, because **God** himself has revealed it. **20** Ever since the creation of the world, God's invisible attributes have been clearly seen through his workmanship—both his eternal power and his divinity—so people have no excuse. **21** Even though they know about **God**, they didn't honour or thank him, but their theories made them incompetent and their minds turned from perception towards darkness.[4] **22** They claimed to be scientific, but instead they believed foolishness, **23** and so they changed the greatness of the eternal **God** into the likeness of an image of a mortal human, or birds or animals or reptiles.[5]

24 Therefore **God** reluctantly let their lusts lead to impurity and the dishonouring of their bodies among themselves, **25** as they exchanged **God's** truth for a lie, and worshipped and served the creation, instead of the creator, who should be praised throughout all time. May it be so.

26 Because of that, **God** reluctantly let them exercise their dishonourable passions, and their women exchanged natural behaviours for unnatural ones, **27** and similarly their men deserted the natural behaviours towards women, and stoked their lusts towards each other—man with man, and the shame that it produces, and then received back in themselves the payment which is appropriate for such deception.

28 They didn't want to know about **God**, and so he reluctantly let their depraved minds be filled with unhelpful thoughts, **29** and so they were filled with disobedience, wickedness, greed, and malice, and full of envy, murder, strife, and deceit, becoming malicious people, gossips, **30** slanderers, god-haters, abusers, proud people, braggers, and inventors of evil, unable to be persuaded by their parents, **31** unintelligent, untrustworthy, unloving, and unmerciful. **32** They know that **God** must exercise justice towards people doing such things, yet they not only practice those things which will lead to a death sentence, but they also approve when others do them.

Judgement even for those without the written law

2:1 So there's no excuse for anyone who judges others,[6] because you're condemning yourselves if you're doing those same things that you're judging others for, **2** because we know that **God's** judgement is based on the factual accounts **of** what each person is doing. **3** But maybe you're thinking that you can judge others doing these things and yet somehow escape **God's** judgement when you do them yourself? **4** Or maybe you're taking advantage **of God's** kindness and patience, without realising that his kindness was meant to lead you to turn away from your wrongdoing? **5** But it's your hardness and failure to turn away from wrongdoing that's causing severe anger to be stored up for **God's** judgement day, when all will be revealed, including his severe anger, **6** as each person will be

1 **RV 1:13 · Cross-ref.** Acts 19:21.
2 **RV 1:16 · Cross-ref.** Mrk 8:38.
3 **RV 1:17 · Cross-ref.** Hab 2:4.
4 **RV 1:21 · Cross-ref.** Eph 4:17-18.
5 **RV 1:23 · Cross-ref.** Deu 4:16-18.
6 **RV 2:1 · Cross-ref.** Mat 7:1; Luk 6:37.

Readers' Version

judged by their actions.[7] 7 Those who've persistently done good, expecting praise and honour, and to escape destruction, will be given eternal life, 8 but those who've lived out their selfish ambition and refused to believe the truth, but let themselves get persuaded by disobedience, will meet with severe anger and rage. 9 For every person doing evil, there'll be trouble and distress—to Yehudim (Jews) first and then to non-Jews, 10 but for those who do good, there'll be praise and honour and peace—to Yehudim first and then to non-Jews, 11 because **God** doesn't indulge in favouritism.[8]

12 Those who weren't under the Jewish laws and yet sinned, they'll be judged without the law, and those who knew the laws and sinned will be judged by the law, 13 because listening to the law doesn't make people right with **God**, but rather it's those who obey the law who'll be declared guiltless. 14 Whenever other nations don't have the Jewish laws, but naturally obey what's in the laws, they show that even without our laws, they have their own law. 15 They demonstrate that they effectively have God's law written in their minds and agreeing with their consciences, and between the two they'll be either accused or defended 16 on the day when **God**, through **Messiah Yeshua** (Jesus; Grk. Yesus), judges people's private lives, as I've shared as part of the good message.

Yehudim who disobey their laws

17 But if you're a Yehudi (Jew), and trusting in the law, and boasting about being chosen by **God** 18 and knowing his will and knowing what's important because of familiarity with the law, 19 and if you've persuaded yourself that you're a guide for blind people and a light to people who are in darkness, 20 and that you're an instructor to foolish people and a teacher of children, and you appear to be knowledgeable about the truth of the law, 21 then why do you teach others when you haven't even taught yourself? You announce that stealing is wrong, but you're a thief. 22 You teach about not messing with other people's spouses, yet you do it yourself. You detest idols, but you sneak money out of the temple. 23 You boast about being a student of the law, but you dishonour **God** by breaking the laws. 24 Yes, it's been written: '**God's** name is slandered among the nations because of you people.'[9]

25 Circumcision is of value if you're keeping the law, but if you're breaking the laws, then your circumcision means just the same as if you're uncircumcised, 26 so if uncircumcised people groups behave justly according to the law, even though they're not physically circumcised, God will consider them as his people. 27 Yes, those people groups who aren't circumcised, but keep the law, will be judging you who were given the law in writing and are circumcised, yet break those laws. 28 A true Yehudi isn't just a Yehudi on the outside, and their circumcision isn't just on the outside of their body, 29 but they're a Yehudi even in their private life and through circumcision of their heart[10]—by **the spirit** and not by the letter of the law—earning praise not from people, but from **God**.

3:1 So what advantage is there in being a Yehudi (Jew), and what's the benefit of circumcision? 2 A lot, in every way. Firstly, Yehudim (Jews) were entrusted with the writing down **of God's** messages. 3 But what if some didn't believe? Wouldn't the unbelief of Yehudim make faith that comes from **God** worthless? 4 Absolutely not. Even if every person was a liar, **God** is truthful, just like it's been written about him:

'You will be proved right about what you say,
and you'll prevail when you're judged in court.'[11]

5 But if our sinfulness highlights **God's** sinlessness, what can we say about that? Isn't **God**, the one inflicting the severe anger, wrong to punish us? (Of course, this is reasoning from a human perspective.) 6 Of course not, otherwise how could **God** be able to judge the world?

7 But if my lie exposes **God's** truth and so brings him honour, why would he still judge me as a sinner? 8 Some people falsely accuse us of saying, 'Let's do evil things so that good might follow.' Those who say that deserve their punishment.

No person is guiltless

9 What then? Do Yehudim (Jews) have any advantage? Definitely not, because we showed earlier that both Yehudim and other nationalities are all under sin's shadow, 10 just like it was written long ago:

'No one is guiltless,
not even one person.
11 No one understands,
there's not even one person trying to find **God**.
12 Everyone has turned away,
it was a waste of time.
No one is being kind,
Not even one person.'[12]
13 'Their words lead to death,
their tongues are deceptive.'[13]
'Their lips spray out poison.'[14]
14 'Their mouths are full of cursing and bitterness.'[15]
15 'They rush off to go and shed blood.

7 **RV 2:6 · Cross-ref.** Psa 62:12; Prv 24:12.
8 **RV 2:11 · Cross-ref.** Deu 10:17.
9 **RV 2:24 · Cross-ref.** Isa 52:5 (LXX).
10 **RV 2:29 · Cross-ref.** Deu 30:6.
11 **RV 3:4 · Cross-ref.** Psa 51:4 (LXX).
12 **RV 3:10-12 · Cross-ref.** Psa 14:1-3 (LXX); Psa 53:1-3 (LXX).
13 **RV 3:13 · Cross-ref.** Psa 5:9 (LXX).
14 **RV 3:13 · Cross-ref.** Psa 140:3.
15 **RV 3:14 · Cross-ref.** Psa 10:7 (LXX).

Readers' Version

16 They leave trails of destruction and misery—
17 they don't know the path that leads to peace.'[16]
18 Revering **God** isn't at the front of their minds.[17]
19 We know that whatever the law says, it's for everyone that the law applies to, so that no one can speak against it, and the whole world will be bound by **God's** judgement. 20 No human will be declared guiltless in front of God by their keeping the law,[18] because it's the law that teaches what sin is.

Removing the guilt from sin

21 But now **God** has revealed a way to remove guilt that's not by rules—a way that Mosheh (Moses) and the prophets wrote **about**. 22 We can be made right with **God** through faith in **Yeshua (Jesus; Grk. Yesus) Messiah**.[19] This is for *everyone* who believes, because there's no distinction between Yehudim (Jews) and others, 23 because everyone has sinned and is unable to be honoured by **God**. 24 But even without deserving it, we can be declared guiltless by God's generosity, by being bought out of slavery to sin by **Messiah Yeshua**, 25 who **God** placed on the altar as a sacrifice for sin. This happens through faith in his blood, which was a sign of his sinlessness.

(God hasn't yet judged those who sinned in the past, 26 because **of** his patience, waiting for the present time to show his righteousness and to be fair, and to remove the guilt of those with faith **in Yeshua**.)

27 So where does that leave boasting? It's not in the picture. How come? Through obeying Mosheh's laws? No, through a law about faith. 28 So now we should expect that a person will be made guiltless by faith—not by obeying Mosheh's laws. 29 Or is **God** only god of the Yehudim? Isn't he also the **god** of others? Yes, he is the god of others. 30 Indeed, there's only one **God**,[20] and he declares people guiltless by faith whether they're circumcised Yehudim, or non-Jews. 31 So does this 'faith' cancel the law? Not on your life. In fact, it upholds the law.

Avraham's faith

4:1 So what did our physical ancestor, Avraham, discover about all this? 2 Because if Avraham was declared guiltless because of his actions, maybe he could boast? But not towards **God**, 3 because the scriptures say: 'Avraham believed **in God**, so he was considered guiltless.'[21] 4 Now for someone who's working, their wages are considered 'owed', not a gift. 5 However, someone who's not working, but having faith that God will declare disobedient people as guiltless, that person's faith is considered to make them guiltless. 6 It's just like what David said about blessing a person who **God** declares as guiltless despite their actions:

7 'Those who've been forgiven for their lawlessness will be happy,
whose sins have been covered over.
8 Anyone who **Yahweh** declares to have no sin will be happy.'[22]

9 Is this favour shown only to circumcised Yehudim (Jews), or is it also for non-Jews? After all, we were saying that Avraham was considered guiltless because of his faith. 10 So how did that happen? Because he was circumcised, or when he was still uncircumcised? No, it was before he was circumcised. 11 He received circumcision as a sign[23]—proof of the righteousness that he gained from his faith while he was still uncircumcised—becoming the father of everyone who's uncircumcised but believes so that they'll be declared guiltless. 12 So our ancestor Avraham is the ancestor of us as a circumcised people group, not just because we're circumcised, but also as we follow the steps of faith he took while uncircumcised.

God's promise is attained through faith

13 It wasn't because of his obeying the law that it was promised that Avraham or his descendants would inherit the world, but because of his righteousness that came from his faith,[24] 14 because if the ones obeying the law can become heirs, then faith would be declared as useless, and the promise would be invalidated,[25] 15 because the law produces severe anger, and where there's no law, there's nothing to break.

16 Because of this, the promise to the descendants is by faith—given not only to the 'descendants of the law', but also to the 'descendants of Avraham's faith'.[26] This promise is given as a gift, and has been confirmed, 17 as it's been written, 'I've appointed you as a father of many nations.'[27] He was appointed in front of the god he believed in—the god who brings the dead back to life, and who creates by speaking things into being that didn't previously exist. 18 Without any other evidence, he believed in hope itself, and thus he became the father of many nations, just like he'd been told: 'Your descendants will be like the sand and

16 **RV 3:15-17 · Cross-ref.** Isa 59:7-8.
17 **RV 3:18 · Cross-ref.** Psa 36:1.
18 **RV 3:20 · Cross-ref.** Psa 143:2; Gal 2:16.
19 **RV 3:22 · Cross-ref.** Gal 2:16.
20 **RV 3:30 · Cross-ref.** Deu 6:4; Gal 3:20.
21 **RV 4:3 · Cross-ref.** Gen 15:6; Gal 3:6.
22 **RV 4:7-8 · Cross-ref.** Psa 32:1-2.
23 **RV 4:11 · Cross-ref.** Gen 17:10.
24 **RV 4:13 · Cross-ref.** Gen 17:4-6; 22:17-18; Gal 3:29.
25 **RV 4:14 · Cross-ref.** Gal 3:18.
26 **RV 4:16 · Cross-ref.** Gal 3:7.
27 **RV 4:17 · Cross-ref.** Gen 17:5.

the stars.'[28] 19 He didn't falter in his faith, seeing that his body was already infertile, being about a hundred years old, and with Sarah being past menopause.[29] 20 He didn't show unbelief and doubt **God's** promise when it was given, but rather he was strengthened in his faith and praised **God**, 21 being quite certain that what God promises, he's also able to do. 22 Therefore his faith was credited to him and he was declared guiltless. 23 However, that statement wasn't written about Avraham only, 24 but about us, too, who are also going to receive the same credit, because of our faith in the God who brought our **master Yeshua** (Jesus; Grk. Yesus) back to life from the dead 25 after he was handed over to the executioners because of our sins, and he was brought back to life to make us guiltless.[30]

God showed his love to sinners

5:1 So now because we've been declared guiltless by our faith, we can have peace with **God** through our **master Yeshua (Jesus; Grk. Yesus) Messiah**. 2 Through him we also have access by faith into this generosity that we depend on, and we're boasting in hope of **God's** glory. WHAT DOES THIS MEAN? 3 Not only that, but we're also boasting even though we're still being persecuted, because we know that difficulties produce endurance, 4 and endurance shows who we really are, and knowing that produces hope, 5 and we're not disgraced by that hope, because **God's** love has been poured out into our hearts through **the** holy **spirit** who's been given to us.

6 While we were still weak, and at the right time for ungodly people, **the messiah** died for us. 7 Now it's rare for someone to offer to die to save a guiltless person, although perhaps someone might offer for the greater good, 8 but **God** demonstrated his love towards us in that **the messiah** died for us *while we were still sinners*!

9 So now that we've been declared guiltless because of his blood, we'll certainly be spared from his severe anger, 10 because if we were reconciled **to God** through the *death* of his son *while we were still enemies*, now that we've been reconciled, how much more certain that we'll be saved by Yeshua's (Jesus'; Grk. Yesus') *life*! 11 And not only that, because of what our **master Yeshua Messiah** has done so that we might receive that reconciliation, we can now boast in **God** about it.

Death through Adam but life through Yeshua

12 Sin came into the world through one man,[31] and death came as a result of sin, so death spread to everyone because everyone has disobeyed God. 13 Sin was in the world before Mosheh's (Moses') law, but it wasn't being charged against them, because the law had not yet been given. 14 But death reigned from Adam's time until Mosheh's time, even over those who didn't sin in the way that Adam did—Adam[32] who was a pattern of the messiah who would eventually come.

15 But the gift is not like the disobedience, because if the disobedience of one man introduced death for many, **God's** generosity and the gift that comes from that generosity is much more. That gift is the one man **Yeshua (Jesus; Grk. Yesus) Messiah**, who's been given to very many people. 16 It only took one man who disobeyed to lead to condemnation, and one act of disobedience to lead to judgement, but the gift is to bring guiltlessness despite *many* acts of disobedience. 17 Because if the disobedience of one man led to death reigning over us through that one man, how much more will the ones receiving an abundance of generosity and the gift of righteousness be reigning in life through the one man **Yeshua Messiah**.

18 So just as one act of disobedience led all people to condemnation, so also one action brought all people to guiltlessness and hence to life. 19 The disobedience of one man caused many people to be made sinners, so also the obedience of one man caused many people to be made guiltless.

20 The law was introduced so that acts of disobedience would be plentiful, but where sin has been plentiful, generosity has overflowed, 21 so that just as sin reigned in death, so also generosity now reigns through righteousness, leading to eternal life through our **master Yeshua Messiah**.

Dying and coming back to life with Yeshua

6:1 So should we continue disobeying so that more of God's generosity will be displayed? 2 Not on your life! We who died to sin, how could we go back to living in it? 3 Or didn't you realise that when we were immersed into **Messiah Yeshua** (Jesus; Grk. Yesus), we were immersed into his death? 4 Therefore we were buried with him through the immersion into death, so that just as **Messiah** was brought back to life by the father's power, so too we can live a new life.[33] 5 If we've taken part in the likeness of his death, then we'll also take part in the resurrection, 6 knowing that the old personality was executed with him so that sin would have no more power over our bodies, and hence we no longer need to serve it, 7 because the personality that's died has been declared free from sin. 8 So if we died with **Messiah**, we also believe that we'll live with him, 9 knowing that now that **Messiah** has come back to life from the dead, he won't die again—death has no more power over him. 10 When he died, he died to sin once and for all, but now that he lives, he lives **to** please **God**. 11 So too, you should consider yourselves dead to sin, and at the same time, alive **to God** in **Messiah Yeshua**.

12 So therefore don't let sin rule over your mortal bodies in such a way that you're submitting to its lusts. 13 Don't

28 **RV 4:18 · Cross-ref.** Gen 15:5.

29 **RV 4:19 · Cross-ref.** Gen 17:17.

30 **RV 4:25 · Cross-ref.** Isa 53:4-5.

31 **RV 5:12 · Cross-ref.** Gen 3:6.

32 **RV 5:14 · Note** Adam is called 'the son of God' in Luke 3:38.

33 **RV 6:4 · Cross-ref.** Col 2:12.

use any parts of your bodies to sin, as if they're weapons of disobedience, but instead present yourselves **to God** as if you came back to life from the dead, and use all your body parts for God, as if they're weapons of righteousness, 14 so that sin won't take control of you—because you're not under law, but under generosity.

Now we are slaves to righteousness

15 What could that mean? That we can sin freely because we're not under law but under generosity? Not on your life! 16 Don't you know who you're presenting yourselves to as obedient slaves? Yes, whoever you submit to, you're their slaves—either slaves of sin that leads to death, or slaves of obedience that leads to righteousness. 17 But be thankful **to God** that although you were slaves to sin, your hearts submitted to what was taught, 18 and so, having been freed from sin, you became slaves of righteousness. 19 I'm speaking from a human perspective because of your human weakness. Just as you previously used parts of your bodies as slaves to impurity and lawlessness, leading down to further lawlessness, so now present your body parts as slaves to righteousness, leading up to holiness.

20 When you were slaves of sin, you were immune to righteousness, 21 and so what was the fruit you had back then which you're now ashamed of? The end result of that lifestyle is death. 22 But now that you're free from slavery to sin, and are **God's** slaves instead, you bear the fruit of holiness, and the end result of that is living forever, 23 because the wages of sin are death, but **God** gives eternal life as a gift through our **master Yeshua (Jesus; Grk. Yesus) Messiah**.

Becoming dead to the Law

7:1 Brothers and sisters, you know the Law well that I'm talking about, so surely you realise that the law acts as a person's master for as long as they live? 2 For example, a woman who's married to her husband is bound by the law, but if her husband dies then she's released from the law concerning her husband. 3 So while her husband was still living, he'd call her an adulteress if she slept with another man, but after her husband is deceased, she's free from the law and doesn't become an adulteress if she marries another man. 4 So, my brothers and sisters, you, too, were made dead to the law through the body of the **messiah** so that you could join to another—to the **one** who came back to life from the dead—so that we can bear fruit for **God**. 5 When we were still focused on the physical, the passions aroused by sinning against the law were working in our body parts so that the fruit would be death, 6 but now that we're released from the law which held us—released by dying to it—we can serve in new ways guided by the **spirit** instead of by the letter of the law.

God's Law reveals our sin

7 So what will we say then? That the law is sin? Not on your life! I wouldn't have known what sin was if it wasn't for the Law. For example, I wouldn't have known what coveting was if the Law hadn't told me not to covet.[34] 8 But sin took the opportunity from that command to produce covetousness in me, because sin would be dead without the Law. 9 For a time I was living without the Law, but once God's command came, sin revived 10 and I died, and I discovered that the command, which should lead to life, led to death. 11 Sin deceived me[35] when the command gave it an opportunity, and in doing so, it killed me.

12 Now the Law is indeed holy, and God's command is holy and righteous and good, 13 so did what's good turn into death? Not on your life! Rather, it was the good Law that allowed me to see sin as sin and a producer of death, and the command showed me how completely sinful sin really is.

Doing what we know is wrong

14 We know that God's law is spiritual, but I am physical, having been born[36] into sin. 15 I don't know what's going on, because I do what I don't want to do, and I end up doing what I hate.[37] 16 So if I do something that I didn't want to do, then I'm agreeing with the Law that it's good, 17 and it's no longer me that's doing it, but the sin that's in me. 18 I'm aware that good isn't in my physical body, because I want to do good but I can't. 19 I don't do the good that I want to do, but rather I do the evil that I don't want to do, 20 so if I'm doing what I don't want to do, then it's not me doing it, but it's the sin in me that does it.

21 As a result, I've discovered the principle that when I want to do good, actually there's evil in me, 22 because I'm happily accepting **God's** Law on the inside, 23 but I'm observing another law in my body parts, fighting against my mind and keeping me imprisoned in sin's law, which is in my body parts. 24 I'm a miserable person. Who'll rescue me from this body that's full of death? 25 Thankfully, it's **God**, through our **master Yeshua (Jesus; Grk. Yesus) Messiah**. So I end up with my mind wanting to serve **God's** Law, but on the other hand, my body wants to serve sin's law.

Being spiritually aware

8:1 So now those who are in **Messiah Yeshua** (Jesus; Grk. Yesus) cannot be condemned,[38] 2 because the law of the **spirit** of life in him freed you from the law of sin and death. 3 The law was powerless in that it was faltering through our bodies. **God** sent his son in a body just like our sinful bodies, and concerning sin, he condemned sin itself in the body, 4 so that for those of us who are no longer governed by physical desires, but by **the spirit**, the law's just action will be fulfilled in us. 5 People who are governed by their physical

34 **RV 7:7 · Cross-ref.** Exo 20:17; Deu 5:21.

35 **RV 7:11 · Cross-ref.** Gen 3:13.

36 **RV 7:14 · Note** Paul actually talks about 'being sold into sin' here which is slavery language.

37 **RV 7:15 · Cross-ref.** Gal 5:17.

38 **RV 8:1 · Note** Note that many older translations included text here that came from manuscripts from later centuries and that isn't there in the oldest manuscripts, i.e., the additional text appears to have been added by 'helpful' copyists but was not original to Shaul/Paul.

desires think about physical things, but those who are governed by the **spirit** think about **spiritual** things. 6 The worldly mindset leads to death, but the **spiritual** mindset leads to life and peace. 7 The worldly mindset is making **God** your enemy because it's not being subjected to **God's** law, in fact it's not even able to, 8 and those who are worldly aren't able **to** do what pleases **God**.

9 And you, brothers and sisters, aren't worldly, but are in the **spirit**, if indeed **God's** spirit is living in you, but anyone who doesn't have **Messiah's** spirit doesn't belong to him. 10 But if **Messiah is** in you, while your body is dead because of sin, your **spirit** has life because it's been declared guiltless. 11 Yes, if the **spirit** of the one who brought Yeshua (Jesus; Grk. Yesus) back to life is living in you, then the **one** who brought **Messiah** Yeshua back to life will also give life to your mortal bodies by means of his **spirit** living inside you.[39]

12 So then, brothers and sisters, we don't owe anything to our sinful natures, nor do we need to live in worldly ways. 13 If your lives, brothers and sisters, are governed by your sinful natures, you'll die, but if you put bodily practices to death with the help of the **spirit**, you'll live, 14 because everyone who's led **by God's spirit** becomes one of **God's** children. 15 You didn't receive a spirit of slavery to fear again, but rather it was **the spirit** of adoption as children that you received, and with his help we call out, 'Dad, dad!'[40] 16 God's **spirit** himself agrees together with our **spirit** that we are **God's** children, 17 and if we're his children, then we're also heirs, so we'll receive an inheritance from **God**. That makes us fellow-heirs along with **Messiah**—if we're suffering with him then we'll also be honoured along with him.

Even creation itself is waiting

18 I'm sure that any sufferings we experience in this age are nothing in comparison with the coming splendour that's going to be revealed to us, 19 because all of creation is eagerly expecting and waiting for **God's** children to be revealed. 20 Yes, all of creation has been subjected to lack of purpose, not willingly, but because it was decided by the one who subjected it, but it remains with the hope[41] 21 that it too will be freed from the slavery of corruption, and then released into the freedom of the splendour of **God's** children, 22 because we're aware that all of creation is groaning and suffering[42] along with us right through to the present time. 23 And not only that, but we ourselves who have the initial tastes of the **spirit** life, we're also groaning and waiting like children for our bodies to be set free from slavery,[43] 24 because we were saved, having hope, but if you can see it then it's not hope, because you don't need to hope for something you can already see. 25 So we hope for what we can't yet see, and so we have to patiently keep waiting.

26 Similarly, the **spirit** also helps us with our weaknesses, because we don't even know what to pray for, but the **spirit** intercedes with groanings that we can't put into words. 27 The one who searches our hearts knows the mindset of the **spirit**, because the spirit intercedes for the believers as **God** desires.

28 We know that **God** makes all things work together for good for everyone who loves him—those who are being invited according to his purpose. 29 After all, those he knew in advance, he also determined in advance to be similar to his son's image, so that his son would become the eldest of many siblings. 30 The ones he'd determined in advance he also invited, and the ones he'd invited, he also declared guiltless, and the ones he declared guiltless, he also honoured in heaven.

Nothing can separate us from God's love

31 So then, what can we say about all this? If **God is** for us, who's against us? 32 If he didn't spare his own son, but gave him to be executed for us, won't they together also give us everything else? 33 Who'll bring charges against people chosen by **God**? **God is** the one declaring us guiltless. 34 So who's the one condemning us? **Messiah Yeshua** (Jesus; Grk. Yesus) (the one who died but came back to life and who's now sitting beside **God**) is also pleading *for* us.[44] 35 Who will separate us from **Messiah's** love? Troubles or distress or persecution or famine or poverty or danger or execution? 36 As it's been written:

'We are being put to death all day
on your account.
We were counted like sheep ready to be slaughtered.'[45]

37 But in all that, we're more than conquerors through the one who loved us. 38 Yes, I've been persuaded that neither death or life, angels or rulers, present or future events, powers, 39 height or depth, or anything else in creation, will be able to separate us from **God's** love that's revealed in our **master Messiah Yeshua**.

God's right to choose

9:1 I'm not lying—I'm speaking truthfully in **Messiah**, and both my conscience and **the** holy **spirit** agree 2 that my sorrow is extensive, and the sorrow in my heart just won't stop, 3 because I was hoping that I myself would be a sacrifice from the **messiah** for my brothers and sisters, my fellow-citizens in this world. 4 They're the descendants of Yisrael (Israel) who've been adopted as God's children,[46] and who God revealed his power to, as well as the agreements, the

39 **RV 8:11 · Cross-ref.** 1Cor 3:16.

40 **RV 8:15-17 · Cross-ref.** Gal 4:5-7.

41 **RV 8:20 · Cross-ref.** Gen 3:17-19.

42 **RV 8:22 · Note** The word picture here is one of childbirth.

43 **RV 8:23 · Cross-ref.** 2Cor 5:2-4.

44 **RV 8:34 · Cross-ref.** Heb 7:25.

45 **RV 8:36 · Cross-ref.** Psa 44:22.

46 **RV 9:4 · Cross-ref.** Exo 4:22.

Readers' Version

Law, the temple worship, and the promises. 5 The patriarchs are Jewish, and the **messiah**, who has authority over everything, physically came from them. May **God** be blessed throughout the ages. May it be so.

6 But it's not that **God's** message has failed. Yisrael doesn't include all of Yisrael's descendants, 7 nor are all of Avraham's descendants his children, but, 'It's through Yitshak (Isaac) that your descendants will be counted.'[47] 8 That isn't talking about biological children—these are **God's** children, but the children of the promise are being counted as descendants. 9 After all, this message is the promise: 'I'll come back, and Sarah will have a son.'[48]

10 And not only that, but also Rivkah (Rebecca), from one pregnancy to our ancestor Yitshak, delivered twins. 11 Before they were born, and so before they could do anything good or bad, in order that **God's** deliberate choice would stand 12 (not as a result of effort, but by God's announcement), she was told, 'The older child will serve the younger one.'[49] 13 As it was written: 'I loved Ya'akov (Jacob) but I hated Esav (Esau).'[50]

14 So what should we say then? **Is God** unfair? Of course not, 15 because he said to Mosheh (Moses): 'I'll be merciful to whoever I want to, and I'll have pity on anyone I want to.'[51] 16 In other words, it doesn't depend on the willingness or activities of the person, but on **God's** mercy. 17 After all, in the scriptures, God says to the king of Mitsrayim (Egypt): 'I chose you as king so that I can demonstrate my power through you, and so that my name will be talked about all over the world.'[52] 18 In other words, God will be merciful to whoever he wants to, but he hardens whoever he wants to.

God's anger and his mercy

19 So now you'll ask me: Then how can God blame us, because how could anyone resist whatever he wants to do? 20 Oh human, are you talking back **to God**? Can the creature that was made talk back to the maker and ask: 'Why did you make me like this?'[53] 21 Doesn't the potter have the right to split the lump of clay and make a beautiful bowl out of half and a chamber pot out of the other half?

22 What if **God** wanted to display his severe anger and to demonstrate his power, but then showed great patience to the objects of his severe anger that he'd prepared for destruction? 23 What if he did that in order to make the riches of his greatness known to the objects of his mercy that he'd prepared for honour? 24 Yes, he even called us, not only from among the Yehudim (Jews) but also from non-Jews. 25 The prophet Hoshea (Hosea) even wrote:

"Those who aren't my people
I will call 'my people',
and the woman who was never loved
is the one I'll call 'my love'.[54]
26 In the place where they said,
'You're not my people'
that's where they'll be called 'children **of** the living **God**'."[55]

27 The prophet Yeshayah (Isaiah) announced about Yisrael (Israel): 'Even though the Israelis are as numerous as grains of sand, only a minority of them will be saved, 28 because **Yahweh** will be abbreviating and terminating his message on the earth.'[56] 29 As Yeshayah had previously written: 'If Commander-in-chief **Yahweh** hadn't left us some descendants, we would have become like Sedom and Amorah's (Gomorrah's) people groups.'[57]

The Yehudim' failure to believe

30 So then, what should we say? That non-Jews who weren't godly reached out by faith to achieve righteousness, 31 but Yehudim (Jews) who chased after righteousness by obeying The Law didn't achieve it? 32 How come? Because they tried to reach it by actions and not by faith. They tripped over the stumbling stone, 33 as it's written:

'Look, I'm laying down a stumbling stone in Tsiyon (Zion),
a rock that causes offence.
Anyone who believes in him
won't be disgraced.'[58]

10:1 Brothers and sisters, my heart would be very pleased indeed if Israelis would get rescued, and that's what I request from **God**. 2 I keep telling them that they're very zealous **for God**, yet they lack know-how. 3 Because they didn't know what **God's** righteousness is, and they tried to establish their own system, they weren't covered by his righteousness. 4 The fulfilment of The Law is **Messiah**, leading to righteousness for everyone who believes.

Salvation is for all peoples

5 Mosheh (Moses) wrote this about the Law's righteousness: 'The person who practices it will live because of it.'[59] 6 But the righ-

47 **RV 9:7 · Cross-ref.** Gen 21:12.
48 **RV 9:9 · Cross-ref.** Gen 18:10.
49 **RV 9:12 · Cross-ref.** Gen 25:23.
50 **RV 9:13 · Cross-ref.** Mal 1:2-3.
51 **RV 9:15 · Cross-ref.** Exo 33:19.
52 **RV 9:17 · Cross-ref.** Exo 9:16 (LXX).
53 **RV 9:20 · Cross-ref.** Isa 29:16; 45:9.
54 **RV 9:25 · Cross-ref.** Hos 2:23.
55 **RV 9:26 · Cross-ref.** Hos 1:10.
56 **RV 9:27-28 · Cross-ref.** Isa 10:22-23 (LXX).
57 **RV 9:29 · Cross-ref.** Isa 1:9 (LXX).
58 **RV 9:33 · Cross-ref.** Isa 28:16 (LXX).
59 **RV 10:5 · Cross-ref.** Lev 18:5.

teousness based on faith says: 'Don't speculate in your mind about who'll go up to heaven in order to bring **Messiah** down, 7 and don't ask about who'll go down to the pit in order to bring **Messiah** up.' 8 So what does the righteousness based on faith say? It says: 'The message is close to you—it's in your mouth and heart.'[60] That's the message of faith that we've been preaching: 9 That if you speak out and acknowledge that **Yeshua** (Jesus; Grk. Yesus) is **Yahweh**, and you believe in your heart that **God** brought him back to life from the dead, you will be rescued, 10 because it's the belief in your mind that leads to righteousness, and it's the acknowledgement from your mouth that leads to rescue. 11 As the scriptures say: 'Anyone who believes in him won't end up disgraced.'[61] 12 There's no distinction between Yehudi (Jew) and non-Jew, because we all have the same **master** who gives generously to everyone who makes an appeal to him, 13 because everyone who appeals to **Yahweh's** authority will be rescued.[62]

14 But how could they appeal to a god that they don't even believe in? And how could they believe if they haven't even heard about him? And how would they hear if no one told them? 15 And who would be there telling them if no one was sent out? Compare what was written: 'It's so wonderful that these people came and announced the good message.'[63] 16 But not everyone accepted the good message, just like the prophet Yeshayah (Isaiah) wrote: '**Yahweh**, who believed our report?'[64] 17 And so faith comes by hearing—listening to **Messiah's** message.

18 But then I'd ask: Haven't they heard it? Indeed they have. It's written:

'Their voice went out into all the earth,
and their messages went across all the world.'[65]

19 But again I'd ask: Didn't the Israelis know? Well, firstly Mosheh (Moses) wrote:

'I'll be making you all jealous
using people who are not even a nation.
Then using a foolish nation,
I'll be making you all angry.'[66]

20 And Yeshayah (Isaiah) dared to write:

'The ones who weren't looking for me found me.
I showed myself to the ones not asking about me.'[67]

21 But to Yisrael (Israel) he wrote: 'All day I stretched out my hands to a people who won't believe and who speak against me.'[68]

God's mercy on the Yehudim

11:1 Therefore I'm asking: Did **God** push his chosen people away? Not at all, because I'm an Israeli, too, a descendant of Avraham in the tribe of Benyamin.[69] 2 No, **God** didn't push away his people, who he knew before he chose them. Or don't you know what scripture says about Eliyah (Elijah) pleading **with God** to deal with Yisrael (Israel)? He said: 3 '**Yahweh**, they killed your prophets and tore down your altars, and I was left alone, and now they want to kill me!'[70] 4 But what was revealed to him? God said: 'I've kept aside seven thousand others who haven't worshipped Ba'al.'[71] 5 So too, at the present time, there's a small proportion who've been chosen by God's generosity. 6 So if it's by generosity, then it's no longer by their actions, otherwise the generosity wouldn't be generosity at all.

7 What's the conclusion then? The Israelis didn't find what they were looking for. Only the chosen ones reached it, and the rest were hardened, 8 just like it was written:

'**God** gave them a lethargic spirit:
Eyes which can't see and ears which can't hear,
even to this very day.'[72]

9 And as David wrote:

'Let their table become a trap for them—
a temptation that will pay them back.
10 Let their eyes be darkened so they can't see,
and their backs be bent through all time.'[73]

11 So now I ask: didn't they stumble so that they would fall? Not at all. But because of their disobedience, salvation came to non-Jews in order to make Yehudim (Jews) envious. 12 But if their disobedience led to gain for the rest of the world, and if their loss led to gain for the non-Jews, how much more their fullness?

The grafting in of non-Jews

13 But now I'm speaking to you non-Jews. Since I am indeed an ambassador to the non-Jews, I take pride in my service, 14 hoping that somehow I might make my fellow Yehudim (Jews) envious and might save some of them. 15 After all, if their rejection of the messiah meant that the rest of the world would be reconciled, what else could their acceptance bring other than coming back to life from the dead?

60 **RV 10:6-8 · Cross-ref.** Deu 30:12-14.
61 **RV 10:11 · Cross-ref.** Isa 28:16 (LXX).
62 **RV 10:13 · Cross-ref.** Yoel 2:32.
63 **RV 10:15 · Cross-ref.** Isa 52:7.
64 **RV 10:16 · Cross-ref.** Isa 53:1 (LXX).
65 **RV 10:18 · Cross-ref.** Psa 19:4 (LXX).
66 **RV 10:19 · Cross-ref.** Deu 32:21.
67 **RV 10:20 · Cross-ref.** Isa 65:1 (LXX).
68 **RV 10:21 · Cross-ref.** Isa 65:2 (LXX).
69 **RV 11:1 · Cross-ref.** Php 3:5.
70 **RV 11:3 · Cross-ref.** 1Ki 19:10,14.
71 **RV 11:4 · Cross-ref.** 1Ki 19:18.
72 **RV 11:8 · Cross-ref.** Deu 29:4; Isa 29:10.
73 **RV 11:9-10 · Cross-ref.** Psa 69:22-23 (LXX).

Readers' Version

16 If the first portion of dough is holy, so is the lump, and
if the root is holy, so are the branches. 17 But if some of the
branches were broken off, and you non-Jews, who are like
a wild olive tree, were grafted into them, and so you too
were able to share in the olive tree's growth, which came
from the root, 18 then don't brag that you're better than
the branches. If you must boast, remember that you're not
supporting the root, but the root is supporting you.
19 Ah, but then you'll say, 'Branches were broken off so
that we could be grafted in.' 20 Well you're right. They were
broken off because of their disbelief, and it's true that
you're there because of your faith. But don't get a big
head—maintain your reverence for God, 21 because if he
didn't spare the natural branches when they showed dis-
belief, then he won't spare you either. 22 So you can see
both **God's** kindness and his severity—those who dis-
obeyed experienced his severity, but you experienced his
kindness. Otherwise you'll be pruned off, too, 23 and also, if
they turn away from their disbelief, they'll be grafted back
in, because **God** has the power to do that. 24 If you were cut
off an olive tree that's *wild* by nature, and contrary to nor-
mal practice were grafted into a *cultivated* olive tree, how
much more easily would those who naturally belong be
grafted into their own olive tree!

God's mercy is for everyone

25 Brothers and sisters, I don't
want you to be ignorant of this mys-
tery, otherwise you might end up becoming proud: There's
a partial hardening coming to the Yehudim (Jews) until the
fullness of the non-Jews comes, 26 and then all the
Yehudim will be saved, as it's been written:

'The rescuer will be coming out of Tsiyon (Zion).
He will drive ungodliness away from Ya'akov (Jacob).
27 And this is my agreement with them,[74]
whenever I might take away their sins.'[75]

28 Concerning the good message, the Yehudim are enemies
for your sake, but concerning being chosen, they're loved
because of their ancestors, 29 because **God's** gifts and his
invitation are irrevocable. 30 You non-Jews didn't origi-
nally believe **in God**, but now you've been shown mercy
because of the disbelief of these Yehudim. 31 Those
Yehudim disbelieved so that as you receive mercy, they can
also now be shown mercy, 32 because **God** imprisoned
them all in disbelief so that he could show mercy to every-
one.

Everything comes from God

33 Yes, **God's** wisdom and knowl-
edge are both so richly deep. His
judgements can't be understood and his paths can't be
mapped,[76] 34 because:

'Who can know **Yahweh's** mind
or become his counsellor?'[77]
35 'Who has been able to give him something,
so that God now needs to repay them?'[78]

36 Yes, because everything comes from God, and every-
thing comes through him and to him.[79] May he be hon-
oured throughout the ages. May it be so.

Different ways to serve 'the body'

12:1 So then, brothers and sisters,
with compassion from **God** I urge
you to present your bodies as a living sacrifice—holy and
pleasing **to God**—your logical and sacred service. 2 Don't
conform to the norms of this age, but be transformed by
the renewing of your minds, then you'll be able to accept
and approve **God's** good, pleasing, and perfect intentions.
3 Because of the generosity which has been shown to me,
I'm saying that none of you should think of yourself more
highly than what's appropriate, but rather you should be
sensible about what you think of yourselves according to
how much faith **God's** allotted to each of you. 4 Just like
one body has many components, and each individual com-
ponent works differently,[80] 5 so too we're all part of one
body in **Messiah** and we're all parts of each other. 6 We
have gifts according to the special generosity that was
shown to us:[81] if it's prophecy, then do it in proportion to
your faith, 7 or if it's service, then serve, or teaching, then
teach, 8 or encouraging, then encourage, or sharing, then
be generous, or leading, then do it earnestly, or showing
mercy, then do it cheerfully.
9 Your love is to be free from hypocrisy. Deplore evil, and
be united in doing good. 10 Be devoted to one another in
brotherly love, preferring to honour one another above
yourselves. 11 Be diligent, rather than reluctant, with a
spirit that's zealous to serve the **master**. 12 Be cheerful
about your hope, enduring persecution and consistently
praying. 13 Contribute to the needs of the believers and
practice hospitality.
14 Bless anyone who persecutes you—be a blesser and not
a curser.[82] 15 Be cheerful along with others who are happy,
but weep along with those who are weeping. 16 Treat oth-
ers equally—not treating some as higher, and being conde-
scending to those who are poorer. Don't act in a calculat-
ing way.[83]
17 Don't pay back anyone's evil with evil, but do good to
everyone. 18 If it's possible for you, brothers and sisters, be

74 **RV 11:26-27 · Cross-ref.** Isa 59:20-21 (LXX).
75 **RV 11:27 · Cross-ref.** Isa 27:9 (LXX).
76 **RV 11:33 · Cross-ref.** Isa 55:8.
77 **RV 11:34 · Cross-ref.** Isa 40:13 (LXX).
78 **RV 11:35 · Cross-ref.** Yob 41:11.
79 **RV 11:36 · Cross-ref.** 1Cor 8:6.
80 **RV 12:4-5 · Cross-ref.** 1Cor 12:12.
81 **RV 12:6-8 · Cross-ref.** 1Cor 12:4-11.
82 **RV 12:14 · Cross-ref.** Mat 5:44; Luk 6:28.
83 **RV 12:16 · Cross-ref.** Prv 3:7.

at peace with everyone. 19 Dear friends, don't take revenge on others, but leave it to God's severe anger, because it's written: '**Yahweh** says, Vengeance belongs to me—I'll be **the** one to repay.'[84] 20 But if your enemies are hungry, then feed them, and if they're thirsty, then give them a drink, because you'll be leaving them to their own shame and judgement.[85] 21 Don't be overcome by evil, but overcome evil with good.

Respect authorities and pay tax

13:1 Everyone should be subject to the authorities who are over them, because there's no authority except through **God**, and they're appointed by **God**. 2 So anyone opposing authority has rebelled against what **God** has instituted, and everyone who rebels is bringing judgement on themselves, 3 because rulers don't evoke fear in people doing good, just those doing evil. Oh, so you don't want to be afraid of the authorities? Then do good, and you'll receive praise from them instead, 4 because they're **God's** servants for your good. But if you're doing evil, then you should rightly be afraid, because the authorities aren't armed without reason—they're **God's** servants to dispense severe anger to people doing evil. 5 Hence it's necessary to be subject to them, not only to avoid their severe anger, but also because of your consciences.

6 That's also why you believers should pay the taxes that you owe,[86] because the authorities are **God's** servants, and they work hard at it. 7 So fulfil all of your obligations: if it's tax then pay it, or revenue then give it, or if it's respect then show it, or giving honour then do it.

Love and obedience

8 Don't be in debt to anyone, other than the debt of love to each other, because people who love each other have fulfilled God's law, 9 which is: Don't commit adultery.[87] Don't murder.[88] Don't steal.[89] Don't covet what others have.[90] All of those, plus any other commands, can be summarised as: Love your neighbour like you love yourself.[91] 10 If you love people near to you, you won't do evil to them, thus love fulfills God's law.

11 And since you believers understand current events, it's now time to get up from your sleep, because the time for our rescue is nearer now than it was when we first believed. 12 The night has progressed and the day is getting closer, so turn away from actions done in darkness and put on the armour of the light. 13 In the daytime we have to walk decently—not carousing on the street and being drunk, not having sex and acting lustfully, and not causing strife and acting jealously. 14 Instead, dress yourselves in the **master Yeshua (Jesus; Grk. Yesus) Messiah**, and don't give in to physical lusts and desires.

Don't condemn each other

14:1 Accept others who are faltering in their faith, without highlighting their wrong ideas.[92] 2 Some people think it's ok to eat anything, while others who are faltering will only eat vegetables. 3 The one who eats anything shouldn't despise the other, and the one who doesn't eat meat shouldn't condemn the other, because both are accepted by **God**. 4 Who are you to judge someone else's house servants? Their own master will judge if they stand or fall, and they'll stand because the master is able to help them.

5 Similarly, some people consider one day to be more important than some other day, yet others consider every day to be alike. Each person should be fully convinced in their own mind. 6 Anyone who considers a certain day to be special is thinking about **Yahweh**. Likewise, anyone who's eating meat is eating to serve Yahweh, and gives thanks to **God**. The person who doesn't eat meat is declining it in order to serve Yahweh, and gives thanks **to God**. 7 After all, we don't live for ourselves, and we don't die for ourselves. 8 If we keep living, then we're living for the **master**, and if we die, then we're dying for the **master**, so whether we live or die, we belong to the **master**, 9 because **Messiah** died and came back to life in order to be master of both the dead and the living. 10 So why are you judging fellow believers? And why are you also scorning them? After all, we'll all end up standing in **God's** court **of** judgement.[93] 11 As it's been written:

"**Yahweh** is telling me, 'I am alive
and every person will bow to me,
and each one will confess **to God**.' "[94]

12 So consequently, each of us will need to give an account of ourselves **to God**.

Taking care not to make others fall

13 So we shouldn't be judging each other, but instead we should be judging ourselves—that we're not causing another believer to stumble or fall into temptation. 14 I know (and I'm totally persuaded) that in **master Yeshua** (Jesus; Grk. Yesus) there's no object that's 'immoral'[95] in itself, but it only becomes 'immoral' to the person who evaluates it as such. 15 If a fellow believer is upset because of the food you eat,

84 **RV 12:19 · Cross-ref.** Deu 32:35.
85 **RV 12:20 · Cross-ref.** Prv 25:21-22 (LXX).
86 **RV 13:6-7 · Cross-ref.** Mat 22:21; Mrk 12:17; Luk 20:25.
87 **RV 13:9 · Cross-ref.** Exo 20:14; Deu 5:18.
88 **RV 13:9 · Cross-ref.** Exo 20:13; Deu 5:17.
89 **RV 13:9 · Cross-ref.** Exo 20:15; Deu 5:19.
90 **RV 13:9 · Cross-ref.** Exo 20:17; Deu 5:21.
91 **RV 13:9 · Cross-ref.** Lev 19:18.
92 **RV 14:1-6 · Cross-ref.** Col 2:16.
93 **RV 14:10 · Cross-ref.** 2Cor 5:10.
94 **RV 14:11 · Cross-ref.** Isa 45:23 (LXX).
95 **RV 14:14 · Note** Or (traditionally) 'unclean'.

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then you're no longer acting in love. Don't destroy the faith of **someone** that **Messiah** died for, just for the sake of food. 16 Don't let anyone slander the good that you do. 17 **God's** kingdom doesn't consist of food and drink, but of righteousness, peace, and happiness in the holy **spirit**, 18 so **anyone** serving the **messiah** in those ways pleases **God** and **is** approved by the people.

19 So then, we should be pursuing actions that lead to peace and things that build each other up— 20 don't tear down **God's** work just on account **of** food. Indeed, all foods are 'clean,'[96] but it's wrong for a person to eat anything that causes someone else to stumble. 21 It's good to avoid eating meat or drinking wine or doing anything else that might cause your fellow believer to stumble or be offended or fall. 22 That way, you keep your faith privately, between yourself and God. God will bless anyone who doesn't bring guilt on themselves by doing something that they've determined to be right. 23 But for anyone who doubts that it's ok, if they eat it, then they've condemned themselves, because they're not acting in faith, and everything that's not done in faith is sin.

Living to please others

15:1 We who are powerful should be carrying the weaknesses of the powerless, rather than just trying to please ourselves. 2 Each one of us should be pleasing those near us—displaying goodness and building them up, 3 because even the **messiah** didn't please himself, but, as it was written: 'Those who were insulting you, their insults landed on me.'[97] 4 Everything that was written in the past was written for teaching us, so that through endurance and through encouragement from the scriptures, we would have hope. 5 May the **God** of endurance and encouragement help you all to think likewise, just like **Yeshua (Jesus; Grk. Yesus) Messiah** did, 6 so that you'll be united in your purpose and your teaching, thus honouring the **God** and father of our **master**, **Yeshua Messiah**.

The good message for non-Jews

7 So then, accept each other just as the **messiah** accepted you, so that **God** will be honoured. 8 I can tell you that **Messiah** became a servant of the circumcised Yehudim (Jews) so that **God's** truth will be seen by the confirmation **of** the promises that were made to our ancestors, 9 and also a servant for the non-Jews so that they'll honour **God** for his mercy, as it was written:

'Because of this I'll be telling the pagans about you,
and I'll be singing praises to your name.'[98]

10 In a different place it's written:

'You non-Jews, be happy along with his people.'[99]

11 And again:

'Praise **Yahweh** you non-Jews,
and let all the peoples of the world praise him.'[100]

12 Also Yeshayah (Isaiah) wrote:

'There will be a descendant of Yishay (Jesse),
and the one coming to rule over non-Jews—
the non-Jews will put their hope in him.'[101]

13 May the **God** of hope that you believe in fill you believers with happiness and peace, so that your hope in the power **of the** holy **spirit** will grow to be plentiful.

Paulos as missionary to non-Jews

14 My brothers and sisters, I've also been persuaded about you myself, that having been filled with knowledge, you're also full of goodness and able to rebuke each other. 15 But I wrote to you more boldly, partly to remind you, brothers and sisters, because of the generosity **God** showed me 16 so that I'd serve the non-Jews for **Messiah Yeshua** (Jesus; Grk. Yesus), sharing **God's** good message so that the offering of the non-Jews would be acceptable to him, having been purified by **the** holy **spirit**. WHAT DOES THIS MEAN? 17 Therefore I'm boasting in **Messiah Yeshua** about things to do with **God**. 18 I wouldn't dare to speak about anything except what **Messiah** did through me, which led to the obedience of non-Jews through my message and through my doing 19 powerful miracles and amazing things in the power **of God's spirit**, so that from Yerushalem (Jerusalem) all the way around to Illurikon, I've obeyed the **Messiah's** good message. 20 I was eager to be preaching the good message wherever **Messiah** wasn't known about, so that I wouldn't be building on **someone** else's foundations, 21 but as it was written:

'Anyone who hasn't been told about him,
they will be seeing,
and anyone who hasn't heard about him,
they will be understanding.'[102]

Paulos's desire to visit Romai

22 That's also why I wasn't able to come to see you Romaios,[103] 23 but now I no longer have a role in those regions. I've been wanting to come there for many years now— 24 whenever I'm able to go to Spania next, I'm hoping to see you on my way, and then after spending time with you Romaios, you'll be able to send me on to my destination. 25 But for now, I'm going to Yerushalem (Jerusalem) to serve the believers there.[104] 26 The believers in Makedonia and Akaia took pleasure in making a contribution for the poor people among the believers there in Yerushalem. 27 They took

96 **RV 14:20 · Note** In Hebrew, 'kosher'.
97 **RV 15:3 · Cross-ref.** Psa 69:9.
98 **RV 15:9 · Cross-ref.** 2Sam 22:50; Psa 18:49.
99 **RV 15:10 · Cross-ref.** Deu 32:43.
100 **RV 15:11 · Cross-ref.** Psa 117:1.
101 **RV 15:12 · Cross-ref.** Isa 11:10 (LXX).
102 **RV 15:21 · Cross-ref.** Isa 52:15 (LXX).
103 **RV 15:22 · Cross-ref.** Rom 1:13.
104 **RV 15:25-26 · Cross-ref.** 1Cor 16:1-4.

pleasure, but they're also in debt to them, because if the non-Jews have shared in Jewish spiritual things, then they should also support them with material things.[105] 28 So then, having done that, and having guaranteed heavenly rewards for them, I'll go to Spania by way of your place, 29 and I know that when I come, I'll come bearing **Messiah's** full blessing.

30 So brothers and sisters, I'm urging you by our **master Yeshua (Jesus; Grk. Yesus) Messiah** and by the **spirit's** love, to strive along with me in praying to **God** for me— 31 that I'll escape from the schemes of those in Yehudah (Judea) who refuse to believe. Also pray that my service in Yerushalem would be acceptable to the believers there 32 so that by **God's** will, I can happily come to your place and be refreshed there with you, brothers and sisters. 33 May the **God** of peace be with all of you. May it be so.

Various personal greetings

16:1 I'm commending our sister Foibe (Phoebe) to you, brothers and sisters—she's a servant in the assembly at Kegkreai. 2 You can accept her in **the master** as worthy among godly people, and help her with anything she needs, because she's been a supporter of many of us, including myself.

3 Greet Priskilla and Akulas (Aquila),[106] my workmates in **Messiah Yeshua** (Jesus; Grk. Yesus), 4 who risked their lives to save mine. It's not just me who's thankful for them, but also all the assemblies of the non-Jews 5 and the assembly that meets in their house.

Greet my dear friend Epainetos, who was **one** of the first in the province of Asia Minor to follow **Messiah**. 6 Greet Miryam (Grk. Maria/Mariam), who worked hard for you, brothers and sisters. 7 Greet Andronikos and our sister Yunia, my fellow citizens and fellow prisoners with me, who are notable among the ambassadors in **Messiah** who started before me.

8 Greet Ampliatos, my dear friend in **the master**. 9 Greet Urbanos, our fellow worker in **Messiah**, and my dear friend Stakus. 10 Greet Apelles, who's a proven follower of **Messiah**. Greet those from Aristobulos's household. 11 Greet Herodion, my fellow citizen. Greet those in Narkissos's household who are in **the master**.

12 Greet Trufaina and Trufosa, those women who are working for **the master**. Greet my dear friend Persis, another woman who's worked for **the master** a lot. 13 Greet Rufos,[107] who's chosen by **the master**, and his mother, who also mothered me. 14 Greet Asunkritos, Flegon, Hermes, Patrobas, Hermas, and the other brothers and sisters with them. 15 Greet Filologos, Yulia, Nereus and his sister, and Olumpas, and all the godly people there with them.

16 Greet each other with a traditional kiss. All the **messiah's** assemblies here send their greetings to you, brothers and sisters.

The ending warnings

17 Brothers and sisters, I urge you to beware of those who are always talking about faults and tempting you with things that are against what you've been taught. Turn away from them, 18 because such people are serving their own bellies instead of our **master Messiah**, and they're deceiving innocent people with their smooth speech and 'blessings'. 19 I'm excited because the story of your obedience has travelled far, but I want you believers to remain wise about what's good, and innocent about evil, 20 then the **God** of peace will quickly crush Satan under your feet.[108]

Final greetings

May our **master Yeshua's** (Jesus'; Grk. Yesus') generosity be with you believers.

21 My co-worker Timotheos[109] sends his greetings, as do my fellow citizens Lukas (Luke), Yason, and Sosipatros.

22 I, Tertios, the one writing down this letter, greet you believers in **the master**.

23 My host Gaios[110] and the whole assembly here greet you believers.[111]

Closing

24 ◘ 25 There's **someone** who, in keeping with my preaching of the good message and the declaration **about Yeshua (Jesus; Grk. Yesus) Messiah**, is able to strengthen you believers in keeping with the revelation of the mystery that had been kept secret through the ages. 26 But he's been there in the prophetic scriptures, and now he's been revealed in keeping with the eternal **God's** command, and been made known to all the nations for faithful obedience. 27 Now may the only wise **God** be honoured through **Yeshua Messiah** throughout the remaining ages. May it be so.

105 RV 15:27 · Cross-ref. 1Cor 9:11.

106 RV 16:3 · Cross-ref. Acts 18:2.

107 RV 16:13 · Cross-ref. Mrk 15:21.

108 RV 16:20 · Cross-ref. Gen 3:15.

109 RV 16:21 · Cross-ref. Acts 16:1.

110 RV 16:23 · Cross-ref. Acts 19:29; 1Cor 1:14.

111 RV 16:23 · Cross-ref. 2Tim 4:20.

Paulos's letter to the believers in
Kolossai

Introduction

This letter of Paulos was written to the believers in Kolossai, a town in Asia Minor (also called Anatolia, now part of modern Turkey) that's almost 500km overland east of Efesos. Paulos had not yet visited Kolossai, but he was very concerned for them and he had sent helpers from Efesos.
Paulos had heard that there were false teachers influencing the believers there in Kolossai. They taught that if a person wants to be saved and wants to deepen their faith in God, it's not sufficient to have faith in the messiah because they said that it's necessary to obey other restrictions and customs as well as worshipping angels.
So Paulos wrote to the believers there in Kolossai and explained the truth concerning Yeshua the messiah. He told them that it's Yeshua who made everything around us, therefore he's greater than the angels and other unseen powers. He also saw the godliness of his father, and there's no other source of life for believers other than him. So then it's necessary that the believers don't follow human customs and traditions, but rather, it's necessary that they simply follow the messiah.
It should be noted here that this letter, like most of the scriptures, was dictated to a scribe (See 2 Thess 3:17), so it was an oral letter, quite different from our modern letters which we edit with word-processing software, adding a word back in a previous sentence, combining two short sentences, or breaking an over-long sentence. Oral letters tend to contain a lot of *run-on sentences* where the thoughts keep flowing without a break, thus 1:3-8 and 1:9-16 are considered by most Greek experts to be long sentences (like this one is 😀), however for us as readers, sentences with around a hundred words in them are very difficult for us to absorb, hence this *Readers' Version* breaks those long Greek sentences into a number of smaller sentences, in fact, this kind of adjustment is regularly done throughout the Bible by all major English translations in order to make them easier for us to read, but the disadvantage is that we can sometimes lose whatever the connection was between the consecutive thoughts. The *OET* tries to be more transparent about such adjustments by placing the *Literal Version* right beside this text so that the serious student can compare the two.

Main components of Paulos's letter

Introduction *1:1-14*
The work of the messiah *1:15–2:19*
The new life in the messiah *2:20–4:6*
Concluding remarks *4:7-18*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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1:1 This letter is from Paulos, a missionary **of Messiah Yeshua** (Jesus; Grk. Yesus) by **God's** will, and from our brother Timotheos.

2 To the people there in Kolossai (Colossae) who are godly and faithful brothers and sisters in **Messiah**.

Grace and peace to you all from **God** our father and the **master Yeshua Messiah**.

Paulos's thanks and prayers

3 We thank **God**, the father of our **master Yeshua (Jesus; Grk. Yesus) Messiah** as we continually pray for you all, **4** after having heard about your faith in **Messiah Yeshua** and the love that you have for all godly people **5** which arose because of your hope in a heavenly reward. You all previously heard about that in the message of the truth—the good message **6** that's in you and that's bearing fruit in the world and growing, just like it did among all of you from the day that you heard it and knew **about** the grace **of God** in truth. **7** You all learnt that from Epafras (Epaphras),[1] our dearly loved fellow slave who's our faithful servant of the **messiah**, **8** and he's the one who made your love in **the spirit** evident to us.

9 It's because of that that we haven't stopped praying from the time that we heard it, and requesting that you all would be filled with the knowledge of his will in all wisdom and spiritual insight, **10** to live worthily of the **master**—pleasing him in every kind of good and productive work. We pray that you all will grow in the knowledge **of God** **11** and be strengthened with all power, according to his great power, leading to endurance and patience with contentment. **12** Then you'll all be thanking the father, the one who qualified you all for a part of the inheritance of godly people who live in the light. **13** The father rescued us from the power of darkness and redirected us into the kingdom of his dear son— **14** the one who buys us out of slavery and forgives our sins.[2]

Yeshua is both the first and the highest

15 The son is the visible image of the invisible **God**, the firstborn of all creation **16** because it was him who created everything in the heavens and on the earth, both visible and invisible, including all authorities such as kingdoms and governments. Yes, everything was created by him and for him.[3] **17** He came before everything and everything still only exists because of him. **18** He is the head of the body which is the assembly.[4] He is the beginning, the first of the dead to come back to life, so that he would be the first in everything, **19** because God was pleased to live in him in all totality **20** and to reconcile everything to himself through him—both things on earth and things in the heavens. God made peace through him by means of the blood at the execution post.[5]

21 Once all of you were alienated from God—your thinking was that of an enemy and your actions were evil, **22** but now you all have been reconciled by means of the death of Yeshua's (Jesus'; Grk. Yesus') physical body. He's able to present you as pure and blameless in front of God—unable to be charged for any infraction **23** if indeed you continue on in your established and firm faith. Don't let anyone drive away the hope that comes from the good message that you all heard and which has been proclaimed throughout the whole world—it's that good message that I've become a servant of.

Paulos's work for believers

24 So now I'm happy to be suffering for you all, and I'm catching up in my body to the tribulations of the **messiah** in his body, which is the assembly. **25** I became a servant **of** the assembly under **God's** supervision when he gave me the work **of** fulfilling **God's** message— **26** the mystery which had been hidden away from the generations over the ages, but which was recently revealed to his chosen people. **27** **God** wanted them to explain the riches of this incredible mystery among the pagans: **the messiah** in you all bringing the hope of reaching God. **28** Yes, Messiah who we are telling everyone about as we teach and recommend to everyone, so that we might present every person made perfect in **Messiah**. **29** That's what I'm working hard towards according to his work as well—working in me with power.

2:1 I want you all to know how much I struggle for you and for those in Laodikeia and for those who've never actually set eyes on me. **2** By knowing that, their hearts may be comforted, having been held together in love and to all the riches of the full assurance of the insight, to the knowledge of the mystery **of God**, **Messiah**. WHAT DOES THIS MEAN? **3** He holds all the treasures of wisdom and secret knowledge.

4 I'm telling you all this so that none of you will be deceived by persuasive talk, **5** because even though I'm physically far way, I'm with you all in the spirit. I'm pleased to see the sensibleness and firmness of your faith in **Messiah**.

Living in Messiah

6 So in the same way that you all received the **messiah**, **Yeshua** (Jesus; Grk. Yesus) the **master**, keep living in him. **7** You've already been rooted in him and then built up and confirmed in the faith just as all of you were taught, and been very thankful.

8 Be careful in case anyone captures your minds with fancy ideas or theories without proof that come from human traditions or from worldly thinking, and not from **Messiah**. **9** Every component of the greatness of God lives in his human body, **10** and you also have been completed and are in him. He is the head of all rule and authority.

11 It wasn't just human hands that circumcised you by cutting off part of the body, but **Messiah** circumcised you all by cutting you away from your sinful acts. **12** You all

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1 **RV 1:7 · Cross-ref.** Col 4:12; Phm 23.

2 **RV 1:14 · Cross-ref.** Eph 1:7.

3 **RV 1:16 · Cross-ref.** Yhn 1:3.

4 **RV 1:18 · Cross-ref.** Eph 1:22-23.

5 **RV 1:20 · Cross-ref.** Eph 2:16.

Readers' Version

were buried with him when you were immersed in water, and you came back to life with him when you came up from the water, through faith in **God's** working which gave him life after death.[6] 13 You all were dead in your disobedience and because your bodies were 'uncircumcised'. Then he made us alive together with him after he forgave us for all our disobedience.[7] 14 He erased the writing that listed the charges against us and so it was removed—nailed to the execution post.[8] 15 He had disarmed the rulers and authorities and publicly exposed them, because he had won the victory over them on the post.[9]

16 Don't let anyone judge you all about what you eat or drink, or about observing feasts or holidays or days of rest.[10] 17 They're just shadows of what's coming, but the body causing the shadow is that of the **messiah**. 18 Don't let anyone be disqualifying you all with their apparent humility and worshipping the messengers, telling you what they've seen and being arrogant and vain about their earthly minds. 19 They're not listening to the head which controls all the joints and ligaments of the body and holds it all together as **God** causes it to grow.[11]

From death to life with the messiah

20 If you've died to worldly principles, then why are you letting yourselves be indoctrinated with worldly living: 21 'Don't hold this. Don't taste that. Don't touch this.' 22 No, All those rules lead to corruption when they're used as the commands and teaching of humans. 23 They seem to be wise and make you more religious or humble as you strictly obey them, but don't honour the realities of our worldly desires.

3:1 So if you all were brought back to life along with the **messiah**, then be concerned with discovering the things from above where the **messiah** is sitting on **God's** right.[12] 2 Yes, be thinking about things from above, not earthly things 3 because you've all 'died' and your lives have been hidden in **God** with the **messiah**. 4 When he's revealed on his return, then your lives will also be revealed with him in GLORY.

The old and new lives

5 So put your earthly natures to death: sexual immorality, impurity, passion, evil desires, and greediness which is idolatry, 6 because those things invoke **God's** severe anger. 7 You all used to do those things when you lived in them.

8 But now, don't let any of these things come out of your mouth: severe anger, rage, malice, slander, or profanity. 9 Don't lie to each other, because you've gotten rid of the 'old person' and their habits.[13] 10 So 'dress' in the 'new person'[14] who's renewed with the knowledge of being in the image of the creator,[15] 11 where there's no distinctions between ethnicities or religion, locals and foreigners, slaves or free, but **Messiah is** everything and in all of us.

12 So as holy people chosen and loved by **God**, 'dress' in: compassionate hearts, kindness, humility, gentleness, patience,[16] 13 tolerating each other, and forgiving anyone who has a complaint about another person. The **master** forgave all of you, so you also should forgive others.[17] 14 Then over all of those, 'dress' in love which is the perfect connection to others. 15 Let the peace of the **messiah** rule in your hearts. That's what you were called to as parts of one body. Make sure that you're thankful 16 and that the **messiah's** message is a rich part of you with all its wisdom as you teach and give advice to each other. Sing psalms and hymns and spiritual songs **to God** with thankfulness in your hearts.[18] 17 Then give thanks **to God** the father through the name **of Messiah Yeshua** (Jesus; Grk. Yesus) in everything—whatever you're all saying or doing.

Advice by role

18 You wives should be subject to your husbands to the degree that it's fitting in **Yahweh**.[19]

19 You husbands should love your wives[20]—don't become bitter towards them.

20 You children should obey your parents in everything,[21] because that pleases **Yahweh**.

21 You fathers shouldn't be exasperating your children otherwise they may become discouraged.[22]

22 You slaves should submit to your human masters in everything, not just when they're watching like others do,

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6 RV 2:12 · Cross-ref. Rom 6:4.

7 RV 2:13 · Cross-ref. Eph 2:1-5.

8 RV 2:14 · Cross-ref. Eph 2:15.

9 RV 2:15 · Note The meaning of the Greek 'ἐν αὐτῷ' literally 'in it/him' isn't clear here and leads to two common translations: a/ 'on/in him', or as we have chosen (interpreting the 'it' to be referring back to 'σταυρῷ' 'execution post' from the previous verse), 'on the post'.

10 RV 2:16 · Cross-ref. Rom 14:1-6.

11 RV 2:19 · Cross-ref. Eph 4:16.

12 RV 3:1 · Cross-ref. Psa 110:1.

13 RV 3:9 · Cross-ref. Eph 4:22.

14 RV 3:10 · Cross-ref. Eph 4:24.

15 RV 3:10 · Cross-ref. Gen 1:26.

16 RV 3:12-13 · Cross-ref. Eph 4:2.

17 RV 3:13 · Cross-ref. Eph 4:32.

18 RV 3:16-17 · Cross-ref. Eph 5:19-20.

19 RV 3:18 · Cross-ref. Eph 5:22; 1Pe 3:1.

20 RV 3:19 · Cross-ref. Eph 5:25; 1Pe 3:7.

21 RV 3:20 · Cross-ref. Eph 6:1.

22 RV 3:21 · Cross-ref. Eph 6:4.

Readers' Version

but sincerely, and so honouring the **master**.[23]

23 Whatever you all might be doing, consider in your
hearts that you're working for the **master** and not for people, 24 knowing that **Yahweh** will repay you with an inheritance because you've been serving the **master messiah**.
25 Anyone who's doing wrong will be repaid for that wrongness, and there won't be any favouritism.[24]

4:1 **You** masters, ensure that you're treating your slaves with goodness and equality, knowing that you all also have **a master** of your own in heaven.[25]

Further teaching for believers

2 Persevere in prayer, keeping
watch and being thankful. 3 Pray together for us as well that **God** would open a door for us to share the message—to tell about the mystery of the **messiah**. That's also why I'm in chains— 4 so that I can explain the mystery whenever I have an opportunity to speak.

5 Use wisdom as you all walk towards non-believers, using the time wisely.[26] 6 Always show grace in your conversations, like a meal that's seasoned with salt, so you'll know how to answer each person in their situation.

Final greetings

7 My dear brother and faithful servant and fellow slave, Tukikos,[27] will tell you all about me.
8 I'm sending him to all of you there so you'll find out the news that concerns you all and so that he can comfort you there. 9 The faithful and dear brother, Onesimos,[28] who's from your place will also be with him.

10 My fellow prisoner, Aristarkos,[29] sends his greetings along with Barnabas' cousin, Markos.[30] You've already received instructions about that, so accept him if he arrives there. 11 Yeshua (Jesus; Grk. Yesus) who's nicknamed Yustos also sends his greetings. These guys are from strict Jewish backgrounds, but they're my only fellow-workers for **God's** kingdom who became an encouragement to me.

12 Epafras (Epaphras)[31] sends his greetings. He's another **one** from your place and a slave **of messiah Yeshua** who always prays for you that you will stand mature and fully confident in all **of God's** will. 13 I can assure you that he has strong concerns for you all, as well as those in Laodikeia and in Hierapolis. 14 The dear doctor Lukas (Luke)[32] greets you all, as does Demas.[33]

15 Give my greetings to the brothers and sisters in Laodikeia, and to Numfa and the assembly that meets in her house, 16 and whenever my letter gets read to you all, make sure that it's also read to those from the assembly in Laodikeia, and that you all also read their letter. 17 Tell Arkippos[34] to make sure to fulfil the duties that **Yahweh** gave him to do.

18 I, Paulos, am writing this final greeting in my own handwriting. Remember me here in chains.

May God's grace be with all of you.

COL · OET-RV v0.2.1

23 **RV 3:22-25 · Cross-ref.** Eph 6:5-8.
24 **RV 3:25 · Cross-ref.** Deu 10:17; Eph 6:9.
25 **RV 4:1 · Cross-ref.** Eph 6:9.
26 **RV 4:5 · Cross-ref.** Eph 5:16.
27 **RV 4:7 · Cross-ref.** Acts 20:4; 2Tim 4:12.
28 **RV 4:9 · Cross-ref.** Phm 10-12.
29 **RV 4:10 · Cross-ref.** Acts 19:29; 27:2; Phm 24.
30 **RV 4:10 · Cross-ref.** Acts 12:12,25; 13:13; 15:37-39.
31 **RV 4:12 · Cross-ref.** Col 1:7; Phm 23.
32 **RV 4:14 · Cross-ref.** 2Tim 4:11; Phm 24.
33 **RV 4:14 · Cross-ref.** 2Tim 4:10; Phm 24.
34 **RV 4:17 · Cross-ref.** Phm 2.

A letter to the believers in
Laodikeia

Introduction

This short letter to the believers in Laodikeia (Laodicea) is written in Paulos's (Paul's) name. It echoes several passages from his letters, especially Philippians. It encourages its readers to hold onto the good message, remain united, and put what they've learnt into practice.

The letter survives in Latin manuscripts and later translations. Although Colossians 4:16 mentions a letter from Laodikeia, this text isn't generally regarded as that lost letter or as a genuine letter by Paulos. It's included here as part of the OET's wider collection of additional books.

This draft adapts M. R. James's 1924 English translation into current English, using OET names and terminology. The Latin text is difficult in places, especially verse 5, where the intended meaning isn't certain.

Main components of this letter

Greeting and encouragement *1:1-5*
Imprisonment, hope, and unity *1:6-9*
Instructions and final greetings *1:10-20*

Lighter type marks additions. Underscores join parts of a single source word.
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Readers' Version

Greeting and encouragement

1:1 This letter is from Paulos (Paul), a missionary appointed by Yeshua (Jesus) the messiah, not by people or through any human authority. I'm writing to the fellow believers in Laodikeia (Laodicea). **2** May you all experience grace and peace from God the father and the master Yeshua the messiah.

3 I thank the messiah whenever I pray, because you remain in him and keep doing his work as you wait for the promise to be fulfilled on judgement day. **4** Don't let the empty talk of people who slip in among you unsettle you. They're trying to turn you away from the truth of the good message that I announce. **5** Now God will enable those who are associated with me to keep serving the truth of the good message, helping it spread, doing good, and working towards salvation—eternal life.[1]

Imprisonment, hope, and unity

6 Everyone can now see the chains I wear because of the messiah, and I rejoice and am glad about them. **7** This will lead to my lasting salvation through your prayers and the help of the holy spirit, whether I live or die. **8** For me, living means living in the messiah, and dying is joy. **9** In his mercy, he'll do the same in you, so that you share the same love and are united in your thinking.

Put what you've learnt into practice

10 So, dear friends, hold onto what you heard when I was with you. Put it into practice with reverence for God, and you'll have eternal life, **11** because it's God who's at work in you. **12** Whatever you do, do it without hesitation.

13 Finally, dear friends, rejoice in the messiah, and watch out for people who are greedy for dishonest gain. **14** Bring all your requests openly before God, and remain firm in the messiah's way of thinking. **15** Do what's wholesome, true, pure, right, and worthy of love. **16** Keep what you've heard and received firmly in your hearts, **17** and you'll have peace.

Final greetings

18 The believers here send their greetings. **19** May the grace of the master Yeshua be with your spirit.

20 Have this letter read to the people in Kolossai (Colossae), and have their letter read to you.

LAO · OET-RV v0.1.1

1 **RV 1:5 · Note** The Latin wording of this verse is difficult. This draft follows James's interpretation of its general sense; the precise meaning needs further review.

Paulos's letter to
Filemon

Introduction

Filemon was known to be a follower of Yeshua and he was a member of a group of believers in the city of Kolossai. He was the owner of a slave named Onesimos. Onesimos had fled from his master and eventually met Paulos the missionary in prison in Romai. It was there that Onesimos became a believer in Yeshua because of Paulos's sharing of the good message. Here in *Paulos's letter to Filemon*, Paulos requests that the good relationship be restored between Filemon and his slave, Onesimos. Because Paulos sent Onesimos back to Filemon, he wanted Filemon to take his slave back in, not just because he'd forgiven his slave, but also because his slave was now a fellow believer and hence his brother.

Main components of Paulos's letter

Introduction *1-3*
Praising Filemon *4-7*
Paulos's request to Filemon concerning Onesimos *8-22*
Ending *23-25*

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Readers' Version

1:1 This letter is from Paulos, a prisoner **of messiah Yeshua** (Jesus; Grk. Yesus), and our brother Timotheos. I'm writing to our dear co-worker Filemon (Philemon), **2** as well as our sister Apfia and our fellow-soldier Arkippos,[1] and to the assembly that meets in your home. **3** May you all experience grace and peace from our father **God** and from **the master Yeshua** the **messiah**.

Paulos's prayer and gratefulness

4 Filemon (Philemon) , I'm always thanking my **God** and mentioning you in my prayers **5** after hearing your faith and about your love for the **master Yeshua** (Jesus; Grk. Yesus) and for all the believers. **6** I pray that the fellowship of your faith may become active in the knowledge of every good thing in us toward the **messiah**, [WHAT DOES THAT MEAN???] **7** because I was very happy and encouraged by your love, because the hearts of the believers have been refreshed by you, brother.

Paulos's request to Filemon concerning Onesimos

8 Therefore, with the help of **the messiah**, I would be brave enough to tell you what you need to do, **9** but because of love as Paulos, an older man and now also a prisoner for **Yeshua (Jesus; Grk. Yesus) the messiah**, I'm just going to encourage you to do it. **10** So I'm going to encourage you concerning Onesimos[2] who became my spiritual 'son' since I've been imprisoned. **11** Before, he was useless to you, but now he's useful to both of us.

12 I sent him to you (even though in my heart **13** I wanted to keep him here) so that he might be serving me here due to the bonds of the good message, **14** but I didn't want to do anything without hearing your opinion, so that you're not doing good because you have to, but rather because you want to.

15 It was possibly because of that that he was separated from you for a while, so that on the eternal scale you could fully accept him, **16** no longer as a slave, but better than a slave—a dear brother to me most of all, but preferably also to you—a brother in the body and in **Yahweh**.

17 Therefore, if you consider me as your partner, accept him like you'd accept me, **18** but if he did anything wrong to you or owes you anything, charge it to me. **19** I, Paulos, wrote this bit in my own handwriting. I will pay back anything he owes you, then I won't need to be reminding you that you pretty much owe yourself to me. **20** Yes, brother, with both of us being in **Yahweh**, I might hopefully benefit from you—refresh my heart in the **messiah**.

21 I wrote to you because I was sure that you'd obey my request, in fact knowing that you'd do even more than what I ask.

Paulos's final greetings

22 Go ahead and prepare somewhere for me to stay, because I'm hoping that I'll be able to visit, thanks to you all praying for me. **23** Epafras (Epaphras),[3] my fellow prisoner in **Yeshua** (Jesus; Grk. Yesus) **the messiah**, sends his greetings, **24** as do my fellow-workers Markos,[4] Aristarkos,[5] Demas,[6] and Lukas (Luke).[7]

25 May the grace of our **master Yeshua the messiah** be with the spirit of you all there. May it be so.

PHM · OET-RV v0.2.0

1 **RV 2 · Cross-ref.** Col 4:17.

2 **RV 10 · Cross-ref.** Col 4:9.

3 **RV 23 · Cross-ref.** Col 1:7; 4:12.

4 **RV 24 · Cross-ref.** Acts 12:12,25; 13:13; 15:37-39; Col 4:10.

5 **RV 24 · Cross-ref.** Acts 19:29; 27:2; Col 4:10.

6 **RV 24 · Cross-ref.** Col 4:14; 2Tim 4:10.

7 **RV 24 · Cross-ref.** Col 4:14; 2Tim 4:11.

Paulos's letter to the believers in

Efesos

Introduction

The author

This *Letter to the believers in Efesos* was written by Paulos from prison in Romai.

This letter

This letter wasn't just written for the assembly of believers there in Efesos, but also for other assemblies of believers.

Paulos's main theme is about God's plan that 'at the right time he will gather everything, whether in heaven or here on earth, for the messiah' (1:10).

In the first part of letter, he wrote about unity. Paulos carefully explained about how God the father chooses his people, about forgiving and saving them from their sins through his son, Yeshua the messiah.

In the second part of letter, Paulos urges the reader that the believers need to be united in the messiah by means of their unity with each other.

Paulos uses many allegories about the unity of people with God via the messiah: the believers are the body of the messiah, he is the head; it's like a house, with the messiah as the foundation stone; the believers are also like a bride with the messiah as the groom.

It's also explained here about the correct behaviour for couples, of parents and children, and for slaves and masters. Then in concluding his letter, it's explained about the armour that's given to believers for them to use to stand against Satan's attacks.

It should be noted here that this letter, like most of the scriptures, was dictated to a scribe (See 2 Thess 3:17), so it was an oral letter, quite different from our modern letters which we edit with word-processing software, adding a word back in a previous sentence, combining two short sentences, or breaking an over-long sentence. Oral letters tend to contain a lot of *run-on sentences* where the thoughts keep flowing without a break, thus 1:3-14 is considered by most Greek experts to be one long sentence (like this one is 😀), however for us as readers, a sentence with some two hundred words is very difficult for us to absorb, hence this *Readers' Version* breaks that single Greek sentence into a number of smaller sentences, in fact, this kind of adjustment is regularly done throughout the Bible by all major English translations in order to make them easier for us to read, but the disadvantage is that we can sometimes lose whatever the connection was between the consecutive thoughts. The *OET* tries to be more transparent about such adjustments by placing the *Literal Version* right beside this text so that the serious student can compare the two.

Main components of Paulos's letter

Introduction *1:1-2*
Spiritual blessings from the messiah *1:3–3:21*
Proper behaviour for believers *4:1–6:20*
Closing *6:21-24*

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Readers' Version

1:1 This letter is from Paulos, a missionary **of Yeshua (Jesus; Grk. Yesus) the messiah** by the will **of God**.

To the godly people there in Efesos[1] who are faithful to **Yeshua the messiah**.

2 May our father **God** and our **master Yeshua the messiah** give grace and peace to you all.

Spiritual blessings

3 We praise **God**, the father of our **master Yeshua (Jesus; Grk. Yesus) the messiah**.[2] He is the **one** who's blessed us with every spiritual blessing in heavenly places—blessings that come from **the messiah**. **4** He chose us to follow him even before the creation of the world, so that we could become pure and blameless in front of him. Because of his love **5** he decided in advance to adopt us as his children through **Yeshua the messiah**. His decision gave him great pleasure **6** and now he's praised for the greatness of his grace which favoured us, as the one he loved **7** redeemed us by means of his blood and forgave our sins.[3] It was from the riches of his grace **8** that was poured onto us that we gain wisdom and understanding **9** as he revealed the mystery of his will to us according to his great pleasure as he himself planned. **10** He planned for the orchestration of the times, and at the right time he will gather everything, whether in heaven or here on earth, for **the messiah** **11** and we also have been assigned an inheritance in him. This was also predetermined according to God's plan and the decisions of his will **12** so that we, the ones who first put our trust in the **messiah**, would praise his greatness. **13** And you people also, after hearing the message of truth, the good message about being saved, were confirmed by receiving the **spirit** of pure promise after you believed. **14** This spirit is the deposit on our inheritance until we procure the freedom which has been bought for us, leading us to praise God's greatness.

Paulos's prayer for them

15 Because of that, and because I heard about your faith in the **master Yeshua** (Jesus; Grk. Yesus) and your acceptance of all the pure believers, **16** I don't stop giving thanks for all of you, mentioning you in my prayers, **17** asking the **God** of our **master Yeshua the messiah** to give you spiritual wisdom and to reveal the knowledge about him. **18** I ask that your inner thoughts will be enlightened so that you'll all know the expectation of what he's calling you to—the riches of the greatness of his inheritance for the believers **19** and the exceeding greatness of his power to help us who believe, according to the working of the power of his strength. **20** He worked this power in the **messiah** when he brought him back to life and seated him in the place of honour in heavenly places[4]— **21** giving him authority over every law and government, and over every powerful group and organisation, and over every earthly title, not only in the present age but also in the age to come. **22** Everything in existence will be under his authority[5] and God set him in charge of all matters concerning the assembly, **23** which is his body—the completeness of the messiah who completes everything.

God's mercy, grace, and plans for us

2:1 You all were dead due to your disobedience and the path of sinning[6] **2** that you once walked along when you followed the trends of this world which in turn come from the ruler of the invisible powers—he's the spirit that works in the children of disobedience. **3** In the past, we also lived like them inside our fleshly lusts and then living out those desires and fantasies, and so we were children deserving strong anger just like everyone else.

4 But **God** was generous with his mercy because of the great love that he loved us with, **5** so although we were dead as a result of our disobedience, he make us alive along with the **messiah**. Yes, we have been saved by God's grace. **6** And God lifted us up and sat us together with **Yeshua (Jesus; Grk. Yesus) the messiah** in the heavenly domains **7** so that for the ages to come, he could display the overflowing riches of his grace through his kindness to us via **Yeshua the messiah**. **8** It's God's grace that allows you all to be saved through faith. That grace doesn't come from you, but rather it's a gift from **God**— **9** it doesn't originate from your actions so no one can brag about it. **10** We are **God's** workmanship and he's created us to do good things by following **Yeshua** the **messiah**. **God** has already planned these things for us to do.

Yehudim and non-Jews can be united

11 Because of that, don't forget that you all were once fleshly unbelievers (nicknamed 'the uncircumcised ones' by circumcised Yehudim (Jews) who mark the bodies of their males with human hands). **12** At that time you were separated from the citizens of Yisrael (Israel) and were strangers to the agreements involving God's promise. You didn't have any future hope as you lived in the world without knowing God.

13 But now thanks to **Yeshua (Jesus; Grk. Yesus) the messiah**, you all who were once far from God have become close by means of the **messiah's** blood. **14** He is the source of peace between Yehudim and non-Jews, having broken the dividing wall that fenced them apart and making the two into one. He took the hostility onto himself, **15** having declared the old commands to be now void so that

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1 **RV 1:1 · Cross-ref.** Acts 18:19-21; 19:1.

2 **RV 1:3 · Note** Verses 3-14 seem to be just one long, rambling sentence in the Greek, and it's not totally clear what each part means, or how they all connect logically together in sequence. We have split it into smaller sentence chunks to try to help our readers extract some meaning out of it.

3 **RV 1:7 · Cross-ref.** Col 1:14.

4 **RV 1:20 · Cross-ref.** Psa 110:1.

5 **RV 1:22 · Cross-ref.** Psa 8:6.

6 **RV 2:1-5 · Cross-ref.** Col 2:13.

Readers' Version

Yehudim and non-Jews can now be peaceably united.[7]
16 By his death on the pole, any hostility is destroyed and
both groups now become just one body in **God's** sight.[8]
17 When the messiah came, he announced the good mes-
sage: peace to you all who were far from God, and peace
also to the ones who were near,[9] 18 so now both groups
have access to the father by means of one **spirit** through
the work of the messiah.

19 As a result, you all are no longer strangers and foreign-
ers, but fellow-citizens of the believers and part **of God's**
household 20 which has been founded on the teaching of
the missionaries and prophets. The cornerstone of this
building is **Yeshua** the **messiah**. 21 He joins the entire
building together, growing us all into a dedicated temple
for **Yahweh**. 22 You all are being built together by follow-
ing him, becoming a place for **God's spirit** to live in.

Paulos's assignment to non-Jews

3:1 That's the reason that I, Paulos,
am a prisoner due to my serving
Yeshua (Jesus; Grk. Yesus) the **messiah** for you non-Jews.
2 Certainly you have heard that **God** assigned me the task
of passing on **God's** grace to you. 3 He revealed his incredi-
ble plan as I wrote briefly previously 4 and which you are
all able to read to understand my insight into the incredi-
ble plan about the **messiah**.[10] 5 This plan wasn't explained
to humans in previous generations but now God's **spirit**
has revealed it to his worthy missionaries and prophets.
6 Now non-Jews can have the same inheritance and be-
come members of the same body and can share in the
same promise that was the positive message of **Yeshua** the
messiah.

7 I have become a servant of that message as a result of
the gift of **God's** grace that was given to me by means of
the working of his power. 8 Although I was the least of the
ones dedicated to this message, I was given the grace to
preach this positive message to the non-Jews, to tell them
about the endless riches of the **messiah** 9 and to enlighten
everyone about the assignment of **God's** incredible plan.
God, the one who created everything, hid this plan away
over the ages 10 so that the wide-ranging wisdom **of God**
could be revealed now through the church to the rulers
and authorities in the heavenly realms. 11 God did this ac-
cording to his plan for the ages which he established in
our **master Yeshua** the **messiah**. 12 It's through our faith
in Yeshua that we can have boldness and confident access
to God. 13 Because of that, I'm asking you not to become
discouraged over my current difficulties as I serve you all,
in fact you are honoured by them.

Paulos prays for those in Efesos

14 That's why I'm kneeling to ask
the father 15 (the one that every fa-
ther in the heavens and on earth is named after) 16 that he
would cause you to be strengthened inside your minds by
the power of his **spirit** and from the riches of his great-
ness. 17 Through your faith, **the messiah** can live in your
hearts so that love will become your root and foundation
18 so that just like the dedicated ones, you all will also be
strong enough to understand the width and length and
height and depth of 19 the **messiah's** love, and to know
that having this love exceeds having knowledge so that
you all can be filled with **God's** completeness.

20–21 Now we offer praise to God in the church and for all
the generations to come and to **Yeshua (Jesus; Grk. Yesus)**
the messiah—God who, through the power that works in
us, is able to do far more than we can ask for or even un-
derstand. May it be so.

Many parts and gifts but one body

4:1 Because of that, I, a prisoner for
Yahweh, am urging you all to walk
worthily of the calling to which you were called 2 with all
humility, gentleness, and patience, putting up with one an-
other because of your love for them,[11] 3 being serious
about keeping the unity of God's **spirit** in the bond of
peace. 4 There is one body and one **spirit**, just as you all
were called to one hope when you were called. 5 There's
one **master**, one system of faith, one immersion, 6 one **God**
and father of all who is over all and through all and in all.

7 Yet each one of us has been given a measure of grace as
a gift from the **messiah**, 8 just as it was written,

"When he ascended to heaven,
he eliminated captivity
and gave gifts to people."[12]

9 Of course, he couldn't ascend if he hadn't first descended
down to earth. 10 So the one who descended is the very
one who also ascended above all the heavens so that he
could fill all locations. 11 Then he gave some as missionar-
ies, some as prophets, some as announcers of the good
message, some as pastors and teachers 12 so as to complete
the dedicated ones for the work of service—for building
the body of the **messiah** 13 until we can reach the unity of
our faith and of our knowledge about **God's** son—becom-
ing mature people measured against the stature of the full-
ness of the **messiah**. 14 Then we'll no longer be like chil-
dren in our faith, tossed around by waves and being blown
by every wind of teaching used to trick us or by crafty peo-
ple who scheme how to deceive us. 15 Instead, by lovingly
speaking the truth, we will grow up into every aspect of
him—the **messiah** who is the head 16 that integrates the
entire body together and holds it together by every one of
its joints. When each component does its work, the body
grows and builds itself up with love.[13]

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7 **RV 2:15 · Cross-ref.** Col 2:14.
8 **RV 2:16 · Cross-ref.** Col 1:20.
9 **RV 2:17 · Cross-ref.** Isa 57:19.
10 **RV 3:4-6 · Cross-ref.** Col 1:26-27.
11 **RV 4:2 · Cross-ref.** Col 3:12-13.
12 **RV 4:8 · Cross-ref.** Psa 68:18.
13 **RV 4:16 · Cross-ref.** Col 2:19.

Readers' Version

Proper behaviour for godly people

17 So I'll say this with **Yahweh's** direction: you all are no longer to walk like unbelieving pagans who trust in their own futile thinking. 18 Their minds have been darkened because their ignorance has drawn them away from the life **of God** due to the hardening of their hearts. 19 They stopped caring about what's right and wrong, and then greedily indulged themselves in their own impure lusts.

20 But you all didn't learn that about the **messiah**. 21 If you had heard him and listened to his teaching, you would have heard the truth from **Yeshua** (Jesus; Grk. Yesus): 22 that you reject the former conduct of the old corrupted you, those seductive desires,[14] 23 and allow the spirit driving your thoughts to be renewed 24 and so to remodel yourself[15] as a godly person[16] created to obey **God** and follow the pure truth.

25 So steer clear of lies—always speak the truth to those around you[17] because we are members of each other. 26 Even when you're angry, don't sin,[18] and don't carry your anger through to the next day— 27 don't let the devil get his foot in. 28 If you've been stealing, then stop it. Instead you should be a hard worker, doing good things with your hands, so that you'll earn enough to be able to help those who are in need. 29 Don't let any bad talk come out of your mouths, but rather words that are helpful to encourage others and to show grace to them. 30 And don't sadden **God's** holy **spirit**, because he is the one who recorded your names for the day when the price will be paid to buy you all back. 31 So get rid of all bitterness, and rage and severe anger, uproars and slander, and any kind of malice. 32 Instead, be kind to each other, tender-hearted, forgiving each other just like **God** forgave you all through the work of **the messiah**.[19]

Living in God's light

5:1 So imitate **God** like valued children would imitate their father 2 and immerse yourselves in love just as the **messiah** loves you all and allowed himself to suffer for us as an offering and sacrifice which is like a pleasant fragrance to **God**.[20]

3 It's fitting for dedicated believers to not even entertain thoughts of sexual immorality or impurity or greed. 4 Nor is dirty or foolish talk or crude joking fitting, but rather thankfulness. 5 You should realise that **anyone** who is sexually immoral or impure or is a covetous or idolatrous person won't have an inheritance in the kingdom of the **messiah** and **of God**.

6 Don't let anyone seduce you with empty talk, because this is exactly what will induce **God's** strong anger on those who are disobedient. 7 So don't get caught up with them 8 because you yourselves were once in the darkness but now that you are in **Yahweh's** light, you should behave like children of light. 9 The results of this light should be goodness and doing what is right and being honest 10 as you aim to please **Yahweh**. 11 Don't join in with the works of darkness which don't lead to positive results, but instead you all should expose them 12 because the things that unbelievers do in secret are disgraceful to even talk about. 13 But everything will eventually have the light shone on it and all these things will then be exposed. 14 That's why it says:

You who are asleep get up,
You who are dead come back to life,
The **messiah** will shine his light on you.

15 Because of that, take great care in exactly how you're living. Don't live like fools, but like wise people, 16 making good use of your time,[21] because there's lot of evil these days. 17 So don't be foolish, but rather strive to discover what **Yahweh** wants for you.

18 And don't get drunk on alcohol because that's excessive. Instead, be filled with God's **spirit**, 19 sharing scriptures with each other and singing hymns and songs to praise **Yahweh**,[22] 20 always expressing thanks for everything **to** our father **God** in the authority and name of our **master Yeshua (Jesus; Grk. Yesus) the messiah**. 21 And show your honour **of the messiah** by placing yourselves under each other's authority.

Married couples

22 Wives should place themselves under their own husbands,[23] just like they're under the **master**, 23 because the husband is the leader of the wife just like the **messiah is** the head and saviour of his body, the church. 24 Wives should place themselves under their husbands in everything just like the church should place itself under **the messiah**.

25 You husbands must love your wives,[24] just like the **messiah** loved the church and gave himself completely for it, 26 so that he could separate the church from the world and wash it clean with the water of the good message 27 in order to present the splendid church to himself—without any stains or wrinkles or anything like that—just pure and unblemished. 28 So husbands should love their wives just like their own bodies—anyone who loves his wife is loving

14 **RV 4:22 · Cross-ref.** Col 3:9.
15 **RV 4:24 · Cross-ref.** Col 3:10.
16 **RV 4:24 · Cross-ref.** Gen 1:26.
17 **RV 4:25 · Cross-ref.** Zech 8:16.
18 **RV 4:26 · Cross-ref.** Psa 4:4 (LXX).
19 **RV 4:32 · Cross-ref.** Col 3:13.
20 **RV 5:2 · Cross-ref.** Exo 29:18; Psa 40:6.
21 **RV 5:16 · Cross-ref.** Col 4:5.
22 **RV 5:19-20 · Cross-ref.** Col 3:16-17.
23 **RV 5:22 · Cross-ref.** Col 3:18; 1Pe 3:1.
24 **RV 5:25 · Cross-ref.** Col 3:19; 1Pe 3:7.

himself. 29 No one hates their own body, but they feed and look after it, just like the **messiah** does for the church 30 and we are parts of his body. 31 That's the reason why a man leaves his father and mother and becomes joined with his wife and the two of them become one unit.[25] 32 This is an amazing mystery but I'm talking about **the messiah** and the church. 33 But it applies to you all: each one of you should love your wife like yourself and the wife should respect her husband.

Parents and children

6:1 It's right for children following **Yahweh** to obey your parents.[26] 2 Honour your father and mother (that's the first command that's followed by a promise) 3 so that things will go well for you and you'll have a long life on the earth.[27]

4 Fathers, don't provoke your children to anger,[28] but bring them up caringly and teach them disciplines and instructions from **Yahweh**.

Slaves and masters

5 Slaves, submit to your human masters with respect and fear, being sincere in your hearts as if serving the **messiah**.[29] 6 Don't just please them when they're watching, but work as slaves **of the messiah**, genuinely wanting to obey **God** 7 by serving with good will. When you serve as if serving the **master** and not people, 8 whether you're a slave or free, it's him who will reward you.

9 **Masters**, do the same towards your slaves.[30] You know that both the slaves and you have the same **master** in the heavens, so don't threaten them because our master has no favourites.[31]

Wear God's armour

10 Concluding then, be enabled by **Yahweh** and from the power which comes from his strength. 11 Wear **God's** complete armour because it will enable you to stand up against the devil's schemes. 12 Our struggle isn't against people, but against rulers, authorities, the powers of this world's darkness, and the spiritual forces of wickedness in heavenly places. 13 Because of that, make use of every piece of **God's** armour so that you'll be able to resist those powers in the evil day and having done everything, to remain standing.

14 So then, stand with the belt of truth around your waist,[32] wearing the breastplate of righteousness,[33] 15 and ready your feet with the good message of peace.[34] 16 Whatever arises, hold up the shield of faith which you all will be able to use to extinguish all the fiery arrows of the evil one. 17 Take the helmet of salvation[35] and the sword of **God's spirit** which is the message from **God**.

Praying for fellow believers

18 Make your requests as you pray in **the spirit** at every occasion and similarly staying alert and persevering as you make requests on behalf of all the dedicated believers 19 and also ask on my behalf for God to give me words to say as I open my mouth to boldly teach the good message about God's incredible plan 20 that's led me as a missionary to now be in prison. Ask that I would speak boldly as I should.

Update

21 Now Tukikos,[36] a dear brother and faithful servant of **Yahweh**, will let you know about me and how I'm doing. 22 I've sent him to you for that reason—so that you all will know about us here and that he would comfort your hearts.

Blessings

23 Peace, love, and faith to the brothers and sisters from **God** the father and from **Yeshua (Jesus; Grk. Yesus) the messiah**. 24 Grace to all who love our **master Yeshua the messiah**, with a love that won't decay.

25 **RV 5:31 · Cross-ref.** Gen 2:24.
26 **RV 6:1 · Cross-ref.** Col 3:20.
27 **RV 6:2-3 · Cross-ref.** Exo 20:12; Deu 5:16.
28 **RV 6:4 · Cross-ref.** Col 3:21.
29 **RV 6:5-8 · Cross-ref.** Col 3:22-25.
30 **RV 6:9 · Cross-ref.** Col 4:1.
31 **RV 6:9 · Cross-ref.** Deu 10:17; Col 3:25.
32 **RV 6:14 · Cross-ref.** Isa 11:5.
33 **RV 6:14 · Cross-ref.** Isa 59:17.
34 **RV 6:15 · Cross-ref.** Isa 52:7.
35 **RV 6:17 · Cross-ref.** Isa 59:17.
36 **RV 6:21 · Cross-ref.** Acts 20:4; 2Tim 4:12.

Paulos's letter to the believers in

Filippou

Introduction

Paulos wrote this letter to the believers in Filippou, a province of Makedonia (Acts 16:6-40). That group of believers was the first group planted by Paulos in the Romaios empire in Europe, and this letter was written while he was imprisoned in Romai for his preaching of the good message about Yeshua Messiah.
The main reason for Paulos's writing this letter was because he wanted to thank the believers there in Filippou for the gift that they had sent to help him in prison. His second reason for writing was so that he could encourage them and strengthen their faith despite difficulties that they would face, as well as his own difficulties. Paulos advised them that they need to humble themselves like Yeshua had humbled himself when he was here on the earth. He reminds them again about the goodness and mercy of God, and how their faith in Messiah saves them. It's no longer necessary for them to be constrained by the Law of Mosheh and human beliefs. Then he wrote about the peace and happiness that God gives to those united in Messiah.
Note that Paulos (or his scribe) regularly refer to the 'messiah' (Greek 'Χριστὸς') in this letter without a preceding article, i.e., no preceding 'the', thus he uses the word (which originally meant 'chosen or anointed one') as another name for Yeshua (rather than as a title—for example, compare 'Governor' with 'the governor'), hence we capitalise it here as 'Messiah'.

Main components of Paulos's letter

Introduction *1:1-11*
Paulos's happiness that Messiah is being proclaimed *1:12-30*
Living in Messiah *2:1-18*
Timotheos and Epafroditos *2:19-30*
The warning about enemies and difficulties *3:1–4:9*
Paulos and his friends from Filippou *4:10-20*
Concluding remarks *4:21-23*

Lighter type marks additions. Underscores join parts of a single source word.
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Readers' Version

1:1 This letter is from Paulos and Timotheos, slaves **of Messiah Yeshua** (Jesus; Grk. Yesus). To all the believers in **Messiah Yeshua** in Filippou (Philippi),[1] along with your overseers and servants.

2 May our father **God** and our **master Yeshua Messiah** grant grace to you all and fill you with peace.

Paulos's thanking and praying

3 I thank my **God** every time that I hear you mentioned **4** and every time that I pray for you all, I'm always glad when I make my requests **5** because the good message united us in fellowship from the first day until now. **6** I'm sure of this: that the **one** who started a good work in you all will ensure that it's continued through to the day **of** the return of **Messiah Yeshua** (Jesus; Grk. Yesus). **7** It's right for me to be thinking this about you because I have you all in my heart. You received grace along with me so whether I'm in chains or defending and confirming the good message, we are fellow recipients. **8** **God is** my witness that I long for you with all the compassions **of Messiah Yeshua**.

9 And this is what I'm praying: that your love would grow more and more with knowledge and all insight **10** so that you all will approve what's of value and so remain sincere and blameless until **Messiah** returns, **11** having been filled with the fruit of righteousness through **Yeshua Messiah**, honouring and praising **God**.

Paulos's happiness that Messiah is proclaimed

12 Brothers and sisters, I want you to know that the good message has progressed more because of what's happened to me, **13** in that my being in chains because of **Messiah**, has become known in the governor's residence and to all the rest.[2] **14** Now, because of my imprisonment, more of the brothers and sisters in **Yahweh** have become much more daring to fearlessly tell others **God's** message.

15 Some do proclaim **Messiah** because of envy and strife, but others do it from their good will. **16** The ones proclaiming **Messiah** out of selfish ambition don't do it sincerely, but expect that it will add to my troubles while I'm here in chains. **17** The ones who do it out of love, know that I was appointed to defend the good message.

18 What then? I will be happy, excited even, as long as **Messiah** is being proclaimed in any manner, whether their reason for doing it is suspect or in truth. **19** I know that this will turn out to be my SALVATION/DELIVERANCE due to your prayers and from the resources of the **spirit of Yeshua (Jesus; Grk. Yesus) Messiah**, **20** as my eager expectation and hope is that I won't be ashamed of anything, but that **Messiah** will be magnified by my life, always in boldness and even now whether I go on to live or to die, **21** because to me, to live is to serve **Messiah**, and to die is to also gain. **22** If I continue to live in this body, I can continue in productive work, but I don't really know which is my preference. **23** I feel squeezed between the two: the desire to depart from here and be with **Messiah** which would be much better, **24** or to remain on in this body, which is maybe more necessary because of all of you. **25** Yes, I'm convinced: I know that I should remain in this world and continue with you all to assist in the progress of your faith and the happiness that comes from that, **26** so that when I come to visit you again, I'll hear your pride in how you are all growing in **Messiah Yeshua**.

27 Live as citizen who are worthy of the good message of **Messiah**, so that whether I'm able to come and see you all, or even if I'm absent, I'll be able to hear everything about you all: that you're standing firm in one spirit, with one heart contending together for the faith of the good message **28** and not being frightened about anything because of those in opposition. That will be a sign to them that they will face destruction but you all will receive salvation from **God**, **29** because it's been granted to you on **Messiah's** behalf for you to believe in him, yet also to suffer because of him— **30** the same struggle that you all saw in me, and now hear it from me.[3]

Messiah's humility

2:1 So if you all feel that **Messiah** is encouraging you on and if his love brings comfort and **the spirit** brings fellowship, if anyone feels compassion, **2** then complete my happiness by being in agreement in your thinking and being united in the same love.[4] **3** Don't do anything from selfish ambition or in vain conceit, but show humility and consider others to be more important than yourselves, **4** not just looking out for your own advantage, but for what others need. **5** This **is** how you all who are also in **Messiah Yeshua** (Jesus; Grk. Yesus) should **be** thinking: **6** Yeshua, though he was in the form **of God**, didn't take advantage of being considered equal **with God**, **7** but emptied himself and becoming like a human, took on the form of a slave. Then in that human form, **8** he humbled himself and became obedient all the way to death, even death on the stake. **9** That's why **God** highly praised him and gave him authority over every other authority, **10** so that every being in heaven and earthly and underwater realms will bow when **Yeshua** is announced[5] **11** and will honour **God** the father by testifying that **Yeshua Messiah** is **Yahweh**.

Shining like lights in the world

12 So then, my dear friends, work towards your salvation with fear and trembling—you always did this in my presence, so now do it much more in my absence— **13** because **God** is the one who works in you all to both desire and to be living out his good pleasure.

14 Do everything without grumbling and arguing **15** so that you'll all be blameless and innocent—blameless children **of God** among a generation that's crooked and per-

1 **RV 1:1 · Cross-ref.** Acts 16:12.

2 **RV 1:13 · Cross-ref.** Acts 28:30.

3 **RV 1:30 · Cross-ref.** Acts 16:19-40.

4 **RV 2:2 · Note** Here Paul repeats about being united in thought, but the repetition seems to only clutter his argument.

5 **RV 2:10-11 · Cross-ref.** Isa 45:23 (LXX).

verted.[6] Then you'll shine like lights in the world, 16 as you live out the message of life, and then I'll be able to boast when **Messiah** returns because I didn't waste my time or work for nothing, 17 but even if I'm to lose my life by being poured out like wine on your sacrifice and on the ministry of your faith, I'll be happy and celebrate along with all of you. 18 You all should also be happy and celebrating along with me.

Timotheos and Epafroditos

19 I'm hoping in the **master Yeshua** (Jesus; Grk. Yesus) to be able to send Timotheos to you all soon, so that I can be encouraged when I learn what you're all up to, 20 because I have no one else so similar to me in spirit who will be genuinely caring for how you're all doing. 21 (There's plenty who search out what they themselves need instead of the things **of Yeshua Messiah**. 22 But you all know that Timotheos has proven himself and has served with me in the good message like a son serving his father.) 23 So I'll send him as soon as I can sort out what's happening to me, 24 but I'm confident in the **master** that I myself will also be coming soon.

25 Meanwhile I thought it was necessary to send Epafroditos to you all. He's my brother and fellow-worker and fellow-soldier, and your ambassador and minister to my needs. 26 He's been longing to see you all again and was upset that you heard that he'd been sick 27 because he nearly died from it, but **God** showed mercy to him, and not only to him but also to me that I wouldn't have yet another hardship to go through. 28 So I sent him willingly so that when you all see him again, you'll all be very happy and I'll be less anxious here. 29 So accept him in the **master** with gratefulness and treat him with honour, 30 because he nearly died after risking his life doing the work **of Messiah**, but he was able to minister to me in a way that all of you there couldn't.

Truly knowing Messiah

3:1 So continuing, dear brothers and sisters, be happy in the **master**. I'm not against writing the same things to you all again because it will keep you safe. 2 Watch out for those dogs, those evil workers, those who say you must be circumcised,[7] 3 because we are the 'circumcised' ones—those **of** us with **God's spirit** and who worship and boast in **Messiah Yeshua** (Jesus; Grk. Yesus). We don't trust in the physical dimension, 4 although I do have confidence even in the physical. If anyone thinks they are more qualified in terms of physical attributes, I am more so: 5 I was circumcised as a baby on the eighth day, I'm a descendent of Yisrael (Israel) from the tribe of Benyamin,[8] I'm more 'Hebrew' than most Ivrim (Hebrews), obeyed the law as member of the Farisaios party,[9] 6 zealously persecuted assembled believers,[10] and without fault in terms of obeying the law. 7 However, all of those things which were considered advantages, now because of **Messiah** I consider them disadvantages. 8 In fact, I consider everything to be a loss to me because knowing **Messiah Yeshua**, my **master**, is superior. It's because of him that I discard everything else, considering it all to be rubbish so that I can gain Messiah 9 and will be found in him. I don't gain my own righteousness by means of the law, but the righteousness that comes through faith **in Messiah—God's** righteousness which depends on faith. 10 I want to know him and the power that brought him back to life, and to join with him in his sufferings, even to be conformed to his death, 11 if somehow I can also be given life after death.

Striving for the prize

12 I haven't already received that, or already reached perfection, but I'm running hard to try to grab it, in the same way that I was grabbed by **Messiah Yeshua** (Jesus; Grk. Yesus). 13 Brothers and sisters, I'm not under the illusion that I've already grabbed it, but I do do this one thing: forgetting what's behind me, and taking long strides towards what's ahead of me, 14 I'm running hard toward the prize of being called up to heaven by **God** through **Messiah Yeshua**.

15 Those of us who are mature should think that way, and if you don't yet, then **God** will reveal everything to you, 16 however, whatever we've already attained, that should be held onto.

17 Brothers and sisters, become imitators of me,[11] as well as watching others that have walked a similar path and can be examples for all of you. 18 As I've often told you before and now say it again with tears, there are many who are against the stake of the **messiah** 19 and their end is destruction. Their **god is** their belly, and they take pride in their shame—they're only thinking about earthly things. 20 For us, our citizenship is in heaven and we're waiting for our saviour to return from there—**the master Yeshua Messiah**— 21 who will take these embarrassing bodies of ours and make them similar to his resurrected body—he's capable of doing that and to put everything under his control.

Paulos's final teaching

4:1 So then, my dear brothers and sisters, my delight and my crown, I miss you all, so guard your faith in **the master**, dear ones. 2 Euodia and Suntuke, you both need to be thinking the same way in the **master**, 3 and yes, I'm asking you, my true companion, to help those two women who worked hard with me to share the good message, along with Klemes and the others who also worked with me and whose names are

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6 **RV 2:15 · Cross-ref.** Deu 32:5.

7 **RV 3:2 · Note** Although it's possible that Paul had three different groups of people in mind here, it's much more likely that he used three different names to describe the one group of people.

8 **RV 3:5 · Cross-ref.** Rom 11:1.

9 **RV 3:5 · Cross-ref.** Acts 23:6; 26:5.

10 **RV 3:6 · Cross-ref.** Acts 8:3; 22:4; 26:9-11.

11 **RV 3:17 · Cross-ref.** 1Cor 4:16; 11:1.

written in the book of life.

4 Always be happy in the **master**. I'll say that again: be
happy. 5 Let your gentleness be visible to everyone. The
master is close. 6 Don't worry about anything, but handle
all situations by letting **God** know your requests—praying
and telling God your needs, and also thanking him. 7 Then
God's peace which is above human understanding will
guard your hearts and your thinking in **Messiah Yeshua**
(Jesus; Grk. Yesus).

8 Brothers and sisters, here's the rest of what you all
should be considering: anything that's true or dignified,
anything that's right or pure, anything that's lovely or ad-
mirable, and anything that's virtuous or praiseworthy.
9 Continue to do everything you all learnt or received from
me, and everything you heard or saw in me, and the **God** of
peace will be with you all.

Paulos's appreciation of their practical help

10 I was extremely happy in **Yah-
weh** once you all reestablished your
consideration for my situation. Well,
you were thinking about it, but lacked any opportunity to
act, 11 not that I'm talking about being in poverty, because
I've learnt to be content in any situation. 12 I've experi-
enced being humbled with little, and I've experienced hav-
ing plenty, but I've grown through every one of those ex-
periences, sometimes being satisfied and sometimes hun-
gry, sometimes having plenty and other times not enough.
13 In every situation I stay strong because of the one who
strengthens me.

14 However, you all did well to participate in my hard-
ships. 15 I've know all you Filippaisios (Philippians), that
when I left Makedonia to begin preaching the good mes-
sage, no other assembly shared with me in giving and re-
ceiving—only you there. 16 Even when I was in Thessa-
lonikai,[12] once you sent me what I needed—actually
twice— 17 not that I was looking for a gift from my per-
spective, but because I was thrilled to see you all accumu-
lating heavenly rewards. 18 But now I've received every-
thing I need. I have plenty now that Epafroditos arrived
with what you all sent. It was like a fragrant sacrifice that's
acceptable **to God** and which pleases him.[13] 19 My **God** will
meet all of your needs from his riches in heaven in **Mes-
siah Yeshua** (Jesus; Grk. Yesus)— 20 may our **God** and fa-
ther be honoured throughout all the ages.

The ending greetings

21 Greet all of the believers there in
the name of **Messiah Yeshua** (Jesus;
Grk. Yesus). The brothers and sisters with me here also
greet you all, 22 along with all the believers here, especially
those in Kaisar's household.

23 May the grace from the **master Yeshua Messiah be**
with all your spirits. May it be so.

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12 **RV 4:16 · Cross-ref.** Acts 17:1.

13 **RV 4:18 · Cross-ref.** Exo 29:18.

Paulos's first letter to
Timotheos

Introduction

Timotheos was a Christian from Asia Minor. His mother was a Yehudi but his father was a Greek. When Paulos (Heb. Shaul) saw Timotheos's genuine faith, he accepted him as one of his companions and helpers at preaching and teaching the good message (Acts 16:1-3) and they had ended up in Efesos together, where Paulos left Timotheos behind in order to look after the new believers there. After Timotheos had been in Efesos for some time, Paulos sent this letter to him. Timotheos's age was likely around thirty at that time.
There seem to be three main purposes in this letter of Paulos to Timotheos:
1. Firstly Paulos warned him about false teaching that was affecting the assembly of believers there. This teaching contained the philosophies of both Yehudim and non-Jews, because according to them, this world that we live in is evil but a person can be saved if they have the correct wisdom or knowledge and doesn't eat certain types of food and doesn't marry. Paulos writes that that's not right.
2. This letter also teaches about the behaviour of the assembly of believers and about worship. Paulos writes about the desired behaviour of teachers of the message, of helpers in the assembly, and of other believers including widows and slaves.
3. Finally he advised Timotheos how to become good servant of Yeshua the messiah, and concerning his responsibility to believers.

Main components of Paulos's letter

Introduction *1:1-2*
Teaching concerning the group of believers and of teachers *1:3–3:16*
Teaching to Timotheos about his work *4:1–6:21*

Lighter type marks additions. Underscores join parts of a single source word.
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Readers' Version

1:1 This letter is from Paulos, a missionary **of Yeshua (Jesus; Grk. Yesus) the messiah**, appointed by our saviour **god's** command and by **Yeshua the messiah**, who is our hope. **2** I'm writing to Timotheos,[1] my true child in the faith: may you receive grace, mercy, and peace from **God** the father and from our **master Yeshua** the **messiah**.

Staying on-track in faith and doctrine

3 When I was going to Makedonia, I urged you to remain there in Efesos, so that you could speak against those preaching a different message, **4** and advise the believers not to worry about myths and endless genealogies, which just result in useless speculations, rather than them using their faith to advance **God's** plans. **5** The outcome of such teaching should be demonstrating love coming from a pure heart, a clean conscience, and selfless faith. **6** Some others have deviated from that, which then results in useless talk— **7** they want to be religious teachers but they don't understand what they're talking about or what they're agreeing to.

8 But we know that the religious law can be good if someone is using it lawfully, **9** but other than that, we know that the law isn't made for those who've been forgiven by God. The law was made for those who are disobedient and out of control, those who ignore and disobey God, who don't honour him but rather profane him, for those who would murder their parents or other people, **10** the sexually immoral, homosexuals, kidnappers, liars, those who falsely accuse others in court, and those doing anything else that is against the sound teaching **11** that's part of the good message that honours the wonderful **God**, and which was entrusted to me.

Paulos thanks God for showing mercy

12 I'm thankful for our **master Yeshua** (Jesus; Grk. Yesus) the **messiah**, for considering me faithful and strengthening me, and then appointing me to serve him, **13** even though I used to be a slanderer and persecutor and abuser,[2] but I was shown mercy because I did it in unbelief due to my ignorance. **14** The grace of our **master** was so generous in giving me faith in and love for **Yeshua the messiah**. **15** This saying is trustworthy and worth being accepted by **everyone**: **Yeshua the messiah** came into this world to save sinners, of which I was the worst. **16** And this is why I was shown mercy: so that **Yeshua the messiah** can demonstrate his great patience in me first, as a pattern to all the others who will believe in him and obtain eternal life. **17** May the king of the ages, the indestructible, invisible, only **God** have all the honour and praise throughout all the ages. May it be so.

18 In line with previous prophecies, I'm entrusting you, young Timotheos, with this: fight in this battle for good, **19** maintaining your faith and your clear conscience, even though others have turned back and shipwrecked their faith, **20** including Humenaios and Alexandros (Alexander), who I put Satan in charge of, so that they'd be disciplined to stop slandering.

Expectations for behaviour

2:1 Then first of all I urge you all to pray for all people—petitioning to God while also expressing thanks for them. **2** So too for national leaders and other prominent officials so that we can live a quiet and tranquil life with all devoutness and dignity. **3** This is good and pleasing to **God** our saviour **4** who wants everyone to be saved and to know the truth.[3] **5** **There's** only one **God** and also one mediator **between God** and humankind and that's the **man Yeshua (Jesus; Grk. Yesus) the messiah** **6** who gave himself as a ransom for all people and as a testimony of God's love for all time. **7** I was appointed to proclaim that message and as a missionary—no lies, I'm telling you the truth here in **the messiah**—and also as a teacher of knowledge and the truth to non-Jews.[4]

8 That's why I long to see men praying in every country, lifting up their morally-clean hands and not harbouring anger or disunity.

9 Similarly women should wear respectable clothes that are sensible and modest, not with hair extensions or gold or pearls or expensive clothing,[5] **10** but with what is fitting for women who do good things, having declared that they honour god. **11** Women should be learning quietly and submissively, **12** but I don't permit women to be teaching or domineering men. They should remain quiet **13** because Adam was created first,[6] then Havah (Eve),[7] **14** and it wasn't Adam that was seduced but rather it was the woman that was deceived and disobeyed.[8] **15** But women will be saved through childbearing if they continue in faith and love and purity and self-control.

Qualities of assembly overseers

3:1 This is a trustworthy saying: 'If anyone is aspiring to be an overseer, then it's a good task that he's desiring.' **2** So it's fitting that an overseer be above reproach, be the husband of one wife, sober, sensible, respectable, hospitable, a good teacher, **3** not dependent on alcohol or greedy or a bully, but rather gentle, peace-loving, **4** a good, dignified leader in his own home and in disciplining his children. **5** (If someone doesn't know how to lead his own household, how could he take care of **God's** assembly?) **6** He mustn't be a new believer, because that might lead him to becoming proud, and from there to fall into the devil's judgement. **7** It's also

1 **RV 1:2 · Cross-ref.** Acts 16:1-3.

2 **RV 1:13 · Cross-ref.** Acts 8:3; 9:1-30.

3 **RV 2:4 · Cross-ref.** Yhn 14:6.

4 **RV 2:7 · Cross-ref.** 2Tim 1:11.

5 **RV 2:9 · Cross-ref.** 1Pe 3:3.

6 **RV 2:13 · Cross-ref.** Gen 2:7.

7 **RV 2:13 · Cross-ref.** Gen 2:21-22.

8 **RV 2:14 · Cross-ref.** Gen 3:1-6.

Readers' Version

fitting for him to have a good reputation with those outside the assembly, so that he doesn't end up getting mocked, and from there falling into the devil's trap.[9]

Qualities of assembly helpers (or deacons/ministers)

8 Similarly helpers in the assembly should also be dignified, should only speak the truth, shouldn't be greedy or addicted to wine, 9 and should cling to the mystery of the faith with a clear conscience. 10 Once they've proven themselves to be without any misconduct, then let them be working in the assembly. 11 Their wives, too, should be dignified, should only speak the truth, and should be sober and faithful in everything they do. 12 These helpers in the assembly should be husbands of one wife, and should lead their children and their households well. 13 Those helpers who serve well will earn a good reputation for themselves and increase in confidence in their faith in **Yeshua (Jesus; Grk. Yesus) the messiah**.

The announcement of God of truth

14 I am writing all this to you in the hope that I can come soon, 15 but if I get delayed, at least you'll know how to organise **God's** household—that is the assembly **of** the living God—which is the pillar and foundation of the truth. 16 But yes, this godliness is quite a mystery: he appeared in a body, was declared innocent by **the spirit**, was seen by messengers, was preached among the nations, was believed in around the world, and then was taken up to heaven to be honoured.

False teachings, including what not to eat

4:1 But the **spirit** is expressly saying that in later times, some will pull back from their faith, listening instead to deceiving spirits and teachings of demons. 2 After suppressing their own consciences, they'll become hypocritical liars, 3 telling people not to get married and to keep away from foods that **God** created for faithful people who know the truth to be able to eat with thankfulness. 4 Every creature made by **God is** good and nothing should be rejected but rather be received with thanksgiving 5 because it's made acceptable by **God's** declaration and by prayer.

The good servant of the messiah Yeshua

6 If you explain these things to the believers then you'll be a good servant **of Yeshua (Jesus; Grk. Yesus) the messiah**, growing in the messages of faith and of the good teachings that you have followed. 7 Refuse to listen to rude jokes and conspiracy theories. Instead train yourself to be godly, 8 because keeping fit is of some benefit, but being godly benefits every part of life, from the present life right through to life in the next age.

9 Here is a trustworthy saying that's worthy of acceptance by everyone 10 and it's what we work and strive for: we have put our hope in the living **God** who is the saviour of all people and particularly of all believers, 11 so command and teach these things.

12 Don't let anyone despise you just because you're young, but be an example for the believers in your speech and conduct, and in love, faith, and purity. 13 Prioritise the public reading of the scriptures as well as encouraging and teaching others until I come. 14 Don't neglect the gift that you have in you which was given to you when the council of elders placed their hands on you and prophesied over you. 15 Keep these things in your thoughts so that everyone will be able to see your progress. 16 Hold on to your own integrity and to this teaching, and stay faithful to them, because as you do, you'll be saving both yourself and the people listening to you.

Advice about widows, teachers of believers, and slaves

5:1 Don't scold an elder harshly, but encourage him as a father. Encourage younger men as brothers, 2 female elders as mothers and younger ones as sisters in all purity.

3 Show honour to widows—the *real* widows that is 4 because if a widow has children or grandchildren, then they should be learning to show their godliness to their own relatives first, and to be repaying their parents and grandparents because this is what **God** expects. 5 A woman who is a real widow and has been left by herself but puts her hope in **God**, she is then able to spend her days and nights in prayer and requesting **God's** response. 6 But a widow who just lives for pleasure is dead inside even though she's still living. 7 You should teach these things, Timotheos, so that the people don't anger God, 8 because if someone is not providing for their own household, then they've rejected their faith in God and they're acting worse than an unbeliever.

9 The assembly should enrol[10] a widow if she's at least sixty years old and was the wife of a single husband. 10 She should be known for her good undertakings, for example if she raised children, if she was hospitable to strangers, if she washed the feet of believers, if she helped those who were oppressed, and if she always tried to do what was right.

11 But don't enrol younger widows because their emotional needs might drive them to want to marry again rather than to serve the **messiah** 12 and we don't want them to be judged because they couldn't fulfil their faith commitment. 13 Plus they often follow others in idly going around houses, and not just being idle but also gossipping and meddling and chatting about things they shouldn't. 14 That's why I prefer younger women to be getting married and having children, to keep house, and to avoid all situations where others could accuse them. 15 In fact, some have already turned away to follow Satan.

16 If any believing woman has widowed relatives, they should continue to help them and not burden the assembly, so then the assembly can assist the really needy widows.

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9 **RV 3:2-7 · Cross-ref.** Tit 1:6-9.

10 **RV 5:9 · Note** It's not specified in the text what they were being enrolled for or into. It's likely that it was a list of widows visited and/or helped by the assembly.

Readers' Version

17 An elder who has led well should be considered worthy of double honour, especially those who work hard in studying and teaching the message, 18 because the scriptures say, "Don't muzzle the ox working on the threshing floor,"[11] and "A worker deserves their wages."[12] 19 Don't entertain an accusation against an elder unless there are two or three witnesses,[13] 20 but the ones that are sinning need to be scolded publicly so that others will be reluctant to do the same.

21 I am telling you these things in the sight of **God** and **Yeshua (Jesus; Grk. Yesus) the messiah** and the chosen messengers so that you can put them into practice without any favouritism or partiality. 22 Don't rush to lay hands on anyone[14] and don't join in other people's sinful schemes, but strive to keep yourself pure.

23 Don't carry on just drinking only water, because a little bit of wine might be good for your stomach and help with your frequent bouts of sickness.

24 The sins of some people are quite easy to see, being known ahead of them going to face judgement, but other people's sins will only become known later. 25 It's the same with people's good deeds—some are quite easy to see and others aren't, but nothing will be hidden in the end.

6:1 Those who are bonded into slavery should consider their masters to be worthy of honour, so that **God's** name and message won't be slandered, 2 and the ones having masters who are also believers shouldn't despise their masters because we're all brothers. On the contrary, let them serve well because the ones benefitting from their good work are beloved believers.

Proper teaching and true contentment

Those principles are what you should be teaching and encouraging the believers to do. 3 If anyone is teaching different things and their living is far from the message of our **master Yeshua (Jesus; Grk. Yesus) the messiah** and from godly teaching, 4 that person is conceited. They don't know anything, but instead obsess about debates and quibble about messages, and this leads to strife, slander, evil suspicions, 5 and constant friction. People like this have ruined their minds and been robbed of the truth, thinking that they can gain financially by appearing godly.

6 But genuine godly living does lead to contentment which is a big advantage, 7 because we brought nothing with us into this world and we can't take anything out of it either. 8 As long as we have shelter and sustenance, then we'll be content. 9 Those who desire wealth fall into temptation. It's a trap which leads to many foolish and harmful desires, resulting in people sinking into ruin and destruction 10 because that desire for wealth is the root of all evil. Some who aspired to becoming wealthy wandered away from faith in Yeshua and wounded themselves with many disappointments.

The teaching of Paulos to Timotheos

11 But you, Timotheos, as a godly person, flee from those things and instead pursue righteousness, godliness, faith, love, endurance, and gentleness. 12 Fight the good fight of the faith in order to take hold of the eternal life which you were called to when you confessed wanting to follow Yeshua (Jesus; Grk. Yesus) in front of many witnesses. 13 I am commanding you in front of **God** who gave life to everything, and in front of **Yeshua** the **messiah** who testified the good confession to Pontios Pilatos (Pilate),[15] 14 to obey that command faultlessly until the return of our **master Yeshua the messiah**. 15 He will be revealed in his own time—the blessed and only God, the ruler over all rulers and **master** over all **masters**, 16 the only immortal one who lives in unapproachable brightness which no person has ever seen or is capable of looking at. He will be honoured for his eternal power. May it be so.

17 Command those who are rich in this present age to not be proud and not to put their hope in uncertain wealth, but in **God** who richly blesses us with all that we need to be happy. 18 They should live out goodness, doing good deeds, helping others and being generous, 19 thus they will be building themselves a good foundation for the coming age so that they may experience true life.

20 So Timotheos, guard what has been invested in you. Avoid useless and godless babbling and what others call knowledge but which opposes the true message 21 and which some who were believers have turned away to.

May God's grace be with you all there.

11 **RV 5:18 · Cross-ref.** Deu 25:4; 1Cor 9:9.

12 **RV 5:18 · Cross-ref.** Mat 10:10; Luk 10:7.

13 **RV 5:19 · Cross-ref.** Deu 17:6; 19:15.

14 **RV 5:22 · Note** Paul doesn't give more details here, and although Timothy probably knew what he meant, it's less certain to us now. It probably refers to placing hands on others when praying for them, and could refer to praying for healing or similar, or praying for wisdom when dedicating a new leader. (TODO: Need to add cross-references here.)

15 **RV 6:13 · Cross-ref.** Yhn 18:37.

Titos (Titus)

Introduction

The author

Paulos

The recipient

Titos, often spelt (wrongly) as 'Titos' in English translations, wasn't a Yehudi and didn't originally believe in God. However, in later times he became a believer and from there, he became a helper in Paulos's work. This letter was sent by Paulos there to Titos in Kraitai where he had been left to look after a group of believers. (Crete is an island that was a part of Greece.)

This letter

There are three main things contained in this letter: Firstly Titos is reminded about what is appropriate behaviour for teachers of believers. It was important that he understand this because those from Kraitai had many undesirable customs and there were many teachers of false doctrines that would confuse believers.
Secondly Titos was advised Titos how to teach the various groups of believers there, including young men and slaves, along with older men and women. (Then those older women were to teach the younger women.)
Finally Paulos advised Titos about how believers should live, including avoiding attacking others, arguing, and splitting the believers into opposing groups. Paulos reminded Titos again to follow the teachings of Yeshua the messiah and obey what he commanded us.
Paulos wanted it to be known that it's very important for believers to behave well (1:6; 2:7,14; 3:1,8-9,14) even though doing good things can't earn their salvation (3:5).

Main components of Paulos's letter

Introduction *1:1-4*
The correct behaviour of officials there to group of believers *1:5-16*
The correct behaviour of various people there to group of believers *2:1-15*
Defining good behaviour and the warning *3:1-11*
Ending *3:12-15*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This letter is from Paulos, a slave **of God** and a missionary **of Yeshua (Jesus; Grk. Yesus) the messiah** and follower of the faith of the ones that God has chosen.

I share the knowledge of the truth which leads to godliness **2** and the expectation of living forever which **God** promised before time began. And God can't lie **3** but revealed his message in his own time, and I've been entrusted to proclaim this by the command **of God** our saviour.

4 To Titos,[1] my true son due to our common faith. May **God** the father and our saviour **Yeshua** the **messiah** give you grace and peace.

Qualifications for leaders

5 The reason that I asked you to stay behind in Kraitai (Crete) was so that you would find what needed to be reorganised and so that you would appoint elders in every city just as I had directed you. **6** Each elder must have a clean record, be the husband of one wife, and have believing children who are not wild or disobedient. **7** Any overseer in the assembly as a manager working for **God** must have a clean record, not be self-centred, not be quick to get angry, not addicted to wine, not a bully, and not greedy, **8** but rather hospitable, someone who loves what is good, sensible, honest, loves God, and self-controlled. **9** He must hold faithfully to the message that was taught, so that he will be effective in encouraging others with sound teaching and to be rebuking those who speak against the message.[2]

Handling those who go off the track

10 There's plenty of people who don't want to be told what to do, empty talkers and outright deceivers, especially those that push the letter of the law. **11** These people need to be silenced because they mess up whole families when they teach them things that they shouldn't—all for the sake of shameful game. **12** One of their own prophets said that the people from Kraitai (Crete) are liars, evil beasts, and lazy gluttons, **13** and that's right. For those reasons, you need to sternly tell them they're wrong, so that they can become sound in their faith, **14** and not pay attention to Jewish myths or human rules which turn people away from the truth. **15** For someone who's pure in their thinking, everything is pure to them, but for unbelievers and those who've strayed from the truth, nothing is pure because their minds and consciences have already been damaged— **16** they say that they know **God**, but their actions show that they don't, and so they're detestable. They can no longer accept teaching so they're unsuitable for any good work.

Proper behaviour for believers

2:1 But you, Titos, only teach what's consistent with sound doctrine. **2** Older men should be sober, dignified, sensible, and sound in their faith, their love, and their endurance. **3** Likewise older women should honour god by their behaviour, not making false accusations, not addicted to a lot of wine. They should teach what is good **4** so that they can train the younger women to love their husbands and children, **5** and to be sensible and pure, homemakers that do good for others, living under the authority of their husbands so that others don't speak evil of **God's** message because **of** them.

6 Also encourage younger men to be sensible. **7** Be a good example in everything you do and in your teaching. Don't be led astray, maintain your dignity, **8** watch every word that comes out of your lips, stay above reproach—all this so that those who oppose us can be reached because there's nothing bad they can say about us.

9 Slaves need to conform to their master's commands, aiming to please. They shouldn't speak against their masters **10** or be pilfering from them, rather they should display their good faith so that their actions add to the teachings of **God** our saviour.

11 This is because **God's** grace which offers salvation to all people has appeared **12** and teaches us that when we distance ourselves from ungodliness and worldly lusts, we can live sensibly and justly and devoutly in the present age. **13** Then we can look forward to the blessing of the majestic appearance of our great **God** and saviour, **Yeshua (Jesus; Grk. Yesus) the messiah** **14** who gave himself for us in order to redeem us from all lawlessness[3] and to purify us into his chosen people,[4] eager to do good things.

15 Teach these things as you encourage some and scold others, but don't let anyone disrespect you.

Expected behaviour

3:1 Remind people to conform to their rulers and authorities, being obedient and ready to do anything that's good. **2** Don't slander others, be peaceable. Don't be strong-willed, but rather show gentleness to all people. **3** We were also foolish and stubborn at one time, straying from the good and giving in to various lusts and pleasures, being mean and envious, even full of hate and hating one another. **4** But when **God** our saviour revealed his kindness and love for humankind, **5** he saved us, not because of the 'good deeds' that we did, but out of his mercy. He regenerated us through washing and renewed us by his holy **spirit** **6** which he lavishly poured on us through **Yeshua (Jesus; Grk. Yesus) the messiah** **7** so that we might become heirs with the expectation of living forever, having been declared that we have no outstanding legal charges thanks to his grace. **8** That statement can be trusted. I want you to confirm those things so that those who have believed **in God** will be leading in wanting to do good things. These things are good and benefit everyone.

9 But avoid foolish debates, arguments about ancestry, other strife, and quarrels about God's commands because they all achieve nothing and waste time. **10** Refuse to listen to a divisive person after you've given them two warnings **11** knowing that such people condemn themselves by their

1 **RV 1:4 · Cross-ref.** 2Cor 8:23; Gal 2:3; 2Tim 4:10.

2 **RV 1:6-9 · Cross-ref.** 1Tim 3:2-7.

3 **RV 2:14 · Cross-ref.** Psa 130:8.

4 **RV 2:14 · Cross-ref.** Exo 19:5; Deu 4:20; 7:6; 14:2; 1Pe 2:9.

corruption and sinful attitude.

Closing

12 Whenever I send Artemas or Tukikos[5] to you, you should try to meet me at Nikopolis, because I've decided to spend the winter there. **13** Help by sending Zenas the lawyer and Apollos[6] on their way so that they won't be needing anything. **14** Our people must also be learning to be leading in doing good things to meet the necessary needs so that they won't be unproductive.

15 Everyone here with me sends their greetings to you. And please greet the ones there for us who love us in the faith.

May God's grace be with all of you.

5 **RV 3:12 · Cross-ref.** Acts 20:4; Eph 6:21-22; Col 4:7-8; 2Tim 4:12.

6 **RV 3:13 · Cross-ref.** Acts 18:24; 1Cor 16:12.

The first letter from
Shim'on 'the Rock' (Peter)

Introduction

The first letter from Shim'on 'Kefa' was written to believers scattered throughout Asia Minor (also called Anatolia, now part of modern Turkey). Kefa wrote to encourage the believers that it's necessary for them to be strong even in the middle of much persecution that comes because of their faith in the messiah. He reminds them about their salvation, the death of Yeshua the messiah, and of his coming back to life. Because Kefa told them that there must always remember their hope in heaven, then they can persevere even through all the difficulties here on earth. He also reminds them that if their faith holds strong through their suffering of difficulties and persecutions, they will receive a gift at "The time when Yeshua the messiah is revealed." (1:7,13) He also warns them that it's necessary to watch their behaviour as followers of the messiah and it's necessary that they follow the guidance of their elders.

Main components of Kefa's letter

Introduction *1:1-2*
The reminder about the future benefits of salvation *1:3-12*
Encouragement about godly living *1:13–2:10*
Respecting those who have authority over us *2:11–3:7*
Advice concerning the coming persecutions *3:8–4:19*
Advice for teachers and believers *5:1-11*
Farewell *5:12-14*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This letter is from Kefa (Peter; Grk. Petros), an ambassador for **Yeshua (Jesus; Grk. Yesus) the messiah**.

It's written to those people who've been chosen by God and dispersed by persecution throughout the provinces of Pontos, Galatia, Kappadokia, Asia Minor, and Bithunia.
2 They were chosen in advance by **God** the father by his pure **spirit**, thanks to the obedience **of Yeshua the messiah** and the sprinkling of his blood.

May God give you grace and abundant peace.

The future hope of life without ending

3 May **God**, the father of our **master Yeshua (Jesus; Grk. Yesus) the messiah** be blessed. He's the **one** who, because of his incredible mercy, births us into living hope through the death and coming back to life **of Yeshua the messiah**.
4 Now we have an inheritance that can't be destroyed or ruined and never diminishes. It's kept in the heavens for you chosen people, **5** who are guarded through faith by **God's** power, because the rescue is ready to be revealed in the final age.

6 This rescue brings some happiness now, although offset by the sorrow of various trials that you go through **7** in order that your faith will be purified by fire, like gold, but even more precious, because gold corrodes. Then your faith will lead to praise and glory and honour when **Yeshua the messiah** is revealed, **8** the one you chosen people love, even though you've never seen him. Yet you believe, and because of that, you're happier than you can even show, AND HAVING BEEN GLORIFIED, **9** you'll receive the result of your faith, which is that your souls are rescued.

10 The prophets wanted that rescue and searched for it, even while speaking about the grace which you chosen people would experience. **11** They tried to discover which person or what time the messiah's **spirit** within them was telling them **about**, having previously testified that **the messiah** would suffer but afterwards would be GLORIOUS. **12** It was shown to them that they weren't just serving themselves, but were serving you as they declared all the same things that have been preached to you **by the** holy **spirit** who was sent from heaven. Even God's messengers in heaven wanted to know more about those things.

The holy behaviour of believers

13 So take this seriously and get your minds prepared, putting your full hope in the grace that'll be brought to you by **Yeshua (Jesus; Grk. Yesus) the messiah** being revealed. **14** As people who want to obey, don't conform to your earlier desires that came from your ignorance, **15** but just as God who called you is holy, your yourselves need to be holy in all your conduct, **16** because it's been written that 'you'll be holy people because I am holy.'[1]

17 And since you call on the father who impartially judges each person according to their actions, continue to obey him even as you live as foreigners, **18** knowing that when you were in slavery due to your poor conduct that you inherited from your ancestors, you weren't bought out of that by payment of things that decay like silver or gold, **19** but by the precious blood **of the messiah**—the unblemished and spotless lamb.[2] **20** He'd been known before the world was created, yet he was only recently revealed for the sake of you chosen people **21** who believe in God through him. **God** was the one who raised him from the dead and honoured him, so that your faith and hope would be in **God**.

22 Since your souls have been purified by obeying the truth, now you should love each other from your hearts and without hypocrisy. **23** You've been born again, not growing from some physical thing that'll decay, but from indestructible material—**God's** message that's alive and lives on, **24** because it's written:

'All flesh is like grass,
and the beauty of our bodies like its flower.
The grass will wither and its flower will drop,
25 but **Yahweh's** message will last till the end **of** the age.'[3]

And that's the good message that's been preached to you chosen people.

2:1 So then, get rid of all malice and deceit, and hypocrisy and envy, and slandering others. **2** Just like newborn babies long for pure milk so they'll grow, you should cultivate a thirst for what'll help you grow as people who are rescued, **3** since you've tasted that **Yahweh** is good.[4]

The vital building-stone and the believers

4 As you chosen people approach the living building-stone (which was rejected by humans yet chosen and honoured by **God**), **5** you're being built into a temple and joining a holy group of priests to offer up *spiritual* sacrifices that are acceptable **to God** through **Yeshua (Jesus; Grk. Yesus) the messiah**, **6** because it's written in the scriptures:

'Look, I'm placing a building-stone in Tsiyon (Zion),
the vital cornerstone that's chosen and honoured,
and anyone who believes in him certainly won't be disgraced.'[5]

7 To all of you who believe, this cornerstone is valuable, but to those who don't believe:

'The building-stone which the builders rejected
ended up becoming the vital cornerstone.'[6]

8 and he'll be:

'A stone that people stumble over

1 **RV 1:16 · Cross-ref.** Lev 11:44-45; 19:2.
2 **RV 1:19 · Cross-ref.** Exo 12:5.
3 **RV 1:24-25 · Cross-ref.** Isa 40:6-8 (LXX).
4 **RV 2:3 · Cross-ref.** Psa 34:8.
5 **RV 2:6 · Cross-ref.** Isa 28:16 (LXX).
6 **RV 2:7 · Cross-ref.** Psa 118:22.

Readers' Version

and a rock that upsets people.'[7]
They stumble because they won't believe in the message—this is what was appointed for them.

9 But you believers are a chosen tribe, a group of royal priests, a holy nation,[8] a people group that God has procured,[9] so that you can tell others about the virtues of the one[10] who called you out of darkness and into his marvellous light.[11] 10 Previously you weren't a people group, but now you're **God's** people—previously you hadn't been shown mercy, but now you have been.[12]

Battling worldly desires

11 Dear friends, I'm urging you as travellers and foreigners to keep away from the world's temptations, which are in a battle against your soul. 12 Even as you, friends, live among the world's people, maintain your good conduct so that when they slander you by calling you 'evil', at the time of **God's** judgement they'll have to honour **god** when they see your good behaviour.

13 Submit yourselves to every human authority, because you obey the **master**, whether it's to the king who rules, 14 or the governors he sends to punish those who do evil and to praise those who do good. 15 **God** wants you chosen people to silence the ignorant talk of foolish people by doing good. 16 Live like free people, but don't use that freedom to cover up evil—use it as **God's** slaves. 17 Honour others and be loving towards your fellow believers. Revere **God** as well as honouring the king.

Doing good despite suffering

18 You who are house-servants should respectfully obey your masters—not only the good and gentle ones, but also the crooked ones, 19 because God favours those who endure unjust hardships because of their godly consciences.
20 What good would it do if you were enduring being beaten because of doing evil? But if you endure suffering for doing good, then **God** will be pleased with your behaviour, 21 because that's what we're called to, because **the messiah** also suffered for you chosen people. He left an example for you, so that you can follow in his steps: 22 he didn't do evil or say anything that wasn't true,[13] 23 when he was insulted he didn't retaliate, when he was persecuted he didn't threaten,[14] but put his trust in the one who'll judge everyone with true justice. 24 He sacrificed his own body on the wooden post for *our* sins, so that when we die to sin we can live for righteousness. By his wounds, you chosen people were healed.[15] 25 He did all that because you were like lost sheep, but now you've returned to your souls' shepherd and overseer.

Advice to married couples

3:1 Similarly, women should be subject to their husbands,[16] so that if any of them don't believe the message, they'll be won by their wives' behaviour even without hearing the message, 2 because they'll be able to observe their wives' pure behaviour. 3 These women shouldn't focus on outward appearances like elaborate hairstyles, or gold jewellery or expensive clothes,[17] 4 but on the inner person with a gentle and quiet spirit that's indestructible and which **God** considers precious. 5 That was how holy women in the past adorned themselves—those whose hope was in **God**, 6 like Sarah, who submitted to Avraham who you've become descendants of. She called him 'master',[18] doing good and without any worries.

7 Similarly, men should live with their wives with understanding, like how you'd handle something more fragile. They should display honour to their fellow recipients of life-giving grace[19] so that their prayers won't be hindered.

Suffering for doing good

8 Finally, everyone should be agreeable and sympathetic to others, kind and caring towards those around you, humble 9 and not repaying evil with evil or insult with insult, but rather be a blessing to others. You were called to do that so that you chosen people can receive a blessing, 10 because it's written:

'The person wanting to enjoy life and see good days,
let their tongue cease from evil,
and their lips not speak deceit.
11 Let them turn away from evil and do good,
let them look for peace and chase after it,
12 because **Yahweh** looks kindly on the righteous,
and his ears listen to their petition,
but **Yahweh** turns his face away from those who do evil.'[20]

13 Who's going to mistreat you if you chosen people start actively doing good? 14 But even if some of you do suffer

7 **RV 2:8 · Cross-ref.** Isa 8:14-15.
8 **RV 2:9 · Cross-ref.** Exo 19:5-6; Isa 43:20 (LXX).
9 **RV 2:9 · Cross-ref.** Exo 19:5; Deu 4:20; 7:6; 14:2; Tit 2:14.
10 **RV 2:9 · Cross-ref.** Isa 43:21.
11 **RV 2:9 · Cross-ref.** Isa 9:2.
12 **RV 2:10 · Cross-ref.** Hos 2:23.
13 **RV 2:22 · Cross-ref.** Isa 53:9.
14 **RV 2:23 · Cross-ref.** Isa 53:7.
15 **RV 2:24-25 · Cross-ref.** Isa 53:5-6 (LXX).
16 **RV 3:1 · Cross-ref.** Eph 5:22; Col 3:18.
17 **RV 3:3 · Cross-ref.** 1Tim 2:9.
18 **RV 3:6 · Cross-ref.** Gen 18:12.
19 **RV 3:7 · Cross-ref.** Eph 5:25; Col 3:19.
20 **RV 3:10-12 · Cross-ref.** Psa 34:12-16 (LXX).

because of your godliness, you will be blessed.[21] Don't be
scared or disturbed because of your fear of them, 15 but re-
vere the **messiah** as the **master** of your hearts. Always be
ready to explain the hope that you chosen people have if
anyone asks, 16 but do it with gentleness and respect,
keeping a clear conscience, so that if you're falsely accused
of doing evil, then the ones who'll be disgraced will be the
ones who mistreat you chosen people, because of the good
way you live because of the message. 17 After all, it's better
to do good, and then, if **God** intends it, to suffer, than to do
evil, 18 because **the messiah** also died once for sin, that is,
the sinless one died for sinful people, so that he can bring
you chosen people past death onward **to God**. Although he
experienced physical death, he'd been given life **in the
spirit**, 19 and with that life he also went to the spirits in
prison and preached to them— 20 those who'd refused to
believe. **God** had waited patiently in Noah's time when the
barge was being built, yet only a few were saved. Eight of
them were brought safely through the waters,[22] 21 which
also represents how being immersed saved you chosen
people. It doesn't remove the filth from your bodies, but
cleans the conscience as you make a pledge to **God** based
on the coming back to life **of Yeshua (Jesus; Grk. Yesus)
the messiah**, 22 who went to heaven and sat at **God's** right,
with God's messengers and authorities and powers all un-
der his authority.

Leaving worldly desires behind

4:1 Since **the messiah** suffered
physically, you chosen people should
also cultivate the same intention, because **anyone** who
suffers physically stops sinning 2 so that they can live their
remaining physical lives obeying **God's** intentions instead
of this world's lusts, 3 because enough time has been spent
listening to this world's advice and pursuing immorality,
lusts, drunkenness, carousing, drinking parties, and repul-
sive service to false gods. 4 The unbelievers will be sur-
prised that you chosen people aren't joining them in that
unrestrained, wild living, and they'll mock you, 5 but
they'll need to give an account for their actions to the one
who's ready to judge both the living and the dead. 6 That's
why the good message was preached even to the dead, so
that while people might judge them according to this
world's standards, yet they might live spiritually according
to **God's** judgement.

7 The end of everything is getting close, so make good de-
cisions and be serious in prayer, 8 and more than anything,
display genuine love to each other, because love triumphs
over many sins.[23] 9 Show hospitality to each other without
grumbling. 10 Whatever gift each person has received, they
should use it to serve the others as good managers of the
various forms of grace **God's** given us. 11 **Anyone** who
shares wisdom that came from **God** or uses the strength
that **God's** given them to serve others needs to be honour-
ing **God** through **Yeshua (Jesus; Grk. Yesus) the messiah**.
He's the **one** who deserves the honour and power through-
out all time.

The suffering of believers

12 Dear friends, don't be surprised
about the fiery trials that you'll have
to face as a test, as though it's something unusual that's
happening to you, 13 but rather, as you, friends, share in
the **messiah's** sufferings, stay positive so that you'll be
happy, just as you're glad to see his honour revealed.
14 You, friends, will be blessed if you're derided in the **mes-
siah's** name, because **God's** spirit rests on you—the spirit
that honours him. 15 None of you should suffer persecu-
tion because you're a murderer or a thief or a trouble-
maker or nosey-parker, 16 but if you suffer for being one of
the messiah's people, then there's no need to feel
ashamed, but instead praise **God** in that name.
17 It's time for the judgement to begin—and to begin with
God's people—and if we're judged first, what will the out-
come be for those who refuse to believe in God's good mes-
sage? 18 Yes,

'if it's difficult for godly people to be saved,
what will it be like for the ungodly and for sinners?'[24]

19 So for everyone who's suffering according to **God's** in-
tentions, let them entrust their souls' well-being to the
faithful creator.

Advice to believers

5:1 Because of that, I'm encourag-
ing your elders, as a fellow elder, and a witness of the **mes-
siah's** sufferings, and also a partner in the GLORY that's
going to be revealed: 2 Carefully shepherd **God's** people
that you care for,[25] not out of compulsion, but willingly, lis-
tening to **God**, not greedily, but enthusiastically, 3 not ex-
ercising dominance over them, but being examples for
them. 4 Then when the chief shepherd returns, you elders
will receive the unfading crown of honour.

5 Similarly, you younger ones, take your elders' advice,
and all of you, show humility to each other, because '**God**
opposes those who are proud, but displays grace to those
who are humble.'[26] 6 So humble yourselves under **God's**
mighty hand so that he might honour you at the right
time.[27] 7 Give all your concerns to him because he cares
about you all.

8 Stay alert and keep watch. Your opponent, the devil,
walks around like a roaring lion, wanting to swallow up
you chosen people, 9 but you should remain firmly in the
faith and resist him, knowing that fellow believers all
around the world experiencing similar suffering are doing

21 **RV 3:14 · Cross-ref.** Mat 5:10.
22 **RV 3:20 · Cross-ref.** Gen 6:1–7:24.
23 **RV 4:8 · Cross-ref.** Prv 10:12.
24 **RV 4:18 · Cross-ref.** Prv 11:31 (LXX).
25 **RV 5:2 · Cross-ref.** Yhn 21:15-17.
26 **RV 5:5 · Cross-ref.** Prv 3:34 (LXX).
27 **RV 5:6 · Cross-ref.** Mat 23:12; Luk 14:11; 18:14.

Readers' Version

the same. **10** Then **God**, the source of all grace, and the **one** who called you to his eternal GLORY in **the messiah**, will prepare you chosen people as you suffer a little, and will then strengthen you as you're established. **11** May his authority be powerful throughout all time. May it be so.

12 I've written this brief letter with **Farewell** the help of the faithful brother, Siluanos,[28] to encourage you chosen people and to testify that **God's** grace that you accepted is true.

13 The chosen group in Bavel (Babylon) and my 'son' Markos[29] send their greetings to you chosen people.
14 Greet one another with a kiss of love.

May all of you who are united with **the messiah** experience God's peace.

28 **RV 5:12 · Cross-ref.** Acts 15:22,40.

29 **RV 5:13 · Cross-ref.** Acts 12:12,25; 13:13; 15:37-39; Col 4:10; Phm 24.

The first letter from
Shim'on 'the Rock' (Peter)

Introduction

The second letter from Shim'on 'the rock Kefa' was sent to believers in various towns of Asia Minor (also called Anatolia, now part of modern Turkey) (1 Peter 1:1, 2 Peter 3:1). His purpose of writing this was to contradict the work of false teachers, and to scold the people for their bad behaviour as a result of following that teaching. Therefore he encouraged them to not believe that teaching because they should only believe the teaching concerning the messiah. They also need to be adding the following to their faith: good behaviour, wisdom/knowledge, self-control, patience, obeying God, and loving others.
Those people taught that the messiah would not return since it had already been quite a while and he hadn't yet returned. But Shim'on answered by saying that the messiah would certainly return, but God doesn't want to punish everyone, but desires that people would turn away from their sins.

Main components of Kefa's letter

Introduction *1:1-2*
The calling of Christians *1:3-21*
False teachers *2:1-22*
The messiah Yeshua's return *3:1-18*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This letter is from Shim'on (Simon) Kefa (Peter; Grk. Petros) , a slave and messenger **of Yeshua (Jesus; Grk. Yesus) the messiah** (Grk. Christos), writing to those who have faith in the sinlessness of our **God** and saviour **Yeshua Messiah** that's just as precious as our faith.

2 May you experience much grace and peace through your knowledge **of God** and **Yeshua** our **master**.

God's calling

3 He has given us everything necessary for life and godliness through his divine power as we know the one who called us to his own glory and moral excellence. **4** Through these things, he has given us precious and very great promises that you will become participants of the divine nature after escaping the corruption in the world of lust. **5** For this same reason, work hard to apply your faith adding moral excellence, and to that excellence add knowledge; **6** to that knowledge add self-control; to that self-control add endurance; to that endurance add godliness; **7** to that godliness add brotherly concern; and to the brotherly concern add selfless love. **8** Because if these things are part of you and continually increasing, your knowledge of our **master Yeshua (Jesus; Grk. Yesus) Messiah** won't become useless or unproductive. **9** But if these things aren't part of someone, that person is shortsighted as if they've forgotten that prior cleansing of their sins.

10 So then fellow Christians, work hard to make your calling and election certain—that way you will never fall away— **11** and so you will be richly provided entry into the eternal kingdom of our **master** and saviour **Yeshua Messiah**.

12 Therefore I intend to always remind you about these things, even though you know them and are already established in the truth that you know. **13** But I consider it right, as long as I live in this tent, to get you stirred up with a reminder, **14** since I know that this tent of mine will soon be left behind as our **master Yeshua Messiah** himself told me. **15** And I will also make every effort to make sure that you will always remember these things after my departure.

16 We didn't follow cleverly crafted fables, but rather having been eyewitnesses of the majesty of our **master Yeshua Messiah**, we made his power and forthcoming return known to you. **17** Because he received the honour and glory from **God** the Father when a voice spoke to him with magnificent glory saying, "This is my son that I dearly love and who has pleased me greatly."[1] **18** Indeed we heard this voice from heaven ourselves as we had been taken with him to the holy mountain.

19 In addition there are the words of the prophets that were fulfilled which you would do well to pay attention to—like a light that shines in the dark places—until the day dawns and the one who is the morning star rises in your hearts. **20** And know this foundational truth: all of the prophecy in Scripture doesn't just come from our own interpretations **21** or from the ideas of man, but from **God** speaking via men being guided by **the** Holy **Spirit**.

False teachers

2:1 But just like there were also false prophets among the people, so also there will be false teachers among you who will sneakily bring in destructive heresies—even denying the master who bought them, and thus bringing swift destruction onto themselves. **2** Many people will follow their gross immorality causing evil to be spoken of about the true way. **3** They will exploit you with greed and made-up words but the judgement of old won't be idle and their destroyer won't be sleeping.

4 Because if **God** didn't spare the messengers when they sinned, but chained them in darkness and kept them to be delivered to judgement in due course,[2] **5** and if he didn't spare the ancient world but only preserved the eight including Noah the proclaimer of righteousness when the flood came on the ungodly world,[3] **6** and if he reduced the cities of Sedom and Amorah (Gomorrah) to ashes by a catastrophe[4] which condemned them to being an example of what the ungodly will become, **7** and if he saved the righteous man Lot who was distressed by the gross immorality of the lawless people[5] **8** and whose righteous soul was tormented by seeing and hearing their lawlessness day after day, **9** then **the master** knows how to rescue godly people from their trials, and knows how to keep the unrighteous people to be punished at the day of judgement, **10** especially those who follow their fleshly lusts that defile themselves and despise his being master over us.

Those bold, self-willed people don't worry about insulting the glorious ones, **11** whereas even messengers who are greater in both strength and power don't slander or pass **the master's** judgement on those glorious ones. **12** But these men act like unthinking animals that are born to be captured and destroyed when they slander concerning things they know nothing about, and they will bring about their own destruction. **13** The harm they did will lead to their own harm as payment as their indulgence in broad daylight. They've become spots and blemishes as they feast together with you yet take joy in their deception. **14** Their eyes are full of lust for adultery and never cease to sin, and having trained their hearts in greed they entice unstable people to become their cursed offspring. **15** They have left the right path and gone astray, following the path of Be'or's son Bil'am (Balaam) who loved the wages of unrighteousness,[6] **16** but he was scolded for his sin when a normally dumb donkey spoke to him with a man's voice to stop his madness.

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1 **RV 1:17-18 · Cross-ref.** Mat 17:1-5; Mrk 9:2-7; Luk 9:28-35.

2 **RV 2:4 · Cross-ref.** Yud 6.

3 **RV 2:5 · Cross-ref.** Gen 6:1–7:24.

4 **RV 2:6 · Cross-ref.** Gen 19:24.

5 **RV 2:7 · Cross-ref.** Gen 19:1-16.

6 **RV 2:15-16 · Cross-ref.** Num 22:4-35.

Readers' Version

17 These men are like waterless fountains and like mists
driven by storms, and the gloomy darkness is reserved for
them 18 because they speak vane and inflated words to en-
tice people to fleshly lusts. Those who have just escaped
from the errors of their living 19 are promised freedom,
but they themselves have become slaves to corruption, be-
cause whatever a person has been defeated by is what they
become a slave to. 20 Because if they have escaped the de-
filements of the world by their knowledge of our **master**
and saviour **Yeshua (Jesus; Grk. Yesus) Messiah** and yet
get entangled again, they are defeated and have ended up
worse off than at the beginning. 21 It would have been bet-
ter not to have known the way of righteousness, than hav-
ing known it and to turn back from the holy instruction
that was passed on to them. 22 The proverb is correct in
what it says and has happened to them: "A dog returns to
its own vomit,"[7] and "A sow that's been washed wallows in
the mud again."

The messiah
Yeshua's return

3:1 This is now my second letter to
you my friends—both of which were
sent as reminders to stir up your minds to sincerely 2 re-
member the messages spoken in the past by the holy
prophets as well as the instruction of the **master** and
saviour that came via your apostles. 3 Firstly you should
know that mockers will come during the last days, scoff-
ing, following their own lusts[8] 4 and saying, "What about
his promised return? Everything has just continued as
usual from the beginning of creation right past the time
when the ancestors died. 5 But because of their desires, the
truth is hidden from them that the universe came into be-
ing long ago by **God's** spoken command and the earth was
formed out of water and through water[9] 6 and these same
waters deluged the ancient world which then perished.[10]
7 But the present universe and the earth have been pre-
served by that same command, to be kept for fire in the
day of judgement and destruction of those who are un-
godly.

8 But don't let this one thing escape your attention my
dear friends, that one day for us **is** like a thousand years
with **the master**, and a thousand years is like one day.[11]
9 **The master** isn't slow in fulfilling his promise as some
consider slowness, but is patient toward you—not wanting
anyone to perish but rather wanting everyone to come to
repentance.

10 But the day **of the master** will come like a thief,[12]
when the universe will suddenly pass away, its compo-
nents will burn up and be destroyed, and the earth and
what happened on it will be examined. 11 Since all these
things will be destroyed, what kind of people should you
be? Holy and godly in conduct, 12 waiting for and hasten-
ing the coming of the day **of God** when the universe will
be set alight and destroyed and its components will melt as
they burn up. 13 But we await a new universe and a new
earth filled with righteousness according to his promise.[13]

14 And so dear friends, while you await these events be
eager and found to be at peace with him—spotless and
blameless. 15 And consider the patience of our **master** as
leading to salvation as our dear brother Paulos wrote to
you using the wisdom that has been given to him. 16 He
speaks in all his letters concerning these things, some of
which are hard to understand and which ignorant and un-
stable people twist just like they twist the other scriptures
to their own destruction.

17 So knowing this in advance dear friends, guard your-
selves in case you fall from your own stable position with
the same errors as the lawless ones. 18 Rather grow in the
grace and knowledge of our **master** and saviour **Yeshua**
(Jesus; Grk. Yesus) Messiah. May the glory be his, both
now and through the days of eternity. May it be so.

PE2 · OET-RV v0.2.1

7 **RV 2:22 · Cross-ref.** Prv 26:11.
8 **RV 3:3 · Cross-ref.** Jude 18.
9 **RV 3:5 · Cross-ref.** Gen 1:6-9.
10 **RV 3:6 · Cross-ref.** Gen 7:11.
11 **RV 3:8 · Cross-ref.** Psa 90:4.
12 **RV 3:10 · Cross-ref.** Mat 24:43; Luk 12:39; 1Th 5:2; Rev 16:15.
13 **RV 3:13 · Cross-ref.** Isa 65:17; 66:22; Rev 21:1.

Paulos's second letter to
Timotheos

Introduction

This is *the second letter of Paulos that we have that's written to Timotheos*. He wrote it from Romai when he was imprisoned there as a result of his preaching about Yeshua the messiah. Timotheos was still teaching the believers in Efesos, so here Paulos requests him to come to see him before he gets sentenced to death.
In this letter, Paulos advised Timotheos to be strong so that he can persevere in his preaching and doing God's work even in the middle of suffering and when others oppose him. He also warns Timotheos about the coming evil of teachers of false doctrines because these can destroy the faith of the listeners.
Most of all, Paulos reminds Timotheos about his life so that Paulos's faith and endurance would be an example for Timotheos to follow: his humility, his love, and his enduring suffering from those who persecuted him.

Main components of Paulos's letter

Introduction *1:1-2*
Advice and encouragement *1:3–2:13*
The advice and the warning *2:14–4:5*
The living of Paulos *4:6-18*
Signing off *4:19-22*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This letter is from Paulos, a missionary **of Yeshua** (Jesus; Grk. Yesus) the **messiah** according to **God's** will and with the promise of life in **Yeshua the messiah**. **2** It's written to my dear child, Timotheos.[1] May you experience grace, mercy, and peace from **God** the father and our **master Yeshua** the **messiah**.

Advice and encouragement

3 I've been serving **God** with a clean conscience since my childhood and I'm thankful **to** him that night and day I haven't stopped praying for you— **4** remembering your tears and longing to see you again, which will fill me with happiness. **5** I recall your faith without hypocrisy, which I first noticed in your grandmother Lois and in your mother Eunike,[2] and which I'm sure is also in you. **6** So that's why I'm reminding you to rekindle **God's** gift which you received when I placed my hands on you and prayed for you, **7** because **God** didn't give us a fearful spirit, but gave us power, love, and wisdom.

8 So because of that, don't be ashamed of our **master's** testimony, and nor of mine, even though I'm a prisoner for him, but let the two of us suffer together for the sake of the good message with the help **of God's** power. **9** It's God that saved us and called us to live a godly life. His selection of us had nothing to do with anything good we might have done, but rather he has his own purposes and had given us grace via **Yeshua (Jesus; Grk. Yesus) the messiah** even before time began. **10** That grace has been revealed now that our saviour **Yeshua** the **messiah** appeared and obliterated death, while at the same time illuminating life and immortality through the good message **11** that I was appointed to proclaim, as well as being a missionary and teacher.[3]

12 It's for that cause that I'm suffering here in prison, but I'm not ashamed, because I know who it is that I trust, and I'm convinced that he's powerful enough to guard my deposit of hope in him until the end of this age. **13** The style of sound messages that you heard from me, you need to retain in faith in **Yeshua the messiah**, and with your love for him. **14** Keep that good deposit with the help of **the** holy **spirit** who lives in us.

15 You've already heard that those in Asia Minor all turned their backs on me, including Fugelos and Hermogenes. **16** May the **master** show mercy to Onesiforos and his family, because he often cheered me up and he wasn't ashamed of my chains. **17** When he came to Romai he actively searched for me and found me. **18** May the **master** help him find mercy from **Yahweh** on the judgement day, but anyway, you well know how much Onesiforos helped us in Efesos.

Yeshua's followers obey and endure

2:1 So my 'son', may the grace from **Yeshua (Jesus; Grk. Yesus) the messiah** make you strong **2** along with everything you heard from me through many witnesses. Entrust those things to faithful people who will also be capable of teaching others.

3 Suffer together with me as a good soldier **of Yeshua the messiah**. **4** Soldiers stay unentangled from the affairs of daily living so that they will be dedicated to pleasing their commanding officer. **5** Similarly the athlete won't win the competition if they don't follow the rules. **6** It's fair for the farmer working in the orchard to be allowed to eat the fruit. **7** You should easily understand what I'm saying, because the **master** will be giving you insight into everything.

8 Always remember the promised descendant of King David, **Yeshua the messiah** who came back from the dead, which is what I preach **9** and why I'm here in chains suffering hardship as a criminal. But **God's** message hasn't been chained. **10** So I will endure everything so that the ones that God has chosen will also be able to receive their salvation in **Yeshua the messiah** and live with him forever.

11 There's a reliable saying that goes,
If we died along with him,
we will live together with him.
12 If we endure with him,
we will be able to reign with him.
If we disown him,
he will also disown us.[4]
13 If we refuse to believe him,
he will remain faithful to us,
because he isn't able to go against his nature.

14 Keep reminding them of all that. Tell them in front of **God** not to quibble[5] about the intricacies of words, as it's not helpful and can lead the listeners to ruin.

Being God's honourable slave

15 Work hard so that **God** will see you as someone he approves of—not ashamed of the good message but straight-talking the truth. **16** Avoid chatter about unimportant or crude topics because it will eventually led to godlessness. **17** Those kinds of talk are like rot that spreads, as happened when Humenaios and Filetos **18** deviated from the truth by claiming that the resurrection has already happened and have drawn some away from the faith. **19** However **God's** solid foundation has stood with this inscription on it: '**Yahweh** knew his own ones,'[6] and 'Let everyone who claims to follow **Yahweh** avoid disobedience.'

20 An expensive home doesn't just have gold and silver bowls, but there are wooden and pottery bowls as well. Some will contain valuable things, but others contain dis-

1 **RV 1:2 · Cross-ref.** Acts 16:1.

2 **RV 1:5 · Cross-ref.** Acts 16:1.

3 **RV 1:11 · Cross-ref.** 1Tim 2:7.

4 **RV 2:12 · Cross-ref.** Mat 10:33; Luk 12:9.

5 **RV 2:14 · Note** There's a textual issue here and we follow the standard SR (with 'expert override') rather than the developmental version.

6 **RV 2:19 · Cross-ref.** Num 16:5.

Readers' Version

honourable things that we prefer not to display. 21 So those people who rid themselves of dishonourable thoughts and actions will become a container for honourable things, being reserved to do the special work that the master has prepared for them. 22 And run far from youthful lusts—chase instead after obedience, faith, love, and peace like all the others who follow the **master** with a pure heart. 23 Refuse to enter foolish and uneducated debates, because they'll just end in an argument. 24 It's not fitting for one **of Yahweh's** slaves to be argumentative, but rather to be polite to everyone and to be teaching the truth, yet be tolerant **of** other people's bad behaviour. 25 We should politely point out the wrongs of those opposing us and perhaps **God** might bring them to repentance and the knowledge of the truth. 26 After being caught in the devil's trap just as he wanted, maybe they'll escape and come to their senses.

Loss of standards in the end times

3:1 It's important to know that dangerous times will be coming in the last days of this era. 2 People will become selfish, greedy for money, braggers, proud, slanderous, refusing to listen to sense from their parents, ungrateful, ungodly, 3 unloving, unwilling to reconcile, diabolical, angry, wild, and without morals. 4 They will be betrayers, reckless and conceited, loving pleasure instead of loving God, 5 appearing to be godly on the surface yet denying that God is real, and turning from the truth. 6 Some of these will quietly enter houses and captivate gullible women. Despite being known for their sins, they're led by various lusts— 7 always 'learning' yet never actually confronting the reality of the truth. 8 This is just like how Yannes and Yambres opposed Mosheh (Moses),[7] and similarly these people, having depraved minds and who are unqualified concerning the faith, oppose the truth. 9 But they won't be advancing in the faith because their foolishness will eventually become evident to everyone, just as happened with Yannes and Yambres.

Living your faith even at a cost

10 However Timotheos, you followed me in your teaching, your conduct, your purpose and your faith, in patience, love, endurance, 11 and even through persecution and suffering like I endured in Antiokeia,[8] Ikonion,[9] and Lustra[10]—yet the **master** rescued me in each case. 12 Anyway, everyone who wants to seriously follow **Yeshua (Jesus; Grk. Yesus) the messiah** should expect to be persecuted.

13 Meanwhile evil people and scammers will get worse and worse—deceiving others and then being deceived themselves. 14 Hold on to the things that you learnt and were convinced are true, because you know you can trust those who taught them to you. 15 You've known the sacred scriptures since you were a young child, and the wisdom contained in them is able to lead you to salvation through faith in **Yeshua the messiah**. 16 All scripture is inspired by God and useful for teaching, for scolding and correction, and for teaching discipline and obedience 17 so that the person following **God** can be trained in doing every kind of good deed.

4:1-2 I am proclaiming these truths before **God** and before **Yeshua** the **messiah** who will judge both the living and the dead. Proclaim his appearance on earth[11] and his kingdom, stand by the message whether it's convenient or seems out of place, rebuke and scold those who need it, but also encourage with complete patience and teaching. 3 A time will come when people will no longer be tolerating scriptural teaching, but will prefer their own doctrines, so they'll find teachers to teach what they want to hear, 4 so not only will they avoid hearing the truth, they'll be following myths instead. 5 However Timotheos, you stay sensible about everything, endure hardship, tell people the good message, and do all your duties well.

6 As for me, I've already done all I can, and the time of my departure is approaching. 7 I've fought the fight for goodness. I've finished the race. I've kept the faith. 8 I know that a crown has been reserved for me due to my obedience, and the **master** serving as the impartial judge will award it to me, and not just to me, but will also award them to others who appreciated his coming.[12]

Final bits and pieces

9 Try to come to me as soon as possible, 10 because Demas[13] was attracted back to worldly things, and so he left me and went to Thessalonikai. Kreskes has gone to Galatia, and Titos[14] went to Dalmatia. 11 Only Lukas (Luke)[15] stayed with me. Fetch Markos[16] on your way and bring him to me also because he's always very helpful. 12 I sent Tukikos[17] to Efesos. 13 When you come, bring the coat that I left with Karpos in Troias,[18]

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7 **RV 3:8 · Cross-ref.** Exo 7:11 (possibly these Egyptian magicians).

8 **RV 3:11 · Cross-ref.** Acts 13:14-52.

9 **RV 3:11 · Cross-ref.** Acts 14:1-7.

10 **RV 3:11 · Cross-ref.** Acts 14:8-20.

11 **RV 4:1 · Note** It's not clear if Paul is referring to Yeshua's previous coming to the earth, or to the expected, future coming. (See also 4:8)

12 **RV 4:8 · Note** Again (see 4:1), it's not totally clear if Paul is referring to Yeshua's previous coming to the earth, or to the expected, future coming.

13 **RV 4:10 · Cross-ref.** Col 4:14; Phm 24.

14 **RV 4:10 · Cross-ref.** 2Cor 8:23; Gal 2:3; Tit 1:4.

15 **RV 4:11 · Cross-ref.** Col 4:14; Phm 24.

16 **RV 4:11 · Cross-ref.** Acts 12:12,25; 13:13; 15:37-39; Col 4:10; Phm 24.

17 **RV 4:12 · Cross-ref.** Acts 20:4; Eph 6:21-22; Col 4:7-8.

18 **RV 4:13 · Cross-ref.** Acts 20:6.

along with the scrolls and most of the parchments.[19]

14 Alexandros (Alexander) the coppersmith[20] did a lot of harm to me but **Yahweh** will 'reward' him for what he's done.[21] **15** You also should watch out for him, because he was very strongly opposed to our teaching.

16 At my first defence in the courts here in Romai, no one stood with me. Everyone deserted me, but that shouldn't be held against them. **17** But the **master** stood by me and strengthened me to ensure that the good message was proclaimed and all the pagans heard it, and I was rescued out of the lion's mouth so to speak. **18** The **master** will rescue me from every evil plot, and he will bring me into his heavenly kingdom. He should be praised forever. May it be so.

Signing off

19 Greet Priskilla and Akulas (Aquila)[22] for me, and Onesiforos' household.[23] **20** Erastos[24] stayed in Korinthos, and I left Trofimos[25] in Milaitos because he was sick. **21** Make sure you come before the winter. Eubulos greets you, as do Pudes, Linos, Klaudia, and all the believers.

22 May you always know inside that the **master Yeshua** (Jesus; Grk. Yesus) is with you, and may all of you there experience God's grace.

19 RV 4:13 · Note We get no clues here about what scrolls they were (possibly some Hebrew scriptures), nor what was on the parchments—they may even have been still blank for writing on.

20 RV 4:14 · Cross-ref. 1Tim 1:20.

21 RV 4:14 · Cross-ref. Psa 62:12; Rom 2:6.

22 RV 4:19 · Cross-ref. Acts 18:2.

23 RV 4:19 · Cross-ref. 2Tim 1:16-17.

24 RV 4:20 · Cross-ref. Acts 19:22; Rom 16:23.

25 RV 4:20 · Cross-ref. Acts 20:4; 21:29.

The letter to the
Ivrim

Introduction

It's not known who wrote this letter, but it was sent to a group of Jewish believers. It was written so that their faith would be strengthened because they were in danger of losing their faith due to their sufferings. So then, the writer encouraged them concerning their faith and taught them that Yeshua is the true messiah and God's final revelation.
These three truth were carefully taught: (1) Yeshua/Jesus who had no beginning and has no ending is God's son and he's greater than any or all of the prophets, or messengers, or even Mosheh/Moses. (2) Yeshua has been revealed by God as the final priest, greater than any priest in the Hebrew scriptures. (3) By means of Yeshua, those who believe in him can be saved from sin and death.
The faith of famous Ivrim from long ago is written about in chapter 11. So then, the writer encourages the believers to strengthen of their faith. And in chapter 12, he encourages them again to continue their walk until the end when we all see Yeshua. They need to continue despite any persecution and discouragements that come to them. But it's necessary to know that God disciplines them all as his own children. He finishes this letter with his advice and his warning.

Main components of this letter

Introduction: The son is just like God *1:1-3*
The messiah is greater than the angels *1:4–2:18*
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Lighter type marks additions. Underscores join parts of a single source word.
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The son represents God's splendour

1:1 Long ago, **God** spoke to our ancestors through the prophets in many different circumstances and in many different ways, **2** but in these last days he spoke to us through his son who he appointed to inherit everything. It was also through him that he made the different eras— **3** through the son who radiates the father's splendour and represents his reality. The son bears everything by the message of his power, and after having made a way to be purified from our sins, he sat down in heaven next to God in the seat of the second-in-command.

The son is greater than the angels

4 By having become so much better than God's messengers, he inherited a greater reputation than them, **5** because which of the messengers was told even once by God:

'You are my son;
I gave birth to you today.'[1]

And again:

'I will be a father to him,
And he will be a son to me.'[2]

6 Then when God again brings his firstborn son into the world he said:

'Let all **of God's** messengers bow down to him.'[3]

7 On one hand he said to his messengers:

'The one making his messengers winds,
and making his ministers a fiery flame.'[4]

8 And on the other hand to his son he said:

'**God**, your throne will last to the end of the ages;
The ruler of his kingdom is a ruler of justice.
9 You loved righteousness and hated lawlessness,
because of this, **God**, your **god**, honoured you
with gladness beyond what your companions received.'[5]

10 He also said to his son:

'**Yahweh**, at the beginning you established the earth,
and you made the heavens with your hands.
11 They will perish but you will continue;
They will wear out like clothes do.
12 You will roll them up like a discarded dressing gown;
they'll be changed like we change our clothes.
But you remain the same,
and you won't get old and fragile.'[6]

13 To which of his messengers did God say even once:

'Sit in the seat of honour on my right,
until I can defeat your enemies
and use them as a stool for my feet'?[7]

14 See, those messengers are just ministering spirits sent out to serve those people who will inherit salvation.

The truth about salvation

2:1 Because of that, it's much more appropriate for us to listen carefully to the message so we don't drift away. **2** Because if the message that was brought by the messengers is confirmed and so every transgression and act of disobedience received the appropriate penalty, **3** how will *we* escape punishment if we neglect such a great offer of salvation. This salvation was first heard when spoken about by the **master** and then others who heard confirmed it to us **4** and **God** testified it by means of sign and wonders and various miracles and by gifts **of the** holy **spirit** whenever he wanted.

Salvation through Yeshua

5 It's not his messengers that God put in charge of the future world that we're talking about, **6** but someone testified somewhere saying:

'What is humankind that you think about him,
or humanity's son that you notice him?
7 You made him a little less than your messengers.
You crowned him with splendour and honour.
8 You put everything under his authority.'[8]

By putting everything under his authority, nothing is left that he doesn't control, although right now we don't see everything being under his authority yet. **9** But although he was made a little lower than God's messengers, we see **Yeshua** (Jesus; Grk. Yesus) have suffered death, now crowned with splendour and honour, so that by **God's** grace, he experienced death for everyone. **10** It was appropriate for him, the one who everything was made for and who made everything, having brought many children to be with God and being the originator of their salvation, to become perfect through what he suffered.

11 Both the person who is making people holy and the ones being made holy are part of one family because he's not ashamed to call them brothers and sisters **12** saying:

'I will announce your name to my brothers,
I will sing praise songs to you from the middle of the assembly.'[9]

13 And also:

'I will trust myself to him.'[10]

And:

'Look, it's me with the little children that **God** gave me.'[11]

14 So because the 'little children' are all made of flesh and blood, he also became a man to be just like them, so that

1 **RV 1:5 · Cross-ref.** Psa 2:7.
2 **RV 1:5 · Cross-ref.** 2Sam 7:14; 1Ch 17:13.
3 **RV 1:6 · Cross-ref.** Deu 32:43 (LXX).
4 **RV 1:7 · Cross-ref.** Psa 104:4 (LXX).
5 **RV 1:8-9 · Cross-ref.** Psa 45:6-7.
6 **RV 1:10-12 · Cross-ref.** Psa 102:25-27 (LXX).
7 **RV 1:13 · Cross-ref.** Psa 110:1.
8 **RV 2:6-8 · Cross-ref.** Psa 8:4-6.
9 **RV 2:12 · Cross-ref.** Psa 22:22.
10 **RV 2:13 · Cross-ref.** Isa 8:17 (LXX).
11 **RV 2:13 · Cross-ref.** Isa 8:18.

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through his death, he could nullify the power of death (which comes from the devil) 15 and set free all those who in a lifetime 'slavery' controlled by the fear of death.
16 You can be certain that it's not God's messengers that he's helped, but rather Avraham's descendants.[12] 17 That's why he had to be just like his brothers and sisters, so that he could become the merciful and faithful chief priest representing **God**, in order to pay the price for the people's sins. 18 Because he also suffered when he was tempted to sin, he's able to help others who are tempted.

Yeshua is greater than Mosheh

3:1 Therefore, godly brothers and sisters, who share in the heavenly calling, consider **Yeshua** (Jesus; Grk. Yesus), who we acknowledge as our missionary and high priest, 2 how he was faithful to God who appointed him, just as Mosheh (Moses) was faithful in God's house.[13] 3 Yeshua was considered worthy of more honour than Mosheh, just like the builder of a house is honoured more than the house itself, 4 because every house is made by someone, but the one who made everything is **God**. 5 On one hand, Mosheh was faithful in all of his house, thus serving as a testimony for what was yet to be told, 6 and on the other hand, **Messiah** was the son over his house, which is us if we retain our confidence and the expectation of our hope.

Warning against unbelief

7 Therefore the holy **spirit** says:
'Today if you hear his voice,
8 don't harden your hearts as you did in the rebellion,
in the time of testing in the wilderness
9 where your ancestors tested me through trials,
although they saw my actions 10 over forty years.
That's why I was angry with that generation and I said:
'They're always straying in their hearts and they don't really know my ways.'
11 As I decided in my severe anger:
'They will never be entering into my peace.'[14]
12 Brothers and sisters, watch out in case any of you has an evil heart with unbelief which leads you to withdraw from the living **God**. 13 Instead urge yourselves on throughout each day (while it's still called 'today') so that some of you won't become hardened by the sin's seduction 14 because we are now partakers of the **messiah** if we can retain until the end the assurance that we had at the beginning. 15 As it's been said:
'Today if you all hear his voice,
don't harden your hearts as you did when you rebelled.'[15]
16 Did some people heard and yet rebel?[16] Didn't Mosheh (Moses) lead all of the people out of Mitsrayim (Egypt)?
17 Who was he angry with for forty years? Wasn't it the people who disobeyed God and who died there in the wilderness? 18 And who did God promise that they wouldn't enter his rest, if it wasn't the people who disbelieved? 19 So we can now see that they weren't able to enter the promised land because of their unbelief.

Entering God's rest/peace

4:1 That's why we might be afraid: because although we had a promise to enter his rest, some of you might fail to achieve it, 2 because we've already had the good message preached to us just like them, but the message they heard didn't benefit them because they weren't united in faith with the others who listened. 3 So those of us who believed are entering that rest, as he said:
'As I promised in my severe anger,
They will never enter into my rest.'[17]
And yet he's had it ready since the creation of the world.
4 Because somewhere he's spoken about the seventh day saying:
'And on the seventh day **God** rested from all his works.'[18]
5 And also:
'They will never enter my rest.'[19]
6 Therefore because it's being retained for some people to still come into it, and those who previously had the good message preached to them didn't come in because of their disbelief, 7 God designated a certain day saying:
'Today if you all hear his voice,
Don't harden your hearts.'[20]
8 Because if Yehoshua (Joshua) had given them rest,[21] God wouldn't be speaking afterwards about another day.
9 So then, a time of rest is being retained for **God's** people, 10 because anyone having come into their rest, also rests from their works, just as **God** rested from his own works.[22]
11 Therefore we should be earnest about entering that rest, in case someone else falls by following our example of disbelief, 12 because **God's** message is living and active and sharper than any high-quality sword, even penetrating to divide the soul and spirit—like separating the bone from sinews—and able to judge a person's inner thoughts and intentions. 13 There isn't anything in all of creation that's hidden from him, but everything is naked and exposed to his sight as he's the one we have to give an account to.

12 **RV 2:16 · Cross-ref.** Isa 41:8-9.
13 **RV 3:2 · Cross-ref.** Num 12:7.
14 **RV 3:7-11 · Cross-ref.** Psa 95:7-11 (LXX).
15 **RV 3:15 · Cross-ref.** Psa 95:7-8 (LXX).
16 **RV 3:16-18 · Cross-ref.** Num 14:1-35.
17 **RV 4:3 · Cross-ref.** Psa 95:11.
18 **RV 4:4 · Cross-ref.** Gen 2:2.
19 **RV 4:5 · Cross-ref.** Psa 95:11.
20 **RV 4:7 · Cross-ref.** Psa 95:7-8 (LXX).
21 **RV 4:8 · Cross-ref.** Deu 31:7; Josh 22:4.
22 **RV 4:10 · Cross-ref.** Gen 2:2.

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Yeshua is our high priest

14 So then, having **Yeshua** (Jesus; Grk. Yesus) the son **of God** who came from and returned to the heavens as our high priest, we need to hold firmly to what we say we believe, 15 because we don't have a high priest who's not able to sympathise with our weakness, but rather who's been tempted just like we are, yet he didn't sin. 16 Therefore we can boldly approach the throne of grace to receive mercy and find grace to help us when we need it.

5:1 Every high priest is just a person who was selected from the people to work with godly things both by offering gifts to God and sacrificing because of our sins. 2 He's able to be patient with those who don't understand and stray from the truth because he also is subject to weakness 3 and because of that, he has to make offerings for his own sins as well as for the people.[23]

4 No one takes that honour onto themself, but they're called by **God** like just Aharon (Aaron) was.[24] 5 Similarly the **messiah** didn't take the honour of being chief priest onto himself, but the **one** who spoke to him said:

'You're my son;
today I have given birth to you.'[25]

6 And in another place he said:

'You are a priest of the order of Malki-Tsedek (Melchizedek).'[26]

7 During the time when Yeshua (Jesus; Grk. Yesus) lived in a human body, he offered up prayers and petitions with a mighty clamour and tears to the one who was able to save him from death,[27] and he was heard because of his reverence. 8 Although he was a son, he learnt obedience from what he suffered 9 and once he became perfect, he became the source of eternal salvation to all those who submitted to him 10 as he'd been designated by **God** as the high priest according to the order of Malki-Tsedek.

Becoming mature believers

11 We have a lot to say about that, but it's hard to explain because you've all become lazy at listening. 12 Yes, because you all ought to be teachers by now, yet you still need to have someone teaching you the basics of **God's** ways and you've become like those who need milk instead of solid food.[28] 13 Everyone who drinks milk doesn't really understand the message about righteousness, because they're still infants, 14 but mature people have solid food meaning that their senses have been trained and they can distinguish good from evil.

6:1 So then, having left the basics of the **messiah's** message, we should move on towards maturity—not repeating the foundations of repenting from useless religious actions and faith in **God**, 2 of teachings about immersion in water and prayerfully placing your hands on people, and the resurrection of the dead followed by eternal judgement. 3 And we'll be moving on from all that if **God** permits.

4 It's impossible for those who've understood this and who've tasted the heavenly gift and become partakers **of the** holy **spirit** 5 and who've tasted **God's** message and the powers of the coming age 6 and who've fallen away, to be brought back to repentance. It's like they themselves are executing **God's** son again and publicly shaming him.

7 The land that soaks in the frequent rains and grows crops suitable for those who are cultivating it, is receiving a blessing from **God**, 8 but if it's producing thorns and thistles,[29] then it's useless and a liability and will end up being burnt off.

9 But dear friends, even though we speak like this, we've been convinced to expect better things from you—things that accompany salvation. 10 Yes, **God** isn't unjust such that he'd forget about your work and the love that you all displayed towards him, having ministered to other believers as you still do. 11 And our desire is for each of you to be displaying the same earnestness and the full assurance of hope until the end 12 so that you all won't become sluggish, but become imitators of those who through their faith and patience will be inheriting what God has promised.

God's certain promise and oath

13 When **God** made promises to Avraham, because he didn't have anyone more powerful to take an oath in front of, he did it in his own name 14 saying: 'I will certainly bless you and will cause you to have many descendants.'[30] 15 And then after being patient, Avraham received what was promised. 16 Yes, people make oaths in front of someone more powerful and then there's no controversy, because the oath is the confirmation. 17 In order for **God** to make the unchanging nature of his purpose very clear to the heirs of what was promised, he guaranteed it with an oath 18 so that by two things that **God** can't even change (his promise and his oath), we who have fled to him for refuge can have great confidence as we hold to the hope that lies before us. 19 That hope is an anchor for our souls, being both certain and confirmed, and it will bring us inside the temple curtain[31] 20 where **Yeshua** (Jesus; Grk. Yesus) went ahead of us according to the order of Malki-Tsedek (Melchizedek)—be-

23 **RV 5:3 · Cross-ref.** Lev 9:7.
24 **RV 5:4 · Cross-ref.** Exo 28:1.
25 **RV 5:5 · Cross-ref.** Psa 2:7.
26 **RV 5:6 · Cross-ref.** Psa 110:4.
27 **RV 5:7 · Cross-ref.** Mat 26:36-46; Mrk 14:32-42; Luk 22:39-46.
28 **RV 5:12-13 · Cross-ref.** 1Cor 3:2.
29 **RV 6:8 · Cross-ref.** Gen 3:17-18.
30 **RV 6:14 · Cross-ref.** Gen 22:16-17.
31 **RV 6:19 · Cross-ref.** Lev 16:2.

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coming the high priest for this age.[32]

The special priest Malki-Tsedek

7:1 This Malki-Tsedek (Melchizedek) was the king of the city of Shalem and a priest **of God**, the highest one. He met Avraham who was returning from slaughtering several kings and Malki-Tsedek blessed him,[33] **2** and Avraham gave him a tenth of all the captured goods. The name Malki-Tsedek means 'king of righteousness' and then king of Shalem also means 'king of peace'. **3** There's no record of his father or mother, no genealogical background, and no record of his being born or dying, but he's likened to **God's** son in that he continually remains as a priest.

4 Notice how great this Malki-Tsedek was, because the patriarch Avraham gave him a tenth of the best of the captured goods. **5** On one hand, the tithing command from Mosheh's (Moses') law makes the people give a tenth to Levi's descendants who inherit the priestly office, even though they're their brothers as fellow descendants of Avraham.[34] **6** On the other hand, Avraham tithed to Malki-Tsedek who can't be traced as one of them, and he blessed Avraham who had received God's promises.
7 There's no doubt that it's the lessor person that gets blessed by someone greater. **8** So in the first case, the tenth is received by people who die, but in the second case by someone who it's only testified that he lives. **9** You could even say that even Levi (whose descendants receive the tenths) gave a tenth to Malki-Tsedek through Avraham **10** because Levi's sperm was still part of his father's body when Malki-Tsedek met Avraham.

Yeshua, the priest like Malki-Tsedek

11 Indeed if perfection came from the priesthood from Levi's tribe which was legislated to help the people, why would there have still been a need for another to rise up as a priest in the order of Malki-Tsedek (Melchizedek) and not just from the order of Aharon (Aaron)? **12** Because if the priesthood is changed, then that law would also need to be changed. **13** The one that we're talking about here is from another tribe, and no one from that tribe has ever served as a priest at the altar.

14 So it's quite evident that our **master** came from Yehudah's (Judah's) tribe but Mosheh (Moses) never mentioned priests coming from that tribe, **15** and it's even more clear if another priest like Malki-Tsedek rose up **16** who didn't live by the physical law (of death) but according to the power of indestructible life! **17** Because it's been testified:

'You are priest to this age,
according to the order of Malki-Tsedek.'[35]

18 In the first case, the command is annulled because it's weak and unprofitable **19** (because the law made nothing perfect), and in the second case we have the introduction of a better hope by means of which we can approach **God**.

20 And it wasn't done without an oath, because although men become priests without an oath, **21** but Yeshua (Jesus; Grk. Yesus) became a priest by an oath from the one that said:

'**Yahweh** made an oath
and won't rescind it.
You are priest for this age.'[36]

22 Because of that oath, **Yeshua** became the guarantor of a better agreement.

23 in the first case, there have been many of those priests because death doesn't allow them to continue on, **24** but in the second case, because Yeshua stays alive for all the age, he can hold the office of priest permanently **25** and thus he's able to save those who approach **God** through him—save them to the full extent because he always lives to intercede of their behalf.

26 Such a high priest exactly meets our needs: one who is godly, innocent, pure, set apart from sinners, and honoured above the heavens. **27** Unlike the other high priests, it's not necessary for him to first make a sacrifice for his own sins before doing it for the sins of the people,[37] because he offered himself—once for everyone. **28** The law appoints those with weaknesses as high priests, but the message from the oath which followed after the law, appointed the son who has been perfected for the age.

Yeshua our high priest

8:1 So here's the main point in what we're saying: we have a high priest who sat down in the honoured seat beside the majesty's throne in the heavens[38] **2** and ministers in the holy places and in the true tent of worship which **Yahweh** set up, not people. **3** Every high priest is appointed to be offering both gifts and sacrifices, and so it's necessary for this one to also have something to offer. **4** If he was here on earth, he wouldn't even be a priest because there are others offering gifts according to Mosheh's (Moses') law. **5** They serve a copy or shadow of the heavenly realms just as Mosheh was warned when he was about to start making the tent of worship:

'Make everything according to the pattern that I showed you on the mountain.'[39]

6 But on the contrary, Yeshua (Jesus; Grk. Yesus) has obtained a more special ministry because he's the mediator of a better agreement which has been legislated with better promises.

7 If the first agreement had been faultless, then there

32 **RV 6:20 · Cross-ref.** Psa 110:4.
33 **RV 7:1-2 · Cross-ref.** Gen 14:17-20.
34 **RV 7:5 · Cross-ref.** Num 18:21.
35 **RV 7:17 · Cross-ref.** Psa 110:4.
36 **RV 7:21 · Cross-ref.** Psa 110:4.
37 **RV 7:27 · Cross-ref.** Lev 9:7.
38 **RV 8:1 · Cross-ref.** Psa 110:1.
39 **RV 8:5 · Cross-ref.** Exo 25:40.

wouldn't have been any need to find a second one to replace it, 8 but God blamed the people and said:

"Listen, **Yahweh** declares that the time is coming when I will make a new agreement with Yisrael (Israel) and Yehudah (Judah),

9 not like the agreement that I made with their ancestors
when they held my hand for me to lead them out of Mitsrayim (Egypt),
because they didn't stay inside my agreement
and so I didn't take any notice of them, says **Yahweh**.'

10 So this is the agreement that I make with Yisrael after those times, says **Yahweh**,
putting my laws into their minds and writing them onto their hearts,
and I will be their **God** and they will be my people.

11 Then they certainly won't teach each citizen and their neighbours,
saying 'Know **Yahweh**,'
because all of them from the smallest to the greatest will all know me.

12 Because I'll be merciful to them when they disobey,
and certainly I won't remember their sins any longer."[40]

13 In calling that 'new', he's made the first agreement out-of-date, and what's out-of-date and getting old is about to disappear.

Worshipping under the first agreement

9:1 The first agreement had sacred rites and a holy place here on earth, 2 because the tent of worship was set up with a outer room called 'the holy place'[41] where both the lampstand[42] and the table were placed and the 'bread of the presence'.[43] 3 Then past the second curtain was a room called 'the most holy place'[44] 4 having the golden incense altar[45] and the box of the agreement which was completely gold-plated[46] and which contained a golden jar of manna[47] and Aharon's (Aaron's) staff which had sprouted[48] and the stone tablets inscribed with the commands.[49] 5 On the top of the box were the cherubs OF GLORY with their wings stretched out over the mercy seat[50] which we won't talk about right now.

6 And then with all of that having been prepared, the priests entered past everything in the first room of the tent to carry out their sacred services.[51] 7 However, only the high priest enters the second room, and then only once a year. He can't go with taking in blood which he offers for the sins of ignorance done by both himself and by the people.[52] 8 By that, the holy **spirit** was making it clear that the way into that holy place was not yet open to the public as long as that first tent of worship was still standing. 9 This was an illustration intended for the present time when gifts and sacrifices are still being offered, but are not able to make the conscience of the one serving perfect— 10 only just physical matters of food and drinks and ritual washings—until the reformed system is instigated.

The messiah's blood sealed a new agreement

11 But when **Messiah** came as high priest over what had now become good through the greater and more perfect tent of worship which wasn't put together by people and isn't part of this world, 12 he went once-for-all into the holy places—not by the blood of goats and calves but through his own blood—obtaining eternal redemption for us. 13 Because if the blood of goats and bulls,[53] and the sprinkling of defiled people with the ashes of a young cow[54] could make them holy by physical purification, 14 how much more the blood of the **messiah** who offered himself blameless **to** God, through **the** eternal **spirit**, will then purify your conscience from all useless activities in order that we can serve the living God!

15 So because of that, Yeshua (Jesus; Grk. Yesus) is the mediator of a new agreement, so that his death leads to the ransom payment for those who've disobeyed the first agreement, so that now those who are called can receive the eternal inheritance.

16 Where there's an agreement like a will, it's necessary for the death of the one who made it, 17 because this type of agreement doesn't come into effect if the person who made it is still living, but only when they're confirmed as dead, 18 so even the first agreement wasn't valid without blood. 19 Hence after telling all the people all the commands according to the law, Mosheh (Moses) then took the blood of calves and goats, along with water and scarlet wool, and hyssop branches, and sprinkled both the scroll

40 **RV 8:8-12 · Cross-ref.** Jer 31:31-34 (LXX).
41 **RV 9:2 · Cross-ref.** Exo 26:1-30.
42 **RV 9:2 · Cross-ref.** Exo 25:31-40.
43 **RV 9:2 · Cross-ref.** Exo 25:23-30.
44 **RV 9:3 · Cross-ref.** Exo 26:31-33.
45 **RV 9:4 · Cross-ref.** Exo 30:1-6.
46 **RV 9:4 · Cross-ref.** Exo 25:10-16.
47 **RV 9:4 · Cross-ref.** Exo 16:33.
48 **RV 9:4 · Cross-ref.** Num 17:8-10.
49 **RV 9:4 · Cross-ref.** Exo 25:16; Deu 10:3-5.
50 **RV 9:5 · Cross-ref.** Exo 25:18-22.
51 **RV 9:6 · Cross-ref.** Num 18:2-6.
52 **RV 9:7 · Cross-ref.** Lev 16:2-34.
53 **RV 9:13 · Cross-ref.** Lev 16:15-16.
54 **RV 9:13 · Cross-ref.** Num 19:9,17-19.

and all the people[55] 20 saying: 'This is the blood of the agreement which **God** commanded for you all.' 21 Similarly, he sprinkled both the tent itself and all the utensils for the ministry there with blood,[56] 22 and almost everything was declared 'clean' according to the law, because there couldn't be forgiveness without blood.[57]

23 So then it was necessary for these copies of things from the heavens to be purified, but in contrast, the heavenly things will be purified with better sacrifices than that, 24 because **Messiah** didn't enter human-made holy places that were only representatives of the true ones, but he entered into heaven where he now appears on our behalf in **God's** presence. 25 He didn't offer himself like the high priest does every year with different blood, 26 otherwise he would have needed to suffer over and over since the creation of the world. Instead he appeared just once throughout all the ages because sin has been annulled by his sacrifice. 27 Just as it's been determined that people will die once and then there'll be judgement, 28 so too the **messiah** was offered once as a sacrifice as an offering for the sins of many people,[58] but will be seen a second time (nothing to do with sin) by those who are eagerly waiting for him.

The messiah's sacrifice is once-for-all

10:1 The law is a shadow of the good things coming, not the exact image of them. Every year they offer the same sacrifices—over and over but never getting nearer to perfection, 2 otherwise they could have stopped offering them because once they were fully 'clean', they wouldn't have needed anymore sacrifices to appease the conscience of their sins. 3 But as it is, every year there's a reminder about their sins 4 because it's simply not possible for the blood of goats and bulls to take away sins.

5 That's why when Yeshua (Jesus; Grk. Yesus) came into the world, he said:

"You don't want sacrifice and offering,
but you prepared a body for me.
6 You took no pleasure in whole burnt offerings and sacrifices for sin.
7 Then I said, 'Listen, it's been written about me in the scroll of the scriptures. I have come, **God**, to do whatever you want.' "[59]

8 Previously he had said, 'You don't want sacrifices and offerings and burnt offerings and offerings for sin, and you didn't take pleasure in them,' even though they're offered according to the law. 9 Then he said, 'Listen, I'm coming to do whatever you want.' So he was terminating the first agreement in order to be able to establish the second one. 10 By that agreement, we are made holy once-and-for-all through the offering of **Yeshua (Jesus; Grk. Yesus) Messiah's** body.

11 In fact, every priest has stood there every day ministering and often offering the same sacrifices,[60] all of which have never been able to remove sins, 12 but this one offered one sacrifice for sins for all time, then sat down on **God's** right 13 waiting even now until his enemies are overcome[61] 14 Yes, with one sacrifice, he's able to make people holy for all time.

15 The holy **spirit** also testifies to us, having said:

16 '**Yahweh** says: This is the agreement that I will make with them:

I will put my laws into their hearts and also I will write them into their minds.'[62]

17 And, 'I won't remember their disobedience and their lawlessness any more.'[63] 18 Once there's been forgiveness, then there's no longer a need for an offering for sin.

Don't give up on your faith

19 Therefore brothers and sisters, we have confidence to enter the holy place by **Yeshua's** (Jesus'; Grk. Yesus') blood— 20 a new and life-giving path that he initiated for us to go through the curtain, which is his flesh. 21 Since we have an incredible priest presiding over **God's** house, 22 we can approach God with sincere hearts in full assurance due to our faith, having our hearts sprinkled to clean us from our guilty consciences and with our bodies having been washed in clean water.[64] 23 We can hold onto the confession of our unwavering hope because the one who made the promise is faithful, 24 and we can be considering how to provoke each other to show love and to do good things— 25 not giving up meeting together as some have, but rather encouraging each other even more as you all see the day of judgement coming closer.

26 If we keep on sinning after learning about the truth, then there's no sacrifice left for our sins, 27 but the certain expectation of fearful judgement and of a fiery anger that will consume the god-haters.[65] 28 Anyone who rejected Mosheh's (Moses') law would receive the death sentence without mercy by the strength of two or three witnesses,[66]

55 **RV 9:19-20 · Cross-ref.** Exo 24:6-8.
56 **RV 9:21 · Cross-ref.** Lev 8:15.
57 **RV 9:22 · Cross-ref.** Lev 17:11.
58 **RV 9:28 · Cross-ref.** Isa 53:12.
59 **RV 10:5-7 · Cross-ref.** Psa 40:6-8 (LXX).
60 **RV 10:11 · Cross-ref.** Exo 29:38.
61 **RV 10:12-13 · Cross-ref.** Psa 110:1.
62 **RV 10:16 · Cross-ref.** Jer 31:33.
63 **RV 10:17 · Cross-ref.** Jer 31:34.
64 **RV 10:22 · Cross-ref.** Lev 8:30; Eze 36:25.
65 **RV 10:27 · Cross-ref.** Isa 26:11 (LXX).
66 **RV 10:28 · Cross-ref.** Deu 17:6; 19:15.

Readers' Version

29 so how much more severe punishment do you all expect might be considered appropriate for someone who trampled **God's** son underfoot and who has considered the blood of the agreement as cheap[67] and who has insulted the **spirit** of grace? 30 Yes, we know who said, 'Vengeance is mine—I'm the one who'll repay them,'[68] and again, '**Yahweh** will be judging his people.'[69] 31 It's a scary thing to fall into the hands **of** the living **God**.

32 Remember those earlier days when you first learnt about Messiah and how you endured a lot of suffering— 33 sometimes being publicly displayed with derision and persecution, and at other times helping others who were being treated like that. 34 You all sympathised with those who were imprisoned and cheerfully accepted the confiscation of your possessions because you knew that you have a better possession that will endure on. 35 So then, don't toss away your boldness, because it'll lead to a sizeable reward. 36 Rather you need to endure so that when you've done what **God** wants, you'll all receive back what was promised 37 because:

'In still a little while the one coming will come,
and won't be delaying.'

38 And:

'My righteous one will be living by faith.
If he retreats, my soul won't be pleased with him.'[70]

39 But we aren't from those retreating back to destruction, but from those with faith that preserves the soul.

Faith definition and examples

11:1 Now faith is the assurance that the things we hope for will come to pass and the conviction that even what we can't see is real, 2 because those are what our predecessors were commended for. 3 By faith we understand that time was formed by **God's** command because the visible universe was not made from visible materials.[71]

4 By faith Hevel (Abel) offered a more satisfactory sacrifice **to God** than Kayin (Cain),[72] and as a result, he was declared to be righteous when God testified about his gifts, and through his faith, he still speaks despite being long dead.

5 By faith Hanok (Enoch) was transported directly to heaven without dying. 'His body was never found because God transported him,'[73] because before he was transported, it was testified that he pleased **God**, 6 and without faith it's impossible to please him. Because it's necessary for anyone who approaches **God** to believe that he exists, and that he rewards those who search for him.

7 By faith godly Noah built a box to save his family after he was warned about things that had never been seen before,[74] thus condemning the world and becoming an heir of the righteousness that comes by faith.

8 By faith, Avraham submitted when he was called and travelled to the place that he was going to receive as an inheritance—departing without even knowing where he was going.[75] 9 By faith he camped as a stranger in the promised land, living in tents with Yitshak (Isaac) and Ya'akov (Jacob)[76]—fellow heirs of the same promise— 10 because he was waiting for a city with proper foundations—the city with **God** as its craftsman and builder.

11 By faith even Sarah herself received the power to conceive a child when she was past that age,[77] because she considered that the one who had made the promise would be faithful to his word. 12 So it was that descendants came from that one man in his old age and they became as numerous as the stars in the sky and uncountable like grains of sand on the beach.[78]

13 All of those people went on to die, not having received everything that was promised but only seeing and welcoming it all from a distance, having admitted that they were strangers and foreigners here on the earth.[79] 14 People who talk like that make it clear that they're looking for a new place to make their home— 15 if they'd been meaning the place that they left, they would have already had time to go back there— 16 so now they're aspiring to a better place, i.e., a heavenly home. Therefore **God** isn't ashamed of them or of being called their **god**, because he has prepared a city for them.

17 By faith, Avraham when he was tested offered up Yitshak (Isaac).[80] He had received the promises and offered his only son— 18 the one about which it had been said: 'Your descendants will be named through Yitshak.' 19 Avraham had reckoned that **God** was powerful enough to bring him back to life from the dead, and in a manner of speaking, that's what happened.

20 By faith, Yitshak gave a blessing to Ya'akov (Jacob) and

67 **RV 10:29 · Cross-ref.** Exo 24:8.
68 **RV 10:30 · Cross-ref.** Deu 32:35.
69 **RV 10:30 · Cross-ref.** Deu 32:36.
70 **RV 10:37-38 · Cross-ref.** Hab 2:3-4 (LXX).
71 **RV 11:3 · Cross-ref.** Gen 1:1; Psa 33:6,9; Yhn 1:3.
72 **RV 11:4 · Cross-ref.** Gen 4:3-10.
73 **RV 11:5 · Cross-ref.** Gen 5:21-24 (LXX).
74 **RV 11:7 · Cross-ref.** Gen 6:13-22.
75 **RV 11:8 · Cross-ref.** Gen 12:1-5.
76 **RV 11:9 · Cross-ref.** Gen 35:27.
77 **RV 11:11 · Cross-ref.** Gen 18:11-14; 21:2.
78 **RV 11:12 · Cross-ref.** Gen 15:5; 22:17; 32:12.
79 **RV 11:13 · Cross-ref.** Gen 23:4; 1Ch 29:15; Psa 39:12.
80 **RV 11:17 · Cross-ref.** Gen 22:1-14.

Readers' Version

Esav (Esau).[81]

21 By faith, when Ya'akov was dying he gave a blessing to both of Yosef's (Joseph's) sons,[82] and bowed over the top of his walking stick.[83]

22 By faith, when Yosef was dying, he spoke about how Yisrael's (Israel's) descendants would leave Mitsrayim (Egypt) in the future, and gave them instructions about taking his bones.[84]

23 By faith when Mosheh (Moses) was born, his parents hid him for three months when they saw how he was such a beautiful baby,[85] and they weren't afraid to disobey the king's ruling.[86]

24 By faith when Mosheh had become powerful, he refused to be called Par'oh's (Pharaoh's) daughter's son[87] 25 and chose to suffer hardship along with **God's** people rather than having the temporary enjoyment of sin. 26 He calculated that enduring derision for **the messiah** was better than the riches of Mitsrayim because he was considering the future reward.

27 By faith, Mosheh wasn't afraid of the king's anger when he left Mitsrayim and persevered because he could see what was invisible. 28 By faith, he initiated the Passover Celebration and the sprinkling of blood,[88] so that the one destroying the eldest offspring wouldn't touch their families.

29 By faith, they crossed through the Red Sea as if it was dry land,[89] but when the Mitsrim (Egyptians) tried they were drowned.

30 By faith, Yeriho's (Jericho's) walls collapsed after they'd walked around them for seven days.[90]

31 By faith, Rahav the prostitute didn't die along with all the others in the city who mocked God,[91] because she had peacefully accommodated the spies.[92]

32 So what else should I say? I don't have time to describe Gid'on,[93] Barak,[94] Shimshon (Samson),[95] and Yiftah (Jephthah),[96] and about David[97] and Shmuel (Samuel)[98] and the prophets 33 who by faith conquered kingdoms, acted righteously, obtained promises, shut lion's mouths,[99] 34 survived the power of a fiery furnace untouched,[100] escaped slashing swords, overcame their own weaknesses, became mighty warriors, and routed foreign armies. 35 Women received back those who'd died and came back to life,[101] and others were tortured—not relenting so they'd be set free, but instead looking forward to obtaining a better reward in the next age. 36 Others were mocked and beaten, and some were put in chains and imprisoned.[102] 37 They had rocks thrown at them to kill them,[103] they were sawn in half, they were tempted, they were killed with swords. Living in poverty, they went around in skins of goats and sheep, and were mistreated by others. 38 This world wasn't worthy of having them. They wandered around wilderness areas and on hills and lived in caves and in holes in the ground.

39 All of them were proven by their faith, yet they didn't actually receive what had been promised. 40 **God** had planned to have something better so that we and they would be made perfect together.

The father disciplines his children

12:1 So then with us having a cloud of witnesses around us, we should discard everything that's a burden, as well as the sin that's always so near to us. We should run the race that's ahead of us with endurance, 2 with our eyes on **Yeshua** (Jesus; Grk. Yesus), the originator and perfecter of our faith, who endured execution on a stake and disregarded the shame **of** that event for the satisfaction that he'd gain. Now he's seated there in the seat **of** honour beside **God's** throne.

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81 **RV 11:20 · Cross-ref.** Gen 27:27-29,39-40.
82 **RV 11:21 · Cross-ref.** Gen 48:1-20.
83 **RV 11:21 · Cross-ref.** Gen 47:31 (LXX).
84 **RV 11:22 · Cross-ref.** Gen 50:24-25; Exo 13:19.
85 **RV 11:23 · Cross-ref.** Exo 2:2.
86 **RV 11:23 · Cross-ref.** Exo 1:22.
87 **RV 11:24 · Cross-ref.** Exo 2:10-12.
88 **RV 11:28 · Cross-ref.** Exo 12:21-30.
89 **RV 11:29 · Cross-ref.** Exo 14:21-31.
90 **RV 11:30 · Cross-ref.** Josh 6:12-21.
91 **RV 11:31 · Cross-ref.** Josh 6:22-25.
92 **RV 11:31 · Cross-ref.** Josh 2:1-21.
93 **RV 11:32 · Cross-ref.** Jdg 6:11–8:32.
94 **RV 11:32 · Cross-ref.** Jdg 4:6–5:31.
95 **RV 11:32 · Cross-ref.** Jdg 13:2–16:31.
96 **RV 11:32 · Cross-ref.** Jdg 11:1–12:7.
97 **RV 11:32 · Cross-ref.** 1Sam 16–31; 2Sam 1–24; 1Ki 1:1–2:11.
98 **RV 11:32 · Cross-ref.** 1Sam 1:1–25:1.
99 **RV 11:33 · Cross-ref.** Dan 6:1-27.
100 **RV 11:34 · Cross-ref.** Dan 3:1-30.
101 **RV 11:35 · Cross-ref.** 1Ki 17:17-24; 2Ki 4:25-37.
102 **RV 11:36 · Cross-ref.** 1Ki 22:26-27; 2Ch 18:25-26; Jer 20:2; 37:15; 38:6.
103 **RV 11:37 · Cross-ref.** 2Ch 24:21.

Readers' Version

3 You all need to think about Yeshua and how he persevered when sinners quarrelled with him (although they only hurt themselves) so that you can be strong on the inside and persevere. 4 So far, you all haven't had to resist to the point of sweating or shedding blood in the struggle against sin. 5 What's more, you've failed to remember what Shelomoh (Solomon) encouraged his children to do, which also applies to all of you:

"My child, learn carefully when **Yahweh** trains you.

Indeed, you shouldn't become despondent when he corrects you.

6 Because it's **the** people that **Yahweh** loves that he disciplines,

Indeed he punishes every child that he calls his own."[104]

7 It's for your own discipline that you all have to endure. **God** is treating you as his children, and what sort of father wouldn't discipline them? 8 If you all weren't disciplined (which all children experience), then you wouldn't be true children, but rather illegitimate ones. 9 What's more, our human parents trained us when we were children and we changed our behaviour, so, we should accept it even more when our spiritual father, God, trains us so that we can have life. 10 Indeed, they were disciplining us for a few days according to what seemed best to them, but God our father does it for our benefit so that we can also distance ourselves from sin. 11 No discipline seems pleasant at the time, but painful, however later it produces peace in those who've been trained in this way so they do what's good and right.

12 So then, straighten your drooping arms and paralysed legs, and be strong.[105] 13 Make your paths straight[106] so that those who are lame won't be discouraged, but rather come and be healed.

Don't just take God's message lightly

14 Strive to live peacefully with everyone and to distance yourselves from sin, because no one will get to see **Yahweh** without doing that. 15 Watch carefully to make sure that no one misses out on **God's** grace, and to make sure that no bitterness grows up among you that could mess up many people's lives,[107] 16 and watch also that none of you are sexually immoral or godless like Esav (Esau) who sold his own inheritance for a single meal.[108] 17 As you all know, even afterwards when he wanted to inherit the blessing, he was rejected because he couldn't find a way to undo what he'd done despite looking for it along with his many tears.[109]

18 You all haven't come to what can be touched and to a blazing fire and to darkness and to gloom and to a storm (like Israelis encountered at Mt. Sinay)[110] 19 and to a trumpet blast and then God speaking a message. But when they heard him speaking, they pleaded for him not to say anything else to them, 20 because they could not bear what was commanded: "If even an animal touches the mountain, it must be killed."[111] 21 Even Mosheh (Moses), when he saw how frightening everything was, he said, "I'm trembling because I'm afraid!"[112]

22 But in contrast, you've all come to the city **of** the living **God** (Mt. Tsiyon (Zion)), to the heavenly Yerushalem (Jerusalem), and to myriads of **God's** messengers to the assembly, 23 and to the assembly of the eldest sons who have been registered in the heavens, and to **God** the Judge of all, and to the spirits of the people who've been declared innocent and who've been made perfect, 24 and to **Yeshua** (Jesus; Grk. Yesus), the mediator of a new agreement, and to the sprinkled blood that says even more than Hevel's (Abel's) blood did.[113]

25 Make sure that you all obey God who's speaking to you, because if the ancient Yehudim (Jews) were punished when they were warned on earth (at Mt. Sinay),[114] how much more God will punish any of us who don't obey what he reveals to us now (from Mt. Tsiyon). 26 When God spoke back then (from Mt. Sinay), it made the earth quake. However, at this time he promises, "I'll make the earth and also heaven quake one more time."[115] 27 The words 'one more time' mean that God will take away everything that he shakes, since it was him who created all those things. So everything that he doesn't shake and take will last forever.

28 So then, since we now live in a kingdom that can't be shaken, we should be thankful, and so offer acceptable worship to **God**, with awe and the deepest respect 29 because 'the **God** we worship is a fire that burns things up'.[116]

Leave religion and embrace godliness

13:1 Continue to love your fellow believers. 2 Don't be lax in showing hospitality to others, because some people who've been hospitable have actually hosted God's messengers without

104 **RV 12:5-6 · Cross-ref.** Yob 5:17; Prv 3:11-12 (LXX).
105 **RV 12:12 · Cross-ref.** Isa 35:3 (LXX).
106 **RV 12:13 · Cross-ref.** Prv 4:26 (LXX).
107 **RV 12:15 · Cross-ref.** Deu 29:18 (LXX).
108 **RV 12:16 · Cross-ref.** Gen 25:29-34.
109 **RV 12:17 · Cross-ref.** Gen 27:30-40.
110 **RV 12:18-19 · Cross-ref.** Exo 19:16-22; 20:18-21; Deu 4:11-12; 5:22-27.
111 **RV 12:20 · Cross-ref.** Exo 19:12-13.
112 **RV 12:21 · Cross-ref.** Deu 9:19.
113 **RV 12:24 · Cross-ref.** Gen 4:10.
114 **RV 12:25 · Cross-ref.** Exo 20:22.
115 **RV 12:26 · Cross-ref.** Hag 2:6 (LXX).
116 **RV 12:29 · Cross-ref.** Deu 4:24.

Readers' Version

even realising.[117] 3 Don't forget about those who are in
prison—help them as if you all were in prison with them.
Also, help those who are being mistreated because you,
yourselves are human.
4 Marriage needs to be honoured by everyone and the
marriage relationship kept pure, because **God** will judge
adulterers and those who are sexually immoral.
5 Keep your lives free from the love of money and be con-
tent with what you have, because God has said:
"I'll never leave you;
Indeed I'll never abandon you."[118]
6 So in turn, we can confidently say:
"**Yahweh is** my helper,
so I won't be afraid.
What can mere people do to me?"[119]
7 Don't forget about your leaders who taught you all
God's message. Reflect on the outcome of their behaviour
and imitate their faith. 8 **Yeshua (Jesus; Grk. Yesus) Mes-
siah** hasn't changed in the past and will never change in
the future. 9 Don't be carried away by all sorts of new and
novel teachings—God's grace strengthens your faith, but
beware of other teachings which won't strengthen you all
because the teachers don't even practise what they preach.
10 We benefit from what Yeshua offered, but which others
cannot benefit from despite their religious positions. 11 Al-
though the high priest brings the blood of animals into the
sacred chambers as a sacrifice for sin, the bodies of the an-
imals are burnt outside the camp.[120] 12 So too, **Yeshua** also
suffered outside the city gate[121] so that he could declare
the people innocent by means of the price of his own
blood, 13 therefore we should leave our religious sacrifices
and rituals and share in his shame outside the system.
14 Yes, we don't belong to any earthly city, but we wait for
the new city that's coming.
15 With Yeshua's help, we should always be praising **God**
as if we were presenting offerings to him. We do that when
we say that we believe that Yeshua is God. 16 But on top of
faith, we need to continue to do good and share what we
have with others, because those are the kinds of sacrifices
that please **God**.
17 Your leaders keep watch over your spiritual lives,
knowing that they will have to give account to God for you,
so obey them and yield to them so that they can fulfil their
ministry cheerfully and without groaning, because that
wouldn't help you all either.
18 Also, please pray for us, because we believe that we
have clear consciences and have conducted ourselves hon-
ourably in everything we've done, 19 and I especially urge
you to pray that I might be able to return to be with you all
soon.

Final words and blessing

20 Now may the **God** of peace, the
one who brought the wonderful
shepherd of the sheep back to life from the dead (by the
blood that's specified in the eternal agreement), our **mas-
ter Yeshua** (Jesus; Grk. Yesus), 21 equip you all with every-
thing good so that you can do what he desires—doing what
will please him greatly through **Yeshua Messiah**, who will
be honoured through all the ages. May it be so.
22 But brothers and sisters, I'm urging you all to tolerate
my message of encouragement because I haven't made it
too long. 23 You all know our brother Timotheos was re-
leased and if he comes here soon, I'll be seeing you all.[122]
24 Greet all your leaders for us, and all the believers. The
Italians here also send their greetings.
25 May God's grace be with all of you. May it be so.

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117 RV 13:2 · Cross-ref. Gen 18:1-8; 19:1-3.

118 RV 13:5 · Cross-ref. Deu 31:6,8; Josh 1:5.

119 RV 13:6 · Cross-ref. Psa 118:6 (LXX).

120 RV 13:11 · Cross-ref. Lev 16:27.

121 RV 13:12 · Cross-ref. Yhn 19:17-20.

122 RV 13:23 · Note Presumably the writer means that he and Timothy would travel together to Corinth once Timothy arrived at the writer's location.

Yehudah (Jude)

Introduction

Author

This letter was written by Yehudah the younger brother of Ya'akov. (Note that he wasn't the Yudas who handed Yeshua over to the Jewish religious leaders. Note also that Yudas is mistakenly called Yude in most English Bibles, and Yacob is quite wrongly called James in most English Bibles.)

This letter

We don't know which group of believers that this letter was sent to. Here in this letter, Yehudah warns the believers about teachers of false doctrines who teach that it's okay for believers to continue sinning since they'll just be forgiven due to God's mercy. That's the reason Yehudah wrote this, to warn the believers so that they won't fall for false beliefs, but instead will continue to follow the true teaching that came from God. He also encourages the readers that it's necessary to strive to continue in their faith in God along with turning away from evil actions.

Main components of Yehudah' letter

Introduction *1-2*
The work and judgement of false teachers *3-16*
Warnings and teaching *17-23*
The need to honour god *24-25*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This letter is from Yehudah (Jude; Grk. Yudas), a slave **of Yeshua (Jesus; Grk. Yesus) the messiah**, and brother of Ya'akov (James; Grk. Yakobos).[1] It's written to all those who have been called and loved by **God** the father and who have kept believing **in Yeshua the messiah**.

2 I pray that you all will experience God's mercy and peace, and a bountiful supply of love.

The judgement of false-teachers and god-rejecters

3 Friends, I was so enthusiastic to write to you concerning our salvation that we have in common, but I needed to write to you all, encouraging you to stand strong for the teaching that was entrusted to the believers at a certain point in time. **4** Because some people have quietly come into our groups who think they can take advantage of **God's** grace to bring in immoral lifestyles and disowning the only master, and our boss who's **Yeshua (Jesus; Grk. Yesus) the messiah**. But they are destined for judgement.

5 Now I want to remind you that although you all know how **Yeshua** rescued our people out of Mitsrayim (Egypt),[2] yet at the same time he destroyed the ones who didn't believe.[3] **6** Even the messengers who broke their own rules and left their own domain have been held in eternal chains in the darkness until the time of judgement in the great day.[4] **7** Similarly Sedom and Amorah (Gomorrah) and the towns around them stay in our minds as an example of the judgement of eternal fire due to similar sexual perversions.[5]

8 in the same way these dreamers defile their own bodies while rejecting authority and dishonouring those who should be honoured. **9** Even Mika'el (Michael), one of the top messengers,[6] when he was arguing with the devil about Mosheh's (Moses') body,[7] he didn't belittle him, but left it to **Yahweh** to punish him.[8] **10** But these people mock what they don't even grasp, but they'll be destroyed by what their animal instincts do understand. **11** Oh dear! Because they've followed the actions of Kayin (Cain)[9] and have embraced the deception of Bil'am (Balaam) for monetary gain,[10] so too they'll perish like Korah's destruction.[11] **12** These are the people who ruin your love feasts when they eat without shame and only look after themselves. They're like clouds that are blown away by the wind without bringing the needed rain or trees that don't produce any fruit then are doubly useless by falling over; **13** like wild waves in the ocean that foam in their own shame or like unreliable wandering stars that are already doomed to the darkest darkness in the next age.

14 Hanok (Enoch) (the seventh generation from Adam)[12] prophesied way back then about these people, "Look, **Yahweh**, surrounded by tens of thousands of his holy messengers, came **15** to sentence everybody and to punish everyone who rejected God for everything they did that demonstrated this rejection and everything they said against him." **16** This includes their grumbling and complaining, the fulfilling of their own lustful desires, the arrogant way that they spoke, and their flattering of others in order to gain from them.

Keep your faith and keep ministering to others

17 But you, friends, always be thinking about how the missionaries of our **master Yeshua (Jesus; Grk. Yesus) the messiah** **18** told you that mockers near the end of time would come out following their own god-rejecting lusts.[13] **19** These people will cause division as they just demonstrate sensuality since they don't know God's **spirit**. **20** But you, friends, work to increase your faith in God, praying as **the** holy **spirit** helps you. **21** Keep receiving **God's** love as you look forward to living forever thanks to the mercy of our **master**, **Yeshua the messiah**.

22 Show grace to those still doubting **23** whereas others need to be 'snatched out of the fire' in order to be saved. To some, show mercy but very carefully, hating even their clothes which reflect their crude lifestyles.

Honouring God

24–25 Our **master**, Yeshua (Jesus; Grk. Yesus) **the messiah**, is the infallible **one** who is quite capable of looking after all of us so that we can stand blameless in front of him and praise him in his full honour and greatness. Let us honour and praise our only **God** and saviour, acknowledging his greatness and power and authority through Yeshua from before the creation, right through these current times, and in the age to come. May

1 **RV 1 · Cross-ref.** Mat 13:55; Mrk 6:3.
2 **RV 5 · Cross-ref.** Exo 12:51.
3 **RV 5 · Cross-ref.** Num 14:29-30.
4 **RV 1:6 · Cross-ref.** 2Pe 2:4.
5 **RV 7 · Cross-ref.** Gen 19:1-24.
6 **RV 9 · Cross-ref.** Dan 10:13,21; 12:1; Rev 12:7.
7 **RV 9 · Cross-ref.** Deu 34:6.
8 **RV 9 · Cross-ref.** Zech 3:2.
9 **RV 11 · Cross-ref.** Gen 4:3-8; 1Yhn 3:12.
10 **RV 11 · Cross-ref.** Num 22–24; 31:16; 2Pe 2:15-16.
11 **RV 11 · Cross-ref.** Num 16:1-35.
12 **RV 14 · Cross-ref.** Gen 5:18,21-24.
13 **RV 18 · Cross-ref.** 2Pe 3:3.

it be so.

JDE · OET-RV v0.2.2

The first letter that we have,
written by
Yohan

(John)

Introduction

This *First letter of Yohan (John)* had two purposes: 1. encouraging the readers about God and his son Yeshua (Jesus) the messiah, and 2. warning them that it's important to not follow false or incorrect teachings that can destroy their unity with the messiah. These false teachers stated that Yeshua didn't become a person like us. They also taught that salvation doesn't include godly living and the love of others.
So in refuting those false doctrines, Yohan carefully explained that Yeshua the messiah came to this world as a real person, and he also explained that all who believe in Yeshua and love God, must also demonstrate their love to each other.

Main components of Yohan's letter

Introduction *1:1-4*
The darkness and the light *1:5–2:29*
The children of God and the children of Satan *3:1-24*
The truth and the lies *4:1-6*
About love *4:7-21*
Faith in Yeshua the messiah *5:1-21*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

The message that is life

1:1–3 We are reporting to you and testifying about what existed from the beginning:[1] ***Yeshua (Jesus; Grk. Yesus) the messiah and son of God.*** We heard him, we saw him with our own eyes, and we touched him with our own hands. Concerning the message of life, we can also report and testify to you that that life was revealed[2]—he is the eternal life that was with the father and was revealed to us. We report what we've seen and what we've heard so that you all also can have fellowship with us, and our fellowship is with the father and with his son. **4** We're writing all this so that our joy may be extended to you also.

We're all sinners

5 This is the message that we heard from him and which we are declaring to you all: **God** is light and there is no darkness in him—none at all. **6** If we say that we and him are relating well together and yet we're walking in the darkness, then we're lying and not living the truth. **7** But if we're walking in the light, just like he walks in the light, then we'll get along well with each other, and his son **Yeshua's** (Jesus'; Grk. Yesus') blood is removing the consequences of all our sins.

8 If we say that we don't have any sin, then we're just fooling ourselves and haven't embraced the truth. **9** But if we admit our sins, Yeshua is trustworthy and totally sinless, and he will forgive us for our sins and remove all of our guilt and consequences. **10** If we say that we haven't sinned, then we're making a liar out of Yeshua and we haven't internalised his message.

The messiah is our advocate

2:1 I am writing to you all, my treasured new believers, so that you might avoid sinning. If anyone should sin, we have an advocate to help us relate to the father: **Yeshua** (Jesus; Grk. Yesus) the sinless **messiah**, **2** and it's him who is the atonement for our sins—not just our sins, but also the sins of the entire world.

3 We will know if we really know Yeshua if we obey his teachings. **4** If someone says that they know Yeshua but don't do what he taught, that person is a liar and hasn't internalised the truth. **5** However the person who obeys Yeshua's teaching demonstrates that **God's** love has truly been planted in them. We know that we are alive in Yeshua if **6** we claim to live in him and then live our lives like he lived.

Love not hate to be in the light

7 Dear friends, I'm not writing a new rule for you all, but reminding you of an old rule that you had from the beginning. This old rule is the message that you all heard.[3] **8** Then again I *am* writing a new rule to you—a rule which is true in Yeshua (Jesus; Grk. Yesus) and in you all, because the darkness is already disappearing and the true light is already shining.

9 Anyone who says they're in the light but hates a fellow believer,[4] is still in the darkness. **10** It's the person that loves their fellow believers who is living in the light and doesn't offend anyone. **11** But the person who hates a fellow believer is living and walking in the darkness and doesn't know where they're going because they're blinded.

Don't love the things of this world

12 I'm writing to you new believers because your sins have been forgiven because of Yeshua (Jesus; Grk. Yesus) authority. **13** I'm writing to you fathers because you have known the messiah from the beginning.[5] **14** I wrote to you new believers because you have know the father. I wrote to you fathers because you have known the messiah from the beginning.[6] I wrote to you young men because you are strong and **God's** message lives in you and you have overcome the evil one.

15 Don't be loving the world nor the things in the world. The father's love does not live in anyone who loves the world **16** because everything that's in the world, bodily desires and lusts and arrogant living, is not from the father but from the world. **17** And the world will come to an end along with the desire for it, but the person obeying **God's** desires will continue to live.

Beware of 'new' teaching

18 New believers, it's now the last times and what you heard about the false messiah coming is now happening. Many false messiahs have already been around and that confirms that it's now the last times. **19** They came from our group, but they were never truly part of us because if they were, they would have stayed with us. But they left us so it would be revealed that they're not part of us.

20 But you all have received the spirit[7] from the chosen messiah[8] and you all know all about it.[9] **21** I didn't write to you all because you don't know the truth, but because you have known the truth and any falsehood is not part of it.

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1 **RV 1:1 · Cross-ref.** Yhn 1:1.

2 **RV 1:2 · Cross-ref.** Yhn 1:14.

3 **RV 2:7 · Cross-ref.** Yhn 13:34.

4 **RV 2:9 · Note** Literally 'our brothers'. In this letter that term could refer to 'siblings', 'fellow believers', or 'fellow citizens' (or Yohan could be alternating between two or three of them in his mind as he wrote). After considering all the uses of the term in chapters 2–5, we have taken 'fellow believers' as being more likely, i.e., the context would often seem to be focusing on believers (even though most of us would want to apply 3:16–17 to also include 'fellow citizens').

5 **RV 2:13 · Cross-ref.** Lk 2:25-35.

6 **RV 2:14 · Cross-ref.** Lk 2:25-35.

7 **RV 2:20 · Note** anointing: It's not really clear here what Yohan is referring to that they have received: God's favour? a skill or ability? a blessing? the Holy Spirit? But v27 below seems to be talking about God's holy spirit.

8 **RV 2:20 · Note** holy (one): Yohan seems to be referring to Yeshua here.

9 **RV 2:20 · Note** You all know all: also unclear what Yohan means.

Readers' Version

22 **Anyone** who teaches that **Yeshua** (Jesus; Grk. Yesus) is
not the **messiah** is a liar. And **anyone** who disowns the fa-
ther and the son is a false messiah. 23 Anyone who disowns
the son, doesn't know the father either—only those who
confess the son know the father
24 What you all heard from the beginning, that's what
you should hold to. If the message that you heard from the
beginning remains in you, then you also will remain in the
son and in the father, 25 and in that case, what he
promised us is to live forever.
26 I wrote these things to you all concerning those who
would mislead you. 27 But for you, the spirit that you re-
ceived from Yeshua remains in you all and so you don't
need anyone else to teach you because his spirit teaches
you about everything. The spirit teaches truth and not lies,
and since you were taught by the spirit then you are re-
maining in Yeshua.
28 So now you new believers, remain in him so that when
he is revealed, we can have boldness and not be ashamed
of him when he comes back. 29 Because you know that he
is sinless, you also know that anyone faithfully obeying his
teaching has been reborn in him.

Living as God's children

3:1 Consider the amazing love that
the father has given to us in order
that we can be called **God's** children,[10] and indeed we
are.[11] 2 Dear friends we are **God's** children now, but it's not
yet revealed what we will become. We know that when
Yeshua (Jesus; Grk. Yesus) is revealed, we will be similar to
him because then we'll be seeing him exactly as he is. 3 Ev-
eryone who trusts their future to him needs to purify
themself just like he is pure.
4 Everyone who regularly sins is demonstrating lawless-
ness, and sin is lawlessness. 5 You all know that Yeshua was
revealed in order to take away sins,[12] and there's no sin in
him. 6 Everyone who remains in him doesn't sin—everyone
who keeps sinning has neither really seen Yeshua nor
known him.
7 So new believers, don't let anyone deceive you: the per-
son faithfully obeying Yeshua's teaching will be declared
not guilty just as he is not guilty. 8 Anyone who regularly
sins belongs to the devil, because the devil has been sin-
ning from the beginning.
9 Everyone who's been reborn in **God**, doesn't regularly
sin because **God's** seed of life remains in them and that
person isn't able to sin because they have been reborn in
God. 10 You can distinguish **God's** children and the devil's
children like this: everyone who doesn't faithfully obey
Yeshua's teaching or doesn't love their fellow believers,
that person doesn't belong to **God**.

Demonstrate your love for each other

11 Yes, this is the message that you
all heard from the beginning: to be
loving each other[13]— 12 not living like Kayin (Cain) who
belonged to the evil one and went on to murder his
brother.[14] And why did he kill him? Because his own ac-
tions were evil, but his brother Hevel (Abel) followed God's
instructions.
13 And friends, don't be surprised if the world hates you.
14 We know that we have transferred from death to life be-
cause we are loving our fellow believers. Anyone who
doesn't love others is stuck in death.[15] 15 Everyone who
hates another person is a murderer, and you all know that
murderers don't have eternal life in them. 16 We know
about real love because we saw that Yeshua (Jesus; Grk.
Yesus) gave up his life for us, and we should give up our
lives for our fellow believers. 17 But anyone who's enjoying
being alive and notices that a fellow believer is in need yet
shuts that other believer's needs out of their conscience,
how can **God's** love be living in that person? 18 So you new
believers, don't just proclaim that you're loving people, but
actually demonstrate it in actions and in fact. 19 That's
how we'll know that the truth really is in us.
At the same time, we need to tell ourselves 20 that if we
are feeling condemned, **God** is greater than our feelings
and he knows everything. 21 Then dear friends, if we're not
feeling condemned, we have confidence in **God** 22 and con-
fidence that whatever we are requesting from him, we will
receive it because we are following his instructions and do-
ing the things that please him. 23 And this is his command:
We need to believe in the authority of his son, **Yeshua the
messiah**, and we should love each other as per the com-
mand that Yeshua gave to us.[16] 24 Anyone who follows his
commands is living in him, and he is living in them and we
have confirmation that he is living in us, because we have
the **spirit** that he gave to us.

True and false spirits

4:1 Dear friends, don't trust every
spirit, but test them to determine whether or not it's from
God, because many false prophets go around the world.
2 You all can find out whether or not a **spirit** is from God:
If the spirit confesses that **Yeshua (Jesus; Grk. Yesus) the
messiah** has come as a person, then it's from **God** 3 but if
the spirit won't confess **Yeshua**, then it's not from **God** but
rather it's the spirit of the false messiah, whom you've
heard is coming, and is now already in the world.
4 You new believers are in **God** and you have defeated the
false prophets, because the one in you is more powerful
than the one in the world. 5 They belong to the world

10 **RV 3:1 · Cross-ref.** Yhn 1:12.

11 **RV 3:1 · Note** 'and indeed we are' is missing from later manuscripts (and hence is omitted in some translations—there are more later copies than early ones and some scholars give more importance to that fact).

12 **RV 3:5 · Cross-ref.** Yhn 1:29.

13 **RV 3:11 · Cross-ref.** Yhn 13:34.

14 **RV 3:12 · Cross-ref.** Gen 4:8.

15 **RV 3:14 · Cross-ref.** Yhn 5:24.

16 **RV 3:23 · Cross-ref.** Yhn 13:34; 15:12,17.

hence they are speaking from the world, and the world is
listening to them. 6 However we belong to **God**, and any-
one who knows **God** listens to us, but anyone who doesn't
belong to **God** can't accept what we're saying. That's how
we can distinguish the spirit of truth from deceptive spir-
its.

Loving God means loving others

7 Dear friends, we need to be loving
each other, because love is from **God**
and everyone who truly loves has been reborn into **God**
and knows **God**. 8 Those who don't love, don't love **God** be-
cause **God** is love. 9 **God's** love was revealed to us when he
sent his only son to be born into the world so that we can
live through him. 10 So this is real love, not us loving **God**,
but God loving us and sending his son to be the sacrifice to
clear us of the sentence from our sins.

11 Dear friends, if **God** loves us like that, we ought to be
loving each other. 12 No one has ever seen **God**,[17] but when
we are loving each other then **God** is living in us, and his
love is being perfected in us.

13 We can know that we are living in him and him in us
because he has given to us from his **spirit**. 14 And we have
seen and are testifying that the father sent the son—the
saviour of the world. 15 Anyone who confesses that **Yeshua**
(Jesus; Grk. Yesus) is **God's** son, **God** lives in that person
and they live in **God**. 16 We have known and experienced
the love that **God** has in us.

God is love, and anyone who lives in love, lives in **God**,
and **God** lives in them. 17 This is how love will be perfected
in us so that we can live with confidence about the coming
judgement day: we live like Yeshua in this world. 18 There's
no fear in love, but rather perfect love drives away fear, be-
cause our fear is that of being punished but the one fear-
ing has not been perfected in love.

19 We love others because he loved us first. 20 Anyone
who says that they are loving **God** but hates a fellow be-
liever, that person is liar because if someone can't love a
fellow believer that they've seen, they can't love **God** who
they've never seen. 21 So we have this command from
Yeshua that anyone who loves **God** must also love their fel-
low believers.

Faith and love overcome the world

5:1 Everyone who believes that
Yeshua (Jesus; Grk. Yesus) is the
messiah has been reborn in **God**, and everyone who loves
the father who gave birth to us, also loves the son that he
gave birth to. 2 We can know when we love **God's** children:
whenever we love **God** and obey his commands, 3 because
the definition **of** loving **God** is obeying his commands[18]
and his commands are not a big strain on us 4 because ev-
eryone who's been reborn in **God** is overcoming the world.
5 So who can overcome the world? Only the person who
believes that **Yeshua** is **God's** son.

God's testimony about Yeshua

6 **Yeshua (Jesus; Grk. Yesus) the
messiah** is the **one** who was born by
water and blood and spirit—not by water only, but by wa-
ter and by blood[19] 7 because there are three that testify:
8 the **spirit**, the water, and the blood, and these three
come together into one. 9 If we accept testimonies from
people, then God's testimony is better, because **God's** testi-
mony is about his son. 10 Any person that believes that
Yeshua is God's son has internalised **God's** testimony, but
anyone who doesn't believe **in God** calls him a liar because
they have not believed the testimony of **God** himself about
his son. 11 And this is the testimony: that **God** gave eternal
life to us and this life is in his son.[20] 12 Anyone who has the
son has life, but anyone who doesn't have the **god's** son,
doesn't have eternal life.

Living without ending

13 I wrote these things to you so
that you all could know that you
have eternal life, that is the ones believed in the name and
authority of **God's** son. 14 And so we have confidence in
God that if we request anything according to his will, he
hears us 15 whatever we're requesting, and we know that
we'll receive what we requested.

16 If anyone sees a fellow believer committing a forgiv-
able sin, then that person should ask God on their behalf
and God will give life to that fellow believer. (But there is a
sin that always results in death and I'm not suggesting that
we should ask in that case.) 17 All disobedience is sin, but
there are sins that don't necessarily lead to death.

18 We know that everyone who's been reborn into **God**
doesn't keep sinning, but the messiah who was born from
God watches over them and so the evil one can't touch
them.

19 We know that we belong to **God** and that the whole
word is under the control of the evil one.

20 We know that **God's** son has come and helped our
minds so that we could know the true one, and we are in
the true one and also in his son, **Yeshua (Jesus; Grk.
Yesus) the messiah**—the true **God** and eternal life itself.

21 You new believers, don't honour idols.

17 **RV 4:12 · Cross-ref.** Yhn 1:18.

18 **RV 5:3 · Cross-ref.** Yhn 14:15.

19 **RV 5:6 · Cross-ref.** Yhn 3:5-8.

20 **RV 5:11 · Cross-ref.** Yhn 3:36.

The second letter
that we have written by
Yohan (John)

Introduction

This is the second letter that we have by Yohan one of the earliest followers of Yeshua and who became an apprentice to him. He sent this letter to a chosen woman and her children—presumably meaning 'chosen by God'. Some think this might be referring to a group of believers (in which case, the 'chosen sister' of the closing sentence might also be a congregation). This short letter reminds the recipients that it's necessary to keep following the truth of Yeshua's original teaching and to love each other. It also warns about those who teach that Yeshua was not the messiah (or was not God).

Main components of Yohan's letter

Greetings *1-3*
Love and obedience *4-6*
Guarding the truth *7-11*
Ending *12-13*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

1:1 This letter is from Yohan (John; Grk. Yoannes) the elder to the chosen lady and her children who I genuinely love (as do all the other believers) **2** because of the truth that lives in us and will be with us forever.

3 We will have grace, mercy, and peace in truth and love from **God** the father and from his son **Yeshua (Jesus; Grk. Yesus) the messiah**.

Stick to the original message

4 I was so happy that I found some of your children living out the truth as per the command that the father gave us. **5** So now I'm requesting you, lady, (not making some new command, but one that we've had since the beginning) that we all need to love each other[1] **6** where the definition of love is obeying God's commands. This is the command about walking in love that you all heard from the beginning **7** because many false preachers have entered the world who don't believe that **Yeshua** (Jesus; Grk. Yesus) is **the messiah** who came as a human. Any person like that is a deceiver and against the messiah.

8 So make sure that you all don't lose what you've worked for, but rather go on to receive a full reward.

9 **Anyone** who doesn't stay with the **messiah's** teaching or adds more to it doesn't have **God**—it's the person who continues in the teaching that has both the father and the son with them. **10** If anyone comes to you all and doesn't bring this same message, don't accept that person into your house, and don't tell them that it's good **11** because anyone who encourages those people is participating in the evil that they're spreading.

Closing off

12 I've got many things that I wanted to write to you about, but paper and ink aren't working for me so I'll try to come and then we can talk directly because I want you all to experience genuine happiness.

13 Your sister's children (and she's also a chosen one) send their greetings also.

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1 **RV 5 · Cross-ref.** Yhn 13:34; 15:12,17.

The third letter
that we have written by
Yohan (John)

Introduction

The author
This the third letter we have that was written by Yohan, one of the twelve apprentices who spent the most time with Yeshua.

This letter
This letter was sent to one of Yohan's friends named Gaios. Yohan praises Gaios for the way he'd looked after other believers and for his living out God's truth. Yohan also warns Gaios about a person named Diotrefes who was opposing the believers.

Main components of Yohan's letter
Greetings *1-4*
Praising Gaios *5-8*
Scolding Diotrefes *9-10*
Boasting about Demetrios *11-12*
The closing *13-15*

Lighter type marks additions. Underscores join parts of a single source word.
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Readers' Version

1:1 This letter is from Yohan (John; Grk. Yoannes) the elder to my dear friend Gaios[1] who I love because we both follow the truth.

2 My dear friend, I trust that you are healthy and doing well in everything just as you are also doing well spiritually. **3** I was very happy when some of our spiritual brothers came and told us about your faithfulness to the truth and how you are living it out. **4** Nothing makes me more happy than hearing that other believers that I've helped are living out the truth.

Praising Gaios

5 My dear friend, you are faithful in what you do for other believers. Even strangers **6** have told the assembly about your caring for them before sending them on. Your actions will be praised by **God** **7** because they went out to serve God, not getting any help from the unbelievers. **8** We should be supporting believers like them so that we may also become their workmates in sharing the truth.

Diotrefes and Demetrios

9 I wrote something to the assembly, but Diotrefes won't listen to us—he always wants the limelight for himself. **10** Because of that, if I do end up coming, I will be reminding him about what he's been doing—rambling on against us with evil talks, and then, not being happy with that, he doesn't accept other believers and expels them from the assembly then forbids others from accepting them either.

11 My dear friend, don't copy the evil things that others do, just the good things. Anyone who does what is good belongs to **God**—anyone who does evil things has not seen **God**.

12 Demetrios has been talked about by everyone and even the truth itself speaks. We have also spoken about him, and you know that what we say is true.

Closing

13 I had many things I wanted to write about, but won't do it by means of ink and pen, **14** but instead I hope to see you soon and then we can speak face to face.

15 Wishing all peace and happiness for you. Your friends here also greet you. Please greet our friends there by name.

JN3 · OET-RV v0.2.0

1 **RV 1 · Cross-ref.** Acts 19:29; Rom 16:23; 1Cor 1:14.

Yohan's
Revelation

of Yeshua the messiah

Introduction

Yohan's (John's) revelation of Yeshua (Jesus) the messiah concerns events that will happen in the future. This was written long ago in a time when the believers were persecuted due to their faith in the master Yeshua, the messiah, and Yohan himself had been forcibly exiled to Patmos Island by the Romaios authorities and held there. Yohan's main purpose for writing this was to give hope to the believers and to encourage them to persevere in their faith despite their persecution.
A major portion of what's written in this document is the revelation by Yeshua the messiah to Yohan about incredible signs and all those symbols have a meaning and interpretation. At the time of writing, some were likely understood by the Christians of the time, but now, some of the symbols are very hard to interpret, and there's been a large range of interpretations from different people. But even though it's like that, there are also some signs that are easier to understand like 'horns' which denote power and authority, and 'sword' which denotes war. The themes are repeated throughout this document in various different forms. But it's important to just understand the main points of what's written here: God will indeed destroy all of his enemies through the messiah Yeshua, and also, he will reward all his people who persevere in serving him, and then he'll bring them to live with him. The final major them concerns the new sky and earth that God will create, and concerning the new Yerushalem that will descend from heaven.

Main components of this document

Introduction *1:1-8*
Yohan's first revelation in the form of a dream *1:9-20*
The letters sent to seven assemblies of believers *2:1–3:22*
The scroll with seven seals *4:1–8:1*
The seven trumpets *8:2–11:19*
The dinosaur and the two creatures *12:1–13:18*
The various revelations to Yohan as dreams *14:1–15:8*
The seven bowls of God's anger *16:1-21*
The destruction of Bavel and the defeat of all God's enemies *17:1–20:10*
The final judgement *20:11-15*
The new sky and earth, and the new Yerushalem *21:1–22:5*
Ending *22:6-21*

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Readers' Version

1:1 This is the revelation that **God** gave to **Yeshua** (Jesus; Grk. Yesus) the **messiah** to show to his slaves to explain what must happen soon. He communicated it by sending it via his messenger to his slave, Yohan (John; Grk. Yoannes) **2** who then faithfully passed on everything he saw **of God's** message and the testimony **of Yeshua the messiah.** **3** God will bless anyone who reads or listens to the messages of this prophecy and obeys what's written in it, because the time of these events happening is close.

The greetings to seven assemblies of believers

4 This letter is from Yohan (John; Grk. Yoannes) to the seven assemblies in Asia Minor:

Grace and peace to you all from the God who is and was and will be,[1] and from the seven spirits who are in front of his throne,[2] **5** and from **Yeshua** (Jesus; Grk. Yesus) the **messiah**, the faithful witness,[3] the first to come back to life, and the ruler of all the leaders of the nations of the world.[4]

Yeshua loves us and he has released us from our sins by his blood, **6** and made us into a kingdom of priests **to God** his father,[5] and he is deserving of honour and power throughout the ages. May it be so.

7 Look, he's going to come back in the clouds,[6] and everyone will see him—the one who they speared[7]—and all the tribes on the earth will be mourning over him.[8] REWORK OT QUOTES

8 "I am the A and the Z,"[9] says **Yahweh God**, the one who is and was and will be[10]—the most powerful one.

Yohan sees the messiah

9 I, Yohan (John; Grk. Yoannes), am your brother and partner in the suffering that's typical of those who follow **Yeshua** (Jesus; Grk. Yesus). I've been exiled to Patmos Island where I endure because I believe **God's** message and **Yeshua's** testimony and look forward to his kingdom. **10** One Sunday while I was meditating, God's **spirit** gave me a vision, and I heard a voice behind me that seemed as loud as a trumpet blast **11** that said, "Write down what you see here on a scroll and send it to the seven assemblies of believers—to the cities of Efesos, Smurna, Pergamos, Thuateira, Sardeis, Filadelfeia, and to Laodikeia."

12 Then I turned to see who was talking to me, and I saw seven golden lamp holders, **13** and standing among them was a man who looked like the son of humanity,[11][12] wearing a long robe with a golden sash around His chest.[13] **14** His hair was gleaming white like wool or snow[14] and his eyes were bright like a fiery flame. **15** His feet shone like bronze that had been refined in a furnace, and his voice was like the sound of a river of rushing water.[15] **16** He was holding seven stars in his right hand and a sharp sword was extending from his mouth, and his face was like the sun shining at its brightest. **17** And when I saw him, I quickly lay at his feet, breathless like a dead man, but he placed his right hand on me, and told me, "Don't be afraid. *I am* the first and the last.[16] **18** I lived and died here on the earth, but look, now I'm alive again and will live for all eternity, and I control the keys over death and over hell. **19** So record what you're seeing now as well as what I'll show you about current and future events. **20** This is the meaning of the seven stars that you saw in my right hand and of the seven golden lamp holders:[17] The seven stars represent God's messengers watching over those seven groups of believers,[18] and the seven lamp holders represent those groups of believers.

The message to the assembly in Efesos

2:1 To the assembly's messenger in Efesos write:

The one holding the seven stars in his right hand, the one walking among the seven golden lampstands, says these things: **2** "I know about your activities and work, and your endurance and that you can't tolerate evil people, and that you've investigated the ones who call themselves missionaries but are not, and you've found them to be frauds. **3** I'm aware that you've endured and even suffered persecution because you've believed in me, but you've never given up. **4** However, I do have something against you: you've abandoned the love that you first had. **5** So

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1 **RV 1:4 · Cross-ref.** Exo 3:14.

2 **RV 1:4 · Cross-ref.** Rev 4:5.

3 **RV 1:5 · Cross-ref.** Isa 55:4.

4 **RV 1:5 · Cross-ref.** Psa 89:27.

5 **RV 1:6 · Cross-ref.** Exo 19:6; Rev 5:10.

6 **RV 1:7 · Cross-ref.** Dan 7:13; Mat 24:30; Mrk 13:26; Luk 21:27; 1Th 4:17.

7 **RV 1:7 · Cross-ref.** Zech 12:10; Yhn 19:34,37.

8 **RV 1:7 · Cross-ref.** Zech 12:10; Mat 24:30.

9 **RV 1:8 · Cross-ref.** Rev 22:13.

10 **RV 1:8 · Cross-ref.** Exo 3:14.

11 **RV 1:13 · Note** It's not certain what was meant here: either 'a man who looked like the son of humanity' or 'a form that looked like a human man'.

12 **RV 1:13 · Cross-ref.** Dan 7:13.

13 **RV 1:13 · Cross-ref.** Dan 10:5.

14 **RV 1:14 · Cross-ref.** Dan 7:9.

15 **RV 1:15 · Cross-ref.** Eze 1:24; 43:2.

16 **RV 1:17 · Cross-ref.** Isa 44:6; 48:12; Rev 2:8; 22:13.

17 **RV 1:20 · Cross-ref.** 1:12.

18 **RV 1:20 · Cross-ref.** 1:11.

now, you need to remember where you've fallen from, and repent and repeat how you behaved at the beginning, but if you don't, I'll come to you and if you don't repent, I'll remove your lampstand from its place. 6 But you do have this going for you: you hate what the disciples of Nikolaos are doing,[19] just like I do.

7 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies.

I will grant the right to eat from the tree that gives life[20] in **God's** paradise[21] to everyone who overcomes."

The message to the assembly in Smurna

8 To the assembly's messenger in Smurna write:

The one who's the first and the last,[22] who died but lived again, says these things: 9 "I know about your suffering and your poverty, but you're actually rich! I also know how about the slander of those who consider themselves to be Yehudim (Jews), but they're not true Yehudim because their master is Satan. 10 Don't be afraid about what you're going to suffer. Yes, the devil will throw some of you into prison where your faith will be tested, and you'll experience persecution for ten days. Just remain faithful, even if it means death, and I'll give you life as a reward.

11 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies.

Anyone who stays true won't be affected by the second death."[23]

The message to the assembly in Pergamos

12 To the assembly's messenger in Pergamos write:

The one with the sharp sword says these things: 13 "I know where you live: where Satan's throne is. Despite that, you firmly believe in me and you haven't denied your faith in me, even when Antipas, the faithful man who told others about me was killed in your city, where Satan lives. 14 But I do have a few things against you: you have some people there who hold to the ancient prophet Bil'am's (Balaam's) teaching.[24] He taught Moav's (Moab's) king, Balak, how to tempt the Israelis and to eat food that had been sacrificed to idols, and to be sexually immoral.[25] 15 In the same way, some of you also follow the teachings of Nikolaos' disciples.[26] 16 So turn away from all that, otherwise I'll come soon and battle against them with the word of my mouth.

17 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies.

Anyone who stays true will be given hidden food from heaven,[27] and I'll give each of them a white stone with a new name written on it[28] that no one knows apart from the person receiving it."

The message to the assembly in Thuateira

18 To the assembly's messenger in Thuateira write:

God's son, the one with eyes like a flame of fire and with feet like bronze, says: 19 "I know what you've been doing, and about your love and faith, and your service and endurance, and what you're doing now is better than what you first did. 20 But I have against you that you tolerate that woman Izevel (Jezebel)[29] who calls herself a prophetess, and she deceives my servants by teaching them to be sexually immoral and to eat food that's been offered to idols. 21 Even though I've given her time to repent, she's still not willing to turn away from her immorality. 22 Listen, I'm going to punish her with a terrible sickness, and to punish those who are committing adultery with her with terrible suffering if they don't turn away from what she's doing. 23 I will kill her children, then all the assemblies will know that I am the one who searches people's affections and hearts,[30] and who punishes or rewards each one of you depending on your actions.[31]

24 But the rest of you believers in the city of Thuateira haven't obeyed that woman's teachings and haven't taken part in what she calls 'the secret practices that Satan taught her', I have something to say to you all as well. I won't give you any other burden 25 except just to continue to obey the true teaching that you've received, until I return. 26 And anyone who's victorious, who continues to do what I command until the end, I'll give them authority to rule over the people groups on earth. 27 They'll rule them with irresistible power, and those who rebel will be smashed like unwanted clay pots,[32] 28 just like the authority that I've received from my father. And I'll give them the morning star.

29 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies."

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19 **RV 2:7 · Note** Nicolaus' disciples ate food that had been sacrificed to idols and committed sexual sins.

20 **RV 2:7 · Cross-ref.** Gen 2:9; Rev 22:2.

21 **RV 2:7 · Cross-ref.** Eze 28:13; 31:8 (LXX).

22 **RV 2:8 · Cross-ref.** Isa 44:6; 48:12; Rev 1:17; 22:13.

23 **RV 2:11 · Cross-ref.** Rev 20:14; 21:8.

24 **RV 2:14 · Cross-ref.** Num 22:5,7; 31:16; Deu 23:4.

25 **RV 2:14 · Cross-ref.** Num 25:1-3.

26 **RV 2:15 · Note** They eat food that has been sacrificed to idols, and they commit sexual sins.

27 **RV 2:17 · Cross-ref.** Exo 16:14-15; 16:33-34; Yhn 6:48-50.

28 **RV 2:17 · Cross-ref.** Isa 62:2; 65:15.

29 **RV 2:20 · Cross-ref.** 1Ki 16:31; 2Ki 9:22,30.

30 **RV 2:23 · Cross-ref.** Psa 7:9; Jer 17:10.

31 **RV 2:23 · Cross-ref.** Psa 62:12.

32 **RV 2:26-27 · Cross-ref.** Psa 2:8-9 (LXX).

Readers' Version

The message to the assembly in Sardeis

3:1 To the assembly's messenger in Sardeis write:

The one having the seven spirits **of God** and the seven stars says these things: "I know what you're achieving and that you have a reputation of being 'alive', but you're actually dead. **2** So wake up from the dead and strengthen what's left and was about to die, because your actions have been inadequate in **God's** sight. **3** Remember how you first listened to and internalised God's message, and how you obeyed it and repented. If you don't wake up soon, I'll come unexpectedly—you'll certainly not know in advance when I'll be coming.[33] **4** But you do have a few people in Sardeis who haven't stained their records, and because they are worthy, they'll be dressed in white and walk with me. **5** So anyone who conquers will be dressed like that in pure white, and I certainly won't erase their names from the Book of Life,[34] but I'll declare their names to my father and to his messengers.[35]

6 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies."

The message to the assembly in Filadelfeia

7 To the assembly's messenger in Filadelfeia write:

The holy one, the true one, the one having King David's key to the city, the one who opens doors no one can shut, and who shuts doors no one can open,[36] says: **8** "I know everything you've been doing. Listen, I have placed an opened door in front of you that no one can shut. You aren't very strong, yet you've obeyed my instructions and you haven't disowned knowing me. **9** Listen, I'll give those people from Satan's synagogue (the ones who say that they're believing Yehudim (Jews), but they're not—they're lying), I'll make them so that they will come and bow down in front of you,[37] and then they'll know that I love you.[38] **10** Because you followed my instructions about persevering, I will spare you from the time of trouble that all of humanity will soon experience (which will test everyone living on the earth). **11** I'll come quickly. Hold firmly to what you have so that no one can take away your crown. **12** Anyone who's an overcomer, I'll make them a pillar in my god's temple and they'll never leave it again. I will write my god's name on them, and the name of my god's city (the new Yerushalem (Jerusalem) which will come down out of heaven from my **god**),[39] and my new name.[40]

13 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies."

The message to the assembly in Laodikeia

14 To the assembly's messenger in Laodikeia write:

The truth, the faithful and true witness, the originator of **God's** creation,[41] says: **15** "I'm aware of what you've been doing and that you're neither hot nor cold. (You'd benefit[42] if you were hot or cold.) **16** So because you're lukewarm, neither hot nor cold, I'll spit you out of my mouth. **17** You brag, 'I'm rich, yes I've grown rich and don't have any needs,' but you don't realise that you're actually miserable and pitiable, and poor and blind and naked. **18** I advise you to buy gold from me that's been refined by fire so that you might get rich, and buy white clothes so that you can dress yourself so that the shame of your nakedness might not be displayed, and buy ointment to rub on your eyes so that you'll be able to see. **19** I tell off and discipline those that I love,[43] so be earnest and turn away from your disobedience. **20** Yes, I stand at the door and knock—if anyone hears my voice and opens the door, I will come in and eat with him, and he'll eat with me. **21** Anyone who overcomes, I'll give the right to sit with me on my throne, just like when I conquered and sat with my father on his throne.

22 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies.

Worshipping in heaven

4:1 After that, I looked and wow, a door opening in heaven, and the first voice that I'd heard that sounded like a trumpet told me, "Come up here and I'll show you what must happen after those things." **2** Immediately I was in **the spirit** and wow, a throne was appearing in heaven with someone sitting on it.[44] **3** The one sitting there sparkled like jewels, and an emerald-looking rainbow encircled the throne. **4** Surrounding that throne were twenty-four other thrones, and on them sat twenty-four elders dressed in white and with golden crowns on their heads. **5** From the centre throne came lightning flashes and thunderous sounds and voices.[45] In front of it, seven torches were

33 **RV 3:3 · Cross-ref.** Mat 24:43-44; Luk 12:39-40; Rev 16:15.

34 **RV 3:5 · Cross-ref.** Exo 32:32-33; Psa 69:28; Rev 20:12.

35 **RV 3:5 · Cross-ref.** Mat 10:32; Luk 12:8.

36 **RV 3:7 · Cross-ref.** Isa 22:22; Yob 12:14.

37 **RV 3:9 · Cross-ref.** Isa 49:23; 60:14.

38 **RV 3:9 · Cross-ref.** Isa 43:4.

39 **RV 3:12 · Cross-ref.** Rev 21:2.

40 **RV 3:12 · Cross-ref.** Isa 62:2; 65:15.

41 **RV 3:14 · Cross-ref.** Prv 8:22.

42 **RV 3:15 · Note** TC: Some manuscripts don't have this parenthesised sentence at all, and some later manuscripts have 'I wish' instead of 'You'd benefit'.

43 **RV 3:19 · Cross-ref.** Prv 3:12; Heb 12:6.

44 **RV 4:2-3 · Cross-ref.** Eze 1:26-28; 10:1.

45 **RV 4:5 · Cross-ref.** Exo 19:16; Rev 8:5; 11:19; 16:18.

Readers' Version

burning,[46] which are **God's** seven spirits.[47] 6 In front of the throne was something like a sea of glass that was as clear as crystal.[48]

Around the throne were four living creatures, covered both front and back with eyes. 7 This first living creature resembled a lion, the second resembled a bull, the third had a face like a man, and the fourth one resembled a flying eagle. 8 Each of the four living creatures had six wings with eyes all around and underneath them.[49] Day and night they never stop saying:

'Holy, holy, holy,
is **Yahweh**, almighty **God**,
who was and is and is to come.'[50]

9 Whenever the living creatures praise the one sitting on the throne and honour him and thank him (the one who lives through all the ages), 10 the twenty-four elders drop to their knees with their faces to the ground in front of the one sitting on the throne and worship the one who lives through all the ages. They place their crowns down in front of the throne and say:

11 "You, our **God** and **master**, are worthy to receive praise and honour and power,
because you created everything.
Everything exists just as you determined to create it."

The scroll and the lamb

5:1 Then I saw a scroll in the right-hand of the one sitting on the throne. It had writing on both sides, and had been sealed with seven wax seals.[51] 2 I also saw a powerful messenger who was asking in a loud voice, "Who's worthy to break the seals and open the scroll?" 3 But there wasn't any person on earth or in the place of the dead who was permitted to open the scroll and read it. 4 I began to cry loudly, because no one could be found who was worthy to open the scroll or look inside it. 5 Then one of the elders said to me, "Stop crying. Look, here's the lion from the tribe of Yehudah (Judah).[52] He's the descendant of King David[53] who's a conqueror who's competent to break the seals and open the scroll."

6 Then I saw a lamb standing there between the throne and the four living creatures and the elders. The lamb looked like it had been slaughtered,[54] and it had seven horns and seven eyes which are **God's** seven spirits that had been sent throughout the world.[55] 7 The lamb went up to the throne and accepted the scroll from the right hand of the one sitting on the throne. 8 When he'd taken the scroll, the four living creatures and the twenty-four elders knelt down in front of the lamb. Each elder held a harp and a bowl that was full of incense (which symbolised the prayers of the believers).[56] 9 They sung a new song like this:[57]

"It's you who's worthy to take the scroll and break its seals,
because you were slaughtered and with your blood you purchased people for **God**
from every tribe and language and people group and nation.
10 You've made them to be a kingdom
and to be priests to serve our **God**,[58]
and they will reign on the earth."

11 Then I looked and I heard the voices of the living creatures and elders that were around the throne along with millions of God's messengers[59] 12 saying with loud voices:

"The lamb that was slaughtered is worthy to receive power and riches,
and wisdom and strength and honour and praise and blessing."

13 Then I heard every creature in heaven and on earth, and under the earth and in the sea—everything everywhere—saying,

"To the one sitting on the throne
and to the lamb,
be praise and honour and GLORY and power
forever and ever."

14 Then the four living creatures said, "May it be so," and the elders knelt down and worshipped.

The lamb breaks the first six seals

6:1 Then I saw the lamb breaking the first of the seven seals, and I heard one of the four living creatures say, "Come," in a thunderous voice. 2 So I looked, and wow, there was a white horse[60] with someone sitting on it holding a bow and arrow. A crown was given to him, and then he went out as a conqueror to conquer. 3 And when the lamb broke

46 **RV 4:5 · Cross-ref.** Eze 1:13.
47 **RV 4:5 · Cross-ref.** Rev 1:4; Zech 4:2.
48 **RV 4:6 · Cross-ref.** Eze 1:22.
49 **RV 4:8 · Cross-ref.** Eze 1:18; 10:12.
50 **RV 4:8 · Cross-ref.** Isa 6:2-3.
51 **RV 5:1 · Cross-ref.** Eze 2:9-10; Isa 29:11.
52 **RV 5:5 · Cross-ref.** Gen 49:9.
53 **RV 5:5 · Cross-ref.** Isa 11:1,10.
54 **RV 5:6 · Cross-ref.** Isa 53:7.
55 **RV 5:6 · Cross-ref.** Zech 4:10.
56 **RV 5:8 · Cross-ref.** Psa 141:2.
57 **RV 5:9 · Cross-ref.** Psa 33:3; 98:1; Isa 42:10.
58 **RV 5:10 · Cross-ref.** Exo 19:6; Rev 1:6.
59 **RV 5:11 · Cross-ref.** Dan 7:10.
60 **RV 6:2 · Cross-ref.** Zech 1:8; 6:3,6.

Readers' Version

the second seal, I heard the second living creature say, "Come," 4 and another horse came out. It was a red horse,[61] and the one sitting on it was given permission to withdraw peace from the earth so that people would slaughter each other, and a large sword was given to him. 5 Then the lamb broke the third seal and I heard the third living creature say, "Come." I looked, and wow, there was a black horse,[62] and the one sitting on it held balancing scales in his hand. 6 Then I heard something like a voice from among the four living creatures that said, "A kilo of wheat for a day's pay, or three kilos of barley for the same price. But don't harm the oil and wine supplies."

7 When the lamb broke the fourth seal, I heard the voice of the fourth living creature saying, "Come." 8 Then I looked, and wow, there was a green horse. The one sitting on it was named 'Death', and Haidais was sitting behind him. They were given authority over a quarter of the earth: to execute people with the sword, with famine, with death, and with the wild animals on the earth.[63]

9 When the lamb broke the fifth seal, under the altar I saw the souls of everyone who had been killed because of **God's** word and because of the testimony that they had upheld. 10 These souls called out loudly, "You, master, always do what is right and decide what is right! So please condemn and punish the people on the earth who killed us." 11 Then each of them was given a white robe, and told to wait a little longer until the full number was reached of their fellow servants and brothers and sisters who would also be killed like they were.

12 When the lamb broke the sixth seal, there was a violent earthquake[64] and the sun went black like black cloth, and the moon which was full, went red like blood.[65] 13 Also the stars fell out of the sky, just like how a fig tree out of season drops its fruit when it gets shaken by a strong wind.[66] 14 The sky was split apart like a scroll being rolled up, and all the mountains and islands were moved out of their places.[67] 15 Then the kings on the earth, and high-ranking officials, military officers, rich people and influential individuals, all slaves and free people hid in caves and among rocks on the mountains.[68] 16 They told the mountains and rocks, "Fall down on us and hide us[69] so that the one sitting on the throne can't see us, and also from the lamb's anger 17 because today is the terrible day when their anger has eventuated, and who can stand up to that?"[70]

The 144,000 marked Israelis

7:1 After that I saw four messengers standing around the earth, holding back the four winds of the earth[71] so that no wind would blow on land or sea or on any tree. 2 Then I saw another messenger coming up from the direction of the rising sun, and he was holding the living **God's** seal. He called out loudly to the four messengers that **God** had permitted to damage the earth and the sea, 3 saying, "Don't harm the earth or the sea or the trees until we can mark the seal on the foreheads of **God's** servants."[72] 4 Then I heard the count of those who were marked with the seal. There were 144,000 from all of Yisrael's (Israel's) tribes. 5 There were 12,000 from the tribes of Yehudah (Judah), Re'uven, Gad, 6 Asher, Naftali (Naphtali), Menasheh (Manasseh), 7 Shim'on (Simeon; Grk. Sumeon), Levi, Yisakar (Issachar), 8 Zevulun, Yosef (Joseph), and Benyamin.

The huge crowd dressed in white

9 After that, I looked and wow, there was a huge crowd too large to count, from every nation and tribe and people and language, standing in front of the throne and the lamb, having been dressed in white robes and holding palm branches, 10 and they were shouting loudly, "Our **God** who's sitting on the throne has saved us! The lamb has saved us!" 11 Then all the messengers stood around the throne, and around the elders and the four living beings. The messengers all knelt down in front of the throne with their faces to the ground and worshipped **God** 12 saying, "Yes, may it be so. May praise and GLORY and wisdom and thanks and honour and power and strength be given to our **God** who lives through all the ages! May it be so."

13 Then one of the elders asked me, "Who are those people in white robes and where have they come from?"

14 "Sir, you are the one who knows," I answered.

And then he told me, "Those are the ones who've come through the terrible tribulation,[73] and they've washed their robes in the blood of the lamb and made them white. 15 That's why they're here in front **of God's** throne, and they worship him day and night in his temple, and the one sitting on the throne will extend his protection over them. 16 They won't be hungry or thirsty any longer, and the sun

61 RV 6:4 · Cross-ref. Zech 1:8; 6:2.
62 RV 6:5 · Cross-ref. Zech 6:2,6.
63 RV 6:8 · Cross-ref. Eze 14:21.
64 RV 6:12 · Cross-ref. Rev 11:13; 16:18.
65 RV 6:12 · Cross-ref. Isa 13:10; Yoel 2:10,31; 3:15; Mat 24:29; Mrk 13:24-25; Luk 21:25.
66 RV 6:13-14 · Cross-ref. Isa 34:4.
67 RV 6:14 · Cross-ref. Rev 16:20.
68 RV 6:15 · Cross-ref. Isa 2:19,21.
69 RV 6:16 · Cross-ref. Hos 10:8; Luk 23:30.
70 RV 6:17 · Cross-ref. Yoel 2:11; Mal 3:2.
71 RV 7:1 · Cross-ref. Jer 49:36; Dan 7:2; Zech 6:5.
72 RV 7:3 · Cross-ref. Eze 9:4,6.
73 RV 7:14 · Cross-ref. Dan 12:1; Mat 24:21; Mrk 13:19.

Readers' Version

won't burn them with its scorching heat,[74] **17** because the lamb that's there at the throne will shepherd them.[75] The lamb will guide them to the springs of living water,[76] and **God** will ensure that every tear is wiped away from their eyes."[77] SHOULD THIS BE IN POETIC FORMAT?

The lamb of seventh seal

8:1 Then the lamb broke the seventh seal and there was silence in heaven for about half an hour. **2** And I saw the seven messengers who stand in front of **God** and they were each given a trumpet.

3 Then another messenger came and stood at the altar[78] holding a golden bowl for burning incense. He was given a lot of incense to offer which was to be mingled with the prayers of all the believers on the golden altar[79] in front of the throne. **4** So the smoke of the incense from the bowl in the messenger's hand, together with the prayers of the believers, drifted upwards in front of **God**. **5** Then the messenger took the bowl and filled it with coals of fire from the altar,[80] and threw them[81] onto the earth and that caused peals of thunder and roaring, and lightning bolts and an earthquake.[82]

The first four trumpets

6 Then the seven messengers who had the seven trumpets, got ready to blow them.

7 Then the first messenger blew his trumpet and then hail and fire mixed together with blood was thrown down on the earth[83] and a third of the earth was burnt up along with a third of the trees, and all the green grass got burnt up.

8 Then the second messenger blew his trumpet, and something was thrown into the ocean that was like a huge, burning mountains, and a third of the sea turned into blood. **9** One third of the living creatures in the sea died, and a third of the ships were destroyed.

10 Then the third messenger blew his trumpet and a huge star, burning like a torch, fell down from the sky[84] and landed on a third of the rivers and on the springs of water. **11** That star is named 'Bitterness' and a third of those waters turned bitter. Many people died from the waters, because they became poisonous.[85]

12 Then the fourth messenger blew his trumpet and a third of the sun and the moon were struck and the sun didn't shine for a third of the day, nor the moon for a third of the night. One third of the stars were struck and went dark.[86]

13 Then as I watched, I heard an eagle that was flying high in the sky, shouting loudly, "Three terrible things will happen to the people who are living on the earth when the three remaining messengers blow their trumpets."

The fifth trumpet brings the first terror

9:1 Then the fifth messenger blew his trumpet and I saw a star that had fallen from the sky to the earth, and he/it[87] was given the key to the deep, dark pit. **2** When he/it unlocked and opened that pit, smoke came up out of it like the smoke of a large furnace,[88] and the smoke darkened the sun and the air. **3** Then locusts came out of the smoke and descended on the land,[89] and they were given stinging power like the large scorpions of the earth. **4** However the locusts were told that they shouldn't harm the grass or any green plants or trees, but only those people who didn't have **God's** mark on their foreheads.[90] **5** They weren't given power to kill them, but only to torment them for five months, and their torment was like that of a scorpion when it strikes a person. **6** People in those days will try to die, but won't be able to—they will long to die, but death will run away from them.[91]

7 The locusts looked like horses that had been prepared for battle,[92] with something on their heads that were similar to golden crowns and their faces being like human faces. **8** Their hair was like women's hair and their teeth

74 **RV 7:16 · Cross-ref.** Isa 49:10.
75 **RV 7:17 · Cross-ref.** Psa 23:1; Eze 34:23.
76 **RV 7:17 · Cross-ref.** Psa 23:2; Isa 49:10.
77 **RV 7:17 · Cross-ref.** Isa 25:8.
78 **RV 8:3 · Cross-ref.** Amos 9:1.
79 **RV 8:3 · Cross-ref.** Exo 30:1,3.
80 **RV 8:5 · Cross-ref.** Lev 16:12; Eze 10:2.
81 **RV 8:5 · Note** The Greek doesn't specify whether or not the bowl itself was included.
82 **RV 8:5 · Cross-ref.** Exo 19:16; Rev 11:19; 16:18.
83 **RV 8:7 · Cross-ref.** Exo 9:23-25; Eze 38:22.
84 **RV 8:10 · Cross-ref.** Isa 14:12.
85 **RV 8:11 · Cross-ref.** Jer 9:15.
86 **RV 8:12 · Cross-ref.** Isa 13:10; Eze 32:7; Yoel 2:10,31; 3:15.
87 **RV 9:1 · Note** It's ambiguous in the Greek whether the key was given to the messenger or the star, or possibly the falling star was the messenger.
88 **RV 9:2 · Cross-ref.** Gen 19:28.
89 **RV 9:3 · Cross-ref.** Exo 10:12-15.
90 **RV 9:4 · Cross-ref.** Eze 9:4.
91 **RV 9:6 · Cross-ref.** Yob 3:21; Jer 8:3.
92 **RV 9:7 · Cross-ref.** Yoel 2:4.

Readers' Version

were like lions' teeth.[93] 9 They wore chestplates that seemed to be made of iron, and the sound of their wings was like the roar of many horses rushing into battle pulling chariots.[94] 10 They had tails with stingers like scorpions which had the power to harm people for five months. 11 They had a king in charge of them who's the messenger of the deep pit—his name is 'Destroyer'. ('Avadon' in Hebrew and 'Apolluon' in Greek.)

12 The first terrible event has now passed, but there are still two more to follow.

The sixth trumpet brings the second terror

13 Then the sixth messenger blew his trumpet and I heard a voice coming from the corners of the golden altar in front of **God**,[95] 14 that was telling the sixth messenger (with the trumpet), "Release the four messengers that are tied up by the large Perat (Euphrates) River." 15 So the four messengers who had been prepared for this exact time were released to kill a third of humankind. 16 I heard someone say how many mounted soldiers there were—there were 200 million of them, 17 and this is what the horses and their riders looked like in my vision: the soldiers wore chestplates that were red like fire, blue like sapphire, and yellow like sulfur. The heads of the horses were like lions' heads, and fire, smoke, and fumes from burning sulfur came out of their mouths. 18 These three disasters (fire, smoke, and burning sulfur coming out of their mouths) killed one third of humankind 19 because the horses' power is in their mouths and in their tails, because their tails are like snakes, having heads that injure people.

20 However, the rest of humankind that hadn't been killed by those disasters, didn't repent of their actions and didn't stop worshipping demons and idols made of gold and silver and bronze and stone and wood—idols that can't see, can't hear, and can't walk.[96] 21 They also didn't repent of their murdering or of their sorcery, nor of their sexual immorality or of their stealing.

The messenger and the small scroll

10:1 Then in the vision I saw another powerful messenger coming down from heaven wrapped in a cloud and with a rainbow above his head. His face was like the sun and his feet were like pillars of fire, 2 and he was holding a small opened scroll. He set his right foot down on the ocean and his left foot down on the land 3 and shouted in a loud voice like a lion roaring, and when he shouted, the seven thunders spoke out in their own voices. 4 When the seven thunders spoke, I was going to write down what they said but I heard a voice from heaven that said, "Keep what the seven thunders have said secret, and don't write it down."

5 Then the messenger that I'd seen straddling the ocean and the land raised his right hand 6 and made an oath by the one living through all the ages and who created heaven and everything in it and the earth and everything in it, and the sea and everything in it, saying, "There won't be any more delay, 7 but at the time when the seventh messenger will speak and blow his trumpet, then the hidden purposes **of God** will come to be, just like he told his slaves the prophets long ago."[97]

8 Then the one whom I had heard speak from heaven spoke to me again, saying, "Go and get the open scroll from the hand of the messenger who is straddling the ocean and the land." 9 So I went to the messenger and asked him to give me the little scroll, and he answered, "Take it and eat it. At first it'll taste sweet like honey, but afterwards it'll be uncomfortable in your stomach." 10 So I took that little scroll from the messenger's hand and ate it, and it tasted sweet like honey,[98] but my stomach hurt afterwards 11 and they told me, "You have to speak out God's message about many nations and people groups and language groups and kings."

The two witnesses

11:1 Then I was given a measuring stick[99] and told, "Go and measure **God's** temple and the altar and the people who are worshipping there, 2 but exclude the outer courtyard. Don't measure that because it's been given to the non-Jews, and they'll tread around the holy city for three and a half years.[100] 3 Then I'll give my two witnesses the ability to speak out God's message for six months, while dressed in mourning garb.

4 Those are the two olive trees and the two lampstands that stand before the **master** of the earth.[101] 5 If anyone wants to harm them, fire comes out of their mouth and burns up their enemies, yes, if anyone wants to harm them then they deserve to be killed. 6 Those witnesses have the power to stop the rain so that it doesn't rain while they're speaking out,[102] and they have power to turn rivers and lakes into blood,[103] and to damage the earth with every type of disaster just as often as they want.[104]

7 When the two witnesses have finished speaking out, the

93 **RV 9:8 · Cross-ref.** Yoel 1:6.
94 **RV 9:9 · Cross-ref.** Yoel 2:5.
95 **RV 9:13 · Cross-ref.** Exo 30:1-3.
96 **RV 9:20 · Cross-ref.** Psa 115:4-7; 135:15-17; Dan 5:23.
97 **RV 10:5-7 · Cross-ref.** Exo 20:11; Deu 32:40; Dan 12:7; Amos 3:7.
98 **RV 10:8-10 · Cross-ref.** Eze 2:8–3:3.
99 **RV 11:1 · Cross-ref.** Eze 40:3; Zech 2:1-2.
100 **RV 11:2 · Cross-ref.** Luk 21:24.
101 **RV 11:4 · Cross-ref.** Zech 4:3,11-14.
102 **RV 11:6 · Cross-ref.** 1Ki 17:1.
103 **RV 11:6 · Cross-ref.** Exo 7:17-19.
104 **RV 11:6 · Cross-ref.** 1Sam 4:8.

Readers' Version

creature that comes up from the deep, dark pit[105] will attack them. It'll overpower them[106] and then kill them.
8 Their corpses will lie on the road of the great city, which
in spiritual terms is called Sedom[107] and/or Mitsrayim
(Egypt)—where their **master** was executed by being nailed
to a stake.[108] 9 People from every nation and tribe and language will look at their corpses for three and a half days
and will prevent their corpses from being put into a tomb.
10 Those who are living on the earth will be happy about it
and celebrate and send gifts to each another because those
two prophets had tormented them, 11 but after three and a
half days, **God's** breath of life will enter into them and
they'll stand up.[109] The people who see that will be terrified. 12 Then the two witnesses will hear a loud voice from
the sky telling them, "Come up here." Then they'll go up to
heaven in a cloud as their enemies watch them go up.[110]
13 At that same time, there will be a huge earthquake[111]
which will cause a tenth of the city to collapse. That'll kill
7,000 people and the rest will be terrified and will acknowledge the **God** of heaven.

14 The second terror has then passed, but the third will be coming soon.

The seventh trumpet brings the third terror

15 Then the seventh messenger
blew his trumpet, and voices in
heaven shouted loudly, "The kingdom of the world has become the kingdom of our **master**
and of his **messiah**, and he will reign through all the
ages."[112] 16 The twenty-four elders sitting on their thrones
in front of God knelt down with their faces to the ground
and worshipped **God**, 17 saying,

"**Yahweh**, **God**, ruler of everything, we thank you,
the one who always existed,
and who exists now.
You have taken your incredible power
and have started to reign.
18 The nations were enraged,
but your anger has arrived.[113]
It's the time to judge the dead
and to give a reward to your slaves, the prophets,
and to those who obey you and those who respect you,
both the lowly ones and the powerful,[114]
and to destroy those who are destroying the earth."

19 Then **God's** temple in heaven was opened, and the
wooden chest containing his agreement appeared in his
temple. And there were flashes of lightning, and rumblings, and peals of thunder, and an earthquake,[115] and a
large hailstorm.[116]

The woman and the dinosaur

12:1 Then a miraculous sign appeared in heaven: a woman clothed
with the sun, and with the moon under her feet, and a
crown of twelve stars on her head. 2 She was about to give
birth and was crying out in pain and agony.

3 Another miraculous sign appeared in heaven, and wow,
a huge, red dinosaur with seven heads, ten horns,[117] and
seven crowns on his heads. 4 His tail swept a third of the
stars out of the sky and hurled them down to earth,[118]
then he stood in front of the woman who was about to give
birth, so that when the child was delivered, he could devour it. 5 The woman gave birth to a son[119] who's going to
rule all the nations with an iron scepter,[120] and he was
snatched away to **God** and to his throne, 6 and the woman
fled into the wilderness where **God** had prepared a place
for her so that they might nourish her there for three and
a half years.

7 Then a battle began in heaven, with Mika'el
(Michael)[121] and his messengers making war on the dinosaur. But the dinosaur and his messengers fought back,
8 but couldn't win, so after that they weren't able to stay in
heaven anymore. 9 Thus the huge dinosaur was thrown
out—that ancient snake[122] called 'the devil' and 'Satan'—the one who deceived the whole world. He was
thrown down to the earth[123] and his messengers were
thrown down with him.

10 Then I heard a loud voice in heaven saying, "Now our

105 **RV 11:7 · Cross-ref.** Dan 7:7; Rev 13:5-7; 17:8.
106 **RV 11:7 · Cross-ref.** Dan 7:21.
107 **RV 11:8 · Cross-ref.** Isa 1:9-10.
108 **RV 11:8 · Cross-ref.** Jhn 20:25.
109 **RV 11:11 · Cross-ref.** Eze 37:10.
110 **RV 11:12 · Cross-ref.** 2Ki 2:11.
111 **RV 11:13 · Cross-ref.** Rev 6:12; 16:18.
112 **RV 11:15 · Cross-ref.** Exo 15:18; Dan 2:44; 7:14,27.
113 **RV 11:18 · Cross-ref.** Psa 2:5; 110:5.
114 **RV 11:18 · Cross-ref.** Psa 115:13.
115 **RV 11:19 · Cross-ref.** Rev 8:5; 16:18.
116 **RV 11:19 · Cross-ref.** Rev 16:21.
117 **RV 12:3 · Cross-ref.** Dan 7:7.
118 **RV 12:4 · Cross-ref.** Dan 8:10.
119 **RV 12:5 · Cross-ref.** Isa 66:7.
120 **RV 12:5 · Cross-ref.** Psa 2:9.
121 **RV 12:7 · Cross-ref.** Dan 10:13,21; 12:1; Jude 9.
122 **RV 12:9 · Cross-ref.** Gen 3:1.
123 **RV 12:9 · Cross-ref.** Luk 10:18.

Readers' Version

god's salvation and power and kingdom have come, and the authority of his **messiah**, because the accuser of the believers has been thrown out—the **one** who spent day and night in front of **God** accusing them.[124] **11** They conquered him by means of the lamb's blood and by the message in their testimony. Indeed, they were prepared to die if necessary. **12** So, be glad you heavens and those who shelter in them. The earth and the sea won't have a good ending because the devil has gone down to you and he's very angry because he knows he doesn't have much time left."

13 When the dinosaur realised that God had thrown him down to the earth, he tried to attack the woman who had given birth to the son. **14** But two large, eagle wings were given to the woman so that she could fly away to the wilderness, to her place where she'll be nourished away from the snake for three and a half years.[125] **15** Then the snake poured water out of his mouth like a river towards the woman so that the current would sweep her away, **16** but the ground helped the woman by opening up a big hole, and so the flood that the dinosaur poured out from his mouth disappeared into it. **17** The dinosaur was furious with the woman and went away to battle against the rest of her children, the ones obeying **God's** commands and believing **Yeshua's** (Jesus'; Grk. Yesus') testimony.

18 Then the dinosaur stood on the beach by the ocean

The two wild animals

13:1 and I saw a wild creature coming up out of the water.[126] It had ten horns and seven heads, and on its horns were ten crowns, and anti-God names were written on each of its heads.[127] **2** The sea creature that I saw was like a leopard with feet like a bear and a mouth like a lion,[128] and the dinosaur gave it his power and his throne and wide-ranging authority. **3** One of the heads of the sea creature looked as if someone had wounded it so that it had died, but that wound had healed and as a result, all the people of the earth marvelled at the sea creature and obeyed it. **4** They worshipped the dinosaur because he had given authority to the sea creature, and they worshipped the sea creature, saying, "Who is like this sea creature and who is able to battle against it?"

5 The sea creature was given a mouth so it could speak out arrogant and anti-God statements, and it was given authority to act for three and a half years.[129] **6** So it started speaking out anti-**God** statements, as well as speaking out against **God's** name and his home and those who live in heaven. **7** It was given permission to battle against the believers and to conquer them,[130] and it was given authority over every tribe and people and language and nation. **8** All the people living on the earth will worship it—all of those whose names have never been written in the lamb's book of life since the creation of the world[131]—the lamb who was slaughtered.[132]

9 Everyone who wants to understand needs to listen. **10** If anyone's enemies are going to capture them, they will capture them and if anyone's enemies are going to kill them with a sword, they'll kill them with a sword.[133] So God's people must endure suffering and remain faithful.

11 Then I saw a second wild animal come up from the earth. It had two small horns on its head like a lamb, but it spoke like a dinosaur. **12** This land animal carries out all the orders of the sea creature and insists that the people who live on the earth worship the sea creature—the one that almost died except its wound healed. **13** The land animal also did amazing miracles and it even caused fire to fall from the sky down to the earth that people could see. **14** The dinosaur gave the land animal the power to do these miracles on behalf of the sea creature. The land animal used the miracles to deceive the people who live on the earth, telling them to make an idol that looked like the sea creature that had survived a sword wound that seemed to kill it. **15** The dinosaur also gave the land animal the power to make that idol live and so the idol that looked like the sea creature was able to speak. The land animal was able to execute anyone who refused to worship the idol **16** and it also required each person, whether important or not, and whether rich or poor, free or slave, to have a mark on their right hand or on their forehead. **17** Then the land creature ordered that no one could buy or sell anything if they don't have that mark. The mark was the name of the sea creature or the number that stood for its name.

18 This calls for wisdom: Let anyone who has understanding calculate the number of the creature, because it's the number of a man and his number is 666.[134]

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124 RV 12:10 · Cross-ref. Yob 1:9-11; Zech 3:1.

125 RV 12:14 · Cross-ref. Dan 7:25; 12:7.

126 RV 13:1 · Cross-ref. Dan 7:3.

127 RV 13:1 · Cross-ref. Rev 17:3,7-12.

128 RV 13:2 · Cross-ref. Dan 7:4-6.

129 RV 13:5-6 · Cross-ref. Dan 7:8,25; 11:36.

130 RV 13:7 · Cross-ref. Dan 7:21.

131 RV 13:8 · Cross-ref. Psa 69:28.

132 RV 13:8 · Note 'since the creation of the world' is placed to connect with 'written' (similar to how it is in 17:8), but the Greek grammar would also allow it to be at the end of the verse (as it is physically in the Greek) connected to 'slaughtered' instead (as you'll find in some other translations).

133 RV 13:10 · Cross-ref. Jer 15:2; 43:11.

134 RV 13:18 · Note There are some manuscripts that have the number as 616 (XIS) rather than 666 (XES). See https://GreekCNTR.org/collation/?v=66013018.

Readers' Version

The lamb and the 144,000

14:1 Then I looked and wow, the lamb was standing on Mt. Tsiyon (Zion), and with him were 144,000 people with his name and the name of his father written on their foreheads.[135] **2** I heard a sound from heaven like the sound of lots of water and like the sound of great thunder, and the sound that I heard was like lots of people playing their harps. **3** They sang a new song in front of throne and the four living creatures and the elders, and no one was able to learn the song except the 144,000 who had been bought from the earth. **4** They are all virgins and they follow the lamb wherever he goes. Out of all people, these ones have been purchased as a first fruits offering for **God** and for the lamb, **5** and they tell no lies because they are innocent.[136]

The three messengers

6 Then I saw another messenger flying through the air, having the good message that's eternal to proclaim to those living on the earth, even to every nation and tribe and language and people, **7** saying in a loud voice, "Honour **God** and praise him, because his judgement time has come. Worship the one who made the heaven and the earth and the sea and the springs of water."

8 Then a second messenger followed, saying, "The powerful Bavel (Babylon) has fallen into ruins,[137] the city that caused all the nations to drink from the wine of the passion of her immorality!"

9 Then a third messenger followed them, saying in a loud voice, "Those who worship the sea creature and its image, and receive a mark on their forehead or on their hand, **10** they'll be on the receiving end of **God's** anger which he'll pour out undiluted,[138] so they'll be tormented with fire and burning sulfur[139] in front of God's messengers and of the lamb. **11** The smoke from their torment will continue through all the ages,[140] yes, the ones worshipping the sea creature and its image and anyone who receives the mark of its name will have no rest, day or night. **12** So the believers who obey **God's** commands and have faith in **Yeshua** (Jesus; Grk. Yesus) must persevere on.

13 Then I heard a voice from heaven saying, "Write, 'Blessed are the those who die trusting in **the master** from now on.' "

The harvest of the world

"Yes," says the **spirit**, "so they will rest from their work, because the record of their activities will follow with them."

14 Then I looked and wow, there was a white cloud, and someone who looked like a human was sitting on the cloud[141] with a golden crown on his head and a sharp sickle (harvesting tool) in his hand. **15** Another messenger came out of the temple, calling out in a loud voice to the one sitting on the cloud: "Extend your sickle and cut the grain because it's harvest time—the harvest of the earth is ripe now."[142] **16** So the one sitting on the cloud swung his sickle across the earth, and the earth was harvested.

17 Then another messenger came out from the temple in heaven, also holding a sharp sickle.

18 And another messenger came from the altar, the one who had authority over the fire, and he shouted in a loud voice to the one with the sharp sickle, saying, "Extend your sharp sickle out and gather the clusters of the grapevine of the earth, because their grapes are ripe." **19** So the messenger swung his sickle across the earth and harvested the grapevine of the earth, and he threw the grapes into the great wine-pressing pit which is **God's** anger. **20** Then the grapes were trampled in the wine-pressing pit outside the city,[143] and blood came out of it and flowed up to the height of a horse's bridle for 300 kilometres.

The messengers bringing the final plagues

15:1 Then I saw another miraculous sign in heaven: seven messengers with the seven final disasters, because the expression **of God's** anger will finish with these.

2 I saw something that was like a sea of glass that had been mixed with fire. The people who had been victorious over the sea creature and over its image and over the number of its name were standing on that sea of glass. They were holding harps from **God** **3** and singing this song that came from **God's** slave Mosheh (Moses),[144] and from the lamb, which went:

"What you do, **Yahweh God**, ruler over everything,
is powerful and marvellous.
Your ways PATHS? are fair and honest,
king of the ages.[145]
4 Who will refuse to respect you, **Yahweh**,
and honour your name?[146]
Yes, you alone are HOLY,
because all the nations will come

135 **RV 14:1 · Cross-ref.** Eze 9:4; Rev 7:3.
136 **RV 14:5 · Cross-ref.** Zeph 3:13.
137 **RV 14:8 · Cross-ref.** Isa 21:9; Jer 51:8; Rev 18:2.
138 **RV 14:10 · Cross-ref.** Isa 51:17.
139 **RV 14:10 · Cross-ref.** Gen 19:24; Eze 38:22.
140 **RV 14:11 · Cross-ref.** Isa 34:10.
141 **RV 14:14 · Cross-ref.** Dan 7:13.
142 **RV 14:15 · Cross-ref.** Yoel 3:13.
143 **RV 14:20 · Cross-ref.** Isa 63:3; Lam 1:15; Rev 19:15.
144 **RV 15:3 · Cross-ref.** Exo 15:1.
145 **RV 15:2 · Note** TC: There's a textual variant here where some manuscripts have 'εθνων' (nations) and other readings instead of the older reading: 'αἰώνων' (ages).
146 **RV 15:4 · Cross-ref.** Jer 10:7.

Readers' Version

and worship in front of you,[147]
because your RIGHTEOUS acts have been revealed."
5 Then after that, I saw that the temple doors—the tent
that's a testimony—were open[148] 6 and the seven messen-
gers holding the seven disasters came out of the temple.
They were dressed in clean, bright linen, with golden
sashes wrapped around their chests. 7 Then one of the four
living creatures gave the seven messengers seven golden
bowls that were full of the anger **of God** who lives through
all the ages, 8 and the temple was filled with smoke from
God's glory and from his power, and no one was able to en-
ter the temple until the seven disasters from the seven
messengers were completed.[149]

The pouring out of God's anger

16:1 Then I heard a loud voice from
the temple telling the seven messen-
gers, "Go and pour out the seven bowls of **God's** anger
onto the earth."
2 So the *first* messenger went and poured out his bowl on
the earth, all the people with the sea creature's mark and
the ones worshipping its image.[150]
3 The *second* messenger poured out his bowl into the
ocean and it went thick like a corpse's blood, and every liv-
ing creature in it died.
4 The *third* messenger poured out his bowl into the rivers
and the springs of water, and it became blood.[151] 5 Then I
heard the messenger who was in charge of those waters
say to God, "You are righteous, the one who exists now and
in the past, the HOLY one, because you have judged these.
6 Because they killed those who obeyed God and killed the
prophets and poured out their blood, you have also given
blood to them to drink. It's what they deserve." 7 Then I
heard (someone at?) the altar say, "Yes, **Yahweh God**, ruler
of all, you judge people with truth and fairness."
8 The *fourth* messenger poured out his bowl onto the sun
and it was permitted to scorch people with fire. 9 So people
were scorched with incredible heat and they swore at the
God who has authority over those disasters, but they did
not turn from their disobedience and honour him.
10 The *fifth* messenger poured out his bowl on the throne
of the sea creature and its kingdom went dark.[152] The peo-
ple there were biting their tongues from the pain, 11 and
they swore at the **God** of heaven because of their pain and
their sores, but they didn't turn from their evil actions.
12 The *sixth* messenger poured out his bowl onto the
large River Perat (Euphrates) and its water was dried up[153]
in order to prepare the path of the kings from the east. 13 I
saw three evil spirits like frogs come out from the di-
nosaur's mouth and out from the sea creature's mouth and
out from the false prophet's mouth, 14 because they are
demons' spirits that are able to do miraculous signs. They
went out to the rulers all over the world to gather them to-
gether for battle on the great day **of God**, the ruler of all.
15 ("Listen, I am coming unexpectedly like a thief![154] It'll
be good for the ones who are alert and with their clothes
ready so they won't have to walk around naked and ex-
posed.")
16 Then the demons' spirits gathered the rulers at the
place called Harmagedon in Hebrew.[155]
17 The *seventh* messenger poured out his bowl onto the
air and a loud voice came out from the throne in the tem-
ple saying, "It's now done." 18 Then there was lightning
and thunder and other sounds, and a terrible earthquake,
such as had not happened since people had been on the
earth. Such a powerful earthquake, so massive![156] 19 The
huge city split into three parts and cities collapsed all over
the world. The famous city of Bavel (Babylon) the Great
was remembered in **God's** sight that she should be given
her share of the results of his severe anger.[157] 20 All the is-
lands vanished, and mountains could no longer be seen.[158]
21 Then thirty kilogram hailstones dropped onto people
from the sky.[159] The people swore at **God** because of the
hail, because it was incredibly terrible!

The immoral woman drunk with blood

17:1 Then one of the seven messen-
gers holding the seven bowls came
and spoke with me, saying, "Come, I'll show you the judge-
ment of the famous prostitute sitting on many waters,[160]
2 that the rulers of the earth committed sexual immorality
with, and those living on the earth were intoxicated from
the wine of her sexual immorality."[161]
3 Then in **the spirit** I was carried away to a wilderness
and I saw a woman sitting on a wild animal that was scar-
let and had anti-God names written all over it. It had seven

147 **RV 15:4 · Cross-ref.** Psa 86:9.
148 **RV 15:5 · Cross-ref.** Exo 38:21.
149 **RV 15:8 · Cross-ref.** Exo 40:34; 1Ki 8:10-11; 2Ch 5:13-14; Isa 6:4.
150 **RV 16:2 · Cross-ref.** Exo 9:10.
151 **RV 16:4 · Cross-ref.** Exo 7:17-21; Psa 78:44.
152 **RV 16:10 · Cross-ref.** Exo 10:21.
153 **RV 16:12 · Cross-ref.** Isa 11:15.
154 **RV 16:15 · Cross-ref.** Mat 24:43-44; Luk 12:39-40; Rev 3:3.
155 **RV 16:16 · Cross-ref.** 2Ki 23:29; Zech 12:11.
156 **RV 16:18 · Cross-ref.** Rev 8:5; 11:13,19.
157 **RV 16:19 · Cross-ref.** Isa 51:17.
158 **RV 16:20 · Cross-ref.** Rev 6:14.
159 **RV 16:21 · Cross-ref.** Exo 9:23; Rev 11:19.
160 **RV 17:1 · Cross-ref.** Jer 51:13.
161 **RV 17:2 · Cross-ref.** Isa 23:17; Jer 51:7.

Readers' Version

heads and ten horns.[162] 4 The woman was dressed in purple and scarlet, and adorned with gold and precious stone and pearls. In her hand she was holding a golden cup full of abominations and the impurities of her sexual immorality,[163] 5 and a name was written on her forehead. The name was a mystery: 'Bavel (Babylon) the Great, the Mother of Prostitutes and the Abominations of the Earth.' 6 I noticed that the woman was drunk from the blood of the believers and from the blood of the witnesses **of Yeshua** (Jesus; Grk. Yesus). and, having seen her, I wondered a great wonder.

When I saw her, I was incredibly amazed 7 but the messenger asked me, "Why are you astounded? I'll tell you the mystery of the woman and of the wild animal with the seven heads and the ten horns that's carrying her. 8 The wild animal that you saw used to be here and isn't anymore but is about to come up from the abyss.[164] Then it's going to destruction, and the ones living on the earth whose names have not been written in the book of life[165] from the creation of the world will wonder, seeing the creature that used to be here and isn't anymore but will come back.

9 Here's the mind understanding wisdom: The seven heads are seven hills that the woman is sitting on, and they're seven rulers. 10 Five of the rulers have fallen and one is still there, but the other one hasn't come yet, and when he does, it'll be necessary for him to remain a while. 11 The wild animal that used to be here and isn't anymore is itself also an eighth, but it's from the seven and is heading towards destruction.

12 The ten horns that you saw are ten rulers[166] who haven't received a domain yet to rule, but they are receiving authority as rulers with the wild animal for one hour. 13 They're all unified, and they give their power and authority to the wild animal. 14 They'll go to battle against the lamb, but the lamb will conquer them because he is **master** of masters and king of kings and the ones with him are called and chosen and faithful."

15 Then the messenger said to me, "The waters that you saw, where the prostitute sits, are peoples and multitudes and nations and languages. 16 The ten horns that you saw and the wild animal, they'll hate the prostitute and will make her desolated and naked and they'll eat her flesh and will burn her completely with fire, 17 because **God** has put it into their hearts to do his purpose and to do one purpose and to give their kingdom to the wild animal until **God's** words turn into reality.

18 The woman that you saw is the famous city whose leaders rule over the rulers of the earth."

Bavel's fall

18:1 After all that, I saw another messenger coming down from heaven. He had been given great authority, and the earth was illuminated by his radiance. 2 He called out in a loud voice, saying, "The mighty Bavel (Babylon) has fallen[167] and become a place for demons to live, and a prison for evil spirits and for every kind of scavenging and detestable bird.[168][169] 3 All the nations have participated in her immoral passions, and the kings of the earth have committed sexual immorality with her,[170] and the merchants of the earth have become wealthy from the power of her luxury."

4 Then I heard someone else from heaven saying,
"Come out from her, my people,[171]
so that you won't participate in her sins
and so that you won't be on the receiving end of the disasters intended for her,
5 because her pile of sins has reached up to heaven,[172]
so **God** has noticed her wickedness.
6 Pay her back in the way she's treated others,[173]
pay her back double for what she's done.
Mix a double portion for her in her own cup.
7 As much as she thought highly of herself and lived in luxury,
give her just as much torture and grief.
Because she tells herself
'I sit like a queen,
I'm not a widow and will never have to grieve.'[174]
8 Because of that, her disasters will suddenly arrive one day,
death and grief and famine.
She'll be burnt up by fire,
because it's **the** powerful **Yahweh God** who has judged her."

9 The kings of the earth that had committed sexual immorality and lived in luxury with her, will weep and wail over her when they see the smoke of her burning.[175] 10 In

162 **RV 17:3 · Cross-ref.** Rev 13:1.
163 **RV 17:4 · Cross-ref.** Jer 51:7.
164 **RV 17:8 · Cross-ref.** Dan 7:7; Rev 11:7.
165 **RV 17:8 · Cross-ref.** Psa 69:28.
166 **RV 17:12 · Cross-ref.** Dan 7:24.
167 **RV 18:2 · Cross-ref.** Isa 21:9; Jer 51:8; Rev 14:8.
168 **RV 18:2 · Note** There's some manuscript variations here, and so some translations also mention wild animals.
169 **RV 18:2 · Cross-ref.** Isa 13:21; Jer 50:39.
170 **RV 18:3 · Cross-ref.** Isa 23:17; Jer 51:7.
171 **RV 18:4 · Cross-ref.** Isa 48:20; Jer 50:8; 51:6,45.
172 **RV 18:5 · Cross-ref.** Gen 18:20-21; Jer 51:9.
173 **RV 18:6 · Cross-ref.** Psa 137:8; Jer 50:29.
174 **RV 18:7-8 · Cross-ref.** Isa 47:7-9.
175 **RV 18:9-10 · Cross-ref.** Eze 26:16-17.

Readers' Version

their fear they'll stand back at a distance and say,
"The famous city's end won't be good,
the powerful city of Bavel (Babylon).
Because your judgement has come all at once."
11 The merchants on the earth will weep and mourn for her, because no one buys their goods anymore[176]— **12** gold and silver, precious stones and pearls, fine linen and purple cloth and silk and scarlet cloth, expensive wood and carved ivory containers and every kind of container made from the costliest wood and bronze and iron and marble,[177] **13** cinnamon and spice, incense and myrrh and frankincense, wine and oil and fine flour and wheat, cattle and sheep and horses, and chariots and slaves and people's souls. **14** People will say, "The good things the people of Bavel longed to have are gone. Their splendid and luxurious goods have been destroyed and won't become available again." **15** The merchants who became rich selling those things will stand at a distance from her because of the fear of becoming included in her torment, weeping and mourning,[178] **16** saying, "That famous city that used to dress in fine linen and scarlet and be adorned with gold and precious stones and pearls has come to a bad end **17** because so much wealth was destroyed in a single hour."

Every captain of a ship, and all the passengers and sailors and others who work on the ocean will keep far away from the city[179] **18** and when they see the smoke from the burning city they'll call out, "No other city has ever been so awesome."[180] **19** Then they'll throw dust on their heads (a Hebrew sign of mourning) and weep and mourn and cry out,[181] "That incredible city where every ship owner became wealthy from valuable trade with her—she's been destroyed in a single hour."

20 You in heaven celebrate, and also you believers and missionaries and prophets, because **God** has judged the city on your behalf.[182]

21 Then a powerful messenger picked up a stone the size of a large millstone and threw it into the sea, saying, "The famous city of Bavel (Babylon) will be violently thrown down just like that stone,[183] and she'll definitely never be seen again.[184] **22** The sounds of harpists and musicians and flutists and trumpeters will definitely never be heard in you again,[185] and no more craftsmen will be seen in you, and the sound of grain being ground into flour will never be heard in you again. **23** There definitely won't be any more lamps illuminating you, nor will there be any more happy wedding sounds. Your merchants were the best in the world because all the nations were deceived by your witchcraft.

24 The blood of the prophets and the believers and all the others who've been murdered can be found in that city."[186]

19:1 After all that, I heard what sounded like a huge crowd in heaven, calling out, "Praise Yahweh—he's saved us and all honour and power belong to him **2** because his judgements are true and honest. He's judged the famous prostitute who was corrupting the earth with her sexual immorality, and he's avenged her for the murder of his slaves."[187] **3** Then the crowd called out again, "Praise Yahweh. The smoke from her burning will keep rising throughout the ages."[188] **4** Then the twenty-four elders and the four living creatures knelt down and worshipped **God**, the one sitting on the throne, saying, "May it be so. Praise Yahweh."

The lamb's wedding reception

5 Then a voice came from the throne, saying, "Praise our **God**, all his slaves and everyone who respects him, both great and small."[189] **6** Then I heard what sounded like a large crowd and what seemed to be the sounds of lots of water and of powerful thunder,[190] saying, "Praise **Yah**, because our **God**, the powerful **Yahweh**, reigns.[191] **7** We'll celebrate and be happy and praise him, because it's now time for the lamb's wedding and the bride is all ready. **8** She was given fine linen clothes that are bright and pure, because what she's wearing is the obedient acts of the believers."

9 Then the messenger told me to write, "Everyone who's invited to the lamb's wedding reception is blessed."[192] And he added, "These are **God's** true words."

10 I knelt in front of him about to worship him, but he told me, "Hey, I'm a fellow slave of you and your fellow be-

176 **RV 18:11 · Cross-ref.** Eze 27:31,36.
177 **RV 18:12-13 · Cross-ref.** Eze 27:12-13,22.
178 **RV 18:15 · Cross-ref.** Eze 27:31,36.
179 **RV 18:17 · Cross-ref.** Isa 23:14; Eze 27:26-30.
180 **RV 18:18 · Cross-ref.** Eze 27:32.
181 **RV 18:19 · Cross-ref.** Eze 27:30-34.
182 **RV 18:20 · Cross-ref.** Deu 32:43; Jer 51:48.
183 **RV 18:21 · Cross-ref.** Jer 51:63-64.
184 **RV 18:21 · Cross-ref.** Eze 26:21.
185 **RV 18:22 · Cross-ref.** Eze 26:13; Isa 24:8.
186 **RV 18:24 · Cross-ref.** Jer 51:49.
187 **RV 19:2 · Cross-ref.** Deu 32:43; 2Ki 9:7.
188 **RV 19:3 · Cross-ref.** Isa 34:10.
189 **RV 19:5 · Cross-ref.** Psa 115:13.
190 **RV 19:6 · Cross-ref.** Eze 1:24.
191 **RV 19:6 · Cross-ref.** Psa 93:1; 97:1; 99:1.
192 **RV 19:9 · Cross-ref.** Mat 22:2-3.

Readers' Version

lievers who believe **Yeshua's** (Jesus'; Grk. Yesus') testimony. Only worship **God**, because **Yeshua's** testimony came from the same spirit as prophecy."

The rider on the white horse

11 Then I saw heaven open up[193] and wow, a white horse and its rider was named 'Faithful and true', and he judges and battles righteously.[194] **12** His eyes shone like a flame of fire,[195] and he had many crowns on his head, with a name written (on him? See v16) that no one knows except himself, **13** He's wearing a robe that's been dipped in blood, and his name is '**God's** message', **14** and the armies in heaven were following him on white horses, all dressed in fine linen—white and clean. **15** A sharp sword comes out of his mouth so he can strike the nations and he'll rule them with an iron scepter.[196] He'll destroy his enemies like trampling grapes in a wine-pressing pit, with the resultant juice representing the anger **of** the all-powerful **God's** fury.[197] **16** He has a name written on his robe and on his thigh: 'King of kings and **master** of masters'.

17 Then I saw a messenger standing in the sun, and he yelled out in a loud voice to all the birds flying high in the sky, "Come and join **God's** big feast, **18** so you can eat the flesh of kings and commanders and warriors and horses and their riders, and the flesh of others, both free and slaves, lowly and prominent."[198]

19 Then I saw the wild animal and the worldly kings and their armies who had joined together to battle against the rider of the white horse and his army. **20** But then the animal was captured along with the false prophet who had done miracles in front of him. (That was how he'd deceived the ones who had accepted the mark of the animal and the ones worshipping his image.)[199] The two of them were thrown alive into the lake of fire burning with sulfur. **21** The rest were killed by the rider of the white horse with the sword coming out from his mouth, and all the birds were gorged with the flesh of the dead.

The thousand years

20:1 Then I saw a messenger coming down from heaven holding the key to the pit as well as a heavy chain **2** and he seized the dinosaur, that ancient snake,[200] who is the devil and Satan, and chained him up for a thousand years. **3** The messenger threw him into the pit and shut it and sealed it over him so that he wouldn't deceive the nations anymore until the thousand years were ended. After that, it will be necessary for him to be released for a short time.

4 I saw thrones with people sitting on them and they were given the responsibility of judging both the souls of the ones who'd been beheaded for believing **Yeshua's** (Jesus'; Grk. Yesus') and **God's** message, and those who didn't worship the animal or his image and didn't receive the mark on their hand or forehead. And they lived and reigned with the **messiah** for a thousand years.[201] **5** The rest of the dead didn't come back to life until the thousand years were up. That's the first resurrection. **6** Those who have a part in that first resurrection will be blessed and (considered?) holy. The second death has no power over them—they'll be priests **of God** and of the **messiah** and they'll reign with him for a thousand years.

Satan's defeat

7 At the end of the thousand years, Satan will be released from his prison, **8** and he'll go out to deceive the nations right around the earth[202]—Gog and Magog[203]—to gather them together to battle. They'll be too many to count like the sand on the beach. **9** They'll cover the whole world and surround the camp of the believers and the beloved city, but fire will come down from heaven and burn them up. **10** Then the devil who'd deceived them was thrown into the lake of fire and sulfur where the animal and the false prophet were, and they'll be tormented day and night throughout the ages.

The dead are revived for judgement

11 Then I saw a large white throne with someone sitting on it.[204] Earth and sky fled from his presence but they couldn't find where to go. **12** Then I saw the dead—both prominent people and the lowly—standing before the throne, and some books were opened and then another book was opened—the book of life.[205] Then the dead were judged from the things written in the books according to what they'd done. **13** The sea gave up the dead in it, and 'death' and Haidais gave up the dead in them, and then every one of them was judged according to what they'd done. **14** Then 'death' and Haidais were thrown into the lake of fire. That's the second death—the lake of fire, **15** and anyone whose name couldn't be found in the book of life was thrown into that lake of fire.

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193 RV 19:11 · Cross-ref. Eze 1:1.

194 RV 19:11 · Cross-ref. Psa 96:3; Isa 11:4.

195 RV 19:12 · Cross-ref. Dan 10:6.

196 RV 19:15 · Cross-ref. Psa 2:9.

197 RV 19:15 · Cross-ref. Isa 63:3; Yoel 3:13; Rev 14:20.

198 RV 19:17-18 · Cross-ref. Eze 39:17-20.

199 RV 19:20 · Cross-ref. Rev 13:1-18.

200 RV 20:2 · Cross-ref. Gen 3:1.

201 RV 20:4 · Cross-ref. Dan 7:9,22.

202 RV 20:8 · Cross-ref. Eze 7:2.

203 RV 20:8 · Cross-ref. Eze 38:2,9,15.

204 RV 20:11-12 · Cross-ref. Dan 7:9-10.

205 RV 20:12 · Cross-ref. Dan 12:1.

Readers' Version

The new sky and the new earth

21:1 Then I saw a new sky and a new earth,[206] because the first sky and the first earth had gone away, and there weren't any more oceans. **2** Then I saw the chosen city[207]—the new Yerushalem (Jerusalem)—coming down out of heaven from **God**,[208] prepared like a bride all dressed up for her husband,[209] **3** and I heard a loud voice from the throne saying, "Listen, **God** will now live here with the people—he'll live with them and they'll be his people, and God himself will be with them.[210] **4** He'll wipe all their tears away from their eyes,[211] and there won't be any more death or grieving, or crying or pain.[212] They won't even exist any longer—the original world is gone."

5 Then the one sitting on the throne said, "Listen, I'm remaking everything." And he told me, "Write that down because these words are trustworthy and true." **6** And he told me, "Everything's done. I'm the A and the Z—the beginning and the end. I'll freely give from the spring of the water of life to anyone who's thirsty.[213] **7** All of those who conquer will inherit those things, and I will be their **God** and they will be my children.[214] **8** But as for the cowardly and the unbelieving, the abhorred and murderers, fornicators and sorcerers, and idolaters and all liars, their place will be in the lake burning with fire and sulfur, which is the second death."

The new Yerushalem

9 Then one of the seven messengers holding the seven bowls full of the seven last disasters came and spoke to me, saying, "Come, I'll show you the bride—the lamb's wife." **10** Then in **the spirit**, he carried me away to a very large, high mountain[215] and he showed me the HOLY city, Yerushalem (Jerusalem), coming down from **God** out of heaven, **11** shining like God's splendour—its brilliance being like a very precious stone—like a jasper stone shining like crystal. **12** The city had wall that was both wide and high, with twelve gates and twelve messengers at the gates. The gates had the names of the twelve tribes (from Yisrael's (Israel's) twelve sons) written on them.[216] **13** There were three gates on the east, three on the north, three on the south, and three on the west. **14** The city wall had twelve foundation stones, and they had the names of the lamb's twelve missionaries written on them.

15 The messenger speaking to me had a golden measuring rod so that he could measure the city and its gates and wall.[217] **16** The city was laid out square with the length equalling the width. Using the rod, the messenger measured the city at 2.2km on each edge, with the length, width, and height all being equal. **17** He also measured the wall to be 70m using normal measurements.[218] **18** The wall was made of green jasper stone[219] and the city itself was pure gold but as clear as glass. **19** The foundations of the city's wall were adorned with many different kinds of precious stones. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, **20** the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. **21** The twelve gates were twelve pearls—each one of the gates individually was from one pearl—and the city street was pure gold—transparent like glass.

22 I didn't see any temple in the city because the all-powerful **God Yahweh** and the lamb are its temple. **23** The city doesn't need the sun or moon to illuminate it because **God's** radiance illuminates it, and its lamp is the lamb.[220] **24** The nations will be able to walk around from its light, and the kings on the earth will bring their best into the city.[221] **25** It'll never get dark there, so the city gates will never need to be closed[222] **26** and they will bring the prestige and the honour of the nations into it. **27** However, nothing that's 'unclean' will ever enter the city,[223] and nor will those with shameful or dishonest behaviour—only those whose names have been written in the lamb's book of life.

22:1 Then he showed me the river of the water of life that sparkled like crystal. It flowed out of the throne **of God**

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206 **RV 21:1 · Cross-ref.** Isa 65:17; 66:22; 2Pe 3:13.

207 **RV 21:2 · Cross-ref.** Isa 52:1.

208 **RV 21:2 · Cross-ref.** Rev 3:12.

209 **RV 21:2 · Cross-ref.** Isa 61:10.

210 **RV 21:3 · Cross-ref.** Eze 37:27; Lev 26:11-12.

211 **RV 21:4 · Cross-ref.** Isa 25:8.

212 **RV 21:4 · Cross-ref.** Isa 35:10; 65:19.

213 **RV 21:6 · Cross-ref.** Isa 55:1.

214 **RV 21:7 · Cross-ref.** 2Sam 7:14; Psa 89:26-27.

215 **RV 21:10 · Cross-ref.** Eze 40:2.

216 **RV 21:12-13 · Cross-ref.** Eze 48:30-35.

217 **RV 21:15 · Cross-ref.** Eze 40:3.

218 **RV 21:17 · Note** It's not stated if that's the *height* or the *thickness* of the city wall.

219 **RV 21:18-21 · Cross-ref.** Isa 54:11-12.

220 **RV 21:23 · Cross-ref.** Isa 60:19-20.

221 **RV 21:24 · Cross-ref.** Isa 60:3.

222 **RV 21:25-26 · Cross-ref.** Isa 60:11.

223 **RV 21:27 · Cross-ref.** Isa 52:1; Eze 44:9.

Readers' Version

and the lamb.[224] 2 In the middle of its path and in the middle of the river reaching from one side to the other was the tree of life[225] that produces twelve fruits—a different one each month—and the leaves of the tree are for healing the nations[226] 3 and there won't be a curse any more.[227]

The throne for **God** and the lamb will be in the city, and his slaves will be serving him. 4 They will see his face, and his name on their foreheads. 5 Nights won't exist any more and they won't need the light from a lamp or from the sun because **Yahweh God** will illuminate them,[228] and they will reign through the ages.[229]

Yeshua's return

6 Then he said to me, "These messages are faithful and true, and **Yahweh**, the **God** of the spirits of the prophets, sent his messenger out to show his slaves what's planned to happen soon."

7 "Yes, listen, I'm coming soon. Anyone who follows the messages of the prophecy on this scroll will be blessed."

8 I, Yohan (John; Grk. Yoannes), am the one who saw and heard all those things, and when I heard and saw them, I knelt down to worship at the feet of the messenger who showed them to me. 9 But he told me, Hey, no! I'm a fellow slave of you and of your brothers the prophets and of the ones who obey the words of this book. Worship **God**."

10 Then he continued, "Don't seal up the words of the prophecy of this book, because the time is near. 11 Those who disobey God can continue to do so and those who are filthy can continue to be so, but those who obey God should continue to obey, and those who are godly should continue to be godly."[230]

12 (Yeshua (Jesus; Grk. Yesus) says,) "Listen, I'm coming back soon, bringing my reward[231] to distribute to each person according to their behaviour.[232] 13 I'm the A and the Z[233]—the first and the last[234]—the beginning and the end.

14 "Blessed are those who are washing their robes so that they'll have authority over the tree of life[235] (MEANING???) and so that they'll be able to enter the city through the gates. 15 On the contrary, those outside the city are dogs and sorcerers, the sexually immoral and murderers and idolaters, and everyone loving and exhibiting dishonesty.

16 "I, **Yeshua**, have sent my messenger to explain these things to you concerning the churches. I am both David's source and his descendant[236]—the bright morning star."

17 The **spirit** and the bride say, 'Come.'

Anyone who hears this should also say, 'Come.'

Anyone who's thirsty to live forever should come. Anyone who wants it can take the water that gives life free of charge.[237]

Farewell

18 I am testifying to everyone who hears the prophecies written in this document: If anyone adds to these words, then **God** will add to them the disasters written in this document.[238] 19 And if anyone takes away any of this prophetic document, then **God** will take away their share in the tree of life and in the holy city that's written about in this document.

20 The one who testified about these things says: 'Yes, I'm coming quickly.'

May it be so. Come, **master Yeshua** (Jesus; Grk. Yesus).

21 May the grace from the **master Yeshua** be with the godly people.

REV · OET-RV v0.2.3

224 **RV 22:1 · Cross-ref.** Eze 47:1; Zech 14:8.
225 **RV 22:2 · Cross-ref.** Gen 2:9.
226 **RV 22:2 · Cross-ref.** Eze 47:12.
227 **RV 22:3 · Cross-ref.** Zech 14:11.
228 **RV 22:5 · Cross-ref.** Isa 60:19.
229 **RV 22:5 · Cross-ref.** Dan 7:18.
230 **RV 22:11 · Cross-ref.** Dan 12:10.
231 **RV 22:12 · Cross-ref.** Isa 40:10; 62:11.
232 **RV 22:12 · Cross-ref.** Psa 28:4; Isa 40:10; Jer 17:10.
233 **RV 22:13 · Cross-ref.** Rev 1:8.
234 **RV 22:13 · Cross-ref.** Isa 44:6; 48:12; Rev 1:17; 2:8.
235 **RV 22:14 · Cross-ref.** Gen 2:9; 3:22.
236 **RV 22:16 · Cross-ref.** Isa 11:1,10.
237 **RV 22:17 · Cross-ref.** Isa 55:1.
238 **RV 22:18-19 · Cross-ref.** Deu 4:2; 12:32.